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Canadian Churchman

AND DOMINION CHURCHMAN

A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, DECEMBER 27, 1894.

[No. 52.

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To the Downfall of Samaria.
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APPROPRIATE HYMNS for the 2nd and 3rd 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:

FIRST SUNDAY AFTER CHRISTMAS.

Holy Communion: 464, 316, 557, 558.
Processional: 59, 60, 175.
Offertory: 55, 56, 61, 288.
Children's Hymns: 58, 59, 565, 571.
General Hymns: 58, 62, 484, 63, 289.

The New Year.

In the first issue of the New Year, a portrait of Mr. Frank Wootten will appear, it being the twenty-first year of the publication of the "CHURCHMAN."

MODERN "TABLE-SERVING."—Several loud protests—sounding almost like cries of agony—have recently been made from the pulpit against that tyranny of the pews which has turned the modern "ideal parson" into a big cog-wheel among the complicated machinery of countless societies intended for church money-making, by catering to human fondness for fun or amusement of some kind. Not only is the "hired parson" expected to "fill pews" by his preaching (or what passes for it!), but also to fill the pockets of the church officials by skilful "running" of various entertainments. The vicar of an English parish lately said: "I cannot and will not be a beggar of money—the man whose visits are associated with financial appeals, dreadful to the visitor and the visited—the organizer of bazaars or sales, or teas, or wax-work exhibitions, or any other device for helping God's people to do their alms-giving under the guise of pleasure. How can the clergy keep the parish if occupied in 'raising the wind?' Well said!

DANCING AS AN EXERCISE.—An item which has been put in circulation by the New York Commercial-Advertiser apparently sets at rest by facts and figures very definitely the question as to the value of "light fantastic toe" performances in the light of an exercise—which has long been asserted and denied. It is now calculated that the average dancing young lady travels over 15 miles in an evening. This being so, we shall next have to consider whether that is a proper amount of exercise for one evening. Physicians are the only persons really competent to decide this point, though we shrewdly suspect that it is rather "much of a good thing"—supposing that dancing is a "good thing" at all.

EXERCISE AND STIMULANTS.—The Toronto Empire has drawn attention to the action of certain extreme advocates of Prohibition in seeking to "cut off the feeders" of intoxication by preventing indulgence in such exercises as create thirst—which may lead to indulgence in stimulants. This is bringing things down to "a very fine point," and looks very like a "reductio ad absurdum," giving a ridiculous aspect to the whole movement. They will presently be forced—if consistent—to say, "You must cease to live at all, because life requires exercise, and exercise may lead to intoxication." Thus do advocates of extreme measures, interfering with the dictates of nature and common-sense, at last ruin their own cause.

THE ARMENIAN FOG continues to envelop the whole question of reported outrages. Very grave doubt is thrown on the Armenian version, and the Turkish denials are positive and apparently fearless. However, we shall, ere long, have a reliable report from the British Commission. Other European powers seem quite content to leave the investigation in British hands. Woe be to the Turks and their agents if half the stories be true that have reached the ears of indignant Britain. If the Lion and the Bear together undertake to give the Turkish "Sick Man" his deserts, there will not be much of him left—unless other European powers should want to take a hand in the work before it is over.

THE POWER OF A NOBLE DEATH is well illustrated by the press and other effusions on the death of Sir John Thompson. The most bitter and determined of his opponents appears to lay down his arms contentedly in the presence of the "Great Conqueror" who has sent them warning of the resistless power of his decision, as well as the uncertainty of his time, and his utter disrespect of place. The Queen has done herself, one may say, infinite honour by the natural kindness of her intervention, wherever the obsequies would permit of her presence or personal interest in the proceedings. By such acts Truly such a life and death as that of our Canadian Premier "makes the whole world kin"—takes down the barriers of political and religious differences.

DEATH-DEALING FISTICUFFS.—So often lately has it happened that a prize-fight has resulted in the death of one of the parties in the conflict, that it almost seems as if some secret element of "foul play" had been allowed to creep into a pastime—once called "the noble art of self-defence"—

which has peculiar charms for the typical Briton. To "use his fists" has been the "first book" of self-defence in the training of our British youth, and a well-directed blow from a solid "bunch of fives" has settled accounts with many a sudden assailant of the wandering Englishman. Even St. Paul seems to have admired—and borrowed one of his most effective figures of speech from—the "business-like way" in which the Greek athletes of his day "beat under" and "blackened the eyes" of their adversaries. It seems a pity that such a useful and honourable exercise of nature's defensive weapon should be allowed to degenerate into a brutal and murderous amusement—quite as bad as bull-fighting.

RECIPROCITY OF KINDLINESS has been lately illustrated on a large scale—if we may trust uncontradicted newspaper reports—in a way of which Canadians may well feel a little proud and very happy. Sir John Thompson, though a Roman Catholic convert from Methodism, was gracefully tolerated by the usually ultra-Protestant Ontario Conservatives—and indeed by Canadians generally. His conspicuous impartiality justified the confidence reposed in him; and the next thing we hear is that a leading Roman Catholic has recommended as Sir John Thompson's successor in the Premiership, an equally prominent Orangeman. We are evidently at least disposed to trust one another in such high and influential positions.

THE BEST OF THEM COME BACK—the 'verts to Romanism from the Church of their fathers. Some sensitive temperaments are naturally subject to the desperate disease called "going over to Rome." They happen to find themselves on occasion in some predicament, out of which there seems to be no better escape than a "blind leap" into Romanism; but—if they have sense as well as sensitiveness (not always the case!) they discover very soon that the "fire" is worse than the "frying pan." Then they come back, unless they are ashamed to advertise their foolishness any further. From the days of Wilberforce we have had this steady stream of "returns"; but they are not returned "empty." They bring back their experience; they are "sadder and wiser" men—able to be much more useful to their old Mother Church. Such was the late vicar of St. Mary's, Oxford; and such were two recent 'verts, now "reverts" well-known in Canada—Macklem and Lutz.

A WONDERFUL POLYGLOT was the Rev. Solomon Cesar Malan, who recently died at Bournemouth at the age of 84. He was a Swiss; but could write treatises in over 80 languages. In preparing most of his writings, he carried on researches in twenty languages. We do not remember any case so remarkable, as an illustration of the amazing degree of extension possible in the case of this particular faculty of our species. The facts of his case go to prove, or at least hint, that human senses are capable of almost superhuman "extension," and that the argument from mere "experience" is not a very safe one—cannot close a question. "We never saw it in this manner" is no proof that others may not have better luck or opportunity. It will not do to say a statement in the Bible, for instance, is "incredible" or "ridiculous" or "indefensible" because we have not observed any "precedent" for such a thing.

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Precedents are oftener formed on quite a new basis—"new departures."

CANADIANS ABROAD often give a remarkably "good account" of themselves; in fact, they have a reputation for "getting up the ladder" of business prosperity—with a character for integrity and solidity, if not wealth. Such was the case of one George Roe who recently died in New York under treatment. Though scarcely turned 40, he had amassed his "million"—not without a romantic series of reverses, almost amounting to apparent "fatality," over which his promptitude, perseverance and "pluck" finally triumphed. He was one of many brothers, all prospering, born at Three Rivers, but best known at Woodbridge, where they were rivals of Hon. Clark Wallace in country grocery business. Another brother married the elder daughter of the late Chief Justice Harrison, Dr. Fred. A. Roe, now retired at "Englefield," near London, England.

THE "CHURCH HISTORICAL SOCIETY," lately formed in England, deserves more than a passing notice; it fills that long-felt want—something strong and solid to counteract the insidious pro-Roman mis-statements which disfigure the public press so that ordinary newspapers can scarcely be admitted as proper reading in Church families. The "personnel" of this English Society—numbering some of the most eminent Bishops and clergy—gives all necessary guarantee for the correctness of whatever statements they decide to publish. It were well if we had something of the sort in Canada; meantime we can make use of the labours and efforts of the English Society.

THE CHURCH AND THE PRESS.

The Pulpit, the Platform and the Press are three great factors in modern life. The last is the most powerful of the three. It is ubiquitous, irresponsible, and it is managed with most splendid ability. It has enormous resources of men and money. It rules Parliament; it is supposed to educate and guide public opinion, to create "cries," to formulate political platforms, to make or to mar personal reputations, and to take a "bird's-eye view" of the whole world. Peoples, Parliaments, Princes, Prelates and Popes feel its power, and, perhaps, fear it. Few things can survive its scorn. With its support fools may rule a kingdom, and rogues exploit the wealth of the richest community. What is the relation of the Church to this grave and great factor in present-day life? That, surely, is a question well worth considering, and, if possible, answering. There are two or three facts which we venture to set before our readers.

Churchmen have never, as yet, fully realized what a power the Press is in modern life. They are just awakening to that fact. Dissent and Rome have been alive to it for a generation or more, and have used it, both openly and secretly, for their own purposes. The Church (both clergy and laity) has been far behind in this matter. The result has been harmful. Church papers have never obtained the support from Churchmen that they deserve, while the press in general has been ignored and allowed to go on very feebly supporting Church policies, or utterly misrepresenting her doctrine, practice and work. To a very large extent the Press of England, outside purely Church journals, is antagonistic or indifferent to the Church. This is largely the fault of Churchmen. The Press lives by getting interesting and up-to-date news; by producing apt and smart articles, and by getting early and

original information in regard to the political, social and religious life of the day. The Non-conformists keep the London and provincial papers well supplied with all this sort of "copy"; and the Romans are even more alert. But Churchmen, either through want of interest in the work of the Church, or through a deep indifference to the life of the common people, let all this pass. What is the result? Dissent, although comparatively a small force in the national life, looms large; while Romanism, less than Dissent, and a decreasing power, manages to play a big part before the public. The great and splendid story of the Church's life and work is left untold; and the English people, by thousands, live and die in the profoundest ignorance of the grandest fact in our national history and life—the Church. Now, surely, there is some more excellent way than this? It is a grave fault of omission, amounting almost to a sin. The Church is God's heritage, left to His servants to keep and defend. It is God's greatest gift to the English nation, and it is a primary duty of Churchmen to guard and perpetuate it. We are asked to resist the attempts to disendow the Church. We do right to resist. But there is a possible endowment which will do much to prevent disendowment of the Church, to win over large bodies of Englishmen to her support, and to add greatly to her legitimate influence amongst the people. And that is the Press rightly used by the Church. No one can imagine that the revival of past customs, or the restoration of beautiful Catholic uses in the service of the Church, will, alone, suffice for this nineteenth century. There is a service for the Church that can only be accomplished when Churchmen take their right place in the public journals of the day.

Churchmen have all the intellectual, literary, political, and social resources needed for a right use of the Press. The vast majority of the educated and leisured classes are Churchmen. Hundreds of clergy have not only the scholarship and ability required by a writer of the Press, but they have the leisure also. Why do they not use both in good sound Press work? What are hundreds of University men doing with themselves? We have the men, the scholars, the cultured classes, with books and time at their command, and yet the Church suffers daily because her sons will not take the trouble to use that which makes public opinion, and masters Parliament, in the interests of the Church, of morality, of Christian life, and the Faith. The intellectual idleness of thousands of Churchmen and their ecclesiastical indifference is a grave scandal and ought to be removed. The clergy are, we fear, somewhat to blame for this. They are too often men of a past age. They ought to be the leaders of the present time, stimulating their congregations to thought, to definite reading, to scientific research, to the study of history, politics, and the grave problems that are pressing upon us on all hands. In the matter of worship we have seen a great revival. More and more the Holy Eucharist is becoming the centre of our faith and worship. But, let it be remembered that faith and worship have to make life, and that no life can be what a Churchman's life ought to be that is not intellectually alert, socially sympathetic, and politically instructed. If, as we claim, we have an order of ministry, and sacraments of awful and blessed mystery and grace, upon us lies the heavy duty of bringing those supreme influences into a dominant mastery over the strongest forces of our daily life. And of those forces, for good or ill, the Press stands in the front line.

Churchmen would be horrified if they were charged with irreverence in worship or immorality of life. But is it not a grave error if Churchmen, and the clergy especially, suffer one of the most powerful factors in English life to be exploited by Dissent and used by Romans, while the Church is feebly represented, or unfairly treated by the secular Press? We are told that we ought to have a Church party in Parliament. True! But there is even greater need for a Church party in the Press. And by that we do not mean Church papers; but such a use of the secular Press by Churchmen as shall lead to a better understanding by the people of the history and life of the Church. There is no need for sensationalism, for puffing, or for bitter attacks upon those who are not with us. What we want is instruction and education of reading people in all matters that pertain to the Church. Ten years spent in this work would do more for the creating of a just judgment in regard to social and Church questions than any political party alliance, or any mere defence of the Church from specific attacks. It is little use rushing into print in the midst of a grave political and social conflict. The victory to be won at such a time must be organized beforehand; and there is no element in public life so powerful for good or evil as the newspaper. Churchmen have too long ignored that fact. They may neglect to deal with it, but they cannot ignore it in the future. The Press ought to be made a powerful helper of the Church. It is scarcely that now. We are glad to know that one result of the London School Board election has been to awaken both laity and clergy to those obvious facts. It will be worse than foolish if they are lost sight of when the fight is over. For the attacks upon Christian teaching in the Board schools is only the advanced guard of the Liberationists. Their next attack will be upon the Church.—*Illustrated Church News.*

S. JOHN.

Amongst the group of Saints'-days which cluster round the great Christmas Festival, our Church bids us commemorate, on December 27, S. John the Apostle and Evangelist.

