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# Canadian Churchman

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A Church of England Weekly Family Newspaper.

Vol. 21.] TORONTO, CANADA, THURSDAY, DECEMBER 5, 1895. [No. 49.

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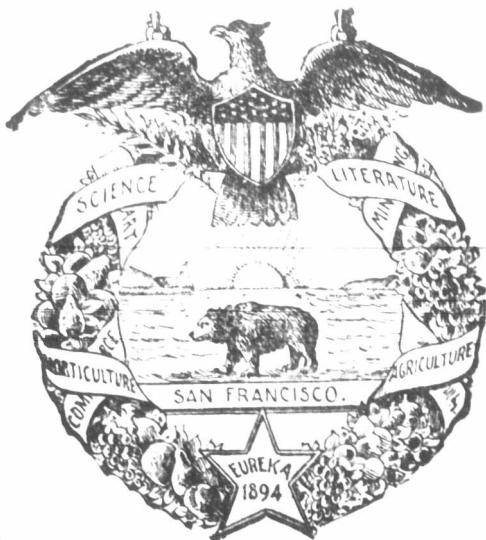
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# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

December 8—2 SUNDAY IN ADVENT  
Morning—Isaiah v. 1 John ii. to 15  
Evening—Isaiah xi to 11; or xxiv. John xvi. 16

APPROPRIATE HYMNS for second and third Sunday in Advent, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### SECOND SUNDAY IN ADVENT.

Holy Communion: 193, 318, 319, 514.  
Processional: 22, 50, 53, 463.  
Offertory: 203, 205, 226, 398.  
Children's Hymns: 47, 336, 340, 478.  
General Hymns: 46, 51, 243, 284, 479, 535.

### THIRD SUNDAY IN ADVENT.

Holy Communion: 107, 311, 313, 559.  
Processional: 47, 263, 280, 463.  
Offertory: 49, 259, 275, 362.  
Children's Hymns: 48, 51, 337, 478.  
General Hymns: 31, 54, 206, 352, 354, 527.

### SECOND SUNDAY IN ADVENT.

Christ comes to us in His Word. If we really wish to follow Him, really wish to learn that which He came to teach us—the will of God, and what we must do to inherit eternal life—then it is His own teaching as recorded in the Gospels, His own blessed words that we must read and dwell upon in our hearts. Above all must we do this if we would "hold fast the hope of everlasting life"—the only hope that saves us from being "of all men most miserable" (I. Cor. xv. 19). Nothing helps us so much to embrace this hope as "patient" study of God's Holy Word, and there is no other anchor so sure by which we may "hold it fast" when doubts or fears assail us. It is because their friends know this that they are anxious children should early get the habit of reading their Bibles daily; it is because the Church knows this that daily portions of Scripture are appointed to be read by all her children. At Advent, then, while till meditating on the coming of the Lord, let us

remember how, if only we will listen, He comes to us daily, not far to seek or hard to find, but in every home, speaking to us from the pages of our Bibles, God's written Word.

### DEATH OF THE LORD BISHOP OF BANGOR.

The Right Rev. J. C. Campbell, D.D., late Bishop of Bangor, died recently at Hastings in his 83rd year. He was consecrated Bishop of Bangor in succession to Dr. Bethell in April, 1859, on the nomination of Lord Derby. He held the See until 1890, in which year he retired on account of advancing years, giving place to Dr. D. L. Lloyd, who is the present bishop.

### DEATH OF THE BISHOP OF ANTIGUA.

The Right Rev. William Walrond Jackson, D.D., the Lord Bishop of Antigua, the news of whose death in London a few days ago reached us by cable, was educated at Codrington College, Barbadoes. In the year 1846 he was granted the degree of M.A. by the Archbishop of Canterbury, and in 1860, the year of his consecration as Bishop of Antigua, he had conferred upon him the Lambeth degree of D.D. He was ordained deacon by the Lord Bishop of Barbadoes in 1834, being advanced by the same prelate to the priesthood in the following year. He filled various positions in the West Indies from the time of his ordination until the year 1860. In that year he was consecrated Bishop of Antigua in the Church of St. Mary, Lambeth, by the Archbishop of Canterbury, assisted by the Bishops of London, Winchester, Oxford and Lincoln. His diocese covered an area of 1,200 square miles, containing a population of 160,000. Dr. Jackson was 84 years old at the time of his death.

### ST. ALBAN'S CATHEDRAL.

In directing continued attention to the appeal for aid to save this fabric, we rejoice to observe the spirit which has stirred the generosity of those who have so far contributed. More than one letter has reached us clearly showing that the writers not only desired to have a share in relieving the Church in her state of embarrassment, but that as communicants of the Church they felt it a duty and privilege to do so. We anticipate a growth of this sentiment, and we confidently expect that after our people have had time to learn and realize the true condition of affairs, many will be influenced and encouraged to make a liberal response. We urge that the giving to this fund be looked upon as a religious act, a spiritual effort by which we may exercise a spirit of loyalty and devotion to the bishop and to the Church. We wish that all the clergy, congregations, societies and brotherhoods would join us in doing all that they can, individually and collectively, to reduce the pressure by Christmas time. Much may be done to bring this effort to a successful issue by even a little self-denial of individual and parochial wishes. This is an instance, such as seldom occurs, to illustrate the trite saying of giving twice by giving quickly.

### CHURCH PROGRESS AND OTHERWISE.

BY AN OLD CONTRIBUTOR.

An intimation having been given me that my views on the vexed question of the Church's progress, or otherwise, would be acceptable for a contribution to THE CANADIAN CHURCHMAN, I will give

them with a plainness of speech which I trust will not induce the editor to reject my M.S. as "unsuitable." Permit me first to express regret at the inadequate and unworthy reasons presented by some speakers on this matter at the recent Provincial Synod. One suggestion for popularizing the Church was that each one of the clergy should stand at the door of his church after service and shake hands with the congregation as they pass out. This infantile idea is exasperating. Fancy a clergyman rushing into the vestry, disrobing in a hurry, and then breathlessly pushing to the door to do this hand-shaking business! Fancy him stopping several hundred people while he shakes hands with each one, saying, "How do you do?" in a mechanical way! Is such a performance going to make amends for a slovenly service, neglect of week-day duties? Pshaw! the notion is absurd, as were some others mooted at the Synod.

During the summer I was the guest one Sunday of a Wesleyan in a large country town. As guest in the house I went with the family to the Methodist "Church"—so-called—where I thought of the little Jewish maiden in the house of Rimmon! The room was fitted up as for concerts. The seats were curved so as to give each person a good view of the platform and choir. On the platform stood a small desk; behind this was a deep recess holding the organ and choir seats, the singers facing the people, concert-hall style. The minister came forward and knelt on one knee to open service with a short prayer. Then came a hymn, and this was preceded by the words, "Now, friends, I want you all to sing, and to sing better than last Sunday." The singing was done, however, by the choir, but he said, "Now that was very good; I hope you will keep it up!" He then read a portion of the 2nd chapter of the 1st Epistle of St. Peter; he said "Peter," the Apostle being no saint in his estimation. All through he interjected some Sunday-school talk in which he got badly mixed up, quoting from Corinthians as "words of the same Apostle." Then came another hymn, and a person corrected his announcement of the number, at which a little controversy arose as to which was right. The sermon was on the "White Stone," in the course of which he named Sir John A. Macdonald, Mr. G. W. Ross, Mr. Laurier, and "others of less note," who, he said, were not as great as the man who won a "white stone." His exegetical comments were laughably erroneous; his style was flippant, and his manners vulgar—yet he is very popular. He said, "The Bible is the greatest thing on earth," but took care only to read 12 verses during service, which is far less Scripture than is read in the Roman Catholic Mass. He never even alluded to the life, teachings, sacrifice, ascension, mediation, or abiding presence of Christ, yet surely in a sermon on overcoming evil, these, each and all, have a direct bearing on the topic. Of course there was no such awful thing as "sacramentarianism," but one who ignored Christ naturally ignored His sacraments. What has this to do with Church progress? Much every way. The people prefer this familiar, talkative, flippant apology for Divine worship, to the reverent, spiritual, dignified order of the liturgy. There is nothing in the Methodist service to stir the conscience, or exercise the spiritual nature. It is a one-man performance, and far less like con-



gregational worship than any Roman Catholic service; it just suits the worldliness and religious apathy of the age. The Church of Canada, or in Canada, as you please, cannot compete with a body which panders to the spiritual laziness and apathy of the people by a service made up of conversational elements, which is more like a religious social than Christian worship. As one of the chief obstacles to Church progress, *as it is of any religious progress*, I rank the popularity of such services as I have described. Their brevity, a bare hour, is very pleasant to the crowd, and I must say, is long enough to sit at a feast of chopped straw, listening to one voice. In the afternoon I went to vespers at the Roman Catholic church, where the deep reverence of the priest and worshippers, many of them children, and the solemnizing influence of the very decorations, pictures of Biblical subjects, were devotionally inspiring. With all its defects, and to my taste, folly, that service made me feel "This is none other than the House of God"—the other place being so emphatically the house of man—chiefly of one man at a desk. At night, to get the taste of these places out of my mouth, I went to evening prayer at our own Church, where the lovely service was rendered in that deadly-dull style which gives the impression of its being a mere form. The sermon was a very brilliant essay, delivered from memory, full of quotations, worthy of any magazine, but woefully out of place in a country church. We had such words as "esoteric," "idiosyncrasy," and the like in abundance, of the meaning of which not three people present knew anything. By enquiry I found the Church people were the "aristocracy" of the town; few small traders, and no artisans, of which class the place contains a considerable number, ever attended service. The church machinery is run on the "as it was in the beginning, is now, and ever shall be" principle. There is no attempt at aggressive work, no enterprise, no sign of earnest longing after more vigorous life. A wide-awake priest in such a town, who would think less of being very dignified and respectable, and more of making the Church the leading religious power of the place, could make it throb with Church life. The dry bones would creak and rattle at first; he would meet with abuse for a while; but by keeping on determinedly he would show such Church progress as would encourage others to "go in and win." Now a word about another matter. I know from personal interviews with some clergy that those of our priests who devotedly work hard to push on the Church's work, are maligned by members of a party inside our borders who play openly into the hands of the Methodists and Presbyterians. They do not show us any marvellous results from their own system of holding "one Church as good as another," and such like. If the order, discipline, Catholic doctrines, and historic position of the English Church, are matters of no more weight than those of the Methodist, Presbyterian or Congregational sects, as the party we allude to tells us, then the whole lot of them are matters of indifference, and the separate existence of these bodies is a crime against the Head of the Church. The Church cannot progress which tries to turn its face towards unity as an organic Catholic entity, and at the same time looks towards division in utter uncertainty as to its origin, and doubt as to its being a Divine or human institution. As a mere competitor of what are regarded as other Churches, the English Church "is not in it," as the phrase is. The Methodist body is now no longer a spiritual one. It is a mere social, reli-

gious society, whose great aim is to be popular by making people acquainted; by giving traders a wide connection; by enlarging matrimonial facilities, and affording opportunities for cheap amusements, such as "apron socials," teas, lectures, concerts, and other gatherings that afford an unceasing round of amusements and excitements for congregations. If Wesley were to re-appear he would spew the Church named after him out of his mouth. Its influence is most injurious and obstructive to the Church, for it is injurious and obstructive to the very foundation principles of Christianity. A true Church seeks to make its members acquainted with Christ; it is not a social club to make people acquainted with each other. The Presbyterian Church is essentially a national institution, a Scotch one, like kilts, bagpipes, haggis, St. Andrew's Day dinners, and enthusiasm for Burns. Its clergy are far away ahead of the Wesleyan in scholarship and personal dignity, hence their methods are more worthy of a Christian body, and, we believe, offer no obstruction at all to the English Church outside their own circle. The wicked and malicious tactics of one sect we have named, and its worldly manœuvres to get members, are not adopted by Presbyterians. But our country clergy find their efforts and their devotion paralyzed by the shameless slanders of a certain class of men who, by a certain order of Churchmen, are encouraged in their mischief-making, and taught to regard the Church first organized by Dr. Bunting, not Wesley, as equal, if not superior, to the Catholic Church of England. This is a very brief sketch of the situation as seen by my eyes; other features exist which I cannot speak of now. My conviction is that the visible Church to-day has its spiritual work and progress marred and obstructed by the extraordinary combination of Church and world, which talks like the one and acts like the other, making the cloak of godliness to cover the weapons it carries and uses to damage the mother from which it sprung, matricide being in its heart. Churchmen at large will please hold "An Old Contributor" alone responsible for this article. It is too strong food for stomachs weakened by "undenominationalism."

#### IGNORANCE OF CHURCH HISTORY.

The Archbishop of Canterbury has recently been giving some illustrations of the astonishing ignorance of Church history everywhere prevailing: "A Great Official, etc.—You are going to teach the children," his Lordship says, "a subject which involves more than mere knowledge in teacher and taught. Religious knowledge of things that one does not believe is of no religious value whatever. It is not the knowledge that is wanted, it is the belief." We have heard a very great deal of the "Ethics" of Christianity, but no serious thinker can suppose that Christian ethics either arose, or have ever been maintained, or could long continue to exercise sway without a firm belief in the facts upon which they are founded. It is easy, then, if we admit thus much, to imagine what would be the effect, say in one more generation, of entrusting the religious instruction to teachers who regard the Incarnation as a myth, or, with Mr. Havis, consider that it wants re-stating in a form different from that in St. Matthew's Gospel. To avoid the confusion and uncertainty which must result from this casual and easy-going manner of proceeding, and to establish some sure guarantee that children shall be taught to believe as well as to know, it is not only not unreasonable, it is obviously necessary and entirely logical, to require in those who are going to teach religion the same

kind of belief that they are expected to instil into their pupils. The teacher of mathematics or geography or chemistry is required to give proof of his capacity to teach those subjects. He must show that he possesses a fair knowledge at least, together with a belief in their principles. Is it in religion only that we are to consider it a matter of absolute indifference whether the teacher knows nothing whatever about it, and, knowing perhaps something, cares nothing for it himself, and makes no effort, were that possible in the circumstances, to make his pupils believe it?

