

# Canadian Churchman

AND DOMINION CHURCHMAN

A Church of England Weekly Family Newspaper.

Vol. 22.]

TORONTO, CANADA, THURSDAY, JANUARY 16, 1896.

[No. 8.]

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1896

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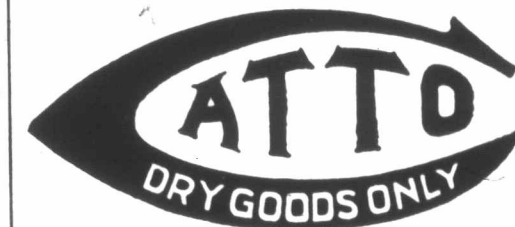
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# Canadian Churchman.

TORONTO, THURSDAY, JAN. 16, 1896.

Subscription, - - - - - Two Dollars per Year.  
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## Lessons for Sundays and Holy Days.

January 19.—SECOND SUNDAY AFTER EPIPHANY.  
Morning.—Isaiah 55. Math. 11.  
Evening.—Isaiah 57, or 61. Acts 11.

### SECOND SUNDAY AFTER EPIPHANY.

Holy Communion : 197, 312, 315, 557.  
Processional : 80, 218, 390, 488.  
Offertory : 81, 174, 306, 528.  
Children's Hymns : 77, 380, 384, 574.  
General Hymns : 75, 169, 220, 478, 548.

### THIRD SUNDAY AFTER EPIPHANY.

Holy Communion : 190, 322, 323, 552.  
Processional : 76, 79, 219, 392.  
Offertory : 179, 305, 406, 387.  
Children's Hymns : 78, 80, 389, 568.  
General Hymns : 82, 176, 406, 487, 520.

### SECOND SUNDAY AFTER THE EPIPHANY.

PEACE.

The peace of God! What shall trouble or disturb us if we only have peace within our hearts? To-day we read of the first miracle by which "Christ manifested forth His glory." The word miracle means *sign*. All the miracles, all the wonderful works of God, are signs of His power and of His presence amongst us. God was manifest in Christ, and is manifest—(openly shown)—now in all His mighty works. This is what we acknowledge in the Collect when we speak of His "governing all things in heaven and in earth." And it is because His power is "almighty" that we know He can govern not only our outward lives, but our spirits also, and grant us, what we pray for to-day—"His peace all the days of our life." We must remember, while we pray God to give us the great blessing of inward peace, that it is our part to try "as much as lieth in us to live peaceably with all men."

### THE WITNESS OF CHARACTER.

The most convincing evidence of immortality is to be found, not in argument, but in character; for there is often in high and beautiful natures a quality which carries with it the conviction of its

own continuance. It was this mysterious element of character which made Hume declare that whenever he thought of his mother he believed in immortality! The Rhone, sweeping impetuously past the quays and under the bridges of Geneva, conveys by its very velocity an impression of the heights from which it has come; the Amazon, by its very breadth and volume, testifies to the vastness of waters into which it pours itself. So there are natures so pure and high that they bring with them the consciousness of having come from God; while the force of their moral impulses and the steadfastness of their loyalty to spiritual ideals predict the nobler life to which they move, as the seed predicts the flower it is later to grow and the fruit it is later to bear. Christ was more than the truth he taught; he was the Truth itself. There was that in Him which made the resurrection morning credible and the ascension natural. To put such truth into the thoughts of men was to be the greatest of teachers; but to live such a life in this troubled world was to be a Saviour of humanity. For nothing imparts life but life; knowledge cannot do it, nor wisdom, nor strength, nor any gift of grace; life flows only from life; and not until knowledge, wisdom, strength and grace become vitalized by incarnation in a human life, have they power to reproduce themselves in others. Abstract talk about patriotism leaves the boy's imagination cold, but one glance at a living hero and his heart leaps up with joy that, after all, the dreams of youth are true. Beauty has made many a pen eloquent, but the soul is not moved until the vision comes before it, and thenceforth words are not needed. Love has many beautiful tributes in the books, but no one understands its mystery and its sacredness until it possesses his own soul or he sees it shining from the soul of another. The world is full of these noble incarnations of truth and goodness and purity; and this revelation of the Divine realities is continued age after age in countless households and in unnumbered communities. Many a patient, quiet woman has been to her children a chapter of that great Bible of life which God is continually writing; many a wife has been, to a husband less noble and steadfast, as the light of a star which no darkness could quench, and whose gentle shining has been a part of heaven to him. Fortunate are they whose ideals, unrealized in their own characters, walk beside them in the daily ministry and fidelity of others, and who are bound, therefore, to faith in the nobler possibilities of life. For no one can live day by day with the integrity and love of another, manifesting their presence and their power as naturally as the earth manifests the vitality within it, without being convinced, not only of the reality, but of the immortality of these great qualities. They who possess them are not the prey of death, for death belongs to time; but these beautiful spirits are not of the earth, any more than the thought of the poet is of the words he uses, or the vision of the sculptor of the marble which suggests but does not contain it. And yet the words and the marble are precious and necessary; they are not the thought, but they convey the thought to us, and they bring the vision within the boundaries of our seeing. They translate for us that which is above us, and by the very beauty of the form in which they come they convince us of their reality. In like manner, and with a kindred power of per-

suation, the divinest truths are continually coming to us, speaking to us, abiding with us. They are not like shining mountain summits, filling us at the same moment with longing and despair; they speak our language; they share our lot; they are of our household. Purity, righteousness, fidelity, love, dwell with us in forms and faces so familiar that we sometimes forget for the moment what they reveal; but their message is so clear that we cannot long miss its meaning. They do not testify of immortality; they are immortal. And there is no diviner privilege bestowed upon men than this power, not only to realize God's thought in their own natures, but to reveal that thought, beyond all doubt and questioning, to others. The good, the pure, and the beautiful who are with us are witnesses from heaven, and bring the air of their home with them into this troubled world.

### WORK FOR THE LAITY.

The laity may do many good and very precious things in connection with the Church of the land.

1. They can use every energy to render services in Church truly reverent, hearty and congregational. Let each person always kneel in prayer, give his whole heart to the supplications, and pray mightily to God. Let day by day services, not so common, be much used by the laity.

2. Let private and family prayers go up to God on behalf of Church and country. A few minutes daily devoted to family prayers would bring great blessings upon the family who thus sought to honour the Lord as their God.

3. Let "worship" in the House of God be especially regarded in all its essential parts. Christians must not forget to adore God, and thank Him and praise Him, as well as to supplicate mercies of Him.

4. Let there be an end of the sad neglect of confirmation and of the Lord's Supper. The candidates confirmed are not half as numerous as they ought to be. This is a very solemn fact. And the neglect of the Lord's Supper by myriads is a momentous matter, which the laity could remedy by sympathy one with another, and by so encouraging one another to "go up," in this truest meaning of the expression, "to the House of the Lord." It is a really solemn and saddening consideration that millions attend Church from year to year, and yet never once participate in that Holy Communion which is the chief service of the Church in which Christ's own words form a great portion of the ceremonial, and wherein all is done as the memorial of Him. A few faithful laymen and laywomen in each parish could do a very great work amongst their neighbours in improving the present practice both with respect to confirmation and the Lord's Supper.

5. Let true charity reign. It is not asked that one person should surpass another in the amount of his or her gifts, and it is undesirable that gifts to God should be the result of rivalry. But every Christian ought to know that it is a great privilege to give of his means, be it pence or be it pounds, to the glory of God in the furtherance of the work of His Church on earth. If all realized the privilege of giving, and gave simply in accordance with his own conscientious sense of duty as before God, the gifts into God's treasury would be sufficient for all Church needs.

6. Co-operation with the parish priest in all good works. There are some parishes in which the parson and people *might work together more than they do*, and wherever the need for improvement exists, affords an opportunity for making a beginning.

It is within the power of the laity of the Church to become the means of bringing great blessings both to Church and State. Let them receive these hints in the confidence that they are lovingly meant.

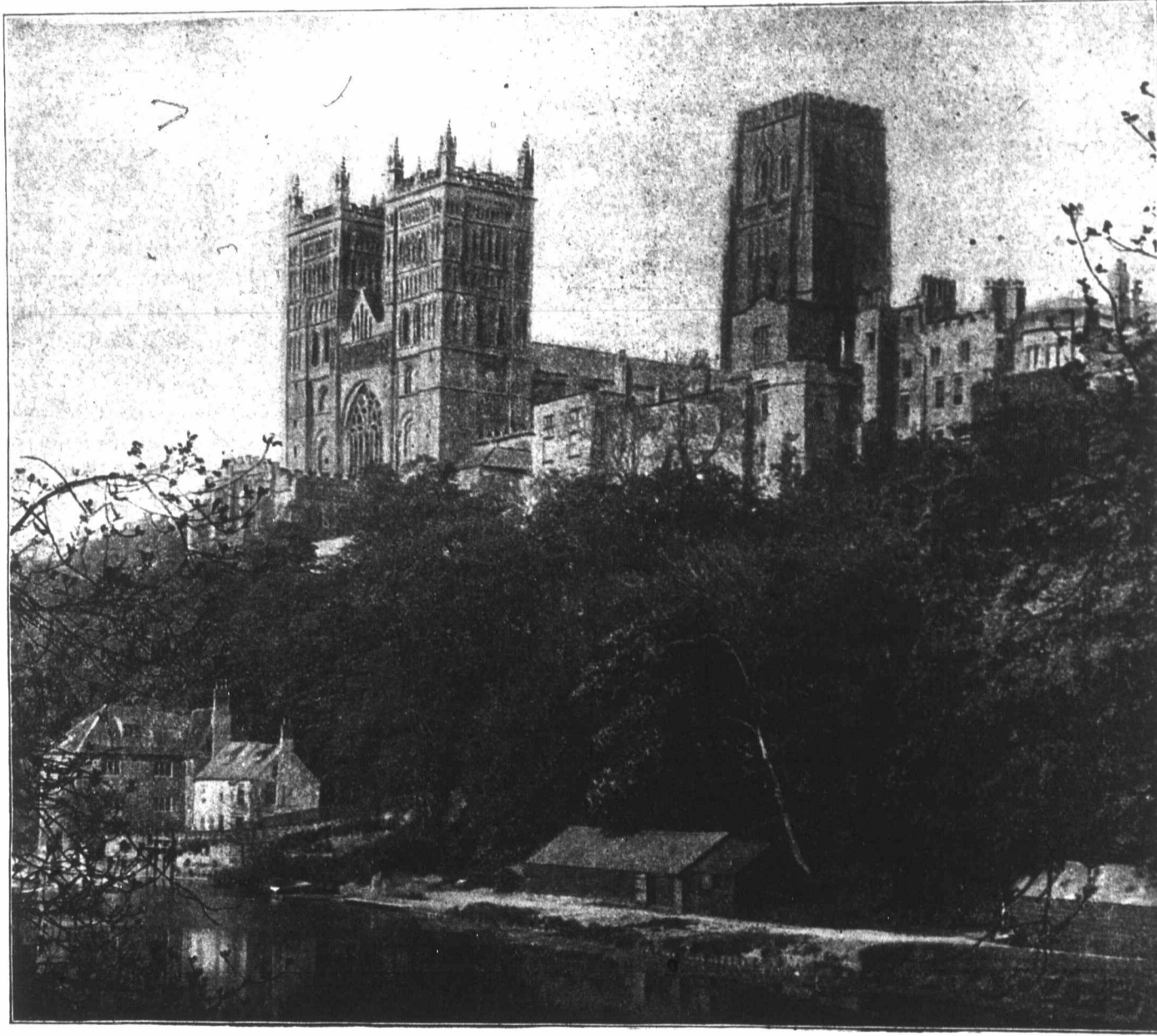
#### AMONG THE CHURCHES.

BY REV. HENRY E. BENOIT.