In spite of his reticence about himself in his own Gospel, and the innate modesty which led him when narrating any circumstance at which he was either present or in which he was concerned, by substituting the third for the first person singular, we are able to gather much of his personal character from the very manner in which he has written his Gospel, and also to learn many details of his life from what is recorded of him by the three other Evangelists. We are all very familiar with the circumstances of his call on the shore of the Sea of Galilee, and he is a very noticeable figure throughout the record of Christ's ministry from being, together with his elder brother James and the zealous Simon Peter, allowed on several occasions an intimate attendance upon our Lord denied to the other Apostles, and in many ways enjoying His special confidence and favour.

Of all the various names and titles by which he is distinguished, the one which endears him to us the most is that of "the Disciple whom Jesus loved."

Whether or not there is any foundation of truth in the sometimes hazarded conjecture of his nearness of kindred to our Lord, we may safely account for the tender regard entertained by Christ towards him by his own singularly mild and affectionate disposition, and by the devotion which prompted his early dedication of himself as a Disciple (for he was not thirty years of age, and was certainly the youngest when admitted into the number of the Twelve), and which led to his being the only Apostle who was present at the Crucifixion.

Who can for a moment question the ardour of that affection which our Lord evinced towards this His only adherent in the hour of personal danger,

and of probable persecution, when confiding to S. John's guardianship a then widowed and disconsolate parent, the expiring Saviour said unto His Mother, "Woman, behold thy Son!" and to the Disciple standing by, whom He loved, "behold thy Mother?" Language can at best but feebly convey all that the deepest love would have implied in the trust then so feelingly delivered; but may we not presume that He who as "God" was "love" itself, inferred in this short address to her, who was so dear to Him,—See—here is a son who will love thee indeed, for My sake, and will supply towards thee on earth that place which I can no longer be permitted to share? And in the charge to S. John,—See—here is a mother—one whom, I am assured, thou wilt henceforth treat, for My sake, as if she actually stood towards thee in the relationship of a parent! How well S. John fulfilled this last injunction we have his own assurance, and we need no other. "From that hour," he says, "that disciple took her unto his own home."

At an age when temptations strongly urge us to deviate from the prescribed line of duty; when, as yet, an untried world is holding out its lures to the thoughtless; and the judgment is commonly too incredulous to prize this Scriptural declaration that "all the things that may be desired are not to be compared to" Religion, the only and true "wisdom," S. John found the assertion fully verified, they "that seek her early shall find her." He gave himself, heart and soul, to "the things which belonged unto his peace;" and as, in youth, he was the constant and most affectionate friend of his Saviour, so, in manhood, he sought no other distinction than that of being "the Disciple whom" his Master "loved."

REVIEWS.

BISCUITS AND DRIED BEEF. By L. H. M. Milwaukee: Young Churchman Co.

This book gives an excellent sketch of the many little annoyances and hardships of a parish life, and "how the rector of St. John's managed to owe no man anything." It should be of deep interest to churchwardens, superintendents, teachers and all who uphold the duties connected with the church and its surroundings. Would recommend it to Sunday school libraries.

The relation which price bears to quality in literature is made obscure by the Christmas *Cosmopolitan*. Stories by Rudyard Kipling, Wm. Dean Howells, Mrs. Spencer Trask, Mrs. Burton Harrison, and Albion W. Tourgee, are interspersed with poetry by Sir Edwin Arnold, Edmund Clarence Stedman, and James Whitcomb Riley, while through the number are scattered illustrations by such famous artists as Remington, Toche, Reinhart, Turner, Van Schaick, Gibson and Stevens. A series of portraits of beautiful women of society illustrate an article on The Relations of Photography to Art; a travel article by Napoleon Ney, grandson of the famous Field Marshal; one of the series of Great Passions of History, to which Froude and Gosse have already contributed, and half a dozen others equally interesting, go to make up the attractions of the number. The *Cosmopolitan* people say: "We might charge you more for this number, but, in all frankness, could we give you better material, better illustrated, if we charged you a dollar a copy?"

MISSIONARY MEETINGS, AND HOW TO MAKE THEM MORE EFFECTIVE.

BY THE REV. SEPTIMUS JONES, RURAL DEAN OF TORONTO.

What do we mean by a missionary meeting? It seems to me that, ordinarily, we regard it as something different from a missionary sermon, or a missionary service. The missionary sermon is an address based on some text which unfolds some missionary principle springing from the root principle of Christianity, viz., that we are made Christians, not simply for our own benefit, but in order that we may follow the example of Christ, who lived not unto Himself, but came to seek and to save that which was lost. And we must ever bear in memory that we shall have neither the desire nor the power

An address delivered before the Chapter, Dec. 3rd, 1894, and published by their request.

to follow His example unless first we "be made like unto Him" in heart and mind through the power of the Holy Ghost. "Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, commanding them to observe all things whatsoever I have commanded you." The communication of Christ's omnipotent power to His Church, and His realized presence with believers, with its joy and peace and sanctifying influence, is made to hang upon this missionary spirit and missionary enterprise; for it is immediately added, "And, lo, I am with you always, even unto the end of the world." The persistent pressing home of such missionary sermons is an essential preparation for an effective missionary meeting. Any enthusiasm caused by a spirited missionary meeting will otherwise be only the temporary galvanizing of a corpse, pastor or people. You will get no steady work out of a galvanized corpse. "He that hath ears to hear let him hear." A missionary service, as I think we understand it, is one of prayer and song and thanksgiving, which is all attuned to the missionary spirit, and to the missionary text. "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd." "Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest that he will send forth (ekbale, cast, or hurl forth, by the Almighty conviction and impulse of His Spirit) labourers into his harvest," Matt. ix. 36-38. The missionary service emphasizes the truth that prayer with thanksgiving is the engine appointed by God for bringing down upon His Church that Holy Spirit of Christ which alone will truly move men and women to the missionary work, qualify them for it, or sustain them in it.

Unless this spirit be in pastor and people, no great results can be expected from missionary meetings. "Them that honour Me I will honour." But, next, as to our idea of the missionary meeting itself. While it should partake of the spirit both of the sermon and of the service, its distinctive features are found in such missionary texts as the following: John iv. 35: "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." "And when Paul and Barnabas were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles," Acts xiv. 27; xv. 4. Here you have two distinctive features of an effective missionary meeting. First, the setting vividly and in detail before the mind and heart of the brethren the actual scenes of spiritual destitution, and the grand opportunities presented here and there for proclaiming the Gospel, and for saving the lost by bringing them to Christ, and gathering them into the fold of His Church.

Secondly a true, interesting report of what God has wrought in various places by the ministry of missionaries sent forth. The most effective report is that which is brought by a Paul or a Barnabas, or other heroes "who have hazarded their lives for the name of our Lord Jesus Christ," Acts xv. 26—men and women fresh from the field, filled with that missionary spirit which is the inspiration of their lives, and whose labour and self-denial shame us in our comparatively inglorious case. Failing such living witnesses, we must look for men and women filled in some measure with the same missionary spirit, who are habitually interested in missionary work, diligent readers of the latest and most reliable missionary intelligence, and who have the power of telling the story with skill and force and unctious; men who are connected with active missionary organizations in their own parishes, which remit, in proportion to the means of the people, large missionary contributions. Mere eloquence from the lips of one who has none of these qualifications will never add any real efficiency to any missionary meeting. But when great missionary principles are briefly but cogently impressed, and real needs are pointed out, and real and detailed information is interestingly given, and the whole is sanctified by prayer and enriched with hearty praise, though no great orator may grace the scene, the attention of the people will be gained, their minds will be informed and their hearts touched, the best results must follow, and you will have an effective missionary meeting. But let me say a few words as to the preparation for an effective missionary meeting, and the actual conduct of it. You should put honour upon it, offer prayers for some weeks previous that it may be a success, ask especially your missionary bands and your praying people to remember missions in general, and your approaching missionary meeting in particular, in their private and family devotions. Preach beforehand one or more missionary sermons. Get your workers, the churchwomen especially, to invite persons to the meeting; and in some cases, and particularly if there is to be a famous speaker, handbills might be sent round from house to house. Have a

special practice of missionary hymns, and invite the congregation to join in it. Get out a strong missionary choir. As to the meeting itself, why must a missionary meeting be always prefaced with the full order of evening prayer and the set lessons, whether appropriate or inappropriate? Oh, that we all had a little sanctified common sense! This is a special meeting called for a special purpose, demanding special methods. A few suitable prayers really prayed, and a dozen verses of Holy Scripture well chosen, hymns of an evangelistic and missionary character, form the best setting for a missionary meeting: but from the showy solo, and long elaborate anthem, often very little to the purpose, may we mercifully be delivered! The W.A. litany distributed through the hall helps to hearty prayer. When the hour of the meeting has fully come, begin. Wait for no chairman. The unpunctual chairman is as a millstone round the neck.

Let the parson lead the devotions, but let him keep out of the chair. Put in some good honest layman who will not talk. A talkative chairman who just manages to spoil the several topics assigned to the speakers who are to follow, or who spends ten minutes in telling you that he intends to be brief, and then wastes ten minutes more in flat commonplaces, to say nothing of the superfluous remarks interjected by him when introducing the several speakers, is a grievous stumbling block in the way of a successful missionary meeting. Missionary meetings are killed by beginning late, and ending after the people wish they were safe in their beds. Three speakers are as many as can be well borne by any ordinary audience. Every speaker seems to think that every speaker should be short except himself. Have a time table and live up to it. Get out your bell, and when the time is up ring down (I was going to say) the Archbishop of Canterbury himself. Long speeches are a sin; and the bell will often deliver from this sin your brother who would like to stop, but cannot see how to do it. Two or three verses of a hymn between the addresses are better than a dozen. I believe in having a collection at a missionary meeting, but be sure to see that proper arrangements are made for having it taken up and reverently presented. Cards with pencils attached, distributed through the hall, are often found very effective. Finally, let me say a word about the speakers. The best thing for the country is a deputation of two or three appointed by authority, who shall travel together and take a series of meetings, say, for a fortnight. They gather strength as they go, and cost less in travel. And let them, as a sacred duty, prepare, first, generally through the year, and, second, especially before the tour. The materials for missionary addresses might be thus grouped:

(1) Missionary principles. (2) Missionary facts in the home, Canadian, and foreign fields. (3) Appeals for help, by prayer for labourers to be sent forth, by forming and reviving missionary organizations, Gleaners' unions, P.M.A., W.A., and C.C.M.A., and the like, for help by money, etc. A method which I have tried and known to be very successful is as follows:

A, B and C are appointed by authority as a missionary deputation to address a series of meetings outside the cities. Let each and all prepare carefully (1) a missionary sermon; (2) three twenty-minute addresses on home, Canadian, and foreign fields; (3) a twenty-minute appeal for help—in men, means, parochial organizations, and the like. Let A, B and C speak in rotation. Thus the order for several successive meetings would be A B C—B C A—C A B, and then begin again on the fourth night, A B C, and so on. For a grand rally, let the convener set each man at what he does best. All three may freely borrow from one another's speeches, so long as each keeps to the topic assigned him on that particular occasion. On an emergency, A, B or C will be able, single handed, to cover the whole ground. Thus, instead of lame apologies and vague generalities and stale anecdotes, and still staler fragments of old sermons dumped down impromptu and higgledy-piggledy, at an intolerable length, upon a yawning and long suffering audience, by men who have read little, thought little, worked little, given little, cared little, and, it may be, prayed little, for the mission cause during the year before, you will have living men with something to tell, and able to interest others because they are truly and intelligently interested themselves. Pray, work, prepare, be alive, and look alive, and, by God's blessing, you will have, in the best sense, an effective missionary meeting.

The Archbishop of York is taking steps to obtain, through his clergy, information of a precise nature relative to the Church and its endowments, with a view hereafter of bringing such information before the people, in order that a correct judgment may be arrived at on the subject of Disestablishment and Disendowment.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

QUEBEC.

SHERBROOKE.—The business meetings and special services held in the City of Sherbrooke on the 12th and 13th inst., in connection with the St. Francis District Branch of the Church Society of the Diocese of Quebec, were attended by large numbers of the clergy and laity of the District. At the business the usual annual reports were received and adopted, and various topics on the welfare of the Church in the District were discussed. The principal meetings, however, were those held on the evenings of the two days, that on the first evening being a special service in St. Peter's Church, when the preacher was the Rev. G. Osborne Troop, M.A., rector of St. Martin's Church, Montreal. He took for his text the 11th verse of the 33rd chapter of Isaiah, "He shall see of the travail of his soul and shall be satisfied." The address dealt with the dark side of missionary work, and of its apparent failure, but still took great comfort from the fact that God's ways were not our ways, nor our thoughts His thoughts. On Wednesday evening a largely attended missionary meeting was held in the Church Hall; the speakers were the Lord Bishop (who presided), Canon A. A. Von Iffland, of Quebec, and the Rev. G. Osborne Troop, M.A., Montreal. Canon Von Iffland took for his subject, "The Universities Mission to Central Africa," and described in a most interesting manner the traits and characteristics of the natives whom Bishop Mackenzie, the first Bishop of the mission, had to deal with, and gave an account of many of the hardships and privations suffered by the founders of the mission, as well as of its ultimate great success under the care of such saintly men as Bishops Steere and Smythies, whose noble self-denying work is almost a household word among Churchmen throughout the world. Rev. Mr. Troop spoke of the bright success of missionary work, and drew an opposite view from that of the previous evening. He particularly referred to the founding of one of the great missionary societies in the last century, when it was almost impossible to find volunteers for the work of the mission field, and compared with it the great change that had come over public men as to the advisability of sending men and women into the foreign field. He dwelt on the Lord's command, "Go ye and preach the Gospel to all nations," and brought out the fact that those who could not go themselves, should consider it their bounden duty to see that others were sent. The mightiest weapon was prayer and should be more used, as too much faith was put in money, and not enough in prayer. By humbly offering prayer, great wonders can be done towards Christianizing the world. The Lord Bishop summed up in a few well-chosen remarks, thanking the speakers for himself and the audience, and, after pronouncing the Benediction, the meeting adjourned. At all the meetings the collections were for the missionary diocese of Algoma.