#### "THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

#### SUBSCRIPTIONS RECEIVED.

The Bishop of Quebec.....	\$ 5 00
Mr. Preston Hallen.....	20 00
"From a family of six Communicants" ..	6 00
"A Friend".....	1 00
Mrs. E. J. Clougher.....	2 00
"Family of three Communicants".....	3 00
Mr. C. J. Campbell.....	1 00
Miss Mary Campbell.....	1 00
Mr. C. J. Blomfield.....	1 00
Mr. J. G. Dykes, Galt.....	5 00
Mr. G. S. Holmsted.....	1 00
Edith M. ".....	1 00
Mary ".....	1 00
Selwyn ".....	1 00
B. Sollis.....	1 00
Mrs. Emma Matson.....	2 00
Miss Elizabeth Chew.....	1 00
Miss Emma ".....	1 00
Mr. Chas. Jenkins, Petrolea.....	5 00
G. R. ....	5 00
Received by the Lord Bishop—	
Member of St. Mark's, Tor. Junction.....	C 50
Mrs. Elizabeth Wilkie, Edinburgh.....	2 00
A would-be Christian.....	7 00

#### THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of



loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

THE QUESTION OF PATRONAGE.

Our study of patronage has brought us to the Nicene Church (A.D. 300—700), divinely organized in her dioceses. We have seen that the bishop in each diocese is the fountain of liturgical order and the centre of ecclesiastical unity. He is the embodiment of the Church in his diocese, doing nothing in his own name, but doing all in the name of the whole Church within his knowledge, with her counsel and under her laws (Dic. Christian Biography, Vol. I., p. 540). He alone can ordain and regulate the functions of priests and deacons; he has the disposition of the income, the offerings and the alms of the Church; he alone can alienate her property (84-40 Apostolic Canons, 24-25 Canons of Council of Antioch, A.D. 341). If a priest ministers at an altar without the bishop's authority and appointment, he is ipso facto excommunicated. In the matter of discipline, as in all the affairs of the diocese, the bishop has the primary administration. We have laboured this point in our preceding articles, because this diocesan organization of the Church is Apostolic and Divine, and therefore Catholic, of permanent and universal obligation, while the parochial Church organization is neither Apostolic nor Divine, but is simply an ecclesiastical adaptation of the Divine principle of the diocese to meet the need that arose in the Nicene Church through its expansion in the large towns and outlying districts. The parochial system is only one of many experiments which the Church made to meet the more or less necessity that arose. It has, however, proved itself the fittest by the fact of its survival. But the history of the Church shows that, like the primacy of Rome, it has had an awkward and dangerous tendency to become not an adaptation of what is Catholic and Divine, but its subversion. The Church of the first of our Councils to whom, at the Reformation and always, our national Church of England appeals as her Catholic mother, did not have her dioceses organized in parishes, but they were organized under her bishops. It was far into the middle ages before the system of parishes finally prevailed, and then not without the co-operation of the civil power (Dic. Christian Ant., art. Parish). The methods by which the bishops began to differentiate ordination and collocation to benefices, varied in the large towns and outlying districts, and in the eastern and western Churches. At first, in the large towns the clergy of a diocese were canonici, though the name came later. They were a community dwelling under the headship of the bishop; their ministrations in all the churches

of the diocese were directly and immediately ordered by him. Then the bishop began to send clergy to minister temporarily with more or less discretionary powers in certain churches, and then he came to appoint certain clergy permanently to certain churches. In Rome, at least, the name of cardinal was given to these clergy and to their churches; and they grew to be the principal part of the bishop's council. The bishop gave them a fixed stipend for life out of the revenues of the diocese (Con. Agde., 22 Canon, A.D. 506; 1 Con. Orleans, 23 Canon, A.D. 511). In the end a cardinal church was given a separate endowment and revenue, and a separate territory of the diocese as its parocia. The bishops made the temporary and permanent appointments to the churches and created their parishes and endowments. See Duncan, Parochial Law, p. 4. The bishop was still at the head of his diocese and an integral part of its parishes, which were not peculiar as isolating their priests and excluding their bishop. The priesthood knew its function in the diocese to be a joint and collective one, under the bishop, and on the other hand, the bishop as an 'entity sole' was the 'bishop in Synod'; his authority was incomplete and inadequate without the priesthood's advice and assessorship. Imita exit sententia episcopi nisi presbyterorum praesentia confirmetur (Council Carth., iv., Can. xxiii). But this Divine principle of the diocese and of the relations inter se of its members, was maintained not without a struggle, nor is there any enactment of canon law except those relating to marriage, which required to be so frequently repeated. There were priests who attempted to leave the altars to which their bishop had appointed them, and to set up altars in their own right, but this sedition of the priesthood was effectually crushed (Council of Antioch, A.D. 341, C. 5, and ii. Council Carth. 5, A.D. 390). The history of the differentiation of ordination and collocation to benefices in the rural districts is somewhat different. When the Church was organized in a civil municipality, the boundaries of the diocese were made one with those of the municipality. But in the Roman Empire, the municipal boundaries were not coterminous, and when the Church penetrated beyond into these interstitial regions, in many instances they were, at the first, not given the diocesan organization, but chor episcopi were ordained to give them Episcopal ministrations subordinately to the neighbouring diocesan bishops. This system, which began and chiefly prevailed in the East, was found to be in practice a depravation of the office of the bishop in the Church, while it was unapostolic in principle, and eventually these outlying districts, as well as the municipalities, were given the diocesan organization. But while the chor episcopi remained, in their portion of the Church the jurisdiction of the bishop was confused and weakened, as in other ways, so in the matter of patronage. When landed proprietors built and endowed churches on their estates lying outside of the dioceses, they claimed the right of nominating the clergy who were appointed to them. These clergy were not parish priests; their churches were not in any diocese, much less in any parish; they were chaplains of their patrons, bound to do missionary duty. The rights claimed by the builders of these churches were from the first subjects of dispute between these church builders and the neighbouring bishops, and when these outlying regions were included in dioceses, this right of patronage ceased, to be revived for a time, as we shall see, by Theodore in England.

In the west, before they became parish churches, the Cou. of Chalons-sur-Saone (650, C. 14) gives the ordination of the clergy and the disposal of the revenues of these churches to the bishop. Gregory the Great, in his letter to Felix of Messina, which became the basis of the Canon law on the subject, expressly denies to the founder any rights except the right of admission to service, "which is due to all Christians in common." Gregory went further and declined to allow priests to be permanently appointed to these churches; they were to be served by priests sent by the bishop from time to time (S. Greg. M. Epist. ii. 12 ad Castor, Animin and others), and Pope Zachary lays down a similar rule in almost identical terms. The I. Cou. Orange, C. 10 (A.D. 441), gives to a bishop who builds a church on an estate belonging to him, which lies within the territory of another bishop, the right of nominating priests, and this implies that a layman would have no such right. We have the authority of Dr. Hatch. The only evidence of the recognition anywhere in the Western Church before A.D. 800, of any right on the part of a founder or any other person to nominate a priest to a parish church, is the 2nd Canon of the 9 Cou. Tolet, which gives to the founder of a church the right of presentation, but this right does not descend to his heirs. We have come down to the times of Charles the Great—to mediæval times—and we find the bishop's divine right of patronage practically as intact in the Church Catholic as is his office itself.

REVIEWS.

THE BROTHERHOOD OF MANKIND. By Rev. J. H. Crawford, M.A. Price 5s. Edinburgh: T. & T. Clark. Toronto: Revell Co., 1895.

To one who merely glances in a superficial manner at the title of this book it may possibly seem that its subject is of a commonplace character and promises a commonplace treatment. When, however, we remember that the recognition of the Fatherhood of God and the Brotherhood of man is the great need of every age, and that these great truths have hitherto been very imperfectly recognized, we shall probably change our minds on the first point. A perusal of the volume before us will certainly cause a change of opinion on the second. It is rarely indeed that we can say of a book on a religious subject that it is original in the full sense of the word. There are few statements on religious subjects which can be both true and new; and the author certainly makes no attempt to broach what would be called novelties in theology. But he does much better than this: he puts comparatively familiar truths in a manner so fresh and striking that they almost impress us with their seeming novelty. The object of the book, Mr. Crawford tells us, is to show that the end towards which mankind is progressing is a united brotherhood. This goal of mankind, he adds, is the key to human history, which unfolds a steady progress towards its realization. We are not quite sure that the progress is quite steady, but the writer certainly shows that there has been, and that there is progress, and he makes us hope in the good time coming

"When men the world o'er Shall brothers be for a' that."

The treatment of the subject is largely historical. Beginning with brotherhood before Christ, the author goes on to consider the unity of man, the theology and ethical principle of Jesus, and His authority. He then considers brotherhood in the Epistles, the family, the sacraments (with some excellent and suggestive remarks on this subject). Subsequently he considers brotherhood in the early Church, in the middle ages, and since the Reformation. Among other topics handled we find social and political progress, Christianity and patriotism, the Kingdom of God and the Church. To those who may undertake the perusal of this book, we must testify that we have not found a dull page in it. To preachers and teachers we

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can earnestly recommend it as suggesting to them lines of thought of great interest and practical utility. We have noted many passages as worthy of quotation, and some of them we may give hereafter.

THE EPISTLE TO THE EPHESIANS, with Introduction and Notes: By Dr. J. S. Candlish. Price, 1s. 6d. Edinburgh: T. & T. Clark. Toronto: Revell Co., 1895.

Here we have, in a small volume of 180 pages, and at something like a nominal price—less than half a dollar—a really satisfactory exposition of one of the most precious writings in the New Testament. The introduction is brief, but it is condensed, full, lucid, and satisfactory; and settles in a manner which we regard as satisfactory, the authorship and destination of the Epistle, as well as its date. We have examined the notes with care, and find them wonderfully copious and complete. No difficulty is passed by, and whilst there is no verbiage, there is nothing lacking. Happy are those who have such commentaries so easily within their reach. In the notes the Revised Version is given, so that the English reader is almost placed in the position of one who can read the original.

MANITOULIN, or Five Years of Church Work among Ojibway Indians and Lumbermen. By H. N. B. London: Simpkin, Marshall & Co., 1895.

The author of this very interesting record is the Rev. H. N. Burden, at present Secretary, in England, to the Church of England Temperance Society, who is already known among ourselves as the author of a very good and living narrative of work in Algoma. We confidently believe that this new volume will meet with the same cordial reception which was accorded to the previous volume, and that it will also give to its readers an increased interest in missionary work among the Aborigines and other inhabitants of the great Dominion. After the publication of his "Life in Algoma," the author received requests to add to his previous work some account of missions among Indians and lumbermen. This he has now done, beginning with the work of the late honoured Archdeacon McMurray—a pioneer among the Ojibways—and going on to the work now being accomplished under the superintendence of the present Bishop of Algoma, of whom the writer speaks in enthusiastic terms. We strongly recommend this little volume for reading at parochial missionary meetings and to all who are interested in the extension of the work of the Church.

#### MODERN SUNDAY-SCHOOL.

The following admirable paper was read by Rev. R. McCosh of Christ Church, Chatham, Ont., at the recent Anglican Church Workers' Convention at Windsor, on the 23d and 24th:

In introducing the subject assigned to me, I desire to say that the work of pointing out the defects, more or less prevalent in all organizations, whether allied to the Church or State, is far less difficult than to suggest and introduce remedial measures. Some members of the Church have laboured more diligently and achieved greater success in discovering and magnifying the defects and imperfections of the Church than in honest efforts to devise methods less defective than those now employed, and better adapted for carrying on our Divinely appointed work. Such Christians, and they may be found in nearly all parishes, are hinderers, and not helpers, in the important and sacred work of the Church. The possession of eminent gifts of perception and penetration is far from being an absolute necessity where the sphere of investigation and criticism is the lives and institutions of fallen humanity, and lofty mental and spiritual attainments are not the common heritage of those who devote considerable time to such work. I earnestly hope and pray that we may never degenerate into the unhappy condition of those who have won for themselves the unenviable reputation of being expert fault-finders and chronic grumblers.

From what I have just said, you will at once infer that it would be more in harmony with my views and feelings, and, I feel assured, more agreeable to you, were I to fix your attention on the elements of strength and signs of progress in the Sunday school, instead of discussing what I regard as its defects.

I trust you will, after listening to my remarks, kindly remember that I gratefully recognize and acknowledge the inestimable value of Sunday-school work when conducted on principles which harmonize with the Christian faith, and to refrain from doing so would disclose inexcusable neglect and a mind unfitted to appreciate those important spiritual results which have rewarded the efforts of Sunday-school teachers.

Believe me, then, when I affirm that my sole object in directing your attention to what, in my opinion, are defects in the modern Sunday-school, is to invite and draw forth suggestions that may prove helpful to all of us in improving and perfecting our system of religious instruction for the young. Having said this much by way of explanation and to avoid any misinterpretation of my views, I will now refer to some of the defects observable in not a few of our schools.

*First.*—The Bible has been displaced in many of our Sunday schools. We are constrained by our reverence for God's Holy Word to view this defect as one of the very gravest. I strongly hold and fearlessly affirm that every scholar in the Sunday-school, sufficiently advanced to read, should be required to use the Bible in the class room. The leaflet, as you well know, has displaced the Bible in the large majority of our schools, and the injury resulting therefrom demands our serious attention. It is not uncommon to observe both teachers and scholars using, when in the class-room and during the hour allotted for instruction, the leaflet instead of the Bible, the latter having been discarded for the former. This innovation, for such it assuredly is, weakens the scholar's reverence for God's Word, and affords him but little aid and encouragement in acquiring an accurate knowledge of the order of the sacred books and the main design of their inspired authors. Not infrequently scholars between the ages of twelve and sixteen are seen turning over the leaves of the Old Testament in their confused search for one of the Books in the New, and *vice versa*. I maintain that the introduction of the leaflet is largely responsible for such sorry evidences of imperfect instruction. Love and reverence for the Holy Bible should be, if possible, thoroughly instilled in the minds of the scholars, and they should be taught the names and order of the sacred books, that they may, when required, turn to them promptly.