Your correspondent was recently invited to spend a few days with the Rev. H. J. Spencer, of Flinton, in Addington county. For many years this part of the country had been without a clergyman, but through the earnest representa-

of helping them that your correspondent visited this part of the country, and held one service exclusively for the French-speaking people. The prayers were read in French. Mr. Spencer presided at the organ, and the singing was rendered by a number of French Canadian ladies who had been invited to take seats in the choir stall. At the close of the service many questions were asked concerning the Church of England, so that it was not until after midnight that we were permitted to take a well earned rest. Many of the French Canadians of Flinton have already given assurance that they would assist in the building of a church for our people. The Christmas day services were well attended, considering the inclemency of the weather: 25 to 30 persons were present in the morning, and 35 to 40 in the evening. The concert and Christmas tree on Monday night netted over 25 dollars, which will be applied toward the payment of the organ.

to attend our Church services regularly. This year the French speaking people of this part of the Diocese of Ontario will be represented at our Sabrevois mission school by one of their own boys. It is impossible to over-estimate the good results which may be accomplished through this agency for the people of Flinton, and for our Church in particular. My visit in this part of Ontario Diocese ended Friday evening, when I had the honour to be present and make an address at the annual gathering and banquet of the Masons in Tweed, where we were introduced to the elite society of this beautiful little town. Later in the evening I took passage for Montreal, having in six days given nine addresses, and travelled 500 miles, more than 100 of which was with horse and carriage through muddy roads, such as can only be found in this tract of country.



DURHAM CATHEDRAL.

tion of Rural Dean E. H. M. Baker, of Bath, an appropriation was made at the last Synod of Ontario for mission work in North Addington, and the Rev. H. J. Spencer was appointed to Flinton. Until the present time the services have been held in the town hall. A good congregation has been gathered together, and it is hoped at no distant day to build a substantial church building. A large number of those who attend the service are Roman Catholics. Within a radius of 15 miles are found 75 French Canadian families, who for the most part have become dissatisfied with the Roman Catholic priest, who holds a monthly service in Flinton. Some of these people, among whom are the leading French Canadians, have not attended the Roman Church for two years. However, since we have begun to hold Church services, many of these people have become regular attendants. It was in the hope

About twelve miles north of Flinton is Cloyne, Mr. Spencer's first out-station. Upon my arrival in Tweed, I was driven 32 miles to this appointment, but on account of the bad state of the roads we were a little late in arriving, and the concert did not begin until eight o'clock. At about eleven o'clock the presents were given from a huge Christmas tree. The proceeds of this entertainment, which amounted to 25 dollars, will be added to the church building fund in Cloyne. Next morning being Sunday, we were awakened before seven o'clock and driven two miles to see a French Canadian couple united in the holy bonds of matrimony, and at eleven o'clock I had the pleasure of preaching to an audience composed nearly all of Dissenters and Romanists. I also preached in this place at four o'clock Christmas day. After the address, a Presbyterian lady came to buy a Prayer-book, and made known her determination

—The late Rev. Robert Norris Merritt, S.T.D., rector of Morristown, New Jersey—the first M.A. from Trinity University—bequeathed his library to his *alma mater*. He was rector of St. Peter's Church, Morristown. He was a man of extremely retiring disposition, refusing to thrust himself forward, and declining many offices that would otherwise have been awarded him. He expressly stipulated that all his sermons must be destroyed within 30 days after his death. He was a man of intense strength of will. His steadfastness of purpose appears in the magnificent church which is due to his indomitable will. He gave his personal attention to every detail of construction. His executive and financial ability was wonderful. Busy at all times, he yet managed to keep himself conversant with the newest thought of the day, both theological and scientific. His parishioners always welcomed him, especially the humble, to whom he was a constant visitor and sympathizer. He was a man of strong convictions, and firm in his maintenance of the principles in which he believed.

A visit which no one would make. The dome of the Southern Cross, English and the fierce rays of these suns forays, wreathes their joy a Christmas Cuthbert "Half h When ago, the from the building a structure Acropolis marbles thenon Bridge, St. Paul great m pressed gives to unqu splend mensio Wear beneath ing me pled v cattle. a rising with v and fr foliage verdan tablela tablela founda mighty size a dwarf ham. there a whose rise ov let and for m grey t to we standi the cle every a like I hav Europ I e south man a Norm its gig here s the ri is me fine t the p of our nacled rema We the t pit, a nave Goth a fine Beyo scree dazze ness. West Durk impr St hur

DURHAM CATHEDRAL.

A visit to Durham Cathedral is something which no traveller in the British Isles should omit to make. Durham stands on the border between the domains of the great Northern earls, and the Southern dominions of undoubted English allegiance. Northumbria was the half-Scottish, half-English region of wars and tumults. The Percys and the Nevilles hunted and fought there, and the fierce race beyond the Tweed swept down upon these southern marches to make their savage forays, and leave castle, church and hamlet wreathed in flames, or black in ashes, to mark their journey. Thus Durham Cathedral, built as a Christian mausoleum for the bones of Holy Cuthbert, became in fact:

"Half house of God, half fortress 'gainst the Scot." When I approached Durham a few months ago, the first sight I caught of the cathedral was from the opposite bank of the Wear, on which the building stands. No more imposing site for such a structure was ever chosen. I had seen the Acropolis at Athens crowned with the dazzling marbles which still attest the glory of the Parthenon and Aegistheum. I had stood on London Bridge, from which was visible the dark dome of St. Paul's hung over the fog and smoke of the great metropolis. Never before had I been so impressed with the dignity which a great situation gives to a building of unique architectural splendour and vast dimensions. The river Wear flows peacefully beneath a strip of sloping meadowland, dappled with sheep and cattle. Beyond this is a rising hill covered with woodland, green and fresh in its June foliage. Behind this verdant screen is a high tableland, and on this tableland are set the foundations of the mighty church, whose size and height quite dwarf the castle of Durham. In Normandy there are many churches whose apsidal gables rise over city and hamlet and steep hill. But for majestic effect the grey fretted roof and towers of Durham, standing out against the clear blue sky, eclipse every single building of a like character which I have ever seen in Europe or elsewhere.

I entered the cathedral on the south. The south aisle affords a remarkable example of Norman and early English architecture. The round Norman arch, with its blunt and simple capital, its gigantic pier and spiral or zig-zag indentations, here stands in juxtaposition to pointed Gothic and the ribs and groining of the roof. The south aisle is merely a place of promenade. There are some fine tombs to be observed in the intervals between the piers, one of which, standing in the foreground of our illustration, is richly carved with tabernacled saints and surmounted by the mutilated remains of a recumbent figure.

Walking eastward through this aisle, I reached the transept. Here is the strikingly beautiful pulpit, a modern erection, standing at the juncture of nave and choir, and backed by one of the four Gothic piers of the lofty triforium. This pulpit is a fine specimen of recent work in stone and metal. Beyond it stand the three arches of the choir screen, making a combination of lines and colour dazzling in its beauty, intricacy and suggestiveness. The commanding eloquence of Lightfoot or Westcott is not needed to make the triforium of Durham Cathedral an exceedingly attractive and impressive place.

Standing at the extreme west of the great church, just in front of the font, I looked up

toward the vast rose window which hangs over the reredos and altar of the choir. At such a distance the choir screen becomes a strip of black lace-work. The pulpit is a diaper of brilliant light-points. Overhead is the groined Gothic roof, shadowy and yet solid as the masonry of the floor. The Norman clerestory with its zig-zagged arch mouldings, forms a noble arcade above the string course. Beneath this string course are the cyclopean Norman arches, springing from round and fretted pillars, each of which contains material enough to build the wall of a small church. The effect is in the highest degree imposing. Some might say that here was a waste of costly masonry. And it is true that the space for a congregation is not at all proportionate to the amount of labour and treasure lavished on the nave. But if sermons can be found in stones, the nave of Durham preaches the great sermon of human instability, of the permanence of religion, of the devotion of those early toilers, of whom the poet wrote:

"They dreamed not of a perishable home who thus could build."

The choir of Durham is familiar to the readers of the CANADIAN CHURCHMAN from Haig's beautiful and imaginative etching. In this etching it was not possible to do more than suggest the great episcopal throne, which Bishop Hatfield built to be both his tomb and the symbol of his episcopal



DURHAM CATHEDRAL—IN THE SOUTH AISLE.

and secular dignity as Prince Palatine. The throne is the most stately episcopal seat in Europe, if we except that of the Pope of Rome in St. Peter's on state occasions.

Denying Christ.

How often, when the world in scoffing tones has seemed to say, "Thou also wast with Jesus of Nazareth," have we by our actions answered, "I know not the Man!"

It may be that some practice of devotion which we have formed, for example, frequent retirement for prayer and meditation, has attracted the animadversion of those around us. For a time, perhaps, we hold out; but at length, in deference to the opinions of others, we relinquish a habit formed by God's grace, and deny Jesus.

It may be that the bold enunciation of some truth, forgotten and hated by the world, arouses its most bitter antagonism. We try to soften down the asperities of our teaching and to accommodate the truth of God to the taste of man. We may not consciously do this; it may be a gradual process; but be it gradual or sudden, the sin is the same. We deny Jesus of Nazareth.

Or, again, we find all earnest lessons about the necessity of mortification, the need of bearing the cross, and the high standard of sanctity set before

us in the Bible, unpalatable to the majority, and so we endeavour to smooth down the rough corners of a religious life, and would fain strew the path of the Cross itself with flowers. We deny Jesus.

Or, once again, when we hear the profane scoff and the ribald jest, or the servants of God ridiculed and His ordinances spoken of with lightness and contempt, we seem by cowardly silence to sanction all that is said, and so, like St. Peter, we practically deny Jesus.

Are not these sins specially common in our times? Does not the heart of each of you recall some instance wherein you have by thought, word or act, denied your Lord?

The Mission Field.

Bishop Cecil Wilson, of Melanesia, the successor of John Coleridge Patteson, the martyr bishop, has written an interesting letter to his late congregation at Moordown, Eng. It appears that the bishop has devised a scheme by which the people of his old parish may be induced to take an active interest in his missionary work. He has appointed certain members of the parish representatives of different Melanesian Islands, and each representative is expected to collect funds in order to carry on the work in a particular island. The present letter is addressed to the "chief of the

Malanta Island at home," and in it the bishop gives a description of a visit which he had recently paid to that island. Writing from the island itself, the bishop says: "This is such a black spot. It is about 100 miles long and 40 broad, swarming with people, the bravest, fiercest, most ingenious of any in Melanesia. And added to this they are cannibals beyond all the rest. They are always fighting, and among the Melanesian islanders they stand alone as those who disdain to use shields in warfare.

"The Christians were very glad to see us. They are going through a severe persecution for their faith, a price being set on the head of most of them, and an attack at any time being feared. There is the only school in Malanta,

and they form a mark for every zealous heathen tribe in the country. For months these Christians have been in a state of siege, sometimes holding their service with scouts in the bushes, without lights, lest they should form too good a target for bullets. Still, notwithstanding all this, they keep brave hearts. They go to school regularly with rifles and spears in their hands, and so keep the enemies at bay." Such is early Christianity in the Melanesian Islands, where the martyr Bishop Patteson lived, laboured and died.

Archdeacon Moule, of China, writing of Buddhism in that country, says that in one large Chinese city alone \$10,000,000 are spent annually in offerings to the dead, and if the same enthusiasm and devotion marked the giving of Christians to the work of missions there would be little fear of a deficit in our great missionary societies' incomes. He also commends the zeal of the Buddhist in his love of prayer. He writes that it is a Buddhist saying that "prayer is better than sleep" (as it is also a saying among the Moslems), and that on one occasion when he ascended a mountain in China in order to see the sun rise over the sea, he found the priest going the round of a great monastery below him as early as 8 o'clock in the morning, waking his brethren for early morning prayer. If the Buddhist prayer is called "better than sleep," what must true Christian prayer be?

### "THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

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

#### SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$170 00
W. H. Tippet.....	5 00
Miss Alice O. Tippet.....	5 00
Miss E. M. Myers, Castlemore.....	1 00
Mrs. G. Bland, ".....	1 00
J. Walker, Montreal.....	5 00

#### THE BISHOP'S APPROVAL.

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

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

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

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

#### THE SIN OF SECTARIANISM.

BY THE REV. A. W. SNYDER.