MAGDALEN ISLANDS.—The Rev. John N. Hunter, B.A., recently appointed to this mission, reached the Islands safely on the 5th inst. He met with a most cordial reception from the people, who were much pleased to see that they had not been left without a clergyman during the long winter. Within a week of his arrival all arrears to the Diocesan Board had been made up, and the new agreements as to their assessment were signed. No doubt, with an active young man like the new missionary, there is a bright future in store for the large isolated mission. The people have given numerous proofs that they appreciate the privilege of having regular services and a resident clergyman.

MONTREAL.

MONTREAL.—The Synod will meet on Tuesday, the 15th day of January, in Synod Hall. There will be a celebration of the Holy Communion in the Cathedral on Tuesday morning at 10.30 o'clock, when the Bishop intends to deliver his charge to the Synod.

Tribute to the late Sir John Thompson, K.C., M.G.—From half a dozen of our prominent Montreal pulpits glowing eulogies in memory of our lamented Premier were proclaimed in feeling and appropriate terms on Sunday, 16th inst., wherein was set forth his rare ability, capacity for affairs, force of character, devotion to public interests, honesty, industry, integrity, justice, loyalty, patriotism and sound judgment, the valued services rendered by the late Sir John Thompson evoking the gratitude and praise of Canada and the Crown. May the record of our illustrious dead kindle in the breast of many a surviving brother the holy ambition to follow in his honoured footsteps.

Sunday-School Institute, Synod Hall, Dec. 17.—Mrs. Ashley Carus-Wilson, in the course of an instructive address on "Hints and Helps to Teachers," reminded her hearers that scholars, being young, restless, forgetful and ignorant, explanation and repetition must be persevered in. Children often put their own construction on words that are quite plain to adults—e.g., a boy being asked the meaning of Epiphany, said a railroad porter; he having twisted "manifestation" into "a man at the station!" (Your correspondent regrets not having attended the learned lady's lecture.) To show the far-reaching effect of putting a private interpretation on an incomprehensible word, a recent Montreal or Toronto paper, or both, quote the New Testament "Anathema maranatha," in a political paragraph, as a quasi-compound curse; whereas the latter portion is separated entirely from the anathema in the Revised New Testament, and instead of being a curse has reference to the coming of the Lord.

St. Simon's Church.—A very successful sale of fancy goods was held in the basement of St. Simon's Church, St. Henri, by the ladies, on Thursday last, and it was continued on Friday evening. There was also instrumental and vocal music to enliven the occasion.

Grace Church.—The bazaar under the auspices of the Ladies' Aid Society of Grace Church, Point St. Charles, opened on Thursday in the lecture hall of the church under very auspicious circumstances. The room was very tastefully decorated with flags and bunting. The sale tables were well filled with many articles for ornamental and useful purposes, and were well patronized by the large number who attended the sale in the afternoon and evening.

ONTARIO.

NEW DUBLIN.—Wednesday, 12th inst., was a day long to be remembered by the good people of New Dublin, for on that day the new church of "St. John Evangelist"—erected on the foundation of the old church of same name—was solemnly opened for Divine service. Some eighteen months ago the old church was handed over to the contractors for demolition, and ever since the congregation have worshipped in the Town Hall, very generously placed at their service by the Elizabethtown Council. The church, which is a very handsome structure, is substantially built of stone, surmounted by a short spire—nave, 44x84 feet, and chancel 24x20 feet. The windows are all of stained glass, the beautiful work of Messrs. Harwood, of Prescott—the east window containing a figure of the "Good Shepherd," and the west that of St. John the Evangelist. The seats, made at Westport factory, and reflecting great credit upon the firm, are of oak with black walnut trimmings. Among the donations to the church we may mention a very handsome Bishop's chair, presented by Mr. Richard Green, of the "Tin Cap"; a very beautiful chancel lamp by Mr. Thos. Eyre, of North Augusta; a fair linen cloth for the altar, by Miss M. Webster; and altar linen and frontal, of exquisite workmanship, from ladies in England. The church is heated by a "McClary" furnace, put in by Mr. Sheridan; and the appearance of the church is thus not disfigured by even one unsightly pipe. Although the day was very unfavorable, the sleighing having entirely disappeared the previous night, leaving only slushy roads, the attendance at all the services was excellent. The services themselves were very bright and hearty, and the musical part was ably sustained by the organist and members of the choir. At the afternoon and evening services, during the offertory, Miss Joynt, of North Augusta, sang a solo, "Come unto Me," etc., which was beautifully rendered and much admired. At 10.45 a.m. the clergy marched in procession from the vestry to the main entrance, and so on to the chancel, singing "Onward Christian Soldiers," etc. Morning prayer was read by Rev. Rural Dean Nesbitt; the first lesson by Rev. L. B. Stephenson; the second by Rev. C. J. Young; the Epistle by Rev. W. Wright, and the Gospel by Rev. J. W. Forsythe. The Rev. A. McTear acted as server, and Rev. A. W. Cooke as celebrant. The sermon, a most eloquent and appropriate one, founded on Haggai ii. 9, was preached by Rev. Rural Dean Carey, of St. Paul's Church, Kingston. There was a large number of communicants, and the offertory at all the services amounted to \$31. Dinner and tea were served in the Town Hall by the ladies of the congregation, with their customary and well-known liberality, and the tables were filled with the choicest viands. At 3 p.m. the church was again well filled, and the litany was read by the Rev. J. Elliott, and eloquent addresses delivered by the Revs. J. W. Forsythe, A. W. Cooke, and C. J. Young, and U. E. Brown, and W. Stafford, Esqs. Rev. L. B. Stephenson declined to speak on account of the lateness of the hour. At 6 p.m. the church was once more filled to the doors, and after evening prayer, read by Rev. W. Wright, very stir-

ring addresses were given by Rural Dean Nesbitt, and the Revs. W. Wright, A. L. McTear, J. Elliott and A. W. Cooke. The proceeds of the dinner were about \$145. The rector, Rural Dean Grout, and churchwardens E. Davis and U. E. Brown, Esq., would tender their thanks to the clergy, the members of the congregation and others for their valuable assistance on this memorable day.

The gratifying progress of the Church of this diocese is remarkable and speaks volumes for the work of the clergy, and especially for that highly successful organization, the Mission Board and the administration of its fund. From a paper just issued by the clerical secretary it appears that the first synod journal of 1862 (after the formation of the diocese) reported the existence of only 91 congregations, grouped into 48 parishes or missions. This year's journal records the encouraging increase of 281 congregations grouped into 118 parishes or missions. It may be stated that by a "mission" is understood a group of congregations receiving aid from the Mission-Fund. Usually they number not less than three, but sometimes five or more. When these become self-supporting they are styled "parishes." In a number of cases not only has the old "mission" become a "parish," but it has been sub-divided, and constitutes now two or three parishes. The clerical secretary has notified the clergy that the names of subscribers will again be published this year, and requests the names to be written legibly on the collecting cards. It is expected that the reduced debt of the Mission Fund will be altogether liquidated by the collections of this winter now in progress.

TORONTO.

St. Philip's.—Sunday, Dec. 16th, the 12th anniversary of the rectorship of Canon Sweeny, was marked by confirmation service at which 88 candidates received the rite at the hands of the Bishop of the diocese, who, alluding to the anniversary, remarked that the class presented was the 10th since 1882, and that 866 candidates had been confirmed during that period. His Lordship spoke very approvingly of the work done in the past, and hopefully of the future. There was a very large congregation present. It must be very encouraging to Dr. Sweeny to know his work has been so singularly blessed.

St. John's Church.—The Women's Auxiliary held an at home and sale of work in the school house last Tuesday evening, which was largely attended by the members of the congregation. The proceeds went to the poor offering for Christmas.

Toronto Church of England S. S. Association.—The association met in St. Thomas' Church school house on December 20th, 1894. The rector, Rev. J. C. Roper, M.A., in the chair. After the opening hymn and service, Rev. Dr. Langtry read a most interesting paper on "The use of Sarum," which he said was compiled in A.D. 1085 by Osmund, then Bishop of Salisbury. "The Teacher in the Home of the Scholar" was the subject of a paper read by Miss Jennette Osler, which was frequently applauded. The role was then called, the following Sunday-schools being represented: All Saints, Ascension, Grace, Holy Trinity, Redeemer, St. Alban's Cathedral, St. Olive's, St. Cyprian's, St. George the Martyr, St. James Cathedral, St. John Evangelist, St. Luke's, St. Margaret's, St. Mary's, St. Mary Magdalene, St. Matthew's, St. Matthias, St. Philip's, St. Stephen's, St. Thomas', St. Mark's (Parkdale), Christ Church, St. Johns, Norway; total 114. The Rev. Canon DuMoulin taught the Sunday-school lesson for December 23rd, from St. Luke ii. 7-21, the lesson being first read responsively. His divisions were first the parents, second the birthday, third the place, and fourth the persons present, viz., the shepherds and the angels. Votes of thanks were passed to the speakers of the evening and carried by a standing vote. The next meeting of the association will be held at St. George's school-house on the evening of January 18th, to which all Sunday-school teachers and workers are cordially invited.

GEORGINA.—A beautifully stained glass window, "In Memoriam of members of the Bouchier family," has been placed in the chancel of St. James' Church, Sutton. It is of triple form ending in one, and beautifully executed, by the firm of N. T. Lyons, Church St., Toronto. It is a fitting memorial of departed friends, who were an ornament to the Church and who laboured unceasingly to promote her prosperity. In the centre of the trefoil is the figure of St. James, which stands out in bold relief, and after which the church was named. The congregation both admire and appreciate very highly the gift of the members of the Bouchier family, who placed it there, and it is to be earnestly hoped that others may be stimulated to "go and do likewise."

HURON.

LONDON.—The Memorial Church was twenty-one years old this month. Though those of its legal "infancy," the years that have gone have been marvellously successful. Since its birth the church has been constantly widening its sphere and usefulness and blessedness. To-day it is one of the most important of the numerous stately edifices which well entitle London, comparatively speaking, to be termed "a city of churches."

And it was but meet that upon the first day of its majority the event should be duly recognized and celebrated. This was done in a happy way. At the morning service Rev. Canon Richardson, who has been the zealous and untiring rector for over seventeen years, delivered a most interesting and able review of the church's history.

A very large congregation was present, as was also the case in the evening, when His Lordship the Bishop of Huron preached an eloquent and earnest sermon.

Rev. Canon Richardson in his remarks said:—We regard the period as a marked one in the life of a man, a family or a church. On this second Sunday of December, twenty-one years ago, the Memorial Church was opened and consecrated to the worship and glory of God through Jesus Christ. From what I have learned, the beginnings of this parish date back nearly thirty-five years, for early in January, 1860, Mr. Lawrence Dampier and his good wife, still residents of this city, and at that time residing within the bounds of this present parish, opened in the room of a private house not far from this spot a little Sunday school, in which, with a few assistant teachers, they fed the child-flock with divine truth, according to the good old ways of our beloved Church. After thus patiently labouring with God's blessing for nearly two years, these original founders invited to a meeting with themselves, a small number of like minded friends of the Church to consider proposals for a more enlarged work. The result of this conference was the removal of our first Sunday school to the old county school house, situated on the east side of Adelaide street, near York, where toward the close of 1861, it was opened under the name of St. Paul's East End Sunday School, and Mr. Charles F. Hanson, who is with us to-day, a venerable and respected member of this congregation, and one who has spent many years of his useful Christian life in Church extension, became, by general consent, first superintendent. Parochial work among the children of this neighborhood was quietly carried on until 1866, when there was connected with it divine service for adults as well on Sunday afternoons. It was the Rev. John McLean, then curate of St. Paul's Church, afterward the indefatigable first Bishop and organizer of the Diocese of Saskatchewan, who held that first service. We next find this infant congregation in 1870 worshipping in a small frame church, of which they had become possessed by purchase from another denomination. They named it St. George's Church, and accommodated it to our methods of worship and service. The Rev. George M. Innes, the present honoured Dean of St. Paul's Cathedral, was among the first clergymen to officiate in that building. In 1873 it was erected into a separate and independent parish. In September, 1871, Benjamin Cronyn, father of the Anglican Church in this part of Canada, first rector of London and first Bishop of the Diocese of Huron, whose rectorate extended over a period of more than quarter of a century, and whose episcopate embraced more than fourteen years, closed his faithful ministry and passed to his glorious reward. Almost immediately upon the decease of Bishop Cronyn there was proposed, as might be expected, by his successor in the see, and seconded by many of the clergy and laity, some such memorial as might suitably preserve for coming time a remembrance of the life and work of this first Bishop of Huron. Accordingly, in March, 1872, a proposition on the part of the children of the late Bishop Cronyn was submitted to a meeting of the congregation of St. George's Church, to build at their own expense, upon such a spot within the parish as might be agreed upon, a church edifice to be known as the Memorial Church, London, Ont. The munificent offer was promptly accepted in terms of warm appreciation, and with the understanding that the congregation on their part provide church organ, a suitable school-house, parsonage and sexton's lodge, the family of the late Bishop proceeded to obtain a site and rear a church thereon. At a cost of \$22,973.64 there were erected this church, building costing \$11,673.64; organ, \$1,800; school house, with site, \$4,900; a cottage purchased for sexton, \$600, and subsequently a parsonage house, with site, \$4,000. On Sunday, Dec. 18, 1873, this edifice, well described by the local press of the day as "a beautiful specimen of pure Gothic architecture," was opened for public worship, and on the same day became absolutely disencumbered by any debt or liability, consecrated, in the presence of a congregation that filled every part, a sanctuary unto God. That inaugural day was, indeed, an auspicious