Neither scholars nor teachers entertain the same reverence for the leaflet which they do for the Bible. They handle and toss about the former with a feeling of the utmost indifference, and that honour and love which all should assiduously cultivate and cherish for the Word of God is weakened and sometimes destroyed. The Bible is God's revelation to man and was written by Divinely guided and inspired men. These incontrovertible and glorious facts unshaken and unimpaired by centuries of fierce assault, are eminently adapted to win for it the first and highest place in the home, the Church and the Sunday-school, and to guard it against that unholy irreverence so deplorably common, and which, extending beyond the precincts of the Sunday-school room, invades and desecrates the House of God itself.

*Second.*—The Book of Common Prayer in not a few of our Sunday-schools is a neglected book.

If there be good and sufficient reasons to justify the existence and work of the Church of England, we should be thoroughly conversant with them and faithfully endeavour to instruct the young, that they may acquire a clear knowledge of the same. If we are unable to discover such reasons and the theory that "one Church is as good as another," be unsailable and unanswerable, then I, for one, fail to see the wisdom or necessity of maintaining the services and prosecuting the work of the Church. Why not advocate disorganization and disbandment, that we may join *en masse* one of the three hundred and fifty Churches outside our own communion and prevent the vast, but, in many instances, useless expenditure of time, energy and money? Our loyalty to God and the Holy Catholic Church founded by Christ and the Apostles, should be sacredly and fearlessly maintained, even though the charges of illiberalism and bigotry be hurled against us.

While unprepared to deny that any blame attaches to the Church of England for our present disorder and disunion, still I maintain that we should not exclude from our field of observation the palpable evils of dissension and separation, nor banish from our memories the prayer which the Blessed Redeemer offered when pleading with His Father in heaven for the continuity of a harmonious and undivided Church, "That they all may be one; as Thou, Father, art in Me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me."

Are we to recognize all the Churches, the number of which I have just mentioned, as sound and true branches of the Holy Catholic Church, not excluding those which ignore the sacraments and thereby violate the binding commands of our Divine Master? Surely this would involve the sacrifice of our loyalty

to God and to the "Faith which was once for all delivered unto the saints," and seriously affect our position as consistent Churchmen.

The Church of England occupies a distinctive position, and stands for Apostolic order and Apostolic doctrine. She furnishes sound and Scriptural reasons in justification of her existence and honoured career, and many of these reasons are contained in our incomparable Book of Common Prayer, and that is why we claim for it a prominent place in our system of religious instruction for the young.

The Book of Common Prayer ranks next to the Bible in the Church of England, and should be accorded that honoured place in all Church of England Sunday-schools. It should be placed in the hands of all scholars qualified to read, and they should be trained and educated in the use of it, until they are familiar with its hallowed contents and capable of appreciating its wise order and beautiful harmony, and the incontrovertible testimony it offers in proof of the claims that the Church of England "is the Church of the living God, the pillar and ground of the truth."

*Third.*—The methods employed, in many instances, to secure the attendance and attention of scholars. We justly honour all Christian workers who, in their zeal to extend the usefulness of the Sunday-school, are wisely endeavouring to reach and influence children who are not enjoying the advantages of religious instruction. Every right and Scriptural effort to bring the young under the transforming power of the Holy Gospel and unite them to Christ and the Church, is eminently entitled to our sympathy and encouragement. There are, however, right methods and wrong methods, and the latter are too often employed, to the moral detriment of the scholars. The spirit of unholy competition and rivalry, or the selfish desire to add to the strength of one school even though it knowingly involve the depletion of another, has led to the adoption of methods unsanctioned and unsupported by Scriptural authority, and the evils resulting therefrom are of too serious a nature to pass unnoticed. The sensual nature of the scholars is appealed to, pandered and indulged for the ostensible purpose of improving their moral nature. Selfishness is unconsciously cultivated and developed, while self-denial, one of the vital principles of the Christian faith, is practically neglected and untaught. Promises and prizes, concerts and plays, picnics and excursions, these are the favourite magnets employed to attract new scholars and retain those already enrolled. Such methods are, to my mind, detrimental to the spiritual well-being of the scholars. They are likely to produce a very low type of Christianity, of which, we regret to say, we have too much in the Church already. Nearly all experienced in Sunday-school work have noticed that not a few of our scholars are imbued with the idea that they are patronizing the school and conferring a favour upon their teachers by attending and submitting to be taught. We are not surprised that such a pernicious notion should prevail in the minds of many Sunday-school scholars. It has been, I charitably admit, unconsciously created by officers and teachers, many of whom are intensely zealous, but whose zeal lacks knowledge. Neither should we evince surprise if such unlawful and misleading efforts should develop a type of Churchmanship that would add nothing to the aggressive forces of the Church and awaken no opposition in the retrogressive. The scholars in the schools where this defective system largely prevails are likely to enter the ranks of those Christians known to possess a very low estimate of the mission and authority of the Church of God, and of their duties and privileges as members of it, and whose readiness to take offence, combined with their childish craving for exaggerated praise, is a severe tax upon the patience of the most devoted of the clergy and laity.

Perhaps the majority of my hearers are more or less familiar with that very excellent book written by H. Cay Trumbull, D.D., editor of the *Sunday-School Times*, entitled "Teaching and Teachers," which is regarded as no mean authority by experienced Sunday-school workers. It is an exhaustive work on the best methods of imparting religious instruction to the young, and yet I cannot find one word within the covers of that book in support of the methods under discussion.

I affirm it to be our bounden duty as workers in the vineyard of our Lord to use all diligence in leading the young into a true conception of the inestimable privilege of attending Sunday school and studying the thrilling narrative of God's infinite love through Jesus Christ our Lord. Loyalty to God, loyalty to the Church, loyalty to their teachers, loyalty to the school, these are the lessons they should learn; then we may expect intelligent, God-fearing scholars, sound in Christian faith and practice, and not tossed about by every wind of doctrine.

Teachers are sometimes sorely troubled and tried by inattentive and unruly scholars, and frequently refrain from administering the needed rebuke, lest these same scholars, pampered and indulged, withdraw from the class and school, and take up quarters



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in some neighbouring school, which they hope to find more congenial and perhaps more lax in discipline, and where they will be cordially welcomed, and not urged to return and manfully acknowledge their misbehaviour and the teacher's justice and wisdom. Unruly scholars know well that other schools will gladly receive them, should they apply for admission, and institute no scrutiny into their conduct, or the causes which induced them to seek a change.

For this unhappy state of affairs the selfish spirit of rivalry and competition is mainly responsible.

Every right and honourable effort to increase the usefulness and widen the influence of the school bears impress of heaven's approval. The training and educating of the young for Christian service is a glorious work, the possibilities of which are immeasurable. Let us determine, then, that all work shall be conducted on Scriptural lines and in conformity with God's holy will. Let us work and pray for the expulsion of the unholy spirit of selfishness from our schools, and sink deep in the minds of the scholars this important and much-needed truth, that the privilege of being a member of the Sunday-school, and sitting at the feet of an earnest and godly teacher, is a privilege which takes rank among the very highest, and the enjoyment of which calls for deepest gratitude.

There are several other defects which I shall do little more than mention, as this paper is sufficiently long already. Following my order, then, I would mention as the

*Fourth.*—The irregular attendance of some of our Sunday-school teachers. A Sunday-school teacher habitually irregular in attending school, taxes the patience of the superintendent, deadens the interest of the scholars under his charge, and should either resign or reform. A school in which the majority of the teachers are of this undesirable type is not likely to manifest any spiritual or numerical signs of progress. If the teachers exhibit little or no interest in the class-room, their scholars cannot be expected to do otherwise.

*Fifth.*—The deplorable lack of male teachers. This is a serious defect, and, I am ashamed to confess, greater and more marked in the Church of England schools than those of other denominations. The majority of our leading laymen never enter the Sunday school room during the hour devoted to the religious instruction of the young, and evince no interest in the work whatever.

*Sixth and Last.*—A weak and inefficient discipline. In many schools the imperfect and loose discipline is a fruitful cause of inattention, irreverence and misbehaviour, and officers and teachers are confronted with difficulties in their efforts to correct these evils much greater than those encountered in our day-schools and colleges, chiefly because they do not receive that parental support in their efforts to secure attention, and maintain order and enforce study, that is accorded to teachers in our secular institutions of learning. Contrast the discipline in our day schools with the discipline in the average Sunday-school, and you cannot resist being very unfavourably impressed with the defective nature of the latter. In the former the discipline is excellent and strictly enforced, in the latter it is deficient and more honoured in the breach than the observance. In theory we hold that to educate the young in the doctrines of our most holy faith, is of the first and highest importance, but in practice we deny the soundness of that much neglected theory.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

### QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

QUEBEC.—According to the statistics, which should have been furnished from the diocese of Quebec to the Provincial Synod at its recent session in Montreal, but which were not then forthcoming, the Bishop of Quebec has during the last three years ordained twelve deacons and eight priests. He has also received six clergymen from other dioceses. Leaving the eight priests out of account, it is evident that eighteen new clergymen have been accepted and employed in the diocese; but nine were during the same period transferred to other dioceses, and two of our older clergy passed away to their rest, leaving consequently an increase of seven, so that the whole number of clergy, including those engaged at Bishop's College, Lennoxville, and also including six retired clergy, who are now receiving pensions, and also including the bishop himself, is now seventy-two. During the three years the number of new churches built has been thirteen, the number consecrated eleven and the number of burial grounds consecrated nine. The number of baptisms has been: children 2,148, adults 186, making in all 2,334; and during the same period the bishop has con-

firmed 2,249 candidates, of whom about 600 were upwards of twenty-one years of age. According to the latest return made by the clergy, the whole number of souls belonging to the English Church is 21,622, and of these 7,511 are communicants. There have been in the three years 509 marriages and 1,361 burials. There are 91 Sunday-schools with 337 teachers and 3,374 Sunday scholars. The sums raised by our parishes during the three years are returned as follows: For Parochial objects, \$180,529.06; for Diocesan objects, \$61,897.57; for objects beyond the Diocese, \$14,636.66, making a total of \$257,063.29. These statistics are certainly most encouraging—and they are all the more so, when it is known that in all essential respects each year, as it has come, has shown a steady growth beyond the preceding year. And since the whole system and result is the growth of only little over fifty years, it is truly marvellous to be able to point to the fact that in a new and far from wealthy country, with little over 20,000 members of our Church, there is support for seventy clergy. And it is no less wonderful to be able also to point to the still more important fact, that, owing to the constant and devoted labours of good, earnest clergymen, each with a comparatively small though widely scattered flock, there is so high a percentage of confirmations and so large a proportion of communicants. Most truly indeed, therefore, may it be said, that there is a strong and earnest call not to slacken in making the very utmost efforts, but rather to thank God and to take courage.

### MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—A very pleasant congregational "social" was held in the hall of St. Simon's Church, when a purse of money and an address, of which the following is a copy, were presented to the Rev. Samuel Massey, in token of appreciation of his services as rector. Mr. Massey, in reply, delivered a short address, and in appropriate words warmly thanked the congregation for their kindness and commended them to God.

*From the members, congregation and friends of St. Simon's Church, St. Henry, to the Rev. Samuel Massey, on the occasion of his retirement from the pastorate of said church:*

We hereby wish to tender our sincere thanks to you for your long and arduous, yet loving, services rendered to us and to this community. It gives us exceeding pleasure that you have remained with us so long, and we are all highly satisfied with the work you have accomplished, especially when we take retrospective glances at the past. In your retirement we feel that we have lost a great inspiration for good in this part of the city. However, we believe that you will still be with us in spirit, though not in body, and we know that the good work you have so well done will not stop, but go on and on forever. You well deserve the rest you are about to take, and we pray that it may be peaceful and happy, and that the remaining years of your life may be the crowning ones. Will you kindly accept this purse, not for its intrinsic value, but as a small token of our love for you. And now, that God may bless you and keep you forever within His fold, is the wish and prayer of this church.

St. Henry, November 15th, 1895.

Signed by the wardens of the church for the congregation.

### ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

MORRISBURG.—If there is any parish or mission that would care to receive second-hand leaflets, kindly apply to Rev. G. S. Anderson, rector of this parish.

### TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

*St. Stephen's.*—The formal commencement of the new buildings which are being erected, was made on Saturday afternoon, 23rd November, by the rector, the Rev. A. J. Broughall. After himself turning the first sod, the rector read the service of the Church of England usual for such occasions. Work in digging the foundations was then actively engaged in by the members of the Young Men's Bible Class, who have undertaken the construction for the benefit of the parish, and at 5 o'clock the workers were entertained to a tea in the Sunday-school given them by the ladies of the Young Women's Bible Class. The building will be of brick, two stories in height, containing on the ground floor a gymnasium, shower bath, etc., for the young men, and classrooms on the floor above. A very pleasant beginning was thus made of an important work in this energetic parish.

*Divinity Degrees.*—The Board of Degrees in Divinity of the Church of England in Canada, established by the Provincial Synod, met Wednesday, the 27th ult., at the See House, the Bishop of Toronto presiding. There were present Rev. Canon Henderson, D.D., of Montreal; Rev. Provost Welch, D.C.L., of Trinity College, Toronto; Rev. Prof. Allnatt, D.D., of Lennoxville; Rev. Canon Sheraton, D.D., of Wycliffe College, Toronto; and Rev. Canon Mockridge, DD., Secretary of the Board. The following candidates were passed: For first B.D., Rev. T. H. Hunt, M.A., King's University, Windsor, N.S.; Rev. John C. H. Mockridge, M.A., Trinity University, Toronto; Rev. Lenox I. Smith, Trinity College, Toronto; Rev. W. J. Wilkinson, M.A., King's University, Windsor, N.S. For voluntary preliminary, Class I., R. L. Weaver, B.A., Wycliffe College, Toronto; Class II., Cyril A. E. J. Anderson, Huron College, London; R. A. Robinson, Wycliffe College, Toronto.