"Is the present divided and denominational condition of Christianity which obtains among us necessary or desirable?" It is neither. How can that be either necessary or desirable which is contrary to the known will of God? For the Christian there should be, in this matter, only one decisive question, and that is, what is the will of God, as made known to us by our Lord and Saviour Jesus Christ? It is not a matter of uncertainty. In the night in which He was betrayed, praying for His disciples, He said: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one in us; that the world may believe that Thou hast sent Me." This was a prayer for unity, the unity of his people: "That they all may be one." But what sort of unity was it which our Lord had in mind? Certainly not the unity of an "Invisible Church." It was not only that they might be one in Him, but in

work for Him. It was a prayer for unity that had reference to the work of the world's conversion. "They all may be one. . . . that the world may believe that Thou hast sent me." This prayer of the Lord remains unfulfilled. His people are not one, and the world does not believe in Him. It is a significant fact that the conversion of the nation has been proportionate to the degree of unity that has characterized Christianity. The grand conquering Church of the first days was indeed afflicted with heretical teaching and party spirit, but they seldom resulted in open schism. In the early Church there were no quarrels about Church polity, methods of organization or administration. And so long as it remained one, it moved as an avalanche moves. It carried all before it. Since then there have been no such conversions of whole nations to Christ. In our day even, faith, zeal, prayer and gifts are not wanting, but men and means are wasted and efforts are minimized by reason of our unhappy divisions. Our missionary work at home and abroad is administered with wicked waste. There are places where missionaries of half a dozen different sorts are eagerly competing for converts, while elsewhere whole nations still lie in heathen darkness. So, too, all around us in our own land to-day, there are places by the thousand where one good church would hold all the people and one pastor shepherd them, but where there are instead half a dozen poor little churches and as many poorly equipped, poorly supported, and often abused pastors. Worse yet, there are spiritually waste places all over this broad land that have practically lapsed into an unchristian, if not actually heathen, condition. A comparatively small proportion of the people of this nation have any even outward relation to organized Christianity of any sort. In many villages, and in our agricultural districts generally, such a thing as settled pastoral work is unknown. And yet we have few villages so small or country places so sparsely settled, as to be unable to build churches and support settled pastors, if even the Christian portion of the community were of one heart and mind, as to the few really essential things for a Christian to know and believe, to his soul's health. And yet they find it easy enough to unite in other necessary things. They go to the same town-meeting: They deposit their votes in the same ballot-box. They get their mail at the same post-office, but in this one matter of religion they will not be persuaded to unite on any real and solid ground of union. Why not have a Methodist post-office, a Baptist post-office, a Universalist post-office, etc.? "Why (men say) it would be perfectly absurd." Yes, so it would; and yet no more absurd than are our present unnecessary and wicked divisions, among those who alike acknowledge and worship a common Lord and Saviour. We all know it, too. Why not acknowledge it, and on our knees before God ask Him to help us put away this sin, this shame and scandal to the Christian name? Why should it be thought a thing impossible? With God all things are possible.

#### REVIEWS.

THE UNITY OF THE FAITH, AS INFLUENCED BY SPECULATIVE PHILOSOPHY AND LOGICAL INFERENCE. By R. B. Fairbairn, D.D., LL.D., Warden of St. Stephen's College, Annandale, N.Y. 12 mo., pp. 170. Cloth, \$1. New York: Thomas Whittaker.

The Bishop Paddock Lectures for 1895 take up an interesting subject and handle it very effectively. On the one side there is the deposit of faith given to the Church by the revelation of God, and fixed in quantity until a new revelation is vouchsafed. On the other side is human reason, whose function is to receive, co-ordinate, and enable the individual in the body of the Church to realize the fullness of the facts and teaching presented to our faith. The human mind has not always been content with its subordinate office, but by logical inference has tried to add to Divine revelation. Dr. Fairbairn has applied much tact and learning in tracing this through Roman Doctrine and Scholastic Theology; he has also given a most valuable lecture upon New England Theology,

always working out his thesis upon the same lines. Very noticeably this feature is scarcely to be seen in our Prayer Book, or in the great body of Anglo-Catholic Theology, but to as remarkable a degree it is to be met with among the Bible-loving (?) sects, who choose their own premises and infer what they would wish to have believed. The volume is a valuable hand-book, and the index increases its usefulness.

MAGAZINES.—*Harper's* for January opens with a pleasant piece of history, "In Washington's Day," by Woodrow Wilson, with a grand portrait of the Virginian hero, and some excellent drawings of scenes and circumstances connected with the great man's life and times. A Chinese story, "Miss Pi," is remarkable for several excellent and effective drawings. And an audacious piece of invention called, "Twenty-four Four," is written with a rollicking disregard for probability; while a run-away love adventure, "The Courtship of Colonel Bill," has no invention at all. "The Underground Railways of London" is a sketch, gaily and veraciously written, and very interesting. There is much other matter, but the titles are familiar and have been commended frequently. *Scribner's*, January, 1896.—This magazine, apart from its usual features, is remarkable for the beginning of a new story by J. M. Barrie. Those who read his "Window in Thrums," will remember what a sweet surprise it was, and what a wholesome contrast to the abnormal Astero, and other namby-pamby efforts in that direction. "Sentimental Tommy" is the title of the story, and it opens with a kind of baby melodrama, which is never tedious, and one feels while reading it how true it might all be, and how deeply the little ones feel, and how very young a child must be when he is insensible to injustice or incapable of intrigue. There is an excellent portrait of the author.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

#### FREDERICTON

HOLLINGWORTH, T. KINGDON, D.D., BISHOP, FREDERICTON

SHEDIAC.—On New Year's Day, the rector, the Rev. A. F. Burt, was waited on by a deputation of the parishioners of St. Andrew's and St. Martin's Churches, and presented with a well-filled purse of gold. On behalf of the deputation, Mr. H. A. Scovill, in a few well-chosen words, referred to the high esteem in which the rector was held by his people. They had been commissioned by the united congregations to assure him of their sincere appreciation of his faithful labours amongst them; and to express the hope that they might be permitted to enjoy a long continuance of his ministry. The rector was deeply moved by the unexpected gift. In the course of a brief reply he said: ". . . And although it gives me very great pleasure to receive such a spontaneous expression of your regard, I cannot but realize that my many shortcomings make it impossible for me to feel in any way worthy of your high praise. I can only take it that your kindly expressions of approval go past me to the great principle of Evangelical Truth which I have ever endeavoured to uphold; and that in honouring me you are desirous of honouring that Master whose Gospel it is that I teach, and in whose name I serve."

#### QUEBEC.

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

BOURG LOUIS.—The Rev. I. M. Thompson, Rural Dean, has just held a series of mission services in this mission with most gratifying results. The services were commenced on the thirteenth and continued to the nineteenth day of last month. Day after day large congregations listened attentively to Mr. Thompson's earnest and instructive addresses, as he taught what God requires us to be and to do, and the means to be used in obtaining salvation. The Lord Bishop kindly came out to attend the last of the services, when he too addressed the assembled people, and thus fitly brought the series of services to an end. At a parish meeting held directly after service, the bishop took into consideration certain difficulties which had existed in the past, but which now providentially are at an end. One immediate result of the services was a large increase in the number of communicants, one of the surest signs of a people hungering after the Bread of Life.

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DANVILLE was must be people of they are on a mo fore, on Holy Co where th the after to a crow and in t miles rig work clo the church celebrat the clergy of his as and aft Church well to l and Mrs Hepbur

RICHMOND Monday the St. The eve of Mr. F with a l

LINGON on Frid come o was dri eight o people church consecr said, a close b speech During for the the cle evening tent fo Rev. A Lake, l the da bishop, Mrs. F other c travell

Mr. Missionary of the ciation 19th, l

MAGOG.—Mr. J. R. Wilcox, proprietor and editor of the *Magog Enterprise*, has been appointed Vice-President of the Boys' Brigade. A case and barrel of clothing, etc., the autumn Dorcas work of the W.A., assisted by some of the King's Daughters, was sent to the Indian Mission of the Black River, Manitoba, for Christmas. Thanksgiving Offertory for the Pension Fund of the Church Society, \$4.06. On December 12th, the Ladies' Guild gave a social supper in the Guild Room. The occasion was one of real enjoyment and netted \$18.

EAST SHERBROOKE.—On Thursday evening, the 12th December, the Lord Bishop of Quebec held a confirmation in the Church of the Advent, East Sherbrooke. Four candidates were presented and received the Apostolic blessing. There was a good congregation, though the night was intensely cold. The service was bright, the hymns being heartily sung. This is the first confirmation ever held in East Sherbrooke.

SANDY BEACH.—Mr. Nicholas Bailey died on Nov. 24th, at the age of eighty-four. He was a native of the Island of Guernsey, and had been a resident of Gaspé for over sixty years. For about half of that time he had been clergyman's warden of the church in this place, and had also held the offices of Postmaster, and Secretary-Treasurer of the School Commissioners. By him the finishing work of the first parsonage of the mission was executed, and he lived to see the present parsonage built in 1892. Until he was obliged by loss of sight to stay at home, he was never absent from his place in God's House, week-day or Sunday, at the ordinary services or at the celebration of Holy Communion, and, as churchwarden, he was ever ready to assist in any matter requiring his help. It is to be earnestly hoped that the Lord will put it into the hearts of many others here to follow our deceased brother's example and be equally faithful to "Holy Church."

DANVILLE.—The bishop's annual visitation at Danville was noteworthy in several ways. First of all it must be remembered that about a year ago, the good people of Danville lost their church by fire, and that they are only now preparing to build a new church on a more convenient site. The confirmation, therefore, on Sunday morning, December 8th, with the Holy Communion, took place in the Town Hall, where the service was earnest and refreshing. In the afternoon the bishop preached an Advent sermon to a crowded school-house congregation at Asbestos, and in the evening, after a drive of eleven or twelve miles right across the village of Danville, the day's work closed with another confirmation at a comely little church at Kingsley Falls. Next day, after a private celebration of the Holy Communion in the house of the clergyman, the Rev. T. Blaylock—for the sake of his aged father and mother and invalid sister—and after an important meeting of the Danville Church Building Committee, the bishop bade farewell to his kind and hospitable host and hostess, Dr. and Mrs. Speer, and was driven by the Rev. James Hepburn to Richmond.

RICHMOND.—The bishop spent a night here on Monday, December 9th, on his way from Danville to the St. Francis Deanery Meetings at Sherbrooke. The evening was happily spent in visiting one or two of Mr. Hepburn's parishioners, and later in company with a very pleasant party of friends at the rectory.

LINGWICK.—It was a beautiful crisp morning when on Friday, December 13th, the bishop, who had come out from Sherbrooke to Weedon by the Q.C.R., was driven, by one of the churchwardens, about eight or nine miles up to Lingwick. Here all the people were in expectation, and the lovely little church was quickly filled. The solemn service of consecration, with the Holy Communion, was duly said, and then all adjourned to the schoolhouse, close by, where there was a public luncheon with speeches full of life and interest to all concerned. During the afternoon many came to church again for the baptism, by the bishop, of the little son of the clergyman, the Rev. H. A. Brooke, and in the evening the building was again filled to its fullest extent for a confirmation. Besides the incumbent, the Rev. A. H. Moore, of Randborough, and Mr. H. M. Lake, lay-reader at Lake Megantic, assisted during the day and added much to the occasion. The bishop, who was most kindly entertained by Mr. and Mrs. Peanoyer, was driven next morning by the other churchwarden to Weedon Station, and thence travelled back to Quebec.

#### MONTREAL.

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

Mr. H. A. Naylor has been appointed by the Missionary Society to represent them at the Convention of the American Church Students' Missionary Association, to be held at Geneva, N.Y., January 17th to 19th, 1896.

Rev. C. Wright, of Coteau du Lac, has gone up the Ottawa to assist in the two parishes of Carleton and Portage du Fort, for the coming winter.

Mr. T. B. Holland, of the College, is at present supplying the services at Coteau.

Rev. T. B. Jeakins has been appointed rector of Huntingdon in the place of Rev. Canon Rollit, who is now Chaplain of the penitentiary of St. Vincent de Paul.