one, for upon it were administered, besides the beautiful consecration service, the Sacraments of Baptism and the Lord's Supper and the Rite of Confirmation, with morning and evening prayer, and sermons respectively by Right Rev. Isaac Hellmuth, Bishop of the diocese, and the Rev. J. P. Dumoulin, rector of St. Thomas' Church, Hamilton. There were when this church was opened but two organized parishes within the city, viz., St. Paul's and Christ Church. The population of London was 17,431 and rapidly increasing. There was room, therefore, for such a parish church as this, as its subsequent history has fully proved. The first rector was him I have already named, for the year previous incumbent of this same parish. He laboured earnestly, wisely and holily in this church for about three and a half years, when he resigned his charge and removed to Toronto as assistant minister at St. James' Cathedral. But his ministry there, so full of promise, was brief, and after four months of unwearied service, he finished his course with joy, and his works follow him. He who now addresses you entered into those faithful duties, and for over seventeen years has humbly sought to make so full proof of his ministry that God in all things may be glorified through Jesus Christ. In the summer of 1879 this building, at the sole expense of the first Bishop's eldest son, to whom this congregation owes much for continued and liberal support, was enlarged to accommodate our growing number of worshippers. A north and south transept were thrown out and gallery put in. In 1882 the interior was improved and frescoed at a cost of \$1,000, and in 1884 further extensions and improvements were made in the premises, land added, a new rectory built, the school-room extended and sexton's house attached. The entire property to-day is valued at \$40,000. Of this goodly sum upwards of \$20,000 will, with the generous offertories we expect this anniversary day, have been raised by the congregation within the 21 years of our minority, whilst the remainder will represent the value, though not the intrinsic worth, of the beautiful memorial gift. But while this parish is a church extension, it has itself in turn accomplished something in the way of further church extension in London. In the year 1874 Sunday services and a Sunday school were commenced in a new frame building beyond the limits of the then city, called St. Luke's Church. In 1879 this parish was divided, and St. Luke's congregation removed their place of worship to Dundas street, and the new parish was designated St. Matthew's. In November, 1887, we opened mission services in a brick structure at the corner of Adelaide street and the Hamilton Road, and in 1890 there was erected in the same neighborhood a neat chapel, to-day free of all debt encumbrance, called All Saints'. Thus there are at present three churches, having each their regular services and Sunday schools, on the ground where, twenty-one years ago, there stood but the Memorial Church alone. In 1877 was formed our excellent Women's Missionary Society, the first of the kind in the diocese, which has furnished some \$3,028.33 for missions abroad. In 1879 our Women's Aid Association, with the object to raise money for Church purposes and generally further Christian work. It has contributed \$6,270. In 1886 our Ministering Children's League, to promote in our junior girls kindness, unselfishness and a desire to help the needy and extend Christ's gospel. Their offerings have amounted to \$524.82. In 1887 the Girls' Havergal Mission Band, an adjunct to the Women's Auxiliary, which has contributed \$434.76. In 1888 our Young People's Society of Christian Endeavour, under the motto "For Christ and the Church," and to this it has loyally stood in ever growing numbers. In 1889 our Mothers' Union. In 1890 the order of King's Daughters was adopted, and its influences have been spiritual and labours in the parish abundant. And in 1893 was raised a branch of the Church Lads' Brigade, to train our boys to "fight manfully under Christ's banner against sin, the world and the devil." The income of the church itself has been mainly from the voluntary offerings of the people on the Lord's Day, and these for all parochial purposes have amounted to some \$65,886. The statistics of our twenty-one years' history are interesting, as showing that the Free Church system need not stifle liberality, nor hinder finances. For diocesan missions our offerings have been \$11,503; for domestic missions, missionary operation in our own Dominion, \$662.11; for foreign missions, \$541.85. 3,212 services have been held, and almost as many sermons preached. Amongst those who have preached from this pulpit have been Bishop Selwyn, the illustrious Bishop of New Zealand, and later Lord Bishop of Lichfield; Archdeacon Farrar, of Westminster; Dr. Dudley, Bishop of Kentucky, and Dr. Riley, Bishop-elect of Mexico. Nearly all our own missionary Bishops, including those of Algoma, Saskatchewan, Athabasca, New Westminster and Mackenzie River; Rev. Dr. Rainsford, now of New York, whose fame is world-wide, and Rev. Wm. Haslam, the honoured Cornish evangelist and well-known author of "From Death

into Life." Devout and generally large congregations have gathered all through the years. Results of all this there have been and must be yet. Our confirmation candidates have numbered 657. The aggregate number of communicants has been 27,587. There have been 1,332 baptisms and 373 couples have been united in holy matrimony. Many, both young and old, have been severed from us by the hand of death during these past years. The parochial debt was \$516, and the contributions for the day were over \$600, thus more than wiping out the debt and leaving a handsome balance.

Circles of the King's Daughters have been formed in St. John's and St. Cyprian's churches, Toronto. A circle of thirty-one members, including the rector (Rev. John C. Garrett) was organized December 3rd, in St. Mark's Church, Niagara, by the Canadian secretary, Mrs. Tilley. All these circles are for work in their respective parishes, and under the guidance and counsel of their rectors. The "Inasmuch" circle (undenominational) of Windsor, Ont., has just completed the work of gathering \$3,100 to build a Home for friendless children, and expect to begin the building in April. The efforts of the devoted members of this circle have been signally blessed by God, and it is a matter of great rejoicing to think of the homeless and helpless little ones who will receive love, care and shelter in the name of Christ, when this Home shall be erected. Several entertainments were given by children, at which they realized \$200, in addition to the \$3,100 above mentioned. The large sum (a great deal of which has been personally collected in ten and twenty five cent pieces) will pay for the building, and the smaller sum will go towards furnishing it.

THORNDALE.—On Wednesday last (12th), His Lordship Bishop Baldwin visited this parish and held a confirmation. Twenty-one candidates were presented by the rector—Rev. A. Corbett—for the holy ordinance, which together with a large number presented last February, makes a total for the year of over sixty who have been confirmed. A large number of those were adults—some of whom till recently were members of sectarian bodies. Our pastor has duly enrolled all his confirmands in his Young People's Church Guild, which has been so helpful in building up our church during the past year and keeping our young communicants together.

INGERSOLL.—St. James'.—The Ladies' Guild in connection with this church meet monthly. Their especial work is to liquidate the debt on the rectory, which has been a bug-bear for so long a time. It has already been reduced two-thirds, and they are making a brave effort to clear off the remainder.

ALGOMA.

HUNTSVILLE.—The building of the new stone church, on which work began in August last, has so far progressed that the walls and tower are up and roofed in, and, excepting some detail work to be done in the spring, is completed. As to the interior, however, everything has yet to be done, walls to be rendered and plastered, floors to be laid, wainscoting to be done, and inside of roof to be finished, after that painting and seating. Thus far the work is well done, and the structure church-like. But, now, alas, we have come to the end of our funds, the treasury is exhausted. In September last, the Bishop very kindly issued a letter of appeal, asking for such assistance from our brethren in the faith—fellow-members with us in the Body of Christ—as responded to, would enable us successfully to complete the work so long contemplated, and which the disastrous burning of our mission hall and village in April last, has made imperative to take up this year. But the help asked for in our need by the Bishop, has not yet been given; so far, only \$200 towards the \$1,000 asked, has come in. May I again urge our plea for help, that we may not only "begin, continue," but be privileged to "end" this great work to which God, in His good providence, has called us. THOS. LLWYD, missionary.

RUPERT'S LAND.

WINNIPEG.—A large gathering of ladies and gentlemen assembled in Holy Trinity school house Saturday night, on the occasion of the bringing in of the "talents," which had been distributed last Easter. At that time 180 "talents" were given out, and about 20 ladies also joined the society, without taking the dollar, making in all about 200 workers. Mr. Mathewson, manager of the Bank of Commerce, assisted by his wife, treasurer of the society, acted as teller. Mr. Mathewson presented the statement and said that, as probably the oldest vestryman, he had great pleasure in congratulating the ladies on what they had done, and to announce that \$1,839 85 had been brought in as clear profits—also \$156 of the original talent, and that the remaining twenty-four talents were yet to be heard from; so that there is

Dean Nesbitt, ar, J. Elliott e dinner were 1 Grout, and Brown, Esq., y, the mem- their valuable

h of this dio- for the work zly success- the adminis- issued by the first synod the diocese) ongregations. This year's e of 281 com- missions. It nderstood a om the Mis- t less than en these be- rishes." In "mission" divided, and The clerical e names of year, and re- on the cel- educed debt iquidated by gress.

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tion.—The hool house Rev. J. C. aing hymn it interest- ch he said ten Bishop me of the ad by Miss applauded. 3 Sunday- Ascension, n's Cathe- eorge the Evangelist, St. Mary t. Philip's, Parkdale), 114. The lay-school 7-21, the divisions lay, third t, viz., the nks were rried by e associa- ise on the lay-school

window, r family," ' Church, and beau- s, Church departed urch and prosperity. t. James, hich the h admire members e, and it e stimu-

hopes that the sum will come very closely up to \$2,000. He, at the request of the majority, read over the names and amounts, and it was pleasing to note that among them were many young girls and even some little children, who could not possibly have contributed so handsomely to the church, had they not been permitted to earn it by their own handiwork. Thereupon the whole audience rose to their feet and in acknowledgment of Him who is the giver of all good things, sang heartily the well-known doxology, and their rector pronounced the Benediction.

SASKATCHEWAN.

Some 600 miles north-west of Winnipeg lies the Nepowewin Mission, where for some years past the Rev. A. H. Wright has been labouring faithfully and earnestly, especially among the natives. Those interested in mission work in the North West will be cheered to know that his work has been greatly blessed, and recently a nice little church has been built on one portion of this large mission (viz., La Carne, which is an Indian Reserve). It was five years before Mr. Wright could collect sufficient funds to erect the church, which is now known as St. Stephen's, and was opened by the Bishop in October, and it is needless to say how delighted and proud the natives are of their place of worship, and showed their thankfulness in contributing what they could to assist in building the church. The services in this part of the mission are in the Cree Indian language. At the white settlements, Birch Hills, Carrot River and Stoney Creek, the English tongue is spoken. Up to last summer, besides the Indian and Native work, the settlements fast forming to the South of the Reserve were visited and services held by this missionary. Those interested in the North-West mission work will rejoice to know how greatly blessed have been all Mr. Wright's efforts on this isolated mission in the Saskatchewan diocese. The W.A., both in the Toronto and Huron dioceses, have by their contributions and encouragements been a great comfort and help to the missionary, by enabling him to assist and clothe many of the poor natives, who were thus able to attend the services of the Church which had brought them out of heathen darkness into the glorious light of spiritual liberty.

The Rev. A. H. Wright, who has lived in Manitoba and the North-West for twenty-two years, owing to ill health, has come to Ontario for the winter, and trusts that the change will be beneficial and enable him to return again to his mission work in Saskatchewan diocese. During the winter he hopes to visit different parts of this province, in hopes of both collecting funds and encouraging young men to enter the mission field, as the work is yearly extending, so many new settlements opening up in those fertile parts of the great Saskatchewan valley. With other places he hopes to visit London, Ont., Penetanguishene, Collingwood, Barrie, Port Dover, Port Rowan, etc.

Mr. Wright's address at present is 16 Victoria Crescent, Parkdale, Toronto.

CALGARY.

From special correspondence of the *Free Press*, it is learned that the number of licensed clergymen in the diocese of Calgary is now 18, and at least one more will be added to the number at the beginning of the year. The number of clergymen in the diocese of Saskatchewan is twenty. These figures show a marked increase over those of former years. The total number of clergy in the whole jurisdiction, now the diocese of Saskatchewan and Calgary, when the present Bishop was consecrated, was twenty-one. During the present year churches have been erected at Canmore, Bowden and Poplar Lake, in the diocese of Calgary; and at Fort a la Corne, in the diocese of Saskatchewan, and a parsonage has been built at Innisfail, in the diocese of Calgary. Church converts from the Blackfoot and Piegan reserves have been confirmed this year—the first fruits of the work—and a class for confirmation now awaits the Bishop on the Blood Reserve.

At a service of intercession, held in Calgary on the evening of St. Andrew's Day, Rev. H. W. G. Stocken preached a most inspiring and hopeful sermon on the progress of mission work generally, in the course of which he alluded to what had been done by the Church of England on the four reserves in the diocese, on which she has missionaries.

Of the deacons admitted on St. Andrew's Day the Rev. S. C. C. Smith has been licensed as curate of All Saints', Mitford, under Rev. W. F. Webb, and Rev. S. J. Stocken has been licensed curate of St. Andrew's, Pine Creek, under his brother, Rev. H. W. G. Stocken.

COLUMBIA.

VICTORIA, B.C.—It is with very great pleasure we are able to make known to the numerous friends of Bishop Perrin that he is daily increasing in strength,

although the time of convalescence will be long after so severe an illness. The medical attendants feel confident of a complete recovery of his former health.

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 Athanasian Creed.

SIR,—“Priest,” in your issue of the 18th, says that he used to value the Athanasian Creed “as a statement of religious doctrine.” Now it seems he does not value it, but thinks it should “be left out of the Book of Common Prayer.” Allow another priest to remind him that at the Lambeth conference, which “laid down the Apostles' Creed as a sufficient statement of faith,” the committee on authoritative standards of doctrine and worship declared, “We accept, in like manner, the hymn Quicumque Vult, whether or not recited in the public worship of our churches, as resting upon certain warrants of Scripture, and as most useful, both at home and in our missions, in ascertaining and defining the fundamental mysteries of the Holy Trinity, and of the Incarnation of our Blessed Lord; and thus guarding believers from lapsing into heresy.”