Mrs. Catharine Palmer, widow of the late Archdeacon of Toronto, died at the residence of her daughter in Dublin, Ireland, on Nov. 4th. Her death was quite sudden, she having been out and at church on the day previous. Although she has been absent from Canada for a number of years, she will be mourned by many friends in Toronto and Guelph, who have retained the esteem and affectionate regard for her which was the almost universal tribute accorded to her exceptional excellence of character and amiable disposition by those among whom she lived for so many years. Archdeacon Palmer was rector of Guelph from 1832 until about twenty years ago, when, having failed in health, he was obliged to resign his charge, and went to reside in England, and subsequently in Ireland, where he died in 1881, and where Mrs. Palmer has since resided.

The Doctrine, Worship and Discipline Committee of the General Synod met last week in the Synod office, to make arrangements regarding the holding of special forms of services. There were present the Bishops of Toronto, Huron and Niagara, and Mr. Charles Jenkins, of Petrolia. No definite decision was arrived at when the meeting adjourned.

ORILLIA.—*The Irish Society.*—I am directed by Canon Greene to acknowledge the receipt of \$2 from Mr. G. H. Timbury, Shelburne, for the Irish Society. G. H. H.

PORT HOPE.—A very handsome carved oak retdos has been erected in St. Mark's Church, in memory of the late rector, the Rev. J. S. Baker, by his widow and Miss E. K. Rowell and G. Elare Avery, B.A., lay assistant to Mr. Baker at the time of his death.

### NIAGARA.

CHARLES HAMILTON, D.D., BISHOP, HAMILTON.

HAMILTON.—The fifth annual meeting of supporters of St. Peter's Infirmary, or Home for Incurables, was held on Wednesday afternoon in the basement of the Public Library building. Bishop Hamilton presided and those present were: Messrs. Adam Brown, Stuart Strathy, H. Bull, C. S. Wilcox, Miss Whitcombe, Mrs. Staunton and Miss L. A. Chowne. Rev. Father Geoghegan, warden of the Infirmary, was also present. He presented a lengthy report, from which the following is taken: "It is with feelings of profound gratitude to Almighty God that the fifth annual report of St. Peter's Home for Incurables is presented. The work has not been without anxiety. From a financial point of view the prospect of the institution living through the first five years was not promising. The conviction that the Home would meet a felt want without intruding upon or crippling any of the necessary and excellent charities existing in our city, and firm faith that God would bless the enterprise, was the only capital available with which to project the enterprise. In the five years the sum of \$17,348.74 has been expended. The foundation is laid for what may yet be a great charity, bringing blessing and comfort to a large class of weary and worn sufferers, who are every year becoming more numerous along the highway of life. While modern improvements have removed burdens in some directions from the shoulders of the toiling multitudes, yet the struggle for existence never was keener than it is to-day. The speed at which we are living is developing a nervous tension of which our fathers knew nothing, and increasing the number of our mental and physical wrecks. What are we to do under the conditions? Christianity, and civilization, the fruit of Christianity, has but one answer. Do as your Master did. The State has been doing this in many directions, and helping it to be done in all directions. Yet there must ever be room for Christian benevolence. A few faithful collectors have stood by their work and done it well. There are several gentlemen in the city whose unsolicited subscriptions and kind and encouraging words have been as showers to a thirsty land.



If we could only induce some of our wealthy citizens to remove the debt and endow a few beds, raising a portion of the income into a state of permanency, what a blessing it would be. The plan of endowing beds as memorials has been extensively adopted in this country and the United States. There is a number of beds endowed in the Home for Incurables in Toronto, while others are maintained by benevolent societies. To the medical fraternity of the city, especially Drs. Gaviller and Leslie, hearty thanks are hereby tendered for much voluntary work done. Also to the treasurer and secretaries for prompt and kindly performance of all the duties of their offices. The financial report showed that the receipts during the year amounted to \$3,342.76, and the balance on hand at the beginning of the year was \$410.49. The expenditure was \$3,675.48, the balance on hand being \$77.77. Of this amount, \$10 has been used as a nucleus for a sinking fund to raise the mortgage on the property. The reports were adopted. The election of officers resulted as follows: Mr. H. Bull, recording secretary; Mr. J. W. Percy, corresponding secretary; Mr. Stuart Strathy, treasurer; Messrs. C. S. Wilcox, J. J. Mason, Adam Brown, Mrs. John Stuart, Mrs. Edward Martiu, Mrs. McGivern, Mrs. J. M. Lottridge, Mrs. P. D. Crerar, Mrs. Matthew Wright, Miss L. A. Chowne, Miss Browne, Miss Downville and Miss Whitcombe. Congratulatory addresses were delivered by Mr. Brown, Mr. Burns and the chairman. All the speakers gave the warden great praise for the manner in which he has conducted the institution.

**FERGUS**—The new St. James' Church was opened on the Sunday before Advent. It was filled to the doors in the morning, and from the afternoon and evening services many were turned away. The preacher in the morning and evening was Rev. Professor Du Veruet. A very appropriate and thoughtful sermon was preached in the morning from the text: "My Father's House," the central thought being that not a beautiful building, not anything outward, constituted a "House of God," but where God dwelt, where His presence was found in the faithful company assembled to worship Him. The musical part of the services was under the direction of Mr. Peter Perry, M.A., head master of the High school, and director of the Fergus orchestra—several members assisting in playing the voluntaries and accompaniments to well known hymns. The choir of St. John's Church, Elma, was present, and swelled the number of singers to about twenty five. Solos at the offertories were sung by Miss Huston of Toronto and Mrs. McKenzie Watt of Fergus. The building is of pressed brick—red outside, and with buff brick, with red mortar, inside. Its size is 56x30 feet. The roof is of iron. The woodwork is especially neat. The chancel arch, doors and window-frames of light wood, were made in Guelph. The floor is hardwood. The seats of ash with oak ends, chancel furnishings, were procured from Walkerville, and are very much admired. It is estimated about 250 people may be comfortably seated. A number of valuable gifts have been presented by members and friends of the congregation. The windows of cathedral glass were presented by Mr. S. Marshall, one of the wardens, and Dr. Groves, the other warden, has given the electric light fixtures and provides the lighting; he has also given the Preston furnace for heating purposes. The Sunday-school room, 30 feet by 38 feet, has been provided in the basement, also the vestry. The lectern and reading desk were given by Mrs. S. Marshall, the handsome chancel carpet being the result of the efforts of the Misses Young. Two handsomely worked bannerettes for lectern and reading-desk were received from Miss Woollatt—formerly a resident of Fergus. Conspicuous at the back of the chancel stands a large and handsome chair of oak with red plush seat and back, the gift of Mr. John Thomson. The total cost of the buildings and furnishings is estimated at about \$2,500. Special services are to be continued on Advent Sunday, when Rev. Prof. Cody, M.A., of Wycliffe College, will be the preacher.

#### HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

**HANOVER**.—A Thanksgiving Service was held in St. James' Church on the 21st ult., and a goodly congregation was present to return thanks for God's mercies of the year. The clergyman spoke from St. John xiii. and latter half of the 18th verse. The service throughout was cheerful and devout, according to the teaching of the Catholic Church in thanksgiving. The Young People's Guild is at work in earnest; much of the success of the parish is due to their faithful work. A lively interest is manifested in the discussions which take place, which apparently do much good in gathering new thoughts and interchanging ideas. The subject for discussion for next meeting is: "Resolved that a set form of prayer is preferable to extempore prayer, for public worship."

**INGERSOLL**.—The annual meeting of the Women's Guild of St. James' Church was held on Wednesday the 13th ult. The receipts for the year amounted to \$473.95, all of which was raised by monthly collection. The old officers were re-elected: Pres., Mrs. Arthur Murphy; vice-pres., Mrs. Stephen King; treas., Miss Richardson; Sec., Miss J. Crawford.

**WALTER'S FALLS**.—*St. Philip's Church*.—We have had service in this church every Sunday at 3 p.m. since last June. For a number of months previous there was no service, as we had no clergyman. However, since the Rev. R. J. Murphy, B.A., became Incumbent last June, things have changed wonderfully. The church is well filled on Sundays; collections are good. The shed will soon have to be enlarged. Bible class is held on Friday nights. The Sunday school was re-opened in July, but there is a lack of teachers. We have the leaflets and a Sunday-school paper. We are greatly in need of a small library. A number of improvements have been made. A new stone vestry replaces the old wooden one. A new tablecloth, new carpets and aisle matting have been provided, also a number of lamps, including two mammoth hanging lamps. The walls have been kalsomined. Several more improvements are needed, such as a new fence and gate, mottoes on the walls, a new chancel window, new organ, communion vessels, woodwork repainted and a good bell. On the second Sunday in November, the Rev. W. G. Reilly of Chatsworth administered Holy Communion. The number of communicants was larger than formerly. His sermon, which was on Christ's command, "This do in remembrance of me," was the most instructive, convincing and impressive ever heard here on that subject. On Thanksgiving Day service was held at the usual hour, quite a number being present. Our Incumbent, Rev. R. J. Murphy, has three services every Sunday, involving a drive of 28 miles. He is a good extempore preacher, and is well liked by all he meets. He has a great work and a large field before him. May he continue in the good work.

**CHATHAM**.—*Christ Church*.—The closing services of the mission conducted by Rev. Geo. C. Grubb, were held on Monday evening, 25th inst., and notwithstanding the steady down pour of rain, the church, including aisles, etc., was packed with people. A marked interest was manifested in the work from the very commencement of it, which was largely owing to the preparatory work of the rector, Rev. R. McCosh. For weeks before the advent of the mission the rector and his people prayed for God's blessing on the special services to be held, and the desired blessing was granted. Mr. Grubb was very ably assisted by Mr. and Mrs. Campbell and Mr. Millard. Mr. Campbell conducted the morning prayer meeting; Mrs. Campbell gave a Bible-reading at 3 o'clock; Mr. Millard took charge at the children's service at 4.15, and Mr. Grubb conducted the evangelistic service in the evening at 8 o'clock. They are specially gifted for the particular work each one has charge of, and all the services were helpful and fruitful. Mr. Grubb is, without doubt, one of the most powerful and earnest mission preachers that has ever visited Canada. He and his companions are thoroughly consecrated workers, and their presence and efforts in any parish to which God may direct them cannot fail to produce good results. The meetings for the study of God's Holy Word conducted by Mrs. Campbell, were largely attended both by men and women. Mrs. Campbell has a sweet musical voice, and a command of pure and beautiful language which we have rarely heard excelled. Her Bible readings were wonderfully instructive, and clearly manifested her deep love for and great knowledge of the Bible. We are confident that Mr. Grubb and his assistants will be blessed by God during their stay in Canada. Their services in Christ Church will be long remembered, and the rector and his people are thankful to God for what has been accomplished during the mission.

#### ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

**EMSDALE**.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the sum of \$2 from Mrs. Osler, Toronto, towards the log church at Sand Lake, Proudfoot.

### British and Foreign.

The Rev. W. Sanday, M.A., has been elected Margaret Professor of Divinity at Oxford.

The Earl of Feversham is covering the walls of Helmsley Church with historical pictures.

The Rev. W. J. Adams has been appointed vicar-choral of St. Mary's Cathedral, Limerick.

The Church of England Waifs' and Strays' Society received an anonymous donation of £1,000 recently.

The Rev. E. B. Hartley, curate of Holy Trinity, Marylebone, has been appointed, by the Lord Bishop of London, vicar of St. Luke's, Hackney.

The Rev. T. Fitzpatrick, Tutor and Dean of Christ's College, Cambridge, has been appointed examining chaplain to the Bishop of Salisbury.

The Rev. Jocelyn H. T. Perkins, B.A., assistant master of St. Edward's School, Oxford, has been appointed a minor Canon of Ely Cathedral.

Bishop Selwyn, the Master of Selwyn College, Cambridge, has been appointed Lecturer in Pastoral Theology at the university for the year 1895-96.

To show the growth of the Anglican Church it is stated that there are over fifty bishops who will attend the next Lambeth Conference for the first time.

Dr. Burdon, who has been Bishop of Victoria, Hong-Kong, for the past 21 years, has resigned his See. He went out to China as a missionary in the year 1852.

The Rev. Professor Lumby, D.D., for many years Norrisian Professor of Divinity at Cambridge University, died lately at Merton House, Grantchester, near Cambridge.

The dedication festival on the completion of the restoration of Kidderminster parish church, took place recently. The Lord Bishop of Worcester preached the sermon.

The Rev. Canon Bourke, sub-dean of Truro Cathedral, and rector of St. Mary's, Truro, has been appointed Archdeacon of Buckingham, in succession to the Bishop of Reading.

The Rev. Canon Furze, M.A., has been elected by the Dean and Chapter of Westminster to the Archdeaconry of Westminster, in the place of Dr. Farrar, now Dean of Canterbury.

The Bishop of Adelaide held his first ordination in his cathedral church on St. Matthew's Day. Mr. A. S. Dundy was ordained deacon, and the Rev. H. S. Slade, King's College, London, priest.

The Rochester Diocesan Lay Workers' Association is arranging to hold a great service for lay workers of South London to welcome their new bishop and to hear an address from him.

The Rev. Walter Lock, M.A., tutor and sub-warden of Keble College, Oxford, has been elected by the Heads of Colleges to the Ireland Professorship of Exegesis at Oxford, in succession to the Rev. W. Sanday.

The important rectory of Bermondsey is vacant, by the resignation, through ill-health, of the Rev. J. D. Wyatt, who has been ordered by his physicians to take three years rest. The parish contains 22,000 people.

The Rev. John Tetley Rowe, of the Trinity College (Cambridge) Mission, Camberwell, has accepted the rectory of St. Mary, Chatham, vacant by the preferment of the Rev. George Bowyer Vaux to the living of Aylesford, Kent.

The dedication of the frescoes in the chancel of the parish church of Kirk Hammerton, Yorkshire, took place lately. The preacher, at the special dedication service, was the Rev. Canon Scott-Holland, of St. Paul's Cathedral.