Mr. H. A. Naylor, B.A., is at present conducting services at St. Simon's Church, St. Henri, rendered vacant by the resignation of Rev. S. Massey.

TERREBONNE.—The new church was dedicated on Sunday. The Lord Bishop of the Diocese was present, and, assisted by the Ven. Rev. Archdeacon Evans, Rev. Canon Rollit and the Rev. Mr. Ascaii, the pastor of the church in Terrebonne. Besides, there were a few laymen of the city and a large congregation from the surrounding country. The church is a handsome brick structure, with solid stone foundation, covered with galvanized steel, and cost, with grounds, \$4,000.

HUNTINGDON.—On Sunday, the 29th ult., the Rev. T. B. Jeakins concluded his ministry at Hemmingford and Hallerton, after having held the incumbency of St. Luke's Church and St. John's Church for a period of five years, during which time Mr. Jeakins has been instrumental in the erection of a fine parsonage and in promoting the interests of both sections of the mission. The congregation presented him with a handsome family Bible and a purse. The Bishop of Montreal has appointed the Rev. F. A. Pratt to the mission, and he commenced his duties on Sunday, the 29th ult.

#### TORONTO.

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

*St. Matthias'.*—An entertainment in the form of a social was held last week in the school-house, when a pleasant time was spent by the two hundred members of the congregation present.

*All Saints'.*—The twenty-third anniversary of the infant class of All Saints' Sunday-school was celebrated last week by an entertainment and presentation of prizes. Rev. A. H. Baldwin was presented with a portrait in oil of himself, handsomely framed.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for Rev. H. Robinson, Peace River Mission, Athabasca: Christ Church Cathedral Sunday-school, Hamilton, \$25; G. Wilgress, Esq., Cobourg, \$10.

*St. John's Church* annual Sunday-school festival was held in the school-house. The large audience present thoroughly enjoyed the rendering by a number of the scholars of the cantata, "Mrs. Jarley's Wax Works." The production was under the direction of Miss Draisey, assisted by Messrs. Larter and Schofield, who acted the part of the clowns in a very laughable manner. During the evening the prizes for general proficiency in the Sunday-school for the past year were presented to the successful scholars.

*Church of the Redeemer.*—A large number of the congregation of the church and their friends gathered at the school-house of the church to hear a lecture on "Italy," delivered by Professor H. J. Cody, of Wycliffe College. The lecture, which was illustrated by a number of beautiful stereopticon views, was a most interesting one, the various places of interest being described by the lecturer in a most graphic manner. The chair was occupied by Mr. N. W. Hoyles, Q.C.

*St. Paul's.*—The regular monthly meeting of the Board of the Church of England Woman's Auxiliary was held in this church on Thursday last. Mrs. Williamson, president, occupied the chair. At the morning session routine business only was transacted. In the afternoon the meeting was of a more open nature, and the attendance was very large. Venerable Archdeacon Tims, formerly of the Blackfoot reserve, now of Calgary, delivered a stirring address relative to the growth of missions.

Rev. H. C. Dixon, in a communication to the *Mail and Empire*, makes an appeal to the citizens of Toronto on behalf of the poor. Mr. Dixon says: "The cold weather has caused a great deal of suffering, which can be overcome to a large extent if we had something better for them to put on," and suggests that anyone having old clothing should communicate with him, and the parcel will be immediately sent for.

NORWAY.—*St. John's.*—The Sunday-school gave

the cantata, "Santa Claus," to a hall crowded to the uttermost, last Friday evening. Miss Minnie Paget was the director, and those who took the various parts under her called out the constant applause of the audience.

ASHBURNHAM.—Rev. H. Symonds, of St. Luke's Church, has been elected a member of the Ashburnham School Board.

CAMPBELLFORD.—*Christ Church.*—On Christmas day, Mr. and Mrs. E. A. Bog completed their beautiful and costly gift of a brass lectern to Christ Church by presenting a largest sized, gilt edged "Lectern Bible," in Russia leather—and as a supplement to it, one of the ladies of the congregation, Miss Cooke, gave a very handsome pair of worked silk markers. The Christmas communicants, public and private, numbered 44. Although it rained nearly all day, the congregation was exceedingly good. Miss Cooper's class in the Sunday-school presented their teacher with an affectionate address, and a pretty gilt and glass jewel case.

TORONTO JUNCTION.—*St. Mark's.*—The Sunday-school entertainments in this parish are always most successful affairs, and are looked forward to year by year by parents, teachers and scholars as the event of the winter. But this year the children eclipsed even themselves. The gathering on the evening of the 27th of December was one of the best ever held in the hall. The children sat down to tea at half-past five and the entertainment began at eight o'clock. The stage was most beautifully decorated with a handsome balsam tree, the gift of Mr. Hugh Roberts, of Elora; on one side, and in the centre of the wall, was a large old fashioned chimney corner. The tree was hung with presents, and decorated with candles and tapers. A special feature of the evening was the first item on the programme, entitled: "An old-time Christmas Party," which represented a meeting between Santa Claus and the Sunday-school. The Venerable Bishop entered in the old traditional way by means of the fire place, and the scene was interspersed with songs and speeches. Mr. John Irvine again represented Santa Claus in imitable style. This was followed by a varied programme, in which special mention must be made of a much appreciated recitation, "Little Rocket's Christmas," by Mr. Irvine, and the distribution of presents from the tree. Much credit is due to Mrs. Thomson and Mr. William Thomson for their careful and successful training of the children, and also to the teachers of the school and other workers, especially Mr. Mallaby, Miss Annie D'Eye, Masters Willie D'Eye, Leonard Laughton, Bertie Hancock, and Mrs. Warren. Messrs. Mallaby, Frank Laughton and William Hindes acted as ushers. The Sunday-school numbers 106, which is exceedingly good for a country congregation.

A Church of England Mission is to be held in the City of Toronto, from January 18th to February 4th, 1896, by Rev. W. Hay Aitken, M.A. (Oxon.), General Superintendent of the Church of England Parochial Mission Society, assisted by Rev. James Stephens, of the Church of England Parochial Mission Society, and in the work amongst women by Mrs. Crouch and Miss Evelyn Ryden.

DEAR SIR,—Your attention is called to the Mission about to be held in this city by the well-known Mission Preacher, Rev. W. Hay Aitken, and his helpers. Lists of the services will be published in the daily papers and announced by posters. A meeting of those interested in the Mission and willing to help in the singing, the distribution of notices, or otherwise, was held in St. James' schoolhouse, on Saturday last, January 11, at 8 p.m. Please read the subjoined letters from the Bishop and Mr. Aitken, and give us your help. On behalf of the committee,

A. W. MACNAB, Canon Missioner.

Full information as to the Mission, lists of services, etc., may be obtained from any of the following gentlemen: *Chairman Finance Committee*:—Rev. Canon DuMoulin, M.A., D.C.L., 18 Grosvenor St. Telephone 4241. *Chairman Arrangements Committee*:—Rev. Canon Macnab, 178 Howland Avenue, who may be communicated with every day from 10 a.m. to 1 p.m., at his business office—St. James' Vestry. Telephone 1797. *Chairman Sub Committee on Music*:—Rev. J. C. H. Mockridge, M.A., 56 St. Alban's St. Telephone 4851. *Chairman Sub Committee on Visiting and Distribution of Notices, etc.*:—Mr. T. R. Clougher, Aberdeen Chambers, 85 Adelaide St. East. Telephone 1164. *Chairman Sub Committee on Printing*:—C. R. W. Biggar, M.A., Q.C., Canada Life Building, King St. West. Telephone 2806.

#### THE BISHOP'S LETTER.

To my brethren of the Clergy and Laity in the City of Toronto:

Will you allow me, as your friend and well-wisher, to call your attention to the Mission work about to be undertaken in our city from January 18th to February 4th, by Rev. W. Hay Aitken, M.A.; from

February 2d to February 10th, by the Lord Bishop of Qu'Appelle, and from February 15th to March 2d, by Rev. George Grubb, M.A. The aim and object of all such Missions is to assist—under the guidance of God's Holy Spirit—every one who needs or desires spiritual help, and to draw together in closer bonds of Christian fellowship all "who love the Lord Jesus Christ in sincerity and in truth." I therefore earnestly ask your prayers on behalf of these special efforts, that they may tend to the deepening of our spiritual life and the confirmation of our faith—arouse the careless—arrest the impenitent—awaken the slumbering—and thus supplement the Church's work of establishing among us the Kingdom of our Lord. We look for your hearty co-operation in this work that it may redound to the glory of God and to the strengthening of our Christian life. Your faithful friend and Bishop,

ARTHUR TORONTO.

The See House, Feast of the Circumcision, 1896.

MR. AITKEN'S LETTER.

DEAR FRIENDS,—with the cordial approval of your Bishop, and with a hearty welcome and an assurance of sympathetic co-operation from very many of your clergy, I am preparing to conduct a Mission in your City during this month of January, 1896. May I take upon myself to ask you to regard this Mission as a special opportunity of securing for yourself some definite spiritual benefit, and may I, although personally a stranger to most of you, invite you most earnestly to put yourself in the way of getting some special benefit from it? If you feel disposed to question the expediency of such an effort, will you let me suggest a few enquiries which may help to show that something of the kind is called for by the undisputed facts of the case, or at least that there is complete justification for any attempt that we may make to bring about results which at least to some considerable extent have followed mission work elsewhere?

1. Are there not amongst you a large number of people who are sunk in utter indifference to things spiritual, never even thinking of entering a place of worship?

2. Amongst those who do attend, are there not a considerable number who make no secret of the fact that they are in a cold and unspiritual condition, and are there not many who give open proof of this by their habitual abstention from all participation in Holy Communion?

(3) Even amongst your communicants are there not many who seem (as is shown by the fruitlessness of their lives) to be living on a much lower plane than true Christians ought to occupy? Are there not many who profess to be servants of God, and yet seem to have no disposition to serve Him, at any rate by taking their proper place in His Church and working for Him?

(4) And even amongst active and earnest Christians, are there not many who long for "a closer walk with God," a fuller apprehension of the power of His grace to master sin, and an enlarged capacity for usefulness?

You will not, I am sure, suppose that I am suggesting that this state of things prevails any more with you than it does with us in the Old Country; it is rather from what I have seen there that I form a conjuncture of the state of things that may exist with you. I am very far from saying that we only need to hold a mission in order to set all this right, but I do dare to say, first, that if such a state of things as I have suggested prevails amongst you, it points to the conclusion that the ordinary ministrations of the Church need from time to time to be supplemented by extraordinary and unusual methods of procedure—and secondly, that in grappling with such a state of things, missions have been found exceedingly helpful, as indeed one might expect from the specific character of such efforts that they would be. The limits of my space forbid me to say more, except to beg you to come, and judge for yourself. You do not give the mission a fair chance by merely dropping in for a single service, and then, if you do not happen to sympathize with something that is said or done, turning your back on the whole thing. Is it too much to ask of you, that for one brief fortnight, or even for a week, you will give up all the time that you can spare from your ordinary avocations to the consideration of your spiritual interests; that you will attend the gatherings, not without prayer that God will Himself send home to your heart just the message that you need to hear? To whatever line of action that message may call you, will you not seek to be not only a hearer of the word, but a doer of the work? Let me ask your attention to the proposed work of the skilled and experienced helpers who have kindly consented to accompany me: Rev. Mr. Stephens and Mrs. Crouch and Miss Ryder. They have been much used of God in England and elsewhere. I do trust that their work may be of the utmost service to you. If this letter should fall into the hands of any who are not in outward communion with our Church, I should like to say to such that I hope we may be helped by their prayers and sympathetic co-operation. The Cross is our one rally-

ing point amidst "our unhappy divisions," and our earnest wish is that our preaching of Christ may be found helpful alike to all, and that it may draw all nearer to each other in the fuller recognition of our common love for a common Lord. I am your obedient servant in Christ,

W. HAY AITKEN,

General Superintendent of the Church of England Parochial Mission Society.

CHURCH OF ENGLAND MISSION.