WILLIAM ROBERTS.

The Church and the Press.

SIR,—I wish to call the attention of Archbishops, Bishops, priests, deacons and laity to the sort of stuff served up in the Winnipeg papers as “*Our London Letter*”:

THE LONDON SCHOOL BOARD.

“According to Mr. Riley and Mr. Diggle, chairman of the board, the word ‘Christian’ is interpreted as meaning that particular form of religion held by members of the Church of England. They thus assume that all Churches are still in darkness, and that their members and ministers are little better than Pagans.”

This “inspired” stuff appeared in the columns of the *Nor'wester*. The *Free Press* is even worse. Methodists, and others who do not love the Church, mark these paragraphs and swallow them: not only that, they use them to intensify prejudice against the Church. Now how much longer are we going to stand this sort of thing? for “silence gives consent.”

WATCHMAN.

The Quadrilateral.

SIR,—In your issue, Dec. 16th, appears a letter from “Priest,” who is in favour of the Athanasian Creed being “cut out” of the Prayer Book, on the ground that it is “not mentioned” in the Quadrilateral. Surely “Priest” would not wish to have—the daily Service—the Catechism—Confirmation—Ordination of Priests and Deacons, etc., etc., “cut out” of the Prayer Book, though they are “not mentioned” in the Quadrilateral. Trying to please the Sects, who never were and who never can be pleased with the Church, is like trying to fill a bottomless pail with water. The fact is, “Priest” should remember what he evidently forgets—that any Sect which wishes to re-unite with the Church must accept the Quadrilateral before there can be any negotiations whatever for re-union. In the same issue of yours, I notice that Layman No. 2, following in the footsteps of A. Bisset Thom (Layman No. 1, I presume), is at present engaged in “dissecting” the dogmas of the Church. However, as he says he “respectfully submits himself to correction by those who are scholars,” I hope some one will comply with his humble request, by instructing him in the Catholic Faith, and so relieve him of any further need of “correction.”

A. SLEMMONT, Baysville.

An Answer to Layman of North Hastings.

SIR,—In answer to your correspondent, a layman of North Hastings, let me say that the Protestant Churchman's Union is perfectly right in endeavouring to stem the tide of ritualism and sacerdotalism, which is ever flowing onwards. Nobody will doubt that our own Church needs reform, when we have brotherhoods and nunneries within the pale of the Church, and I would advise your correspondent to read “Nunnery Life, or the Church of England under Father Ignatius,” and the disgraceful letter which Lord Halifax has lately written to the Arch-

bishop of Toledo. It is notorious that in our own churches the worship is becoming more and more sensual and external, and less spiritual. Splendid choirs, lovely singing, beautifully painted windows, crosses on the communion table, are all very well in their way, but we must remember that “God seeth not as man seeth, for man looketh on the outward appearance but the Lord looketh at the heart.” Let your correspondent work in his own way, if he likes, but not find fault with those who are working in the same cause, and for the same glorious end. In conclusion, let me quote what our Lord said to the woman of Samaria. “God is a spirit, and they that worship Him must worship Him in spirit and in truth.”

D. U. SAVORY, Stratford.

The Athanasian Creed.

SIR,—It does not appear to me that the reasoning of “Priest” is well-founded. It is true that the Chicago-Lambeth “Quadrilateral” does not include the acceptance of the Athanasian Creed as one of the terms of union; neither does it include the Book of Common Prayer; but no one in his senses assumes that therefore the Prayer-Book is to be given up by those who wish to retain it. Uniformity of worship will have to be sacrificed as a condition of union with other bodies of Christians, but while we concede to them the right to worship in the manner most edifying to them, we shall retain the same right for ourselves; and, among other acts of worship, the solemn profession of faith, as set forth in the Athanasian Creed, will, no doubt, be retained—notwithstanding that its profession may not be made obligatory as a term of union with other Christians—as, indeed, it is not now, for we are in union with the so-called Protestant Episcopal Church in the United States, which has not adopted it.

“Layman No. 2” shows by his letter that he is just precisely the kind of Christian who has most need of the Athanasian Creed, as he has evidently imbibed some heretical notions, which it is the aim and object of that creed to guard him against. His argument that the Holy Ghost is not a Person, but a mere attribute of the Father, is the old Socinian heresy, met and answered in the well-known work of Pearson on the Creed. It appears to me that he is confused by attributing to the word *person* a meaning not intended where used theologically. He seems to think it necessarily involves the limitation of the Godhead, but such is not the case. It is merely used to convey the idea of distinctness of subsistence. The difficulty he sees in the expressions “breathed into,” “poured out,” “quenched,” “doubled,” “divided,” “given by measure,” as applied to the Holy Ghost, is done away if he will apply them (as he legitimately may), not to the person, but to the peculiar gifts of the Holy Ghost. In this way we understand the Bishop's solemn words in the ordination services, “Receive the Holy Ghost,” etc. It is the especial gifts of the Holy Ghost which the person ordained receives. If the Holy Ghost were not a person, how could we explain the many other passages of Scripture where personal attributes are ascribed to Him, and which find their fitting recognition throughout the Prayer-Book, in every doxology which we sing, in the hymn expressly addressed to Him which is used in the Ordinal, in the *Gloria in Excelsis*, and the Grace and the Blessing, to say nothing of the Catechism and the 5th Article.

The discontinuance of the Athanasian Creed, if conceded on any such ground as that alleged by “Layman No. 2,” should logically lead to the entire re-modelling of the Prayer-Book, by the elimination of all prayers or praises addressed to the Third Person of the ever-adorable Trinity—a sin against the Holy Ghost from which we may well pray to be delivered.

A LAYMAN.

The Athanasian Creed.

SIR,—“Priest” is as inaccurate in his facts as in his conclusions. It was the Nicene Creed which was proposed as the sufficient statement of the Christian Faith in the “Chicago-Lambeth Quadrilateral”; and there is absolutely no ground for his supposition as to an intended excision of the Athanasian Creed. It will, I think, be time enough to discuss that when the “Quadrilateral” has been accepted. At present our separated brethren only cry *non possumus*. While on this subject, sir, I trust you will not take amiss a strong word of protest on the subject of the other letter on this subject, printed in your issue of Dec. 18th. I have long admired the freedom of your correspondence columns to all parties within the Church, but surely there is a limit to even the broadest charity, and I think this has been overstepped when a correspondent is allowed to use your columns to teach or suggest rank heresy. And such the denial of the tri-personality of God undoubtedly is. How much mischief may be done to weak and uninstructed Churchmen God alone can tell. I do not mean to charge Layman No. 2 with wilful, conscious heresy

orious that in our own coming more and more ess spiritual. Splendid fully painted windows, able, are all very well in ember that "God seeth ooketh on the outward keth at the heart." Let his own way, if he likes, a who are working in the e glorious end. In cont our Lord said to the is a spirit, and they that p Him in spirit and in

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for it is evident that his difficulty is sincere, though founded on the same kind of logomachy which was condemned by the Council of Alexandria, A.D. 362. But heresy it is, all the same; and since it has appeared, I will ask leave to quote Bishop Harold Browne's last sentences on Article I, Section 2, as supplying an answer better than any I could give: "The fathers who used the language which has been inserted in the creeds and generally adopted in the Church, never thought, when they used to speak of three persons in one God, of speaking of such three persons as they would speak of persons and personality among created beings. They did not consider, for example, the persons of the Father and the Son as they would have done the persons of Abraham and Isaac—the persons of the Holy Trinity as they would have done the persons of Peter, Paul and John, which are separate from one another and do not in any way depend on each other for their essence. They held that the Father is the Head and Fountain of Deity, from whom the Son and Holy Spirit are from all eternity derived, but so derived as not to be divided from the Father, but they are in the Father and the Father in them by inhabitation. So then, although they acknowledged the Father, the Son and the Holy Ghost to be really three persons, yet they held them to have no divided or separate existence, as three different men have; but to be intimately united and conjoined one to another, and to exist in each, and by inhabitation to pervade or permeate one another." (The quotation is from Bishop Bull, Posth. Works, p. 1004.) I would suggest, sir, that a column headed "Answers to Correspondents" might usefully be employed to refer such sincere, yet misguided, critics as Layman No. 2, to the answers to their difficulties. Even if you have no theologian on your staff, which is improbable, there are plenty in Toronto who I am sure would assist you by writing such answers, and thus safeguarding your readers against the inculcation of heresy in your correspondence columns. You could also acknowledge in it letters which, from lack of space or other reasons, you are unable to use. ROBT. W. RAYSON.

Instantaneous Conversion.

SIR,—In your paper of the 6th December you say "An evangelist who recently was imported to 'make a good place better' took great pains to teach the resident teachers that there is no such thing as 'gradual conversion,' and boldly advocated the idea of 'instantaneous conversion.'" The importation of Mr. Moody seems to depreciate and undervalue the teaching and preaching of all the ministers of Canada. Some of the ablest men have preached in Canada for the last hundred years, but it would appear the people had not yet been taught the way to heaven. If the work of Mr. Moody is of God, it will grow and prosper, but if it be the work of man it will come to naught. I have never seen or heard Mr. Moody at any time, but I believe his statement that "conversion is instantaneous." When a man is unconverted he is travelling the broad road, and every step he takes brings him farther and farther away from heaven, and nearer and nearer to hell. Heaven is behind him and hell is before him, but when he is converted he stops, he thinks, and turns out of the broad road into the narrow way which leadeth to life eternal. There is no such thing as being half converted—either the man is converted or he is not. We sometimes hear the expressions "savourily converted" and "soundly converted." If a man is unsavourily or unsoundly converted, he is not converted at all. Look at the case of the conversion of Saul of Tarsus, the Philippian gaoler, and others. Justification or pardon is a work done for us by Christ. Sanctification is a progressive work wrought in us by the Holy Spirit. How can a sinner know his sins on earth are forgiven? How does he know that he is alive and free from pain? He is immediately conscious of it. So a sinner saved by grace will have the immediate consciousness that he is converted and become a child of God. "The Spirit itself beareth witness with my spirit that I am a child of God." The testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit, that my sins are blotted out and I am reconciled to God. The manner how God's Spirit is manifested to the heart, we do not understand. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." He can no more doubt the testimony of his adoption into the family of God, than he can doubt of his own existence. "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." It is not the nicest train of reasoning, it is not all the power of moral suasion, that can produce faith. The agency of the Holy Spirit alone can produce true faith. True faith is supernatural, because it is the gift of God. The

scriptures absolutely require the exercise of faith in order to salvation. "Without faith it is impossible to please God." The faith which brings conversion or the pardon of sins, is a faith of affectionate appropriation and of firm reliance on Christ, not a mere notion in the head, but a vital principle of dependence on Christ. "With the heart, not with the head, man believeth unto righteousness," and then "with the mouth confession is made unto salvation." P. TOCQUE.

Dec. 8th, 1894.

The Athanasian Creed.

SIR,—I know that the editor of an ordinary newspaper must be allowed to conduct his own paper in his own way, and that if his readers do not like that way they can drop the paper. But the CANADIAN CHURCHMAN scarcely comes under this rule. Your paper claims to be admissible into the homes of all our people as a "companion, guide and own familiar friend," and you invite the clergy to influence their people to take it in and read it as a paper thoroughly loyal to the Church of England. This must be my apology for asking your permission to say that I think you did not well to open your columns to the discussion upon the Athanasian Creed. No loyal clergyman of the Church of England could wish his people to read in their Church paper that it is open to the clergy to reject that creed from their inward belief, to disobey the Church's injunction to read it in church, and to make all this known for the imitation of others through the public press.

I cannot think it is open to a clergyman of our Church to do any one of these things without a violation of his pledged word. The clergy all know, some of the laity may not, that every clergyman, not only when ordained deacon and priest, but every time he is licensed to a new charge, is required by the 14th Canon of the Church of England in Canada to sign the following declaration: "I, A.B., do solemnly make the following declaration: I assent to the 39 Articles of Religion, and to the Book of Common Prayer, and of the ordaining of Bishops, priests and deacons; I believe the doctrine of the Church of England, as therein set forth, to be agreeable to the Word of God, and in public prayers and administration of the sacraments I will use the form in the said book prescribed and none other, except so far as shall be ordered by lawful authority."

Now the 8th of the 39 Articles speaks as follows: "The three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture." So that we have in this correspondence a clergyman (I do not remember whether more than one) assailing and discrediting a creed respecting which he has declared over and over again, in writing, in the most solemn manner, that it "ought to be thoroughly received and believed," because it may be "proved by most certain warrants of Holy Scripture." Surely this is not an edifying spectacle! How can the effect of such an exhibition of treason in the camp be other than hurtful to the faith and loyalty of our people? The immediate result of it appears in the letter of "A Layman" in your last issue, in which almost every heresy that ever assailed the Christian Faith is gravely put forth and defended.

All this is surely to be lamented. The CANADIAN CHURCHMAN is not the kind of paper which ought to be open to such discussions. The points assailed are beyond controversy to a Churchman and a Christian. If specious attacks were made upon them from outside, plainly calling for an answer, let our learned champions give the answer in the periodical in which the attack appears. But I respectfully submit that, as it is not open to a Churchman to doubt or reject any one of the three creeds or any article in them, a family Church paper ought not to open its columns to discussions which, from the very fact of their appearing, take it for granted that the truths assailed are questionable. To the Christian who is immovably fixed they are painful, wounding. To "him that is weak in the Faith" they must be injurious.

HENRY ROE.