A very beautiful font was recently dedicated, in St. Saviour's Church for the Deaf and Dumb, Oxford St., W., to the glory of God and in memory of Henry Ayshford, a member of the congregation, who died suddenly some time ago.

A new clock has been put into the tower of St. Nicholas Cathedral, Newcastle-on-Tyne, by the corporation. For size and mechanism it is only equalled in the United Kingdom by the clock of St. Stephen's in the tower of the Houses of Parliament.

It was very satisfactory to observe twenty-two merchant sailors devoutly receiving the Holy Communion at the usual weekly administration in the Missions to Seamen Church at Southampton on a recent Sunday. Sailors value a church of their own.



A memorial brass to the late vicar of Margate, the Rev. W. Bellars, which has been placed in the parish church, was unveiled lately. A new bell, which has been placed in St. Barnabas Mission Church as a memorial to the late vicar, was dedicated on the Festival of St. Simon and Jude.

Lady Elizabeth Villiers has sent a cheque for £400 towards the fund now being raised for the restoration of the west front of Peterborough Cathedral. Her ladyship's donations towards the maintenance and restoration of the historic fabric amount altogether to close upon £4,000.

At the Anglican Missionary Conference, to be held in Maritzburg, South Africa, shortly, the Holy Eucharist is to be celebrated on the opening morning in as many of the languages spoken in the Province as possible—that is, Dutch, Kaffir, Zulu, Sesuta, Bechuana, Tamil, concluding with a celebration in English.

On All Saints' Day, after evensong, when the sermon was preached by the Archdeacon of Essex, the Bishop of Colchester dedicated some new work which has been recently carried out in the Church of St. Saviour's, Walthamstow. Amongst other things, the floor of the chancel and sanctuary have been laid with mosaic.

At the early celebration, on the day of the enthronement of the new Bishop of Rochester in his cathedral, the dean dedicated a magnificent frontal presented by himself. The frontal was designed by Mr. C. E. Kempe, worked by the ladies of Rochester under the superintendence of Mrs. Hole and mounted by the Sisters of Clewer.

The ancient parish church of St. Mary and All Saints, Kidderminster, has been restored to something of its pristine beauty and magnificence through the generosity of Mr. J. Brinton. The clerestory windows have been filled with stained glass in memory of the late Bishop Claughton, who was vicar of that town for 27 years.

The Very Rev. Hamilton Townsend, M.A., Dean of Achonry, died at the Deanery, Coolaney, Ballisodare, recently. The late Dean was very popular, and was well known, both in England and Ireland, as a champion of Protestantism, a pulpit orator, and an attractive platform speaker. He took a deep interest in the Irish Church Missions Society, and devoted much time to the advocacy of its cause.

The ancient parish church of St. David, Llanthony, which stands within the precincts of the old abbey, has been recently partially restored at a cost of £700. Great pains were taken to preserve all objects of interest. During the excavation of the nave and porch floors several pieces of pottery and glass were found, most of them being about three hundred years old. During the work of excavation a very curious thimble was found.

The Bishop of Winchester recently consecrated a new church at Bcsoombe, near Bournemouth, which has been erected at a cost of £14,000. It has sitting accommodation for 1,100 people. The vicar is the Rev. S. A. Selwyn, formerly vicar of St. James', Hatcham. Dr. Bridge, organist of Westminster Abbey, presided at the organ on this occasion. The mayor and corporation of Bournemouth were present at the opening ceremonies, clad in their robes of office.

All those to whom King's Chapel, Cambridge, is dear, will be glad to hear of the restoration of another window just completed, namely the one immediately above the south door. The result is decidedly successful, although the window itself is not so fine as those on the north which had lately been repaired. It represents, in the lower portion, some of the legends connected with the death of the Virgin, the upper lights being as usual occupied with analogous scenes from the Old Testament History.

The special dedication festival of St. John's Church, Isle of Dogs, was kept this year with unusual splendour. The Bishop of Stepney, in an imposing service of dedication, solemnly blessed several magnificent additions to the ornaments of the church, which included a richly carved series of choir stalls, an altar in a beautiful memorial chapel, which forms a part of the church, and a fine series of frescoes on the west wall above the font. The service closed with a solemn *Te Deum*.

The great hall block of the Church-house will be completed by the end of this year, and the Upper and Lower Houses of the Convocation of the Province of Canterbury will hold their next group of sessions in the temporary rooms on the ground floor of the building, which have been fitted for their use. The Duke of York has consented to open the great

hall on some day towards the end of January. This hall, which will hold from 1,200 to 1,500, will be available for Church meetings after the date of the opening ceremony.

The whirligig of time brings strange revenges. Before the Reformation the chapel of Gray's Inn had a stained glass window representing St. Thomas of Canterbury; but by an order of May 16, 1531, Henry VIII., "consideration being had of the King's command that all the images of Thomas Becket, sometime Archbishop of Canterbury, in any windows, either of churches or chapels, should be obliterated, it was ordered that Ed. Hall, then one of the readers of this house, should take out a certain window in the chapel wherein the picture of the said Archbishop was gloriously painted, and place another instead thereof in memory of our Lord praying in the wilderness."

On the day before his enthronement, the Bishop of Rochester was presented at his house with a pastoral staff, by those members of Keble College who had graduated during his wardenship. The presentation was made by the Rev. J. O. Johnston, Principal of Cuddesdon College, and Mr. A. E. Bernays, one of Her Majesty's Inspectors of Schools. At the enthronement on the following day, the aged verger, Mr. Miles (who is the *doyen* of vergers—no pun intended, though he is dean's verger—having been at the cathedral as man and boy for exactly seventy years), was confined to his bed, and therefore unable to be present. The bishop expressed his regret at Mr. Miles' absence, and specially sent him his blessing through Canon Pollock.

Canon Hawkins, of Newport, Monmouth, has just completed his ninety fifth year. To a Newport pressman he has given some interesting recollections of his early days, dating back to the battle of Waterloo, and embracing the rise of Byron's fame, the issue of Scott's novels, and the old coaching days. He has lived under four sovereigns—George III., George IV., William IV. and Victoria. His sight was failing when he gave up the living of Newport, thirteen years ago, but it had remained about the same up till now. Thirty years ago he was ill and had to leave his living, but he went to Clifton and got well in about three years, and since then he has been fairly well, though during the past twelve months he has suffered from muscular rheumatism.

A very interesting tribute to the memory of the last Bishop of Chichester was recently paid in a Jewish synagogue in East London. A report states that, as is the custom among the Jews during services of this description, the Ark, containing the scrolls of the law, was draped in black, and black candles were burned in lieu of the ordinary white tapers during the ceremony, while the name and titles of the deceased bishop were written in white characters on a black ground and placed in front of the Ark. The members having assembled in silence, two letters of thanks for birthday congratulations from the late Dr. Durnford to Mr. Cohen were read, as was also a short address praising the late bishop's sympathies and acknowledging the liberal treatment Jews receive in England.

At the re-opening of the chapel last year, the Bishop of Marlborough called attention to the fact of five Primates having been students of the Inn, and an offer was made to the Benchers, by one of the barristers of the Inn, of High Church proclivities, to replace the Becket window. The new window, which is now in position on the north side of the Communion Table, is from a design exhibited in the Royal Academy of 1894, by Mr. O. V. Ostreban, and represents Becket as Archbishop and Lord Chancellor. Above the figure, which occupies more than half the space of the lancet window, are the towers and outline of Canterbury Cathedral, and beneath is the scene of the Archbishop's murder, with figures of monks engaged in prayer. A suitable Latin inscription records the removal of the old window and its restoration by the donor, Mr. H. C. Richards, M.P.

The beautiful Church of the Holy Rood, Carnoustie, Scotland, has been enriched by the insertion of stained glass in the east window in memory of the late Charles Monk Lingard Guthrie, by his brothers and sisters. The window was unveiled and solemnly dedicated by the Primus on a recent Sunday. At the Holy Communion the celebrant was the Rev. H. J. W. Head, priest in charge. The Primus preached from St. Luke xxiii. 28—"To-day shalt thou be with Me in Paradise." The subject chosen for the window is the "Crucifixion." The figures are all in white, and the necessary richness has been obtained by colour behind the figures and in the handsome border surrounding the lights. The following text runs beneath the group—"Quemadmodum desiderat cervus ad fontes aquarum—sitivit anima mea ad Deum fortem vivum." At the base of the lights is

the memorial inscription held by an angel—"Carolus Monk Lingard Guthrie de Carnoustie, nat. 1859, mort. 1893. Requiescat in pace. Amen"; and at the end of this is a shield bearing the arms of the deceased.

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

### The Late Mrs. Alexander.

SIR,—In an Irish newspaper kindly sent me by a friend, was marked a letter written by the present rector of the parish in the county of Tyrone, of which the Bishop of Derry was formerly Incumbent. In the year 1850, Mrs. Alexander came there as a bride, and it is of her noble work in Termonamongan that the Rev. Wm. Vernon writes. In a previous article the editor of the *Irish Times* had said: "Truly hers was not the life of the dreamery votary of verse, but was passed in the daily exercise of an exquisite sensibility for the needs and comforts of a remote Irish parish. Many a gleam of golden sunshine would she kindle as she entered a desolate home where penury and sickness struggled for the mastery. No inclemency of weather, or distance to travel, or visits of friends, were permitted to interfere with the ministrations of condolence, counsel, or charitable help." Your many readers will, I am sure, be pleased to have the addition of the present rector printed in your columns. The example of this equally saintly and gifted woman cannot be too widely made known to the Church. Mr. Verney writes: "The following facts, elicited from those who still remember Mrs. Alexander's work in the parish, fully corroborate what you have written. My churchwarden has told me of her visits to an old woman afflicted with paralysis, and seeing that she had not sufficient bedcovering, she took off her shawl and wrapped it around the poor sufferer. From the same source I have heard of her daily visits for six weeks to a woman suffering from cancer, and of how lovingly and tenderly she every day for those six weeks dressed the sore. Ellen Hoynes, a Roman Catholic, the woman referred to, is still living in the neighbourhood, and in all probability owes her life to the loving care then bestowed upon her. The parish clerk still remembers her carrying soup and other nourishment to the sick and poor in the most remote parts of the parish and in the most inclement weather, and often has he seen her returning from her ministrations of loving and practical sympathy wet through. I cannot refrain from mentioning another case differing from the above, which shows the great interest she took in all classes of the parish. She sent a man to school whose education had been somewhat neglected in his youth, and gave him a weekly allowance towards his maintenance out of her own purse, and when he had made sufficient progress Mrs. Alexander procured an appointment for him as national school teacher. As beautifully put in her exquisite hymn, 'There is a green hill far away,'

She trusted in His Redeeming Blood,

And tried His works to do.

"Time would fail one to tell of all her work and labour of love here. The good she did, the help afforded, her gentle, loving, self-denying ministry in this parish will never be known 'until the day break, and the shadows flee away.'"

Need I apologize for sending you the above?

T. BEDFORD-JONES.

The Rectory, Brockville.

### "Roman Absurdities."

SIR,—As you seem to have considerable space to devote to "Anglican Fallacies," so-called, perhaps you will not object to affording your readers the perusal of some "Roman absurdities." My interest was aroused some weeks ago by a short article in the issue of the *Canadian Freeman* (Kingston, Ont.) for 11th September, 1895, purporting to be a partial statement of the "wonderful strides" the Catholic (?) Church had made during the present century. The *Freeman*, which is regarded by many as Archbishop Cleary's organ, stated that the statistics it gave were compiled by Mgr. Loubet, a French missionary; that they were authentic, and that they spoke for themselves. As they were the first actual figures relating to the question of Roman progress which had come under my notice, I determined to verify them if possible, and I now propose to give you the result of my investigations, though, of course, as part of the article refers to half-civilized



countries, of which, if census figures are obtainable, they are hardly reliable, my research has not covered all the places mentioned in the article. The *Freeman* commences by stating that in 1850 there were only 3,258,440 Catholics in all the Protestant European countries, and immediately proceeds to enumerate the proportion a few of them possessed. It gives the number of Roman Catholics in Germany at that date as 6,000,000; in Switzerland, as 350,000; and in Holland as 350,000, which makes a total of 6,700,000 in three Protestant countries alone, or more than twice as many as it stated existed in all European Protestant countries. If one added England, Scotland, Norway, Sweden and Denmark, this estimate of three millions would appear more ridiculous still. According to the *Freeman*, there were 8,000,000 Roman Catholics in Ireland in 1850. But according to "The Dictionary of Statistics" (1892), by Michael G. Mulhall, Fellow of the Royal Statistical Society, p. 444, "The population of Ireland in 1851 only amounted in all to 6,574,000. The *Freeman* wisely refrains from giving the present Roman Catholic population of Ireland, because, owing to the decrease in the population of that country, the Roman Church has lost heavily there. "Chambers' Encyclopaedia" gives the population in 1881 as 5,174,836, of whom 3,951,888, or 76½ per cent., were Roman Catholics. The "Star Almanac" (1895), which, by comparison with other books, appears to be fairly reliable, gives the population in 1891 as 4,704,750, which shows a decrease of 1,869,250 in the population between 1851 and 1891, or 28.25 per cent. It is fair to assume that the decrease of the Roman Catholics, at least, kept pace with that of the population, especially as they are largely in the majority. Consequently, the Romanists probably formed 76½ per cent. of the population, at least, in 1851 as in 1881, and, if so, amounted to 5,018,153. To form the same proportion of the population in 1891, they would require to number 3,591,292. And if these figures be correct, they have decreased by 1,426,861 during the period mentioned. With regard to Canada the *Freeman* states that the Roman Catholics increased from 120,000 in 1850, to 2,000,000 in 1890. But as Mulhall's figures for 1840 and 1860 include Newfoundland, I am unable to state with certainty the population of Canada in 1850, but 2,000,000 is probably about correct. The estimate of only 120,000 Roman Catholics in 1850 is an absurdity, for in 1763 the French population was 65,000, nearly all of whom were Romanists, and it is ridiculous to suppose that in 90 years the Roman Catholic population only doubled itself and formed but 6 per cent. of the whole population, while the latter had multiplied thirty times in the same period. It is incredible when we consider the fecundity of the French Canadian race and the enormous Irish population we received during that period. However, the plan seems to have been adopted, by the writer of this article, of reducing the figures of 1850 far below what they should be, so that by the figures of 1890 it may appear that the Roman Church is making "wonderful strides." Who will credit the assertion that the Roman Catholic population multiplied sixteen times during 1850 and 1891, while the whole population only multiplied two and one-half times. The *Freeman's* figures only show a modest average increase of 45,854 persons per year, or 126 every day. Chambers gives the population in 1881 as 4,324,810, of whom 1,792,000, or 41.25 per cent., were Roman Catholics. According to the "Star Almanac" (1895), p. 69, the population in 1891 was 4,833,239, and allowing the *Freeman's* figures of 2,000,000 Romanists to be correct, though the census only shows 1,990,465, they formed about 41.25 per cent. of the population, being in the same proportion to it as in 1881. There is nothing to warrant the claims advanced by the *Freeman* of "wonderful strides." I propose dealing with the United States and England next.