Toronto, January 18th to February 4th, 1896.

*Some Suggestions to those who are Disposed to Help in the Coming Mission.*

1st.—Keep well in mind the thought that this is to be *Your Mission*, as well as the Missioner's, and let each one feel responsible for its success. The cause of God and of His Church demands that we should each be early at our post, and ready to do all that in us lies to make the mission a success. A large body of volunteers will be needed to take round the mission invitations and to persuade people to attend, while others might help in the Special Choir.

2nd.—Bear the mission on your hearts in prayer; plead for it privately, in your families and in public, and pray "in faith, nothing doubting." Ask God to lay on your hearts the names of particular persons, and go on praying and pleading for these until they are led to yield themselves to Christ.

3rd.—Make up your mind never to attend an evening service without making an earnest effort to bring somebody with you to whom you think the mission may be a message of salvation; and be sure that you try to bring the right kind of people. In this case, "the right kind of people" are those who have gone furthest wrong; or, at any rate, those who are far from being right.

4th.—Try and keep the period free from all other engagements, and give as much of your time as possible to the work. Throw your whole heart into it.

5th.—Expect a fresh blessing on your own soul. Let it be a time of careful self-examination and fresh dedication of yourself to God.

6th.—Be ready to join heartily, and with enthusiasm, in any special effort that may be made to increase the interest in the mission. Do not coldly criticise the methods employed, but earnestly pray that those who are responsible for them may be divinely guided.

7th.—Seek to rise to a higher level of spiritual efficiency, to learn something that shall make you more able workers for the Lord than ever heretofore—more capable of doing work that shall glorify God, and of pleasing Him in doing it. I am, your faithful servant in the Gospel,

W. HAY AITKEN.

*A prayer on behalf of the mission for use in private and in the Churches of Toronto:*

Almighty God, who hast promised to hear the petitions of those who ask in Thy Son's name, we earnestly beseech Thee to send Thy blessing upon the mission soon to be held amongst us. Give Thy Holy Spirit to all whom Thou shalt call to proclaim the message of salvation, and dispose our hearts gladly to attend to and receive the same. Prosper this and every other endeavour to extend the knowledge of Thy Name, so that Thy glory may be advanced, and many souls may be won, through the merits and for the sake of Thy Blessed Son Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, One God, world without end. Amen.

*St. Bartholomew's.*—On Thursday evening last a very successful prize-giving entertainment was held in connection with the Sunday-school of this church. The rector, the Rev. G. I. Taylor, presided. Short addresses were given by the Rev. A. J. Fidler, late rector of Whitby, and the Rev. W. H. Clarke, rector of St. Barnabas'. The superintendent, Mr. Canniff, had prepared a choice programme of music and recitations, which was well carried out by the pupils of the school. The prizes given were good and valuable, a considerable portion of which were donated for the purpose by Dr. May, his desire being to encourage punctuality and excellence in Christian knowledge. Some of the scholars presented remarkable records. Ten received prizes for being present in the school every Sunday in the year, and one indeed had not missed a Sunday for three years.

NIAGARA.

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

HAMILTON.—The *Templar* of this place, in speaking of Rev. Thomas Geoghegan, who was running for school trustee, says: "Everybody respects and admires, and pretty nearly everybody loves, the earnest, big-hearted, self-sacrificing parson, who is unremitting in his devotion to the needy in general, and to the boys in particular. It is not difficult to find men who differ, and differ seriously, in matters of religious opinion from 'Father' Geoghegan, but it is a difficult thing to find an individual in the city

of Hamilton who will venture a criticism of his Christ-like life. He is always busy about the Master's business, and a very practical business is it from his standpoint, relieving the distressed, encouraging the down-hearted, pleading for mercy for the prisoner at the police court, begging bread for the hungry, and teaching all men who come in contact with him, by his life better than by sermons, the loving spirit of the Lord."

HURON.

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

BLENHHEIM.—Saturday, the 21st ult., the Rev. R. J. Freeborn was made the recipient of a handsome fur cap, coat, and pair of gauntlets, together with the following address:

REV. AND DEAR SIR,—You will please accept this Persian lamb cap and Astrachan fur coat as a slight token of the kind regard in which you are held by the members and adherents of Trinity Church, Blenheim, and Christ Church, Ouvry. During the short time in which you have been amongst us, you have endeared yourself to the members of both churches, being ready and willing at all times to advance the interests of the Master's cause. Not only have you been a willing and faithful worker in your own Church, but outside of it you have always been ready with a kind word and willing hand to assist and help all with whom you came in contact. You will also please accept this pair of fur gauntlets as a slight token of the esteem and love in which you are held by the scholars of Trinity Church Sunday-school. We trust that you will be able to enjoy the warmth of this cap, coat and gauntlets whilst taking your long drives to and from Ouvry, and in this neighbourhood. Signed on behalf of the respective congregations—Everton Tole, Walter Linley, wardens, Christ Church, Ouvry; John Crookshank, William Newson, wardens, Trinity Church, Blenheim.

In Trinity Church on Christmas Day, service was held at 10.30 a.m. There was a large congregation present. The church was handsomely decorated for the occasion. A large number received Holy Communion.

BRANTFORD.—The King's Daughters and Sons of St. Jude's Church met at the rectory last week, and presented the rector, Mr. Wright, upon the occasion of his birthday, with a very handsome and comfortable easy chair, coupled with an address. Mr. Wright, who had no foreknowledge of the matter, was quite taken by surprise. He replied in feeling terms, thanking them for their kind expression toward him so made, and spoke of the good work the order was doing in the parish, their unanimity and zeal, and trusted that the same would be their portion throughout the year now entered. Refreshments, provided by the King's Daughters, were served, and a very happy evening spent at the rectory.

COURTRIGHT.—Our Church work in this parish is progressing favourably. The services in the three places, Christ Church, Courunna, Trinity Church; Mooretown, and the Church Hall in this place, are well attended. Christmas decorations and Sunday-school entertainments were the order of the day. The people, as a mark of their esteem for the Rev. R. S. W. Howard, placed over thirty dollars in the offertory as a present for him on Christmas Day. The members in this part of the parish are going to build a shed, which is, indeed, a long-felt want, for the accommodation of those who come from a distance to the Church Hall.

WALTER'S FALLS.—*St. Phillip's.*—Our services continue to be well attended, also Bible class and Sunday-school. The Christmas tree for the Sunday-school was held on December 19th in Odd Fellows' hall, but owing to the darkness and bad state of the roads, was very poorly patronized. Each child received a bag of candies and is to get a Christmas card. It was very poorly managed. The Sunday-school teachers were not allowed to have any say in the matter. Our superintendent has removed to another place. December 29th was his last Sunday here. His successor is not yet appointed. It is hoped the Sunday-school will not be allowed to drop. If it drops, there is nothing to prevent the children from wandering to other folds and staying there. On Christmas day the church was nicely decorated with evergreens and flowers. The service was fairly well attended. The offertory amounted to nearly four dollars.

THORNDALE.—*St. George's.*—Under the management of the Sunday-school, one of the most pleasing and interesting entertainments ever given in Thorndale was enjoyed by those who were fortunate enough to be present on Christmas eve. The rector, Rev. H. W. Jeanes, presided in his usual happy manner. A doll drill given by the primary classes was exceptionally fine; the little ones fluttered in



from either end of the stage like so many pure white butterflies, while they sang with clear, sweet voices, and an accuracy that would have done credit to many senior classes. The central number of the evening was an allegory in seven scenes in character, illustrative of different stages in life's journey. The ordinary lights were turned down, and the stage alone, being artistically lit with ruby lights, presented a scene of unusual beauty. The costumes were most suitable in their adoption to the characters, while the elocution and personation were such as one seldom meets with apart from those who have devoted years of careful study to the art. A dairy maids' drill followed in excellent style, and aroused much admiration. The young ladies looked charming in their pretty pink and blue dresses, and very kindly responded to a hearty and enthusiastic encore. Recitations, dialogues and carols, in addition, made up a programme that was terminated by the distribution of presents from a heavily laden Christmas tree by Santa Claus in his happiest mood. So thoroughly pleased were all present, that many requests have been made that the programme be repeated at an early date.

#### ALGOMA.

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

EMSDALE.—The Sunday-school children had their Christmas tree, January 2nd, 1896. The tree was well laden and well lighted; the tables well supplied with plenty of good food. A magic lantern entertainment was kindly given by one of the old parishioners. The children were there in full force. The evening was most enjoyable. All went home in happy mood.

The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the various useful articles sent to his mission for distribution, as also the gifts for Christmas trees at the outstations, per Mrs. Banks.

SCHREIBER.—The clergyman begs to acknowledge books and papers for the use of the mission sent by friends in England, through the Bishop of Algoma; also two dozen books for the use of the Sunday-school from friends in Dartmouth, Nova Scotia. The church at Schreiber was decorated for Christmas. Wreaths were put around the windows, and across the chancel. The pulpit, lectern and choir seats were decorated; mottoes were hung over the chancel window and on each side of the window, and also in the nave. The decorations looked neat and pretty. A number of the members of the congregation assisted in decorating the church. Christmas morning was so stormy and cold that very few were able to attend the service.

#### SASKATCHEWAN AND CALGARY.

WILLIAM C. PINKHAM, D.D., BISHOP, CALGARY.

PRINCE ALBERT.—*St. Alban's Church*.—During the solemn season of Advent, which has just passed, the rector, Rev. Geo. Moore, preached an eloquent course of sermons on the "Second Coming of our Lord and Saviour, as the Judge of Mankind," the church being crowded every Sunday, many members of other denominations being conspicuous among the congregation. The church here is in a healthy condition, but is in some need of a larger and more worthy building for the growing congregation to worship in. However, a new church is already "on the way," and it is hoped that in a comparatively short time this growing need will be supplied. There was a good attendance of worshippers at the Christmas day services held in *St. Alban's* church. The services were choral, and were well rendered. The rector preached an eloquent sermon suitable to the occasion, and was attentively listened to throughout. The church had been decorated with evergreens, mottoes, etc., for the occasion, and great credit is due the young people of the church for the liberal and beautiful way the decorations were arranged. After the conclusion of the sermon the Holy Communion was administered to a large number of the congregation."

### British and Foreign.

The Bishop of Reading was installed as Archdeacon of Oxford and Canon of Christ Church.

The Rev. Canon Eyton has given notice that Evening Communion will be discontinued at *St. Margaret's*, Westminster.

A beautiful stained-glass window has just been presented to *St. Mark's* Church, *Connah's Quay*, by Miss Williams, of *Gwyndy Llanfhylin*, in memory of the late Rev. Canon Robert Williams, forty-one years rector of *Llanfhylin*.

We hear that Canon Eyton has given notice that Evening Communion will be suppressed at *St. Margaret's*, Westminster.

The congregation of the Free High Church, Edinburgh, have decided to present a call to the Rev. Robert S. Simpson Turriff.

We regret to record the death of the Rev. Canon Penney, which occurred last month. Mr. Penney studied at Durham University.

Failing health, at the age of eighty-five years, has induced Archdeacon Hornby to place his resignation in the hands of the bishop of the diocese.

Dr. Talbot, Bishop of Rochester, ordained nearly sixty deacons and priests at the cathedral lately. This was the first ordination held by the bishop.

The Dean of Canterbury (Dr. Farrar) has been obliged, on account of his health, to abandon his projected tour to Jerusalem and the Holy Land.

The Bishop of Manchester has publicly stated that he has found tobacco act a useful part in enabling him to discharge his ministerial duties.

It seems probable that the mosaics in the choir of *St. Paul's* Cathedral will be finished in time to remove the scaffolding and canvas hangings before Easter.

The Bishop of Hereford has appointed his Examining Chaplain, the Rev. S. A. Alexander, reader of the Temple, to the vacant canonry in Hereford Cathedral.

Since Canon Gibson was consecrated as Coadjutor Bishop of Capetown, on Michaelmas day last year, the Metropolitan and he have confirmed over 2,700 candidates.

The friends of the Voluntary schools are arranging a great meeting at the Free-trade Hall, Manchester, on January 13th. Sir Edward Clarke will be one of the speakers.