Windsor Mills, P.Q., Dec. 15, 1894.

[The letters complained of were inserted in order to bring forth such replies as that of our respected correspondent. Even Roman Catholic priests, assailing the very foundations of the Church, have their letters appear in English Church newspapers, and get answered effectively—as they could not be otherwise!—Ed.]

BRIEF MENTION.

In 1542 Italian oranges were sold in Rome for 20 cents a thousand.

The smallest Church see in the world is that of St. Helena, the Bishop of which has jurisdiction over three clergymen.

Sir Oswald Walters Briefly, marine painter to the Queen, died in London recently.

If the United States had as great a population relatively as Japan, it would have a population of 960,000,000 people.

Mr. Thomas Beeson, late of Ottawa, was ordained to the diaconate last week by the Bishop of Milwaukee at Mazomanie, Wis.

K.D.C. the quick reliever of Indigestion. The shores of the British Islands, Holland and France maintain the greatest number of light-houses in proportion to mileage.

A marble statue, life size, cost during the reign of Commodus about \$1,500; in the time of Charlemagne nearly \$3,000.

The Rev. Rural Dean Septimus Jones has been appointed first vice-president of the Ministerial Association.

It is estimated that 10,000 tourists visit Peterborough Cathedral, England, yearly, and the fees charged average £400 per annum.

Queen Margaret of Italy is to receive a costly gift. The Veloce Club, of Milan, has decided to give her a golden bicycle.

Last year's returns of the general postoffice of England show that 1,790,500,000 letters passed through it, the greater portion being stamped with penny postage.

K.D.C. is a flesh producer, thin people should use it.

At Quebec news has been received of the death of the widow of the late Lord Bishop of Quebec (Williams) at St. Leonard's-on-the-sea, England.

Farinelli could sing 800 notes without drawing breath, while 50 exhaust most singers.

Oil extracted from maize is one of the best known illuminants, but is not generally manufactured on account of the expense of making it.

The largest building stones are those used in the cyclopean walls of Baalbec, in Syria, some of which measure 63 feet in length by 26 feet in breadth and are of unknown depth.

Windsor Castle has been used for a royal residence 784 years.

The Bishop of Huron has appointed the Rev. L. W. Diehl, of Holmesville, to the parish of Ailsa Craig.

Thackeray's dinner service, which after his death was bought by Mrs. Anthony Trollope, is now offered for sale in London.

The wettest place in the world is Cherrapungi, in Assam, where the average rainfall for 15 years has been 493 inches. In 1861 it was 905.

K.D.C. Pills the best laxative for children.

According to Galton, the patterns on the finger tips are not only unchangeable throughout life, but the chance of the finger prints of two persons being alike is less than one in 64,000,000,000.

Probably the oldest, if not the only, survivor of the battle of Waterloo is Mr. William Chambers, who lives a few miles from Wallaceburg, at the age of nearly 110.

The population of London is said to be 5,948,900, and increasing at the rate of 105,000 a year. The city, therefore, has a population of about a million and a half more than Scotland and a million more than Ireland.

From the time of Alexander the Great down to the time of Columbus the average price of wheat was 28s. a ton; from 1751 to 1800 the price averaged four times as much.

The Rev. H. A. Tudor, M.A., formerly rector of All Saints' Church, Winnipeg, has gone as a missionary to Mount Frere, Kaffraria, South Africa. He will work among the Christian and heathen natives.

The most elaborate pipes are those of the Turks and Persians. The bowls are large and heavy, not intended to be carried about, and the stems are several feet long and flexible. Some of these pipes cost \$1,000 each.

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

The Russian name for the Czar is Korol, pronounced Karol, derived from Karl (Charlemagne). Officially the title has been Emperor since the time of Peter the Great. The title Czar is used only in informal conversations.

Under stress of competition with the tramcars, the omnibus companies have reduced their fares still further on the line of omnibuses running from Islington and from King's Cross to Kennington Park. For one penny one can now travel all the way to Kennington from the corner of Stamford Street, at the other side of Blackfriars' Bridge. Hitherto the fare has been twopence.

The anableb, a fish that inhabits the rivers of Guiana and Surinam, has two pupils in each eye, an upper and lower one. When the fish is swimming it keeps this upper optic, which protrudes above the head, out of the water.

Once when Thackeray was lecturing "in the States" he was taken violently ill at the close of a lecture, and his host, James T. Fields, summoned Oliver Wendell Holmes, his friend and neighbour, to attend the distinguished guest. Evidently the doctor conquered him as well as his ailment, for when he departed Thackeray looked up and said, "Fields, who was that funny little cuss?"

British and Foreign.

The Rev. T. N. Barkdull, a well-known Methodist minister in Ohio, has joined the Church, also Mr. E. C. Webb, a Methodist minister in Iowa.

Bishop Goe of Melbourne confirmed 289 persons in St. Paul's Cathedral there at a service held a few weeks ago; His Lordship was assisted by the Bishop of Newcastle.

A congregation of over 9000 persons assembled at St. Paul's Cathedral for the usual Advent Festival, in the course of which a copious selection from Spohr's "Last Judgment" was performed.

The Ven. H. F. Johnson, rector of Chelmsford, and Archdeacon of Essex, has been nominated Bishop Suffragan of Colchester, in succession to the late Dr. Blomfield.

The Archbishop of York has addressed a letter to his clergy on the Disestablishment Question, exhorting them to form parochial committees for the instruction of the electors.

In 1889 Canon Robertson tells us that the Church of England raised £523,226 for foreign missions; Roman Catholic societies in the same year raised £8,167. In 1893 the Church of England raised £518,663, and Roman Catholics £8,167.

The Bishop of Honduras, on Friday (St. Andrew's Day), ordained in Christ Church, Lancaster Gate, the following deacons for work in British Honduras: John Grinter, John Farnham Laughton, Thomas Plant and Robert Ernest Skene, of Trinity College, Dublin.

The Uganda Christian converts appear to be really what they are commonly called by their heathen neighbours, readers. Last week the Rev. H. E. Fox, of Durham, received a cheque for £70 from Uganda as payment for Bibles, Testaments, and portions of Scripture. This makes £700 received in one year for this purpose from the Native Church there.

The editor of the forthcoming *Year Book* in his preface records a continued growth of the Church in Scotland. The total Church population is now estimated at 105,027, against 99,421 last year, being an increase of 5,600, and communicants at 39,831, being an increase of rather more than 2,000 over the number of last year. There is an increase in the statistics under every heading except that of baptisms, which shows a slight falling off of 62.

Eastbourne Church people have shown a good example in the matter of Church schools. Eighteen months ago the Wesleyans closed their day school, and the Education Department issued an order for the election of a School Board unless steps were taken to supply the deficiency in school places within a month. A local committee was formed, and additional accommodation has been

provided for 1,725 children in the new schools, at an outlay of £11,000, of which £8,800 have been already raised. The Archbishop of Canterbury and the Bishop of London sent letters of congratulation to a meeting of Church people, held to celebrate the erection of the buildings.

The Bishop of St. Asaph has brought out a valuable little handbook for those interested in fighting the battle of the Church in Wales. We may venture here to call attention to one or two telling facts skilfully marshalled in array by the Bishop. We are told that the Church in Wales is dead, effete, and so on. Here is the answer:—During the last fifty years the Church in Wales has doubled the number of her clergy. During the last fifty years the Church in Wales has spent more than £3,000,000 on church building. During the last fifty years the Church in Wales has built or restored 1,228 churches in the 1,080 parishes. During the last fifty years the Church in Wales has spent more than £1,000,000 in voluntary gifts on her national schools. During the last fifty years the number of children in the national schools has more than doubled. During the last fifty years the Church in Wales has spent £750,000 upon the building, founding, and maintenance of hospitals, infirmaries, and similar institutions.

Family Reading.

The Hidden Treasure.

CHAPTER III.—CONTINUED.

ANNE'S TALE.

Jack would have given the world to comfort his sister, but he knew not what to say. He saw no comfort himself. He had been brought up to think heresy the worst of sins, yet as he heard Anne's tale, and thought of the fair Agnes, betrayed by her friend, however innocently, perhaps to a horrible death—perhaps to a living grave worse than any death—as he saw and understood at a glance the whole explanation of Anne's conduct—her prayers and tears, and the penances which were wearing out her young life—his whole heart and mind rose up in furious rebellion against the faith in which he had grown up. His soul demanded freedom from this intolerable yoke, while at the same time he saw no way of escape. He turned on his couch and groaned in anguish of spirit.

"I have done wrong to tell you this story," said Anne, recalled to some degree of calmness by her brother's agitation. "I have worried and excited you; but oh, dear Jack, if you will only take warning."

"I am not likely to need the warning," said Jack, with a faint smile: "since I know not how or where I am like to get a sight of the Scripture, unless, indeed, I become a priest, and that," said Jack with sudden vehemence, "I will never do! I will rather keep sheep all my days. I will rather go for a ship's boy like Davy Brent."

"Hush!" said Anne imperatively, but kindly. "You must be quiet, dear Jack, or you will make yourself worse and then my father will blame me. I am glad in one way to have told you this story. It seems to have relieved my heart of a little of its intolerable load. But, dear brother, you must never breathe one word of what I have said, or you will bring me into terrible trouble."

"I never will—never!" replied Jack, warmly, throwing his arms round his sister's neck and kissing her. "I am glad you have told me this tale, sad and terrible as it is, because it makes me understand many things which have troubled and puzzled me. But oh, Anne, it does seem to me that there must be some other way—some way of escape from this slavery—"

Anne held up her hand to check him. "Not one word of that! Let us say no more!" and Dame Cicely coming in at that moment, Anne made her escape to her own room. When Jack saw her again, she was pale and calm as usual and seemed to have once more put on the icy mask of reserve which she had worn so long. But Jack had seen behind that mask and knew what it covered. Henceforth he was always ready to take

Anne's part to shield her from remark and blame, and to divert his father's attention, when the old man's jovial spirit was vexed with his daughter's ways, and he was ready to break out into one of those windy gusts of reproof and fault-finding which only made matters worse and widened the breach between father and child. He would gladly have questioned her as to what she had read in Agnes Harland's book, but the only time he ventured to approach the subject, Anne showed so much distress and horror that he determined never to allude to it again.

CHAPTER IV.

THE SHEPHERD'S TALE.

"Shepherd," said Jack, "did you ever see a Bible?"

Jack Lucas was lying on the short, elastic grass on the side of Holford Hill, helping his great-uncle, Thomas Speat, to watch the large flocks of Sir Thomas Peckham, the greatest man in all those parts.

Four or five weeks of country air and country fare had done much to restore the roses to his cheeks and the strength to his muscles. He began once more to feel that life was worth having for the mere sake of living: to find a keen enjoyment in climbing the steep hill, in following the sheep in their devious wanderings over the wide unenclosed pastures, and recalling to a sense of its duty any member of the flock which seemed inclined to wander too far. The brown bread and milk, the beef and greens, which Margery set before him, had a flavour which he had not found for many months in the dainty cookery of his cousin Cicely. In those days, the English peasants knew little in ordinary good seasons of scarcity of food. Foreign travellers record their wonder at the "great shins of beef," the quantities of bread and animal food consumed by English yeomen and cottagers; and much of the English superiority in battle was supposed to be owing to this circumstance.

Jack and his uncle suited each other very well. The old man was rather sparing of his own words, but he was a pleased and indulgent listener to the boy's prattle, and when he did speak it was always to the purpose. Sometimes, in the evening, or when they were alone on the hill-side, Jack would catechise his uncle, and draw from him accounts of what he had seen in his younger days; for the old man had not always been a shepherd on the hill-side of Holford. He had followed his master to foreign as well as domestic wars, and had helped to uphold the honour of his banner in many a stricken field. He might have ended his days in peace and idleness in the chimney corner of the knight's hall, for Sir Thomas was a liberal and worthy man, and both loved and honoured his father's old retainer; but Thomas Speat had no fancy for an idle life. He was hale and strong, and well able to perform the duties of a shepherd; and he preferred earning his living and residing in the old cottage where his father and grandfather had lived before him. Sir Thomas was not one of those who insist on doing people good against their will, or only in one particular way and no other. He was well content to let the old man please himself, and thus it came to pass that Thomas Speat had a home of his own to share with his grand-nephew, and, as I have said, he made it very pleasant for the lad.

Anne's tale had produced a very different impression on her brother's mind from what she intended. Instead of putting an end to his curiosity and his mental questionings, she had given them a new impulse. Again and again Jack went over in his mind the story of Agnes Harland. He recalled the words she had spoken, the account which Anne had given of the girl's constancy and bravery under trial, and wondered whether it could be anything in the words of the mysterious book which had given her so much courage, and whether that book was really a copy of Holy Scripture. And why should her superiors have been so angry with Agnes for reading the book, supposing it to be the Bible? Was it true that the Word of God was so dangerous? Was it indeed like a poisonous drug, only to be touched by a skilful physician, and even then with caution? Or—Jack put away the thought with horror, but it returned

om remark and blame, attention, when the old ed with his daughter's break out into one of roof and fault-finding horse and widened the child. He would gladly what she had read in the only time he ven- ject, Anne showed so that he determined

IV. S. TALE. "did you ever see a

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again and again—was it true that the monks and priests knew themselves condemned by Holy Scripture, and that, therefore, they were so desirous to keep it in the shade? Jack had no one to whom he could confide the thoughts and feelings which haunted him. He could not approach the subject again with his sister, and he felt by instinct that it would never do to speak of it to his father. He turned it over and over in his own mind as he sat on the hill-side, or followed the sheep, or sought for birds' nests and wild strawberries, but he could arrive at no conclusion. He had never said a word to the shepherd, and hardly knew afterward how he had happened to begin upon it now. But there had sprung up already a very warm and intimate friendship between the old man of four score—grave, silent, and somewhat severe in his manners—and the fresh-hearted, impulsive lad, full of the classical learning he had acquired at Bridgewater Grammar School, and the tales and legends he had learned from his father and cousin Cicely. Deaf Dame Margery remarked, with some little jealousy, that Master Thomas said more words to Jacky in one day than he had said to her in a month, forgetting, poor woman, that Master Thomas might as well have tried to keep up a conversation with one of his own sheep. Thomas himself was conscious of a new flavour, as it were, given to his quiet life by the advent of his young kinsman, which repaid him tenfold for any trouble he had taken in the matter.