L. STONE.

## BRIEF MENTION.

A celestial globe for teaching astronomy was made in Greece 368 B.C.

Over £20,000,000 are annually given in Great Britain to maintain the Bible societies.

The late W. H. Tapp, of Quebec, who died in June last, left \$2,000 to Trinity Church, Quebec.

Prince Christian, Queen Victoria's grandson, will follow the Prince Imperial's ominous example in going to Ashanti.

France has obtained from the Shah of Persia permission to search the sandy wastes of Tran for buried Biblical cities.

The finest tomb in Great Britain is that of the Duke of Hamilton on the grounds of the Hamilton Palace. It cost £180,000.

The largest oil painting in the world is by Tintoretto, entitled "Paradise." It is 33½ feet in height and 84 feet in width.

John Livingstone, a brother of the great African explorer, 86 years of age, is visiting his sons, who are residents of the Pacific Coast.

The Rev. Edward J. Harper, of Fort William, has been appointed diocesan secretary of the Men's Help Society for the Diocese of Algoma.

It is said that the first Hebrew to be made an English peer was Sir Sampson Gideon, who was created Lord Eardley in 1789 by Mr. Pitt.

The Very Rev. Dean Partridge and Mrs. Partridge, of Fredericton, N.B., are steadily improving in health, after a long severe illness of typhoid fever.

The Free Church of Scotland has formulated a gigantic scheme for extending churches in Glasgow at a cost of nearly \$400,000. The public are invited to subscribe \$150,000.

The new tablet to the memory of Mary Queen of Scots, recently raised in Peterborough, was paid for entirely by contributions from English women named Mary. It cost about \$5,000.

The Bishop of Montreal has appointed Rev. T. B. Jeakins, of Hemmingford, to the vacant rectory of St. John's, Huntington, and St. Paul's, Hinchinbrock, and Mr. Jeakins has accepted.

The close of Salisbury Cathedral, England, covers no less than eight acres of ground, so that this most chaste of English churches stands in the midst of rows and avenues of magnificent trees.

The Rev. E. B. Hooper, rector of St. George's Church, Moncton, has been advised by his physician to take six weeks' rest for the benefit of his health. Mr. Hooper's pulpit will be occupied during his absence by the Rev. A. Bryant.

Guy's Hospital in London, the income of which, derived almost entirely from land, amounted to \$200,000 a few years ago, now amounts to only half that sum, must reduce the number of its beds by nearly a third, unless helped by contributions.

Princess Waldemar, wife of the youngest brother of the Princess of Wales, is a courageous woman. At Copenhagen recently, when a fire started in a building adjoining her residence, she borrowed a fireman's helmet, mounted a wall and assisted in extinguishing the flames.

A bamboo organ has been built for a church at Shanghai, and is said to surpass organs made of metal. As bamboo can be obtained of all dimensions, from the thickness of a pen to pieces of a foot in diameter, this natural material costs little more than the simple labour, and the notes are beautifully soft and pleasant to the ear.

By the death of the late Rev. Henry Edward Bell, B.A., at Chatton, Belford, England, the Church of England has lost its oldest clergyman. Mr. Bell, who was ninety years of age, graduated at Oxford in 1834, and was ordained fifty-eight years ago. He was many years vicar of Long Houghton, Northumberland, but left that parish for Chatton twenty-five years ago.

A peculiar feature of the municipal elections, which took place in England and Wales recently, is the fact that no less than eleven peers have been elected to fill the chief magistrate's chair for the ensuing year in as many cities and towns. Amongst them the Duke of Norfolk has been elected Mayor of Sheffield, and the Earl of Derby, Lord Mayor of Liverpool. The latter, as of course all our readers will remember, was, until a comparatively short time ago, Governor-General of this Dominion.

## Family Reading.

## Words of Cheer.

Words of cheer are words of help. Words of gloom are words of harm. There is a bright and a dark side to every phase of life and to every hour of time. If we speak of the bright side, we bring the brightness into prominence; if we speak of the dark side, we deepen its shadows. It is in our power to help or to hinder by a word any and every person with whom we have any dealings. A look, or a word can help or can harm our fellows. It is for us to give cheer or gloom as we pass on our way through life; and we are accordingly responsible for the results of our influence.

## Two.

I dreamed I saw two angels hand in hand,  
And very like they were, and very fair,  
One wore about his head a golden band;  
A thorn wreath crowned the other's matted hair.

The one was fair and tall, and white of brow;  
A radiant spirit-smile of wondrous grace  
Shed, like an inner altar-lamp, a glow  
Upon his beautiful uplifted face.

The other's face, like marble-carved Grief,  
Had placid brows laid whitely o'er with pain,  
With lips that never knew a smile's relief,  
And eyes like violets long drenched in rain.

Then spake the fair sweet one, and gently said:  
"Between us—Life and Death—choose thou thy lot.

By him thou lovest best thou shalt be led;  
Choose thou between us, soul, and fear thou not."

I pondered long. "O Life," at last I cried,  
"Perchance 'twere wiser Death to choose; and yet  
My soul with thee were better satisfied!"  
The angel's radiant face smiled swift regret.

Within his brother's hand he placed my hand,  
"Thou didst mistake," he said, in underbreath,  
"And choosing Life, didst fail to understand.  
He with the thorns is Life, and I am Death."

—Laura Spencer Porter, in *Harper's Magazine*.

## How to be Strong.

The double-minded man makes a poor friend as well as a poor Christian. You cannot count on his friendship. If it is warm to-day while the sun shines, it may be cool to-morrow when the clouds come. He is a waverer and wavers in his attachment. However sincere his protestations may be, the moment adversity comes to you, troubles thicken about you and evil reports hem you in, he is likely to turn and rail at you. He is veered about by every wind of fortune or misfortune. The reason he is so unstable is because he has no decision of character, no sufficient force of will, no deep and abiding convictions. It takes a man of resolute will to make a good friend, or to excel in anything.

What, then, is to become of the weak ones? If they are born so, and have a natural lack of the element of decision, are they to yield to evil inclinations and evil influences and make shipwreck of themselves? Are they justified in living lives half right and half wrong, according as the circumstances of the hour may influence them? By no means. God has no patience with Laodiceans. He would that they were cold, if they cannot be hot. Because they are neither hot nor cold, He expresses His disgust with them, and disowns them. He does not require impossibilities of us. When we are exhorted, Quit you like men, it is because it is possible for us to be men of might and endurance.

The way is a plain one to those who seek it. When you become a follower of Christ, leave all else to follow Him. Do not try to follow Him and Satan at the same time. The two paths are not the same; they do not point in the same direction. When you take hold on the promises of God, let go the allurements of sin. There is no one who cannot exercise this much decision, with the help of the Holy Spirit. It is divided allegiance that makes weak and indecisive lives. Let there be one purpose—to serve Christ, one desire—to be His follower, one aim—to become like Him, one hope—to see Him as He is. There is no one so weak as not to be able to do this much by simple concentration of the power of the will. It is attempts to do two opposite and irreconcilable things at the same time that causes indecision. No will is strong enough to succeed in such an effort. Conversion means a turning. Turn your back on sin and all selfish desires, and your face will be toward God and righteousness. Keep it in that direction. Never entertain the thought of turning back. You cannot go on and go back at the same time. If you try to do so, you will be a weak and wavering Christian, a hindrance, a stumbling block, with nobody's respect.

Concentration of the powers of your being, however weak, will easily bring you to the point of deciding to be a Christian now and henceforth. Here the work of strengthening your resolution and forming a positive Christian character will be



gin. Cultivation must follow concentration. Form at once habits of worship and attention to religious duty. Every prayer offered, every portion of Scripture learned, every hymn sung devoutly, every act of a religious nature, every good deed tends to your confirmation as a Christian. Character is built by a multitude of little acts, little thoughts, little decisions. By resisting little temptations strength is gained to overcome the greatest. It is according to God's purpose that we should increase in faith, in knowledge and in grace. This is the method by which the spiritual life is made dominant; it is the way by which we become strong in the Lord. To those who are committed to this process of soul-culture the words of the Apostle to the Corinthians are not a mockery:

"Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Houses are not built without hands, wheat is not raised without work, Christian character is not created without constant and prayerful endeavour.—*The Independent.*

After the Rain.

Gloomy weather, so says some one,  
Gloomy weather—what is gloom?  
Why, it is the getting ready  
For the sunshine and the bloom.  
Drops of rain that patter, patter,  
Permeate beneath the sod,  
And awaken the sweet flowers  
That were made for earth by God.

Gloomy weather, so says some one,  
Looking at my troubled life;  
And yet I am growing stronger  
For the trouble and the strife.  
Strange that strength should come from weakness;  
Strange that loss should be such gain;  
Strange that God should make so blessed  
The sad ministry of pain.

Oh! in heaven's golden sunshine  
All the gloomy weather here  
Will be gilded by such glory,  
Light will shine through every tear.  
Weeping is the rain that patters,  
Patters, patters through the night;  
For each drop will find a flower  
In the blessed morning light.

The Secret of Happiness.

To live harmoniously is the wish of every intelligent human being. We want to do away with poverty because it forces conditions that cannot be made harmonious. To bring all life, the life external and the life internal, into such close sympathy that the seen expresses the unseen, is to reach the heights of human felicity.

Wealth is valuable only as it is used to bring about this perfect harmony. If it expresses itself in senseless extravagance or in selfish enjoyment, it does not bring happiness; nor can it, for that which is so purely animal as selfishness, lacks the delicate sense of happiness. Happiness is that sensitive poise which is possible only when there is perfect harmony between the spiritual and the physical nature. To secure this is the aim of true intelligence. Man studies books, men, life, history, philosophies, to bring himself into harmony with his environment.

It is the lesson of Christmas that it compels the attention of all men to one life that was so in harmony with its environment as to teach the law of liberty to men; to make them realize the power that came from sinlessness, the liberty that came from fellowship, the fearlessness that came from integrity of purpose, the spiritual strength that came from absolute truth, the courage that came when self was forgotten in the work to which the life was consecrated.

It is this combination that makes life-harmonies. To feel the pressure of disease because it limits human endeavour is not to know unhappiness, only brotherly love. To resent the limitations of ignorance because it threatens the good of the nation, the peace of the community, the growth of the soul of one for whom Christ died, is not to know unhappiness, but to love God, country, and home.

To feel the suffering of poverty is not to know unhappiness, but to feel the miracle of the brotherhood of man, the Fatherhood of God. Unhappi-

ness comes when the Christ-path is rejected, and man refuses to bear, as Christ bore, man's sin, disease, ignorance, suffering, by putting forth the full strength of his power to remove it; enriching the wedding feast by increasing the simple pleasure of the moment; checking disease that the sufferer might use the full power of his manhood; overcoming death that joy might reign in the home; above all, teaching men that righteousness, oneness with God, is the crown of life, mortal and immortal. Share thy coat, give of thy strength! Why? Because to love God is to love man, the Son of God.

The suffering of Gethsemane was forgotten in the victory; the secret temptation was vanquished, and foreshadowed the triumph that made the victory of Calvary. Happiness is obedience to law—the outward expression of the inner triumph. Riches or poverty do not produce either happiness or unhappiness. They are the result of obedience or disobedience to the law of God expressed in harmonious living.

Good Cheer.

In the year 1641, a traveller, visiting Amsterdam, went up into the tower of St. Nicholas' church to note the playing of the marvellous chimes. He found a man away below the bells, with a sort of wooden gloves on his hands, pounding away on a keyboard.

The nearness of the bells, the clanging of the keys when struck by the wooden gloves, the clatter of the wires, made it impossible to hear the music. Yet there floated out over the city the most exquisite music. Many men paused in their work to listen to the chiming.

It may be that in your watch-towers, where you are wearily pouring the music out of your life into the empty lives of the lowly, that the rattling of the keys and the heavy hammers, the twanging of the wires, the very nearness of the work, may all conspire to prevent your catching even one strain of the music you are creating; but far out over the populous city, full of weary souls, and far out on the eternal sea, the rare melody of your work blends with the song of angels, and is ringing through the corridors of the skies. It may gladden some burdened souls here, and harmonize with the rapturous music of heaven.

Sovereign Love.

Divine love acts of itself, and from itself, according to its own nature, and altogether independent of the object it desires to bless. It is not affected at all by what it finds in its objects. It is sovereign and therefore independent in its actions of all man's imperfections.

Not so with human love. It is not sovereign and independent in its actions. The object controls it more or less. It is a response to something represented in another. We love because we are loved. A worthy object wins our love. An object controls us; something in another that wins our affections and satisfies our hearts. It is thus we love.

But not so with God. He loves though He is not loved, and loves on though for His love He gets hatred. "God is love." It is His nature. He is essentially love. His love is not governed by aught that it finds in its object; it is free, sovereign, and independent. No object controls it. It purposes to bless and it blesses.

"I Send You!"

Hear that word ringing down all the centuries: "Even so send I you!" Sorrow and trial, suffering and sin, are close by us as we walk the streets; they crowd themselves into our very houses. "Even so send I you!"—not simply to bind up the broken-hearted, but to find the broken-hearted. Heavenly things can not be manifested except through things earthly.