The Archbishop of Canterbury and the Bishop of London have signified their approval of the action taken by the Diocesan Synods of British Honduras and of Jamaica.

Archdeacon Denison, of East Brent, received from the Bishop of Bath and Wells a letter of congratulation upon reaching his ninetieth birthday, and conveying good wishes.

A movement has been set on foot to build a cathedral at Wellington, New Zealand, and there is every prospect of a speedy realization of Churchmen's hopes in this respect.

The degree of D.D. was conferred by diploma, in a Convocation of the University of Oxford held recently, upon the Rev. Edgar Jacob, M.A., New College, Bishop-designate of Newcastle-on-Tyne.

Mr. Harold Winterbotham, of Fettes College, second son of the rector of Holy Trinity Church, Edinburgh, is ninth on the list of the successful candidates for admission into Woolwich.

Sir John Gorst, with the editor of the *Western Mail*, held an amateur examination of the school children of Cardiff, which showed the grossest ignorance in sixth and seventh standard boys.

The death of the Rev. J. S. Pollock, of *St. Alban's*, Birmingham, is recorded. He was but a simple parish priest, but he had done a magnificent work amongst the twelve thousand poor in his district.

The Rev. Dr. Mason, the newly appointed Lady Margaret Professor of Divinity at Cambridge, has tendered to the Archbishop of Canterbury his resignation of his canonry in Canterbury Cathedral.

An anonymous donation of £1,000, and another of £500, have just been sent to the Rev. W. Carlile, Hon. Chief Secretary of the Church Army, in aid of the work of the society amongst the starving and outcast.

In France there is a society established for the purpose of helping those of the clergy who cannot conscientiously continue their sacred calling, or who wish for other reasons to be free to obtain suitable employment.

A profound sensation was caused in the cathedral church at Liverpool. In the course of an ordination service, Canon Tyrer, who had just preached the sermon, was seized with paralysis while taking part in the Eucharist service.

The canonry in Wells Cathedral, worth £600 a year, and vacant by the death of Archdeacon Browne, has been offered by the Bishop of Bath and Wells to Prebendary Ainslie of Over Stowey, and he has accepted it.

Much regret will be felt throughout the Church of Ireland at the announcement that the Right Hon. Dr. Ball has found it necessary, owing to infirm health, to resign the position of Chancellor of the Diocese of Armagh.

The Franciscan Church in Solothurn is to be relinquished and handed over to the Old Catholics. This is to be done in the financial interests of the town, which has hitherto had to bear the burden of maintaining the fabric.

The *Romish Universe*, of last week, reminded Mr Dolling that masses for the dead were "borrowed" from the Church of Rome, and also denied that he ever had the "power" to offer "the blessed sacrifice of the altar."

Writing to a correspondent, the Venerable Duke of Argyll expresses his opinion that not only the Church of England, but other denominations, have a good right to ask for support from the State in proportion as they do well State work.

The London Diocesan Board of Education is in urgent need of £6,000, and an appeal for liberal support has been issued by the Dukes of Northumberland and Westminster, the Dean of Westminster, and other of its members and supporters.

On Sunday a large congregation gathered in the Cathedral, Cumbrae, to witness the ordination as priest, by the Bishop of Argyll, of the Rev. D. Macdonald, who is in charge of the mission at Bowmore, Islay. The ordination sermon was preached by the Provost.

The signatories say they have every reason to believe that voluntary schools are about to receive assistance from Parliament, and are anxious for the Diocesan Board schools to be able to take full advantage of this relief.

The Bishop-designate of Newcastle has just become one of the patrons of the Church Army. The Salters' Company have just voted a donation of £10 10s. in aid of the work of the same society amongst the starving and outcast.

It will be with pleasure many of his Dublin friends will welcome back to their immediate neighbourhood, the Rev. Canon John Robinson, who has just been appointed to the living of Dundrum. Canon Robinson leaves the rural parish of Dulgany.

Lord Burton has just had erected a magnificent new chancel for Rangemore Church, at a cost of £4,000. The chief feature in the design is that the altar is placed in a deep recess, which has a stone vaulted roof, supported by ribs carved and moulded.

The Malthusian theory that population was kept down by the necessary check caused by lack of means, is disproved by the fact of another peerage becoming extinct, making the forty-ninth instance of decadence amongst a class generally with ample means.

Mr. George Benson, for forty years Canon's verger at Ripon Cathedral, has just passed away in his sixty-seventh year. He was very proud of belonging to the same family as the Primate, White Benson, the grandfather of the Archbishop, having been born at Ripon in 1777.

The election of the Right Rev. Ernest Rowland Wilberforce, D.D., Bishop of Newcastle, to be new Bishop of Chichester, by the Dean and Chapter, took place at the Chapter House, Chichester, on Monday. That election will be confirmed at Bow Church, as usual, in about a fortnight.

The Archbishop of Canterbury has appointed the Rev. J. Cave Browne, vicar of Detling, Kent, to be one of the honorary curators of the library at Lambeth Palace, in succession to the late Bishop of Chichester. Mr. Cave-Browne has written a book upon Lambeth Palace and its associations.

The information of Church matters which appears in country papers is sometimes a little perplexing. The last illustration of this is to be found in a new weekly periodical called the *Saltash Gazette*, which informs its readers that "Canon Gore, addressing a large congregation in Westminster Abbey the other day, said that there was one joy, and that fact was the continued massacre of the Armenians." We are quite confident that Canon Gore never said anything of the kind.

The tunes to which Christmas carols were set, were no doubt dance airs. The name is a corruption of *quadril*, through the Norman word *carole*, and this signifies something square. The name was given to square or country dances. An enclosed square reading-place in a cloister was called a carol.

A Court of Assistants of the Sons of the Clergy was held at the Corporation House, Bloomsbury Place, under the Presidency of Sir Reginald Hanson, M.P., Treasurer, among the others present being Lord Addington, Mr. Tomlinson, M.P., Treasurer, Mr. J. G. Talbot, M.P., and the Hon. Edward The-siger, C. B.

Last month the Rev. A. Macpherson, of St. Peter's, Cullipool, was presented with a well-filled purse of sovereigns on the occasion of his leaving Luing to take charge of St. Kessog's Mission, Auchterarder, Perthshire. Mrs. Macpherson was at the same time presented with a very handsome silver tea and coffee service of chaste design.

At the suggestion of the Duchess of Abercorn, a committee has been formed in the city of Londonderry for the purpose of erecting almshouses, as a memorial of the late Mrs. Alexander, the well-known hymn writer. Subscriptions may be forwarded to the Duchess of Abercorn, or to the Hon. Sec. of the fund, Mr. F. C. Macky, Belmont, Londonderry.

At the last meeting of the London School Board it was decided to borrow £200,000 through the County Council for building new schools. Mr. Athelstan Riley pointed out that the School Board now owed 8½ millions, that is, nearly as much as the national debt of Denmark; 1½ million more than that of Norway, and three or four times as much as Switzerland.

Canon Norman, who succeeds the Hon. and Rev. John Grey in the living of Houghton-le-Spring, is one of the body of clergymen who enjoy a reputation outside their own profession. He is one of the chief authorities on deep sea dredging, and on the scientific voyage of H. M. S. *Challenger* he received many of the specimens dredged from the bottom of the sea to classify and catalogue.

An interesting ceremony took place recently in the Free Assembly Hall, Edinburgh, in connection with the celebration of the jubilee of the Rev. Donald Murray, of Tarbat, Ross-shire. The large concourse of clergymen and others, from the far north of Scotland, who had come to Edinburgh specially for the occasion, was evidence of the esteem in which Mr. Murray was held in the Highlands.

It is announced that three of the new prebendaries will be the Rev. H. Montagu Villiers, vicar of St. Paul's, Knightsbridge; the Rev. J. F. Kitto, vicar of St. Martin's-in-the-Fields; and the Rev. F. E. Wigram, late Honorary Secretary of the Church Missionary Society. The name of the Rev. Professor H. E. J. Bevan, Canon Eyton's successor at Holy Trinity, Sloane-square, and one of the bishop's examining chaplains, is mentioned for a fourth stall.

The new Church of St. Augustine, Archway Road, Highgate, was opened last week. The first portion of the church was consecrated in 1888, and the total cost up to the present has been over £10,000, of which £1,500 has still to be raised. To complete the church, however, it will be necessary to raise an additional £3,000. The church is close to Highgate Archway, and the neighbourhood was a few years ago fields, but is now covered with houses.

The fashion of sermons for men seems extending. Not only St. Columba's, Haggerston, but St. Michael's, Burleigh street, St. Martin's-in-the-Fields, and several other London churches have sermons for men only. We hope that the hallucination of the infidel that religion was specially meant for women and children will be cleared away soon, and that we may find people recognize generally that the manliest men may be devout Christians. Indeed, Christianity is true manliness.

The work of demolishing the mean little houses contiguous to Poet's Corner has at last begun, and in another month the south-east aspect of Westminster Abbey will be presented to the public in the same manner in which it encountered the eye of those who lived before the Georgian era. When the site has been cleared it is to be turfed to enable the public to judge whether it will be best to leave it as an open space or accept Mr. Yates Thompson's offer to build a monumental chapel.

In the new home of the new Duchess of Marlborough there are said to be twenty staircases leading from the main floor to the second.

## 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.

### Cathedral Fund.

SIR.—I am greatly disappointed at the failure of the clergy to push your appeal for aid to the cathedral. An examination of the subscribers' addresses shows that you have contributions from all over, but these are only individuals who seem to have failed to get their neighbours and clergy to join them. To my mind the reason lies with the apparent indifference of the cathedral staff. I have not seen that one of them, clerical or lay, have done one thing to follow your lead. Where is Mr. McNab? Why is he not in the field with short energetic addresses, and local assistance all through the diocese. There seems a painful lack of ability to do anything.  
H. D.

### BRIEF MENTION.

The new Anglican Church at Yarker was dedicated on January 12th; the Rev. Rural Dean Baker, Bath, was the preacher.

Although Sidney Cooper, the English artist, is 93 years old, he is painting pictures for the spring exhibition at the Academy.

Prince Alexander of Prussia, a General in the German army, is dead.

Sir Julian Goldsmid, the Hebrew philanthropist of London, is critically ill.

The Rev. Canon Spragge, of Cobourg, will leave shortly for a visit to Europe and the Holy Land.

The Roman catacombs are 580 miles in extent, and it is estimated that from 6,000,000 to 15,000,000 dead are there interred.

A St. Bernard was sold for \$3,350 at the Birmingham (England) dog show. This is said to be the highest price ever paid for a St. Bernard at auction.

The Rev. A. W. Cooke, Incumbent of St. Luke's Church, Williamsville, is now on his way home from England, where he has been spending some months.

The Indus, the second sacred river of India, is 1,700 miles long. Its waters have always been considered almost as holy as those of the Ganges.

Prof. Simon Newcomb, born in Nova Scotia, and a great astronomer, at Washington, has been made an officer of the French Legion of Honour.

The Rev. G. M. Franklin, late of Tilbury, has been appointed to Ripley. He preached his farewell sermon at Tilbury on Dec. 29th.

Roman Generals were permitted, by an edict of the Senate, to wear rings bearing portraits of the adversaries they had overcome.

All the state rings of the British sovereigns are preserved, either in the British Museum or among the regalia of the Crown.

On Sunday last, Rev. Prof. Worrell and Edward J. B. Pense addressed missionary meetings at Hawley, Thorpe and Odessa, in the mission of Rev. F. T. Dibb. In spite of the cold weather the deputation was unusually successful.

The late Chancellor Briscoe, vicar of Holyhead, England, left his entire fortune of £10,000 to the poor of that city.

The River Dee in Scotland has had more poems written in its honour than any other stream on the British Isle.

The Queen on New Year's day, the anniversary of her proclamation as Empress of India, received many valuable presents from Indian chiefs.

On Sunday last Archbishop Lewis held a Confirmation service at St. Jude's Church, Napanee Mills, when twenty-nine communicants were received into the church.