(To be continued.)

Catarrh is a constitutional disease. Hood's Sarsaparilla is a constitutional remedy. It cures catarrh. Give it a trial.

The Christmas Spirit.

There is one way in which the Christmas spirit should show its power. It should reveal itself in our personal lives. What Christ is to us, we ought, in our little human measure, to be to others. Christmas means love. Christ came to our world to pour divine kindness on weary, needy, perishing human lives. The Christmas spirit truly in our hearts should send us out on the same mission. There is need everywhere for love's ministry. Hearts are breaking with sorrow, men are bowing under burdens too heavy for them, duty is too large, the battles are too hard. One of the saddest things about life is, that with so much power to help others by kindness of word and kindness of act, many of us pass through the world in silence or with folded hands.

"What silence we keep, year after year,
With those who are most dear to us and near!
We live beside each other day by day,
And speak of myriad things, but seldom say
The full, sweet word that lies, just in our reach,
Beneath the commonplace of common speech.

"Then out of sight and out of reach they go—
These close, familiar friends who loved us so:
And sitting in the shadow they have left,
Alone, with loneliness and sore bereft,
We think with vain regret of some kind word
That once we might have said, and they have heard."

Surely we should learn the true Christmas lesson of gentle, thoughtful kindness to those we love, and to all we meet in life's busy ways; and should show the kindness while their tired feet walk in life's toilsome ways, not waiting to bring flowers for their coffins, or to speak words of cheer when their ears are closed and their hearts are stilled, and it is too late to give them comfort and joy.

"This is the cruel cross of life: to be
Full-visioned only when the ministry
Of death has been fulfilled, and in the place
Of some dear presence is but empty space."

Thus the true Christmas spirit in our hearts will work out in transfigured life and in Christy ministry. It will lead to the brightening of one little spot at least on this big earth. There are a few people whom God calls to do great things for Him; but the best thing most of us can do in this world is to "live out a real, simple, consecrated Christian life in our allotted place. Thus in our little measure we shall repeat the life of Christ Himself, showing men some feeble reflection of His sweet and loving face, and doing, in our poor way,

a few of the beautiful things He would do if He were here Himself.

"The dear Lord's best interpreters
Are humble human souls;
The gospel of a life
Is more than books or scrolls."

Christmas-Tide.

Perhaps no season is hailed with such universal joy as Christmas. To the rich and to the poor, at this time comes blessedness. It touches all hearts, and mellow human life, and the earth is richer and happier with each recurring Christmas-tide. This is the time *par excellence* for giving and receiving, and is a prime occasion for all to demonstrate by experience that it is "more blessed to give than to receive." To the infinite loss of humanity, far too few know the full import of this supreme blessedness. It is becoming for us, while contemplating God's great gift to us, to remember others and present our offerings "in His name." Christmas will mean more to us if we are the means of making it mean more to others, and our cup of rejoicing will be filled if we contribute towards making glad the hearts of our fellow-men. No one is impervious to the contagious power of kindly deeds.

Santa Claus, after all, is a myth, unless we make him a reality. In many a happy dream he will be prominent figure, and in the waking hours, later on, the dream will "come true." Thus old hearts become young again, and young hearts become still younger because of the abounding joy. To millions this good-natured Christmas burden-bearer will come, and his coming will be hailed with gladness. But in the universal cheer there will be many desolate homes and countless joyless hearts, where Santa would not be unwelcomed, but where he will not go—*unless you send him!*

To give Christmas cheer to some of these neglected souls is well worthy of our attention, and a fitting way of serving Him whose nativity the day celebrates. Each one thus engaged becomes a Christopherus—a Christ-bearer—indeed and in truth, to the unfortunate and the forlorn, the very least of whom we, like Him, must designate as "these my brethren." Even "these least" are dear to the Master, and as we do it unto them He regards the deed as done unto Him. Thus observing the auspicious natal day, you may mingle the melody divine with the sadder earthly strains which too frequently fill to overflowing so many human hearts.

Communion Wine.

Pure Canadian Wine of suitable character for communion purposes has fortunately for the clergy and church officials been for some years placed before them by the well-known firm, Messrs. J. S. Hamilton & Co., of Brantford and Pelee Island. This wine is the product of the Pelee Island Wine & Vineyard Co., Ltd. To prevent fraud they have had their brand registered at Ottawa under the name "St. Augustine." This wine is now used in hundreds of congregations in Canada with general satisfaction. The prices are reasonable, and if not kept by local wine merchants, can be obtained direct from J. S. Hamilton & Co., Brantford, the general and export agents. For the convenience of churches in the Maritime Provinces, Messrs. J. S. H. & Co. have appointed Mr. E. G. Scovil, of St. John, New Brunswick, their agent for these provinces. In order to cover freight charges, the price is one dollar a case more in St. John than at Brantford. Messrs. J. S. Hamilton & Co. are to be congratulated on producing such an excellent wine as St. Augustine.

After Christmas.

The great question when one receives a gift of any kind is, "what will he do with it?" The beautiful or valuable object, the privilege, the friendship, whatever is given or received, becomes at once a new opportunity. Many a great gift has become a snare and a temptation; many a noble beneficence, instead of aiding, has degraded those for whose good it was planned; many a privilege has been slighted or abused. There have been many to whom the angels' song of peace and good-will has been a perpetual music in the heart, and out of whose vision the new star blazing over

Bethlehem has never faded; there have been many, also, to whom the heavenly chorus and the star have been but passing impressions. The song and the star have been, and the great fact of divine love which they reveal stands forever written in the deepest history of the world; but to some life is as bare and heaven as mute as before the birth in the manger. The gift is freely offered, but it is forced upon none; the thirst-quenching stream flows silently through the busy earth, but only they who drink of it are refreshed. The great sin of humanity is neglect or misuse of opportunities and gifts; the Christ is crucified, the truth is denied, the blessing is ignored. What we all need is not more resources, but wisdom to use those we already possess. The men and women are few who realize the depth and power of their own natures, or who understand and value adequately the possibilities which surround them. Most of us go through life blind and dumb; flowers bloom and birds sing, and earth is fruitful and heaven fair, and we bemoan the narrowness of our means and the lack of variety and interest in our surroundings. The days come to us veiled, in Emerson's fine image, and we have not wit enough to see how beautiful they are, and how laden with gifts, until they are receding in the distance. While hosts of people were talking about the Christ and longing for His coming, He came, and passed their way so that they could have touched Him, and they did not know Him! The divine truth, for which the whole world had waited, not only came to men, but dwelt among them and touched them, as a man lays his hand on his fellow, and they did not recognize it! Strange and terribly significant, that blindness of the Jew and the Roman! But are we not equally blind? Do we know our gifts when they lie at our door? Do we use our opportunities when they urge us to growth, as the light and the warmth solicit the seed? Do we shelter the Christ when He comes our way? And when He has passed, do we break for others the bread of life which He has left in our dwellings? After Christmas—what?

THE WONDERS OF NORWAY.—A lecture on a new topic is announced for New Year's night, in Association Hall, when Mr. Frank Yeigh will deliver a lecture on "The Wonders of Norway," he having visited that country during the past summer. Mr. Whittemore will illustrate the lecture with 100 of his fine stereopticon views of that interesting country. Seats may be reserved for 25 cents only at Gourlay, Winter & Leemings. The lecture is under the auspices and for the benefit of the Y.M.C.A.

David Christie Murray's Tour to the North-West.

Mr. David Christie Murray is contemplating an extensive tour of the North-West in February next, almost immediately following his Toronto engagement. His route will probably lie along the line of the Canadian Pacific Railway to Vancouver, from whence he will make his way to San Francisco. It is Mr. Murray's purpose to make a study of Canadian life and scenery, with a view to future literary work.

Written.

"Don't write there," said a father to his son, who was writing with a diamond on his window.

"Why not?"

"Because you can't rub it out. Did it ever occur to you, my child, that you are daily writing that which you can't rub out? You made a cruel speech to your mother the other day. It wrote itself on her loving heart, and gave her great pain. It is there now, and hurts her every time she thinks of it. You can't rub it out. You whispered a wicked thought one day in the ear of your playmate. It wrote itself on his mind, and led him to do a wicked act. It is there now; you can't rub it out. All your thoughts, all your words, all your acts are written in the book of God, and you can't rub them out. What you write on the minds of others will stay there, but what is written in God's book may and can be blotted out. You can't rub it out, but the precious blood of Jesus can blot it out if you are sorry and ask Him. Go, then, my child, and ask Jesus to blot out the bad things you have written in the book of God.

Old Year.

Old Year, thy head is white with age,
Thy summer fires no longer glow,
Thy lingering days have naught but gloom,
And thou art tottering to the tomb
With feeble steps and slow.

Thy breath is cold upon my face,
And thou art 'neath a burden bent
Of shattered hopes and joys outworn,
And sighs that many hearts have torn
And many hours misspent.

And with thee on thy weary way,
Not only these thou takest along,
But smiles, whose memories are dear,
And tones we ne'er again shall hear,
And pleasure's hour and mirth's sweet song.

And yet I would not call thee back,
If 'twere to live thee o'er again;
Though I may sigh from thee to part,
Though the regretful tear may start,
It were too much of pain.

Farewell, old friend! full oft at eve
A low and mournful voice I'll hear,
Calling the silent hours to come
And share with thee thy dreary tomb,
And leave me lingering here.

Origin of the Christmas Festival.

The Christmas festival seems to have first been devoted to the children in Germany and the north of Europe. Here St. Nicholas, a real personage, lived, a bishop in the time of Constantine, and died Dec. 8th, 343. For a time Christmas was here celebrated on the 6th of December, but later transferred to Dec. 25th, to correspond with the practice in other countries. The patron saint of the children, known as St. Nicholas in Germany, is called Santa Claus in Holland, and Samiklaus in Switzerland. In Austria he is known as Niklo or Niglo, and is followed by a masked servant called Krampus, while in the Tyrol he goes by the name of Holy Man, and is accompanied by St. Lucy, who is the girls' saint, and also sometimes by a little girl representing the Christ Child. At times St. Nicholas is accompanied by a masked bug bear who carries rods for the naughty children, instead of presents. The Christmas tree in its present relation to this festival originated with the Germans, but a similar ceremony was much earlier connected with pagan rites of a different kind. In the Protestant districts of Germany, Christmas is celebrated with the Christmas trees very much as with us, by the giving of presents between parents and children, and brothers and sisters, and a more sober scene often follows the Christmas tree when the mother takes occasion to tell the daughters, while the father tells the sons, what has been most praiseworthy in their conduct, and also those things of the opposite nature.

Ringing Noises

In the ears, sometimes a roaring, buzzing sound, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood.

Hood's Pills are the best after dinner pills, assist digestion, prevent constipation.

Close of the Year.

It is sometimes hard to tell in God's vast sky what is actually high and what is low, but we can safely call the path of the winter sun a very low one in the heavens, as we see them in our latitude. The short, chilly days in themselves are convincing enough as they hasten gloomily to their close, without our having had much more than eight hours of sunlight. As the sable pall of night falls darkly over the earth, we cannot help a feeling of desolation, mingled with sorrow, over the receding light, and the fact that the year is almost at its close.

But it is only for a little while that the sun seems to stand still in his course. A change soon comes, a minute is added to the shortest day, and graceful shadows, at this time at their longest, once more begin to shorten. That first precious

minute of sunlight is the harbinger of physical life, the signs in the heavens that the laws that sway the universe will not fail, the first trophy in the combat between light and darkness. The change, invisible at first, is detected in a few days by a faint lingering in the glow of twilight, and, in a few days more, there is no longer a doubt, the sun has turned his smiling face northward and the days have perceptibly lengthened, as three minutes have been added to their length when December closes.

When the last afternoon of the year passes, the earth, in perihelion, is three million miles nearer the sun than in July, and the great day star, in nearer vicinity, is mildly tempering the winter's cold for the inhabitants of the northerly temperate zone. The starlit December sky is superb, for it is graced by the most beautiful stars and constellations that are ever seen by mortal eyes. When at this season the moon "runs high," the celestial picture cannot fail to be ennobling and uplifting, and all whose souls are in harmony with the grand spectacle spread out above will no doubt pay their tribute to its magnificence.

While the fixed stars are so far away, much further than we can fully comprehend, as there ceases to be much significance to distances computed by millions of miles, a very small change in their position can be discovered. A tolerably thick pencil mark placed about a hundred feet distant will subtend the angle that must be measured in order to find the distances of the fixed stars, and instruments of precision have fairly accurately determined these distances. Stellar photography has come to the rescue, and while a fixed star always appears as a point of light only, in large as in small telescopes, photography has enabled a much more accurate measurement to be made than any other method.