Human sympathy is the medium through which the divine works. God binds up broken hearts with human hands. Not to dispute about things which none understand, but to go as Christ did, gracious and full of compassion, among the poor and sick, wherever there are those without the faculty to get along, and work with them—that is our mission. The Church is not for heaven but

for earth. Eternity will be all right if we make time right. Think what the world was with one Saviour in it! Think what each city would be to-day with a thousand saviours in it! Think what One has done to scatter darkness, reveal truth, bring in love! Think what this world would be if all who bear the Christian name, in palace and hovel, among cultured and ignorant, had His spirit and were doing His work. Ring out the old selfishness! Ring in the new Christlikeness! The Christian Church is a society of saviours; and if it is a society of saviours, each member of it ought to be an individual saviour.

Loneliness of Each Man's Life.

Oh, there is nothing more solemn than that awful loneliness in which each soul of man lives, after all companionship, love and sympathy! We stretch out our hands and grasp loved hands, and yet there is a universe between the two that are nearest and most truly one. Islands in a great sea are we all. They tell us that nobody is so closely compact but that there are films of air between the atoms of which it is composed, and hence all are more or less elastic. It is a parable of humanity. Each man dwells alone, and the intensest instance of his solitude is his unshared and untransferable and inevitable proprietorship in all that he has done.

Unsuspected Sins.

Scientists tell us that aneroid barometers will correspond with mercurial ones a great deal more closely in the observatory than they do on the field or mountain side. So, conscience will coincide with the absolute law of right a great deal more accurately when there is no stress of temptation or of daily work to perturb it. And thus it comes about that it is possible for us to be breathing a poisonous atmosphere, and to have our lungs so habituated to the carbonic acid that we do not know how foul it is till we get out into purer air and take a deep breath of it. We all have sins altogether unsuspected by ourselves.

Behold Your King!

In actual experience no life is wholly surrendered to the sway, either of the kingdom of Christ or of the kingdom of this world. Motives, actions, characters in real life, are all more or less mixed. The worst have traits of goodness. The best have at least the scars of conquered evils. The pure light of Christ's kingdom, passing through the refracting medium even of the noblest and loftiest characters, is crossed by many a band of inky darkness. Yet still, the weight of every human soul—the momentum of every human life—is flung distinctly and unmistakably, in its net result, either on Christ's side or on Cæsar's. Now, into which of the two scales are we flinging the weight, such as it is, of our poor lives? Are we hindering or helping the cause of Christ? Helping, not hindering, the cause of His enemies? Choose rightly, O my brothers, and choose now.

INJUNCTION GRANTED—HAMILTON v. MICHIE.—Wilkes, Q. C., for plaintiffs. J. S. Hamilton & Co., of Brantford, moved for an interim injunction restraining defendants, Michie & Co., of Toronto, from infringing the plaintiffs' registered trademark by using the word "St. Augustine," which has been applied to native Canadian wines manufactured by plaintiffs. These wines are specially used for church purposes, and the plaintiffs' trademark was registered in 1890. D. C. Ross for defendants, contra. By consent of the counsel, motion turned into a motion for judgment, and judgment granted declaring that defendants have infringed the plaintiffs' trade-mark, and for a perpetual injunction restraining further infringements. The defendants to pay the plaintiffs' costs of this action down to, and including this judgment. The defendants to make an affidavit as to the quantity of the wine in question sold by them, and to serve a copy upon plaintiffs' solicitors, together with a tender in writing of such damages as they are willing to pay. If plaintiffs decline to take amount tendered, reference to Master in Ordinary to ascertain damages. Further directions and costs of reference (if any) reserved.



## The Lilies.

"Yes, leave it with Him,  
The lilies all do,  
And they grow—  
They grow in the rain,  
And they grow in the dew—  
Yes: they grow,  
They grow in the darkness, all hid in the night;  
They grow in the sunshine, revealed by the light;  
Still they grow.

"They ask not your planting,  
They ask not your care  
As they grow,  
Dropped down in the valley,  
The field, anywhere—  
There they grow.  
They grow in their beauty, arrayed in pure white,  
They grow, clothed in glory, by heaven's own light,  
Sweetly grow.

"The grasses are clothed  
And the ravens are fed  
From His store;  
But you, who are loved  
And guarded and led,  
How much more  
Will He clothe you, and feed you, and give you His  
care!  
Then leave it with Him; He has everywhere  
Ample store.

"Yes, leave it with Him,  
'Tis more dear to His heart;  
You well know,  
Than the lilies that bloom,  
Or the flowers that start  
'Neath the snow,  
What you need, if you ask it in prayer,  
You can leave it with Him, for you are his care—  
You, you know!"

## The Hidden Treasure.

## CHAPTER XXI.—CONTINUED.

"Your reverence must not think of returning to Holford this night!" said Jack. He was dying to hear the good man's errand, but he knew by experience that to try to hurry him was only to throw his brains into hopeless confusion. "I am sure my father will not be willing to have you leave us so suddenly, now that you have honoured us with a visit."

"No indeed, good father!" said Master Lucas heartily. "You must sup and sleep with us, and give me time to thank you for all your kindness to my lad."

"Tut-tut! That was nothing!" said Father John. "The young rogue! I could find it in my heart to wish I had never seen him, for he hath so wound himself round me as I could not have believed possible."

"Is my good uncle well?" asked Jack.  
"Well—why yes, for aught I know!" replied the priest with hesitation. "Is anyone within hearing? I must speak to you in private."

Jack went out of the room, and presently returned to say that Cicely and Anne had gone to evensong—that Simon was busy in the bakehouse, and he had set little Peter to watch the shop door.

"It is well!" said Father John; "but yet we will speak low. My business is this. Father Barnaby has returned from his travels somewhat suddenly, and it is said with extraordinary powers from the Cardinal to search out heretical books and apprehend the owners thereof. Now I know not that this concerns you, my dear son," continued the priest, laying his hand on Jack's arm, and looking earnestly at him. "I hope with all my heart that it does not, and that for many reasons. But I know you are intimate with Arthur Peckham and a pupil of Father William, neither of whom make any secret of their opinions. Father Barnaby is an hard man and very bitter against heresy, and I would not, to be made Abbot of Glastonbury, have any harm happen to you."

"And you have taken this hard journey to give me warning!" said Jack, much moved, and kissing the old man's hand. "Truly I know not how to thank you, dear father!"

"But you must not say so, dear son!" said Father John hastily. "Remember I know nothing of this matter and have come to consult your father on the investing certain money lately left me by my brother. I would not hear a word—

supposing that I should be called on to testify. Do you comprehend?"

"We both understand and feel your kindness, reverend father!" said Master Lucas. "Believe me I shall never forget it."

"Tilly-wally, tilly-wally!" interrupted the priest. "It is naught. I have lived a selfish life, I fear, and I would fain do some good before I die. I love not these new-fangled ways better than Father Barnaby himself. I am sure a parish priest's life is hard enough as it is, and they say the Lutherans are all for having preaching every Sunday and Scripture readings every day, and what not. No, I love no new fancies in religion, but I do not hold with all these burnings and imprisonments and the like. I think kindness and good treatment far more likely to bring folk back to the truth. There was Brother Thomas now, the librarian at Glastonbury. In his youth he was greatly taken with such of these new notions as were current—Lollardie men called it then—and some of the brethren were for having him hardly dealt by. 'Let him alone, let him alone!' says the Abbot. (That was Abbot John, not the present Abbot Sylvester.) 'Let me deal with him!' says the Abbot. So he calls Brother Thomas, and after some talk he makes him his secretary, and custodian of all the books. 'And Brother Thomas, I would have you make a catalogue, and also cause more copies to be made of the Latin authors, especially of Cicero, his offices and orations, and Horace his works. Spare no expense!' says he, 'and let us have books worthy of such a house!' Well, Brother Thomas went to work at the books, and that was an end of his hankering after Lollardie."

Jack could not help smiling at the story, though it was in some respects a sad one.

"And now have I discharged mine errand, and you must make what use of it you will!" said Father John. "Only if you love me, let no word of the matter go abroad. I have given them warning also at the Hall—and if I have done wrong, the Saints forgive me. Alack, my poor bones!"

"If your reverence will take some sweet repose, we will have supper ready directly!" said Master Lucas. "Here comes my good housekeeper. Cicely, let supper be prepared directly, and let everything be of the best, since this good father is to be of our company!"

"Nay, I know not if I ought to remain here!" said Master Lucas steadily. "It were foul shame to me to let such a reverend father, and my son's benefactor to boot, to depart from my roof fasting. Make haste, good Cicely, and do your best, and do you, son Jack, attend me to the cellar, that I may draw some choice wine for our guest!"

"What is to be done now, son?" asked Master Lucas of his son, as soon as they were alone in the cellar.  
"Indeed, father, I cannot say!" returned Jack. "I see not but I must abide the storm."  
"By our Lady, that shall you not," said his father. "This good old man has given us warning, and it were a mere tempting of Providence not to profit thereby. When does Davy Dean sail again?"

"Not under three weeks, I believe. But father, how can I leave you?"

"Better lose you for a time than altogether!" said Master Lucas sadly. "Son, son, it was an evil day when I sent you from me!"

"Nay, dear father, say not so!" replied Jack earnestly. "Truly this cross is a heavy one and hard to bear, yet I cannot regret that I have taken it up. The truth, as I learned it first from Uncle Thomas, and afterward from the Scripture itself, is worth more to me than all the world hath to offer; I only pray that I may have grace to hold it to the end."

"Well, well, it skills not arguing that matter now!" said his father, rather impatiently. "The question now is how we are to profit by the good man's warning. 'You might go to Narrow Dale where Madam Barbara is, or to Holford!'"

"I doubt that would be stepping from the frying pan into the fire as matters are at present," said Jack, "and yet I would fain see my uncle."

"Well, well, we will talk farther when the folks are abed," returned his father. "We must not linger longer or Anne will suspect something. I would she were away."

"Father!" said Jack earnestly, "I beg of you an it were the last favour I should ever ask, as it well may be—I pray you be kind and patient with Anne. She is very unhappy, and at times, I think she is hardly herself."

"If she be honest and true, I will be a kind father to her, as I do think I have ever been!" said Master Lucas; "but if she prove a traitor, and do aught to betray her brother—"

(To be continued.)

## Hints to Housekeepers.

CHRISTMAS PUDDING.—One and a half pounds of flour, three teaspoonfuls baking powder well mixed dry; one pound of suet finely chopped, quarter pound of sugar, one pound clean currants, one pound seeded raisins chopped, two ounces citron, one teaspoonful each of ground cloves, cinnamon and allspice, the juice of one lemon, one glass brandy, ten well-beaten eggs. Mix all thoroughly, wring out the pudding cloth in hot water, flour well inside, pour in the mixture, tie and boil five hours. To be eaten with brandy sauce.

K.D.C. pills tone and regulate the liver.

FRUIT CAKE.—Stir to a cream one pound each of brown sugar and butter, and the whites and yolks of ten eggs beaten to a froth separately; two wine glasses of brandy, one of wine; mix or sift thoroughly one pound of flour with two teaspoonfuls of baking powder, and when ready for baking add two pounds of seeded raisins, two of currants, one of citron, one-fourth of a pound almonds blanched.

MINCE PIE MEAT.—Boil good meat tender; when cold chop it fine. To two pounds of chopped meat and half a pound of chopped suet, add two teaspoonfuls of salt, half a pint of wine, a cup of molasses, two of sugar; mix all well together and put in a jar and cover it with molasses. When making pies, to each pound of the above add one pound of finely chopped tart apples, and season more if desired.

For nervous headache use K.D.C.

COFFEE CAKE.—Half a cupful of butter, one cupful of brown sugar, one cupful of molasses, one cupful clear, strong coffee, one beaten egg, one and one-half teaspoonfuls of baking powder, four cupfuls of sifted flour, one teaspoonful of mixed mace and cloves, one teaspoonful of cinnamon, one cupful of currants (well washed and dried), one pound of seeded raisins, quarter of a pound of sliced citron, two teaspoonfuls of brandy. Dredge the fruit, and add fruit and brandy last. Bake about an hour in a moderate oven.

K.D.C. for heartburn and sour stomach.

OYSTER SCALLOP.—Butter a deep baking dish, line it with bread or cracker crumbs, wet the crumbs with the oyster liquor and milk. Next put in a layer of oysters, and sprinkle with salt, pepper, and little bits of butter. Then another layer of moistened bits of crumbs, and so on until the dish is full. Let the top layer be crumbs with bits of butter scattered over them. Bake about half an hour.

FRIED OYSTERS.—Select the largest oysters for frying. Take them carefully from the liquor, lay them on a cloth and press another lightly upon them to absorb the moisture; now roll in cracker crumbs or corn meal and fry quickly to a light brown in hot butter, serve at once in a warm dish.

Take K.D.C. for sour stomach and sick headache

TO STUFF AND BAKE FISH.—Soak stale bread in cold water until soft, drain and mash fine, stir in a spoonful of drawn butter, a little salt and pepper (two raw eggs make the dressing out smoother), and spices if liked. Fill the fish with this and sew it up; put a little water in a baking pan with a small lump of butter and place the fish in this and bake forty or fifty minutes. Bass, shad and fresh cod are all good baked.



COOK BOOK

# Remember these Directions for using Cottolene

For shortening never use more than two-thirds as much Cottolene as you would of lard. When frying with Cottolene always put it in a cold pan, heating it with the pan. Cottolene produces the best results when very hot, but as it reaches the cooking point much sooner than lard, care should be taken not to let it burn—when hot enough, it will delicately brown a bit of bread in half a minute. Follow these directions in using Cottolene and lard will never again be permitted in your kitchen or in your food. Genuine Cottolene is sold everywhere in tins with trade-marks—"Cottolene" and steer's head in cotton-plant wreath—on every tin.

THE N. K. FAIRBANK COMPANY,  
Wellington & Ann Sts., Montreal.

Frank's Donkey.