The first public library known to have existed was found at Athens about 540 B. C., by Pisistratus. The Alexandria library contained 400,000 valuable books, and was burned in 47 B. C.

Great Britain pays the Continent upwards of \$70,000,000 a year for sugar, and makes not an ounce.

The Paris Museum contains more than 20,000 stone implements, all of which were gathered in France.

The longest paved street in the world is Washington street, Boston, which is seventeen and a half miles long; the shortest is the Rue Ble, Paris, which is barely 20 feet long.

The Rev. E. F. Hockley, C.C.M.A., missionary in the Diocese of Calgary, has removed from St. Paul's Mission to Red Crow's Camp. His present address is Red Crow's Camp, Blood Reserve, Macleod, N.W.T.

It is said that the gold contained in the medals, vessels, chains and other objects preserved in the Vatican, would make more gold coins than the whole of the present European circulation.

On Sunday afternoon last Dean Carey and Judge Wilkison addressed a meeting on behalf of missions at Camden East. In the evening they delivered addresses on the same subject in St. Jude's Church, Napanee Mills. At both stations they met with success.

## Family Reading.

### The Old Church Bell

High up o'er the heads of the people  
That pass like vague ships on the street,  
It hangs in its home in the steeple,  
That throbs with the wind's rhythmic beat;  
What heeds it the world or its noises?  
What reck's it of traffic's loud din?  
Of tears or the clamour of voices  
That speak of the light hearts within?

Enough that its duty is ringing  
In every condition of weather;  
Enough that its mission is bringing  
The spiritual household together;  
Enough that it strikes for the hours  
That speed in a ne'er ending chain,  
And chimes over nuptial flowers,  
And tolls for the funeral train.

Enough that it speaks to the mothers  
In clear, unmistakable tones,  
And fathers, and sisters, and brothers,  
From all the earth's populous zones;  
Enough that it brings to the altar  
The ones who have strayed from the truth,  
As well as the weak ones who falter  
Mid trials unknown in their youth.

So there, while the pale stars are marching,  
And rivers roll on to the sea,  
And heaven's blue-vault is o'er-arching,  
The bell in its belfry will be;  
And then, when its mission is ended,  
And turned is the last burial sod,  
Its echoes full-toned will be blended  
With trumpets that call us to God.

### Be True.

There are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "colour" a story or enlarge a bit of news in order to have it sound fine or remarkable.

There are others whom you hardly know whether to believe or not, because they stretch things so. A trifling incident grows in size, but not in quality, by passing through their mouths. They take a small fact or slender bit of news and pad it with added words, and paint it with high-coloured adjectives, until it is largely unreal, and gives a false impression. And one does not like to listen to folks when so much must be "allowed for shrinkage."

Cultivate the habit of telling the truth in little things as well as in great ones. Pick your words wisely, and use only such as rightly mean what you wish to say. Never "stretch" a story or a fact to make it seem bigger or funnier. Do this, and people will learn to trust and respect you. This will be better than having a name for telling wonderful stories, or making foolishly or falsely "funny" remarks. There are enough true funny things happening in the world, and they are most interesting when told just exactly as they came

to pass. One has well said, "Never deceive for a foolish jest, or to excite the laughter of a few companions at the expense of a friend."

Dear young friends, be true. Do the truth. Tell the truth. There are many false tongues. Let your's speak the things that are pure, lovely and true.

#### The Glad New Year.

We have watched the old year dying,  
We have felt its icy breath,  
We heard the wind chant sadly  
The requiem at its death.  
Within our hearts we count the time,  
So very poor are we,  
So little do we feel the reach  
Of our eternity.

We look and, lo! afar doth stretch  
The vision of a year,  
We see again the violets blowing,  
And to the listening ear  
Is borne the chirping of the robins,  
And we know the gladsome spring  
Will come again with all her treasures,  
And flowers and sunshine bring.

And so intertwine the violets and holly  
With the coming of the year.  
The violets speak of springtime,  
The holly Christmas cheer.  
Then begin the journey onward,  
Knowing naught of fear,  
Keeping sunshine in the heart  
Throughout the glad New Year.

#### Peace.

"The fruit of the Spirit is . . . peace."

"The dove came in to him (Noah) in the evening; and, lo, in her mouth was an olive leaf plucked off; so Noah knew that the waters were abated from off the earth."

The olive leaf brought by the dove is an emblem of the peace re-established between God and the earth after the Flood.

It is also a type of the peace brought by our Blessed Lord in the power of the Holy Dove to His apostles and disciples on the first Easter Day, after He had by His Passion, Cross, and Death obtained for us this great Easter Gift.

Notice how we pray for this fruit of the Holy Spirit in our public services; in Morning and in Evening Prayer there is a special Collect for it, also a versicle and response; it forms the subject of a petition in the Litany; the celebration of the Holy Communion concludes with the Blessing of Peace; and in the *Benedictus* and the *Nunc Dimittis* we give thanks, and in the *Gloria in Excelsis* praise God for peace. Let us strive for this "fruit of the Spirit," for peace with God, our neighbour, and ourselves, until

" . . . Earth's struggles shall cease,  
And Jesus calls us to Heav'n's perfect peace."

#### Be Patient.

We hold patience to be among the greatest of virtues. Friends are neither omniscient nor omnipotent. They cannot see your heart, and may misunderstand you. They cannot know what is best for you, and may select what is worst. Their arms are short, and they may not be able to reach what you ask. Patience is your refuge. Endure, and in enduring, conquer them; and if not them, then at least yourself. So be patient with your friends. Be patient also with your pains and cares. We know it is easy to say and hard to do. Nevertheless be patient. These things are killed by enduring them, and made strong to bite and sting by feeding them with your frets and fears. There is no pain or care that can last long. None of them shall enter the city of God. A little while and you shall leave behind you the whole troupe of troubles, and forget in your first sweet hour of rest that such things were on the earth. Be patient with your deferred hopes. The heart is sick, no doubt, but sick hearts must take the tonic of patience. All that is worth hoping for will come to the Christian. The hope itself is put in peril by the impatience that weakens and prostrates your strength. Here also you have no better resource than patience. You will reach next year just as soon by taking it quietly; the end of your preparation for life's work will come of itself. The end of all your labours is not far beyond, and

need not be sighed for or impatiently expected. Clad in patience, one walks in an invisible armour, against which temptations to repine and murmur fall harmless. Put on patience, then, against your hungry hope. Be patient, too, with yourself. You are full of faults, and your life abounds with mistakes and blunders. Do not lash yourself sore with self-debasement. There is always a better way before you. Rouse up your manhood and patiently seek that better way and walk in it. Remember, some confidence in yourself is always needful to your success. But, above all be patient with God. Does it seem irreverent counsel? And yet you know that even against God you have cried out in your impatience. Your garden did not bloom in season—the results of your enterprise and painstaking did not come as you expected, or bear fruit in abundance, and in your heart you say, "God will never reward me according to my works. He has flowers for others and fruits even for the ungodly, but me He passes by. When shall my turn come?" Be patient. He has one time and you have another. His time is always the best. Your time is when you desire; His time is when you can best use. He sees your day of real want; you see only the hour of capricious wishes. For Him and for you there is abundance of time. His years shall not fail, nor will yours. Therefore be patient.

No virtue has been more highly extolled by the Holy Spirit than that of patience. It gives strength to the weakest; it makes the strongest stronger. It prevents us from rushing headlong into danger and disaster. It gives us time to recover our balance and act wisely. God hears and God knows. He loves us, and no good thing that we need will be ever withheld from us. But His wisdom is broader and deeper than ours; and when the right time comes our patient waiting shall be crowned with blessing. Impatience is always weakness. It robs us of the power to act wisely and rightly, and leaves us stranded, weak and helpless. We read of the patience of hope; but impatience is a thief which steals away our hope, and in its place puts doubt. Be patient then, for there is nothing more sure than the rewards of patience.

#### K.D.C. the mightycurer for indigestion.

#### The House of God and its Lessons.

Most of our readers enter, or at least pass by a church every week, but so common is the sight of one that we seldom stop to think of the real purpose and meaning of the building. The age-long and manifold lessons these structures teach by their very form are lost upon the great majority, for familiarity, if it does not always breed contempt, often blinds us to truth deeply embodied in what we see.

Of all the thousands of churches throughout the land, there is, or should be, for each of us a certain one hallowed by early associations, and endeared to us through many sacred and tender memories. Suppose we pause now before our own church home, and taking that as an example, inquire into the origin, history, and meaning of these houses of God. Every institution has had its beginning, and the study of that beginning becomes ever more and more interesting as the institution extends and grows in importance. Have we ever asked ourselves how this building now in our mind's eye really came to be? Have we ever thought of going back to study the first house of God, and from that following the history and growth of God's Church, now housed in thousands and thousands of sanctuaries? For its origin we must go even further back than the first church building; the idea always comes before the thing itself; we find that long before there was a house of God, men felt the truth which it was afterwards built to express, i.e., the truth of God's presence on earth. At first this was signified by holy places, places set apart and made sacred to God's presence. Such was the Garden of Eden, where God met and walked with Adam, and Adam in his innocence communed with God; there must have been a place where Cain and Abel presented their offerings; a place where Noah offered sacrifice when he came out of the ark; and other places where Abraham set up altars for the same purpose as he journeyed through Canaan. When Jacob had his

vision of the ladder set up on earth and reaching to heaven, he awoke with the words, "Surely the Lord is in this place and I knew it not." Though that was but a place, he called it Bethel, the house of God, and the name stood as a prophecy of all the houses to be built and consecrated to the dwelling and worship of Almighty God. These holy places were thus standing witnesses to the fact that the presence of God was a reality to the patriarchs, as well as a constant invitation to them to come to meet and worship God.—*Church Bells.*

#### The Influence of Prayer.

While there is enough in the beautiful offices of devotion to allure and fascinate the simplest soul, provided it be possessed with the spirit of humility, and it has often been seen that even a child can take delight in them, there are also heights and depths of spiritual and mystical meaning prepared for those who search for them. The higher stages of spiritual attainment will find ever new treasures of profound meaning adapted to each step of progress. The Church condescends to the lowest capacity, but she does not do so by vulgarizing her sacred gifts. She condescends in order to raise to a higher level all whom she succeeds in drawing within the sphere of her influence.

#### K.D.C. cures dyspepsia.

#### The Spiritual Power of the Bible.

Here is a word, here is a book, which under the disposition and influence of the Invisible, can create and does create the sublimest form of all forms of life. Life in any form is a mystery. We are environed by mystery; but while we admit this, there are various gradations in what we call life. Animal life is a higher form of life than botanical, than vegetable, than aqueous and aerial. Intellectual life is higher than animal; moral life is higher than intellectual; spiritual life is the highest of all. And that spiritual life is generated and nourished by this marvellous book that you and I call the Bible. I claim, therefore, for the Scriptures, that they are a spiritual power, and I make this claim upon the basis of Christianity itself. I make it, too, in this connection—that it shares this claim with no other literature that is, at least, known to me. All other branches of knowledge are graduated to the growth of those who study them. . . . You move from definitions to rudiments, from that which is rudimentary to that which is elementary, from that which is elementary to that which is intermediate, from that which is intermediate to that which is advanced, leaving behind you in each stage that which you took with you, and prepared you for the stage in advance; here is a difference as to the Bible. There is no rudimentary book in the Bible. It is all rich, and much of it is simple; it is perennial. It creates to-day the very same effect in Uganda as it produced upon the Ethiopian courtier. You cannot leave behind you in your advance in spiritual truth any of the Bible, and the marvellous part of this subject is that we turn, for assistance, to the Levitical Dispensation, which contains the rudiments of the larger hope and brighter light of the Gospel, and although it was then, as it is now, a rudimentary part of the sacrificial ritual, yet I put it to you, as those who know and love the Lord Jesus, have you not spelled out of the sacrifice of the Mosaic economy the deepest spiritual truth, the loftiest spiritual and new truth? All this shows us the truth of what I am endeavouring to enforce; the Bible is the one perennial, impulsive, universal power. Circulate it abroad. Cast it from one end of the world to the other; let no soul for whom Christ died moan out his life knowing nothing of the God who made him, nothing of the God who loved him, nothing of the Jesus Christ who shed His precious blood for him, nothing of the Holy Ghost who converts and enlightens, and who educates, inspires, invigorates, radiates, and blesses him; nothing of the means of grace, nothing of the hope of glory.—*The Dean of Norwich.*

#### K.D.C. Pills cure chronic constipation.

## Mater Doloroso.

Because of one small low-laid head all crowned  
With golden hair,  
For evermore all fair young brows to me  
A halo wear:  
I kiss them reverently. Alas! I know  
The pain I bear.