More than the mere ascertainment of their distances has been accomplished in many instances. There is a surprisingly large number of binary stars, consisting of two components revolving about their common centre of gravity. As soon as the period of revolution is known by observation, it becomes possible to calculate the mass of the combined system in terms of that of the sun, and the dimensions of their orbit. Wonderful as this is, it has been surpassed by the discovery, by means of the spectroscope, of binary systems, whose components are so close that no telescope is powerful enough to separate them, and yet it is possible to calculate their orbits and velocities. Mizar, the second star in the tail of the Great Bear, is an excellent illustration. Looked at on a clear night, it is tolerably easy to see close to it a small star, popularly known as "Jack by the horse's head." Mizar itself is resolved by the telescope into a double star, and the principal component is itself a spectroscopic double, with a period of revolution of 104 days, an orbit about the size of that of Mars, and a mass forty times that of the sun.

Tried and Recommended.

I have used with beneficial results K. D. C. and have recommended it to a great many of my friends, all of whom speak very highly of it. To all who suffer from indigestion I can heartily recommend it as the best.

J. H. TIMMIS,
Secretary-Treasurer, City Printing and Publishing Co., Montreal, P. Q.

—Dr. Parkhurst has entered into a contract with *The Ladies' Home Journal* by which he will practically become a regular editorial contributor to that magazine for some time. The great New York preacher says that he has for a long time past been desirous of saying some very necessary things to women, and he now announces that he will say them through these articles. He will take up all the social, moral and equality questions which are so uppermost in the minds of women to-day. Dr. Parkhurst will begin this work at once, his first article appearing in the next issue of the *Journal*.

Norway Pine Syrup cures coughs.
Norway Pine Syrup cures colds.
Norway Pine Syrup heals the lungs.

Hints to Housekeepers.

Half roast a couple of ducks; take them from the fire and carve them so that the meat will still be attached to the bone. Dust over a little fine pepper and salt and squeeze over the birds the juice of two large oranges. Then turn the ducks over on to a plate and press till nearly flat. Set them on a hot stove till they hiss, then turn the bird over and let the breast cook till of a golden brown. Send to table on a warm dish straight from the stove, with a tureen of well made apple sauce.

A very nice way to use up cold roast beef and pork or veal is to soak thin slices in weak vinegar over night, then dip in egg and grated bread crumbs and fry a light brown in good sweet lard or butter for breakfast.

Hundreds of lives might have been saved by a knowledge of this simple receipt—a large teaspoonful of made mustard, mixed in a tumbler of warm water, and swallowed as soon as possible, acts as an instant emetic, sufficiently powerful to remove all that is lodged in the stomach.

PUREE OF POTATOES.—Boil and mash in two quarts of water four large potatoes, a small onion, two stalks of celery and a sprig of parsley. When done pass through a sieve. Return to the fire, season with salt, pepper and two generous tablespoonfuls of butter, rubbed into a dessertspoonful of flour. Boil up once and pour into a tureen over a cupful of whipped cream.

SOUND AS A DOLLAR.—Some people are lucky in finding the right remedy at the right time. A case in point follows, and is worth reading: About three months ago I was all used up with Rheumatism, suffering more than torture from it. I took three bottles of your valuable medicine, Burdock Blood Bitters, and now feel all O.K. Some six years ago I took a few bottles of B.B.B., and found it the best medicine I had ever used. I had the very best of health until this attack of Rheumatism, but now I am glad to say that B.B.B. has made me as sound as a dollar.—A. McConachie, Kenabutch P. O., Ont.

NO EQUAL TO IT.—As a cure for Frost Bites, Chilblains, Burns and Scalds, Chafing, Chapped Hands, Inflamed Breasts, Sprains, Wounds, Bruises, Hagyard's Yellow Oil is the most reliable remedy on the market.

CREAM OF TOMATO SOUP.—Add to a pint of water ten medium-sized, or one quart of canned tomatoes, a teaspoonful of sugar, three or four whole cloves, a slice of onion and a little parsley, and boil fifteen or twenty minutes. Add a small teaspoonful of soda, and in a few moments strain. Thicken one quart of milk with a large teaspoonful of cornstarch, stirring and boiling for ten minutes. Add to this a little salt, a sprinkling of cayenne pepper, a heaping tablespoonful of butter and the mixture of tomatoes, allowing the whole to become thoroughly heated through, but not to boil.

SNOW APPLE PUDDING.—Remove the inside from six large baked apples. Beat to a stiff froth the whites of three eggs, stir into the apple, and serve with the following sauce: Beat the yolks of the eggs with one cup of sugar, adding one-half a cup of boiling milk, and flavour with lemon.

CHOCOLATE BLANC MANGE.—Cover an ounce of gelatine with water. Boil one quart of milk, four ounces of chocolate and twelve ounces of sugar five minutes. Add the gelatine and boil five minutes longer, stirring constantly. Flavour with vanilla, and pour into moulds to cool. This dessert may be served with sweetened cream or a rich custard sauce.

To make French nougat, boil one pound of granulated sugar and one teacupful of water over a sharp fire until it begins to turn yellow. Do not stir while boiling. Have ready one-half pound of almonds blanched and dried. Put them in the oven and leave door open; when they begin to look yellow add to the candy as it reaches the turning point described above, and quickly pour into a well-oiled tin or iron pan about one-half an inch thick. Mark with a sharp knife into bars before it cools. By bending the tins between the hands slightly the candy will come out easily.

"But if you do it, it means a giving up, a real giving up of something of your own that you will feel, for you cannot have as much yourselves, though I am sure you will have more satisfaction."

"How shall we do it?"

"Of course I want to help you all I can, but I want you to think it out and plan it somewhat for yourselves. Make believe that you are the little wood-children, and think what you would like to have sent to you."

"What a funny plan. We'll try it."

So the children went to work in earnest. A good sized box called the Christmas Box, was placed in the corner of the nursery, and in it were put the things as fast as they were ready. In one corner of it they placed a candy box with a hole in the top where they slipped in all the money that came to them for Christmas, and when the time came to spend it they went with mamma as usual to visit the Christmas stores. Instead of spending it for expensive toys and attractive trifles, they bought needed things: caps, mittens, dresses, aprons, groceries, and for the festivities: oranges, nuts, figs, and some canned fruits.

Another day was spent in Santa Claus's workshop. All the old toys and torn books were brought out, and with glue, tacks, scissors, and paste, were made over as good as new. The scrap books were really very pretty, made of manilla paper or silesia, with pictures cut, trimmed and fitted from old books.

The greatest fun of all was packing the box; the children did all they could about it, wrapping up the things and arranging all manner of surprises. They were surprised themselves to find the box was not big enough, so a barrel was brought up and lined with picture papers. Papa contributed a pile of clothes, and grandma put in a big roll of flannels, so the barrel was filled up "plump" full.

What do you suppose was right in the middle of it? A present from Mrs. Hobson, a loyal English woman, to the teacher, nothing less than a real English plum pudding! Wasn't that a pretty good heart for a barrel?

When it was all packed and headed and marked, Peter took it to the station, and away it went on its blessed mission. But it found no happier children than those it left.

When Christmas came, though it did not bring as many toys or as fine gifts as usual, it brought a deeper pleasure to the little givers. And when they read the letter from the wood country telling of the beautiful happiness that had come to forty children by this real giving, this giving up, they knew as they had never known before, the best meaning of Christmas giving.

"Well," said Howard, "this is the bettermost Christmas I ever had, and I am going to make another one next year."

Soap Bubble Elves.

"Well! children, what a mess and what a noise!" said grandma, as she opened the door, "what are you playing with? Ah, soap suds and pipes; I suppose you all know all about soap bubble elves."

"Elves!" they shouted, "no, we never heard of them," and they all surrounded grandma, and begged her to tell them all she knew at once.

Grandma was very surprised to learn

that they did not already know the story, and agreed to tell it if they were very quiet.

"One winter," she began, when they were all settled around her, "It was dreadfully cold, so cold, indeed, that the snow was inches deep on all the fields, and all the water was frozen, and most of the trees, which, as you know of course, are the winter homes of the elves, were blown down and covered with snow. The poor elves were having a very uncomfortable time, so uncomfortable that at last they decided to go to the owner of a large, old house, who was known to be a very kind man, and to ask permission to spend the winter there. They sent a few elves of the highest rank to ask this favor.

"After some little consideration the master consented, as they were such tiny people that nobody would ever see them. But, he said, although they might dance and frolic as much as they liked, in all the rooms, nothing was to be displaced or injured in the very least. The deputation of elves agreed to this, in the name of all their fellows, and thanking him most heartily for his kindness, they left to carry the good news to the others. When it had been told, and received with great joy, the king warned them that, if any broke the compact which had been made in their behalf, he should inflict severe punishment.

"For some days all went well; nothing was disturbed, and the elves were happy in their warm new quarters.

"But one night, when some of the younger and more thoughtless of them were roaming over the house, they came to one of the bed rooms, and stopped there to explore it. It was a very pretty room, and they spent all the night there. Just as the dawn was breaking, one of them called his companions to see a beautiful ball he had found. They all gathered round and saw a dark, clear ball, resting on a china dish. It looked a very fascinating plaything, but the sun was just rising, so they agreed to return next evening, and see if it was still there.

"When evening came and they went to the same room, there it was, still looking very tempting, and they decided that it could not matter just rolling it along the floor, if they put it back before morning.

"For some evenings they played with it and successfully replaced it before they had to disappear, but then they noticed that it was getting smaller and smaller. They discussed the cause of this, and at last one of them suggested that it was made of sweet-stuff, and that the mortal that lived in that room ate some every day. They agreed to taste it and see if it tasted as nice as it looked.

"One by one they each took a small piece, too small for mortal eyes to see, but quite big enough to make those wee creatures very ill. They began to feel rather frightened, but hoped to be well enough before morning to put the unlucky ball in its place again.

"When day broke, and the King assembled his people, they were missing.

"A search party was sent to find them, and when they appeared, looking very unhappy, the King inquired the cause of their illness. Feeling too ill to disguise their disobedience, they confessed all.

"Then the King said that they deserved most severe punishment, and as a ball of glycerine soap had been the cause of their disobedience, as a

continual reminder of their fault, the only place the guilty elves might have as a home henceforth should be the inside of a soap-bubble. The minute the bubble burst, their wings would shrivel up, all their beauty would fade, and the miserable elves would be glad to hide in any dark corner till another bubble was blown. Then their wings spread again, and during the life-time of the bubble they could once more be happy and gay, as in the days before their disobedience."

During the tale all the children had listened eagerly, and when grandma finished, scarcely stopping to thank her, they all trooped off with greater enjoyment than ever, to make homes for the poor elves.

Grandmamma's Birthday.

It was the day before Christmas Day, snow lay thick on the ground, the roads were hard and dry, and everything looked cold and dreary out of doors. But inside one might almost think it summer! All the children had been very busy preparing presents for grandmamma, and as soon as they heard she was down stairs, they ran into the breakfast-room to greet her.

They found her in the arm-chair in front of the fire, with her feet on the soft rug, delighted to see her grandchildren.

"Good morning, grandmamma!" cried Ellie and Frank, each holding out a small bouquet of choice hot-house flowers. "A happy birthday to you, dear grandmamma, and many returns!"

"Thank you, dear ones, thank you all. You seem to have brought June with you instead of December. Why, what a gay basketful Rowland has got."

"Yes," said Ellie, unable to keep the secret; "yes, and underneath is something for you."

"Oh, Ellie, you ought not to tell!" said both her brothers at once.

"I didn't say what it was; do give it to grandmamma."

The basket was laid at her feet, and the dear old lady peeped through the leaves, and then kissed all the young folks before she looked further. "I wonder what she found there!"

"Dear friends, dear brethren, it is not simply that you shall warm one another by the contact of your lives; it is not merely that you shall do the things which some conception of duty on your part obliges you to do; but it is that you shall have the mind of Jesus Christ, shall have in yourselves the life, and then the power of the life will show itself.—Phillips Brooks.

—Cultivate a cheerful disposition; endeavor as much as lieth in you, always to bear a smile about with you; recollect that "Rejoice evermore" is as much a command of God as that verse which says: "Thou shalt love the Lord with all thy heart."

—The Russian Bible Society recently celebrated its twenty-fifth anniversary, although it had been at work five years before. During the thirty years it has distributed 1,588,418 copies. It has been very cordial in its relations with the American Bible Society, having received much assistance in colporteur work, 400,000 copies of its distribution being at the expense of the American society.

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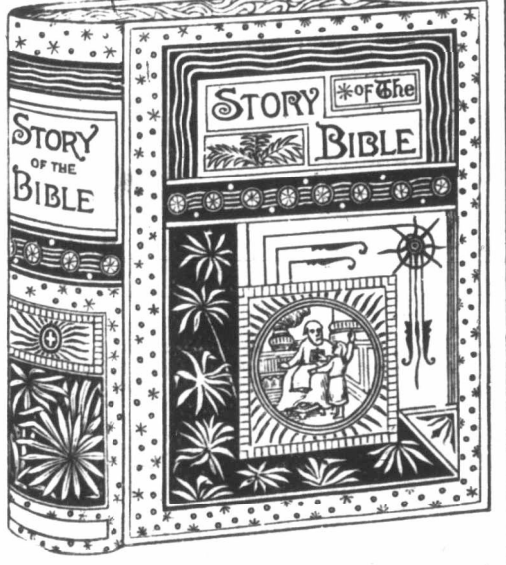
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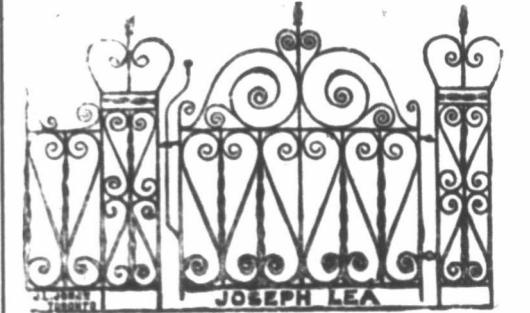
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