I told you about Frank's donkey, whose name was Ned, and what a good fellow he was. You would not think that anybody could be so cruel as to abuse him, but he was once used very badly, and I will tell you how it was.

Frank let Ned go out in the fields to eat the green grass. Ned went into the woods close by, and when it was night he could not find his way home. He did not mind that, for it was not cold, and donkeys can sleep on the ground very well. In the morning he would have gone home, but he did not know the way, and so he went farther off all the time. When he got out of the woods, he was miles away from home. He saw some boys at play, and he thought all boys were as good as Frank, so he ran right up to them.

"See here," said one, "here comes a donkey, let's have a ride."

"May-be he will kick," said another.

"No, he won't," said the first boy; "see how still he stands."

When the boy got on his back, Ned was quite pleased, and he might have had a nice ride, if he had been a good boy. But he began to beat poor Ned, and as Ned did not know what he was whipped for, he stood stock still. Then the other boys got sticks, and beat him in a shameful manner. If Ned had been bad, he would have kicked up his heels, and I am sure the boys would have run away. But Ned would not hurt the boys, no matter how much they beat him.

"O, what fun!" said the boy on his back.

"Pull his tail," said a little boy, "that will make him go."

To they all took hold of his tail, and hurt poor Ned so that he cried out for pain, and started to run so quick that the boy who was on his back fell off in the ditch. He hurt his head and tore his clothes so that they were spoiled.

Do not take any substitute when you ask for the one true blood purifier, Hood's Sarsaparilla. Insist upon Hood's and only Hood's.

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Horsford's Acid Phosphate.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free on application to  
Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.  
For sale by all Druggists.

How to be a Man.

Truth, my boy, is the only foundation on which manhood can be erected; for otherwise, no matter how beautiful the upper stories may be, and no matter of how good material they may be built, the edifice—the character, the manhood—will be but a sham which offers no sure refuge and protection to those who seek it, for it will tumble down when the trial comes. Alas! my boy, the world is very full of such shams of manhood in every profession and occupation. Now I want you to be a man, and that you may be that, I want you first to be thoroughly true. I hope you would scorn to tell a lie, but that is only the beginning of truthfulness. I want you to despise all sham, all pretence, all effort to seem to be otherwise than you are.—Bishop Dudley.

A True Story of a Cat.

"Children were very different when I was a child," we hear the grown people say, nowadays. Well, may be so; but I know, in a great many ways, they are just the same as they were when I was a little girl. I am quite sure, for one thing, they are just as fond of true stories as I used to be; and for another thing, I know they are just as fond of cats. Do you know, the other day I passed a little girl sitting sadly on a doorstep with her dead kitten in a white pasteboard box for a coffin, while a friend was helping to deck it for the grave! I knew just how she felt, poor little dear, and couldn't help stopping to have a chat with her about her loss. So you see I just know without you telling me, children, that you will like to hear a very short, true story about a cat. Miss L., the lady from whom I heard it, has a very intelligent cat for a pet. Some people you know, say cats haven't any intelligence nor any affection, that all they know or care for is to keep warm and comfortable and get plenty to eat. But those people, you see, have never had pet cats, so they don't know, do they?

Well, Miss L. has also a pet canary, and Puss has always taken a great interest in watching her feed the bird, give him his bath, and finally hang the cage on its hook by the window.

"Aha," I hear some of those people say, "watching for a chance to catch and eat the bird!" Just wait and see. One day Puss came trotting up to his mistress in another part of the house, with something in his mouth. She supposed it was a mouse, of course, but what was her horror to find that it was her dear little birdie!

"O you naughty Puss!" she began, but as she took it from him, expecting to find it dead, or at least torn and bleeding—to her great surprise, she found that Puss had carried the bird so carefully and tenderly that there wasn't even a feather turned!

It seems the bottom of the cage, not being properly fastened, had fallen out, bringing birdie down with it, and Puss, seeing something was wrong and that the floor was not the place for a bird, had promptly settled the matter by taking birdie to his mistress to dispose of as she thought best. Wasn't that wonderful for a cat? If it had been a dog no one would have thought so much of it, of course.

Now, whenever you hear anybody running down poor Puss, and saying she has no intelligence, just tell them this little story, will you?—The Churchman.

# Nervous

Troubles are caused by impure and impoverished blood because the nerves, being fed by the blood, are not properly nourished. The true way to cure nervousness is to purify the blood by taking Hood's Sarsaparilla. Read this:

"I have taken Hood's Sarsaparilla and it has built me up, increased my appetite and accomplished what I desired. My oldest daughter was nervous and not very rugged, but her health is good since she began using Hood's Sarsaparilla." JOHN L. PINGREE, 172 Hayden Row, Hopkinton, Mass. Get Hood's and only

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## A Beautiful Thought

A physician, whose life had been made beautiful with good deeds and a high faith, said once:

"If I have been happy or useful in the world, it is due largely to the effect on my mind of a chance question from a stranger.

"I was a poor boy and a cripple. One day, standing on a cricket-field, I was watching the other boys with bitterness and envy. They were strong, healthy, well clothed, and well fed. Some of the mothers of the players sat in carriages, waiting to see the game, intending to drive their sons home when it was over. I looked at them with an angry scowl, sick at heart. A young man, standing beside me, and seeing, no doubt, the discontent in my face, touched my arm.

"Say boy! You wish you were in the place of those boys, eh?" he said.

"Yes, I do!" I broke out. "Why should they have everything and I nothing?"

"He nodded gravely. 'I reckon God gave them money and education and health to help them to be of some account in the world. Did it never strike you that He gave you your lame leg for the same reason—to make a man of you?'

"I did not answer, and he turned away. I never saw him again. But I couldn't get his words out of my mind. My crippled leg—God's gift? To teach me patience and strength?"

"I did not believe it, but I was a thoughtful boy, taught to reverence God, and the more I thought of it the more it seemed to me the stranger had told the truth. I did believe that God pitied me, and at last came to feel that it would please Him if I rose above my deformity, and by it was made more manly and true. It worked on my temper, my thoughts, and at last upon my actions. Gradually it influenced my whole life. Whatever came to me I looked upon as God's gift for some especial purpose. If it were a difficulty He gave it for me to struggle with, to strengthen my mind and faith; if it were a helpless invalid cast on me for support, or even a beggar, I thought, God has given me another chance to do His work."

## Tom's Battle.

"There isn't any use in trying to do good, mother," said Tom Winter, one Sabbath afternoon. "I've tried so hard this week, but it didn't do any good. I get angry so quick. I think every time I never will again; but the next time anything provokes me, away I go before I know it.

"You can conquer your enemy if you meet him in the right way. Remember how David went out to meet Goliath. Who would have thought that he, with only his sling and the little stones he had taken from the brook, could defeat the mighty Philistine? But he did because he went in the name and strength of the Lord of hosts. Now your temper is your giant. If you meet him in your own strength he will defeat you; but if, like David, you go out in God's strength, you will overcome. Try again to-morrow, Tom. Ask God to go with you and help you; and when your enemy rises up against you, fight him down. Say to him that he shall not overcome you because you fight with God's help and strength."

"Well," promised Tom, "I'll try, but I can't help being afraid."

Everything went smoothly next day until play hour. The boys were playing ball, and one of them accused Tom of cheating. Instantly his face crimsoned, and he turned toward the accuser, but the angry words died on his lips. His conversation with his mother flashed into his mind. "I will try, if God will help me," he thought. It was a hard struggle for a minute. He shut his eyes tight together, and all his heart went out in a cry for help, and he conquered.

"David killed Goliath, and that was the end of him," said Tom, that night; "but my giant isn't dead, if I did conquer him once."

"I know," said his mother, "but every victory makes you stronger and him weaker; and when the warfare is over, there is a crown of life promised to those who endure to the end."—*Selected.*

## The Children in India.

In India there is much to hinder regular teaching among the children. There are constant festivals among the Hindus, and the children suffer much from fevers and sore eyes; the hot weather is very weakening. The teacher misses a little mate of six or seven, and on enquiry, learns that she has gone to be married, or if she is a little older, she has gone on a visit to her husband's people.

A Mohammedan girl of twelve had been a widow, but was married again. If she had been a Hindu she must always continue a widow. At a prize-giving last February, a little girl laden with jewels much amused the *Mem Sahib* who was giving the prizes, by entreating that she might have hers quickly, as she was to be married that evening. A missionary lady writes:

"One evening a grand wedding procession passed our house. There were an immense number of people who held lights arranged like chandeliers, and glittering like silver. The little bridegroom was carried under a canopy. All the people around had been feasted, and every one received a present of a brass vessel."

Another lady writes from the Karachi Mission: "I am much interested in two little wives whom I visit; they are about nine and eleven years old. Their husbands wish them to learn to read, but I don't think the young ladies are very anxious about it themselves. They have no mother-in-law, but are looked after by a woman living down stairs. The men say their wives 'play all day.' Last time I was there, they were much interested in the story of blind Bartimeus, and I taught them a little prayer: 'O God, give me a new heart, and thy Holy Spirit.'"

The same lady thus describes a Mohammedan school: "I am trying to teach them to sing, but as they have no idea of time or harmony, they all make a different noise which is very laughable. The village schoolroom is very small, and the children sit on the ground, with no desks, maps, or pictures. The little pupils look dismal; I can seldom win a smile from them."

At the Karachi Mission, a little Gujerati child died. During her short illness, she prayed continually; her last words were, "Lord Jesus, take me to Thyself."

How different is such a death from their hideous superstitions of having to be born again into snakes, animals, or even trees!

The Gujeratis believe that all the forest trees are living souls, sent there

for punishment, and waiting to be delivered. At this same Mission, one of the Maraltie school girls knocked down the household idol with a broom, to show her mother that it had no life or power. A child was severely beaten by her mother because she refused to go to an idol temple, and was finally obliged to yield. "I did not worship in my heart," she explained, sadly, to her teacher.

In Bengal, Kali is one of the favourite deities. Pictures and images of this idol show her with a blue face, four arms, and glaring eyes. She wears a necklace of bleeding skulls, and generally holds in one hand a sword, and in the other a child, whom she is about to devour. Poor Hindu children are terribly afraid of offending this goddess, but those who attend the mission schools soon learn that God their Father loves them, and that the ugly image has no power to hurt. A little fellow named Mahadava, the son of a shopkeeper, told one of the missionaries:

"The other day I went with some boys to the mali's (idol maker's) house. He was making a large image of Kali. I began to feel it with my hand, when the mali stopped me, saying, 'Take care; you should not touch the *thakur*.' I gave the thing a push, saying, 'What is the good of a thing that can't speak, or do anything?' And it tumbled over. You should have seen Kali's head and arms break off;" and the boy shouted with laughter.

## "A Thousand Thanks."

Rev. M. E. Siple, of Whitevale, Ont., writes, July 24th, 1894: "I had suffered indescribable torture for two years or more, that is at times, from dyspepsia. Fearful pain and load in stomach, pain between shoulders, and sensation as of being pulled right in two, in small of back. I dieted, used patent medicines, and different doctors' medicines, all to no use. Your K. D. C., third dose, completely relieved me, and four bottles, I believe, have cured me. A thousand thanks, I can study, preach, and do my work now with energy and satisfaction, as of yore."

## Miss Ames' Secret.

"Mother, I am trying to find out something, and I want you to help me."

"I will do my best, deary; but if you want me to guess a riddle, I tell you now, I am a failure in that direction." And Mrs. Mason smiled lovingly at her daughter Bertha.

"It is this, mother. For a long time I have been wondering why Miss Ames is so much loved. She is not pretty, nor rich, nor brilliant, and yet everybody loves her and goes to her for help. I do too, and I am wondering why? Now, can you tell me the secret of it?"

"Yes, I think I can," Mrs. Mason answered. "Miss Ames and I were school-mates, and for more years than you have lived we have been intimate friends. Long ago a great sorrow came to her, and for three years after she was a sad, despondent woman, and made everybody sad who came near her. She went away from here and was gone a year. When she came back she was quite changed, and we all grew to love her more every day. I, like you, began to wonder why."

"One day, in talking with her, I said: 'Elsie, will you be offended if I ask you what has made such a

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change in you? Her eyes filled with tears, but her lips were smiling, as she said: "I will tell you gladly. While I was away from home that year, I had plenty of time to think and I came to the conclusion that I had thought altogether too much of Elsie Ames and her troubles. I knew that if I ever amounted to anything in this world, or wanted to fit myself for the next, I must begin thinking of other people. So, from that hour, I began praying for strength of purpose in my new undertaking. It was a hard struggle and often I found myself on the point of indulging in my old griefs, but I persevered. Experience soon taught me that the best way to keep thinking of others was by doing something for them, so in little ways I began. To my great surprise I soon found myself growing more cheerful, and it seemed as if everyone about me brightened too. Even now, there are days when my old grief comes back and presses so heavily upon me that I can hardly look up, but I just begin immediately working for somebody who needs my help, and light shines through the darkness and strength comes for the asking."

Mrs. Mason concluded, "I think those words of hers open the secret for you better than any of mine could do."

"Thank you, mother, for telling me all about her," said Bertha. "I think I shall love her even more than ever."

Kneeling at her bedside that night, Bertha asked that her life, like the one she had heard of, might be made a blessing to others, by cheerfulness, thinking little of self and much of duty.



**Toronto Markets**

**Grain.**

Wheat, white	\$0 70	to	\$0 71
Wheat, red winter	0 69	to	0 70
Barley	0 35	to	0 44
Oats	0 27	to	0 28 1/2
Peas	0 55 1/2	to	0 57
Hay	15 00	to	17 00
Straw	13 00	to	13 50
Rye	0 00	to	0 45 1/2

**Meats.**

Dressed hogs	\$4 40	to	\$4 60
Beef, fore	2 40	to	3 50
Beef, hind	5 90	to	7 00
Mutton	4 40	to	4 60
Beef, sirloin	0 14	to	0 17
Beef, round	0 10	to	0 12 1/2
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**Dairy Produce, Etc.**

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Eggs, fresh, per doz	0 22	to	0 30
Chickens	0 25	to	0 50
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**Vegetables, Retail.**

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