Because of dear, but close-shut holy eyes  
Of heaven's own blue,  
All little eyes do fill my own with tears—  
Whate'er their hue;  
And motherly I gaze their innocent  
Clear depths into.

Because of little pallid lips, which once  
My name did call,  
No childish voice in vain appeal upon  
My ear doth fall;  
I count it all my joy their joys to share  
And sorrows small.

Because of little dimpled hands  
Which folded lie,  
All little hands henceforth to me do have  
A pleading cry;  
I clasp them as they were small wandering birds  
Lured home to fly.

Because of little death-cold feet, for earth's  
Rough roads unmeet,  
I'd journey leagues to save from sin or harm  
Such little feet,  
And count the lowliest service done for them  
So sacred—sweet!

—M. E. Paul.

## The Hidden Treasure.

## CHAPTER XXIII.—CONTINUED.

Wicked and base as was the action she had committed in itself, Anne was very much to be pitied. Her mind had for weeks been wholly unsettled. As Jack had said, she was in her heart almost wholly convinced that her brother was right. In spite of herself, as it were, she could not help recalling all she had heard and read with Agnes Harland, which was far more than she had told Jack. In spite of herself, when she was listening to the harangues of the preaching friars against heresy, her mind would persist in bringing up and arranging arguments on the other side, and texts of Scripture in disproof of the preacher's assertions. When she repeated, as she did daily, her long Litany of invocations to the Virgin and the Saints, something kept constantly telling her it was a useless labour, and making such suggestions as these: "How do you know that these Saints can hear you? They are but finite beings like yourself, and cannot possibly be present and listening in all places at once." These were but a few of the distractions which beset her night and day, destroying her peace of mind, humbling her pride, and undermining her faith in those things wherein she had made her boast.

But Anne would not listen. She said to herself that these were temptations of the enemy, such as had beset all eminent saints, and to be banished by the proper means. So she fasted and scourged herself, and lay on ashes, and repeated ten times more prayers than ever. She had been fed upon "Lives of Saints" ever since she could read, and for years her cherished ambition had been to become a saint after the model of Elizabeth of Hungary, or St. Catherine, to be locked upon as a pattern of holiness and austerity, to found a new order of nuns, more self-denying than the "Poor Claus," more contemplative than the Carmelites, to rule them while she lived, to be made a saint, and to have miracles worked at her grave when she was dead. Father Barnaby had cultivated these notions, seeing in the girl material which might be made useful; and had encouraged her to believe that in the course of a few years she might be placed at the head of an order of her own founding. Anne had plenty of imagination, and hundreds of times had she gone over the whole matter in her own mind, arranging the rules and services of her house, and the very dress of the sisters. She pictured herself like St. Hilda, giving counsel to abbots and priests, even to bishops and heads of the Church, as helping to stay the tide of heresy by her writings and prayers, as educating girls to perpetuate the doctrines and ways of her new order.

And was all this to be given up? Was she to abandon all her cherished ambitions, and to be content with the life of a daughter at home, or the mere commonplace mother of a family? Or still worse, was she to run the risk of open shame and disgrace, and be held up as a warning instead of an example by those over whom she had hoped and expected to rule? Was she to confess that all her righteousness, her prayers and penances, were worse than useless in God's sight, and receive the gift of salvation as a free, wholly undeserved alms? Was her only title to salvation to consist in the fact not that she was a saint, but a sinner?

It could not be true—it should not be true. It was a work of the devil tempting her to abandon her vocation and all the great things she had planned. And thus came the thought—was it not her own fault after all? Had she not by weakly yielding to her affection—those fleshly ties which she had been told again and again she must renounce—had she not given the tempter a handle against her? Ought she not to do all in her power to prevent the spread of heresy, and had she not, by weakly yielding to her affection for her only brother, and concealing his fault, made herself a partaker therein? Would not her peace of mind return if she were to make the sacrifice? Would not that sacrifice be an additional and most precious jewel in the crown of martyrdom which she coveted?

Yes, it must be so, and the sacrifice must be made. Once done the deed could never be recalled. She would be held up as an example of piety, and she should again find her former peace and satisfaction in prayers and penances and saintly reveries, and the doubts which so distressed her would depart forever.

Then there was Sister Barbara. There was no longer even the semblance of confidence between them, but Anne had no doubt but she was as bad as Jack every whit. She had seen a book in Sister Barbara's hand which she was sure was no prayer-book, and Jack and the lady were always talking together on every occasion. Besides, did she not go to hear Father William preach, even after he had refused to celebrate masses for the dead, and declared his belief that it was lawful for priests to marry if they saw fit? These and other indications convinced Anne that Sister Barbara was as bad as Jack—nay worse, for was she not a nun, and had she not been a person in authority? Then there was her school! Was she to be allowed to pervert the innocent children under her charge?

The morning that Sister Barbara went away, Anne went to the Priory church, determined as she said to decide the matter one way or the other. The first person she met was Father Barnaby. In her excited state, this encounter seemed to her a supernatural sign sent for the confirmation of her wavering resolution, and she did not rest till she had told him all. Father Barnaby was well pleased. He had come down, as Father John had said, armed with a special commission for the searching out and destruction of heretical books, and the suppression of heresy, and he was determined to carry through his work with an unsparing hand. It was a good omen to be thus met at the beginning, and served in some degree to counterbalance the chagrin he had felt in discovering that his chief prey had escaped him. Father William had left town only the day before. He had set out, it was believed, for London, and there was too much reason to fear that by the connivance of friends he might escape to Germany. But here was a notable prey to be taken at once, and he was not the man to let the grass grow under his feet. He commended Anne for her faithfulness, though he gave her less praise and paid less attention to the rest of her confession than she thought she deserved. However, he told her that she had taken the right means to get rid of her trouble of mind, and confirmed her in the idea that it had all been owing to her having wickedly concealed her brother's errors. A watch was at once set upon Jack's movements and he was apprehended as we have seen.

Anne returned to her home with a strange feeling of exultation. She had done the deed. She had sacrificed that which was dearest to her,

and showed plainly that nothing was so near to her heart as the cause of the Church and true religion. Surely, surely, all would now be right with her! There would be an end forever of these haunting doubts, these wild temptations to go to Jack, own herself convinced and beg for instruction. This feeling lasted her till she saw her brother carried away to a fate she but too well knew and heard her father's voice commanding her to her chamber. Then she went to her room, and lo! there was her enemy awaiting her, and armed with tenfold power.

(To be continued.)

## Hints to Housekeepers.

How to BROIL FISH.—After the fish is cleaned, washed and wiped, split it lengthwise if it be thick. Sprinkle on it salt and pepper, squeeze over it some drops of lemon juice, dip it in melted butter and broil over clear coals, quickly at first and then very slowly, allowing ten minutes for each inch of thickness. Serve with butter cream.

PINEAPPLE CREAM.—Pour a little melted raspberry jelly in the bottom of a mould and allow it to set; soak a quarter of an ounce of gelatine in a gill of milk; stir it over the fire till thoroughly melted; beat a pint of cream to a froth; add a quarter of a pound of sugar and half a pound of chopped preserved pineapple; stir in the gelatine; when the raspberry jelly is set, pour in the cream.

K.D.C. the household remedy for stomach troubles.

FOAM GRIDDLE CAKES.—One half-pint of sour milk, pinch of salt, yolk of one egg, a piece of butter size of a hickory nut, enough flour to make a batter; beat all together for five minutes, then add one-third of a teaspoon of soda dissolved in one tablespoon of boiling water, and lastly, the white of the egg, beaten to a stiff froth and stirred in slowly and carefully as for sponge cake. Bake immediately on a hot griddle.

The following is a French recipe for preserving the gloss of patent leather: Melt pure wax over a water-bath, place on a moderate coal fire, add first some olive oil, then some lard and mix intimately by stirring; next add some oil of turpentine, and finally some oil of lavender, fill the resulting paste in boxes, where, on solidifying, the necessary consistency will be acquired. To restore the gloss to the leather, apply a little of the paste and rub with a linen rag. This will keep the leather soft and prevent cracking.

NORMANDY CREAM.—Put half a pint of cream into a pan together with half a pint of milk, one box of gelatine, sugar to the taste, and a little vanilla; stir well; do not allow to boil; wet a mould, and arrange candied fruits in the bottom; pour in some of the cream, and set aside to cool; when firm lay in some more candied fruits and add more cream; repeat till the mould is quite full; place on the ice to set.

To make graham popovers, beat three eggs very light and add one tablespoonful sugar, one pint milk, one saltspoonful salt. Put in a large bowl one-half pint sifted white flour, one-half pint graham flour, gradually pouring the egg mixture into the flour, and stir constantly until smooth. Then add one tablespoonful of melted butter and beat very hard. Butter and heat cups as for popovers, and fill with the batter. Bake in a quick oven.

ONIONS.—Cut the onions into rounds, and pour boiling water over them; allow to stand for five minutes; then throw off the water. This will do away with the strong odor and bring out the delicate flavour. Place the onions in a deep dish and cover with vinegar; season with red peppers cut into strips and salt.

PLAIN CAKE.—Three whisked eggs, one-fourth cup pulverized sugar, one-third cup, sweet, fresh butter, two-thirds cup sweet milk, two cups sifted flour, one large teaspoon baking powder. Cream the sugar and butter; add the milk; beat the mixture well after adding each ingredient to insure fineness of grain. Sift the baking powder in the flour. Line the cake pan with greased paper and bake the cake steadily until a light pressure proves the loaf firm. If used as a layer cake, omit the flavouring.

**How To Use Cottolene**

the new shortening, like all other things must be rightly used if you wish the best results. Never, in any recipe, use more than two-thirds as much Cottolene as you used to use of lard. Never put Cottolene in a hot pan. Put it in when cold and heat it with the pan. Be careful not to burn Cottolene. To test it, add a drop of water; if hot enough, it will pop. Cottolene, when rightly used, delights everyone. Get the genuine, sold everywhere in tins, with trade-marks—"Cottolene" and *steer's head in cotton-plant wreath*—on every tin. Made only by THE N. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.

Grandpa Goodwin's Way.

"What shall we do with John?" "John is in mischief again! Dear, dear!" "Don't trust that boy. You will be sorry if you do." "John, you careless fellow! I don't believe you ever stop to think! What will become of you, if you go on like this? You couldn't do an errand right now, if you tried, could you?" Questions and exclamations like these were to be heard daily in the Stacy household. It was a large circle, and many voices echoed and re-echoed these remarks about John. Merry, mischievous John! It seemed as if he were always in trouble, and making trouble for other people. It was simply astonishing, the ways and means he found to do this. The trouble he made was not always of a very dreadful, alarming or disastrous sort, but it was the teasing kind, forever putting people out of sorts. It was a very inconvenient kind. One never could be certain what form it would take, but one thing seemed to be settled in the minds of all: One could only depend upon John to do the wrong thing, or

to do the right thing in the wrong way. In other things, so "they said," he was simply unreliable. No one knew how any matter would end, if entrusted to John, while the affairs which he took upon himself to manage came out in any conceivable way—a series of surprises, in fact, for nobody ever knew what John would do next, or how he would do it.

You will see from this that he was a bright boy. A dull fellow could never have made the trouble that John made.

"Suppose we send our troublesome boy to spend a few months with Grandpa Goodwin," said Mr. Stacy to his wife one day. "Your nephew Paul is there now, you know, and he is one of the most 'proper' boys I know. He may set a good example to our John. What do you say to the plan? The boy might attend the country school out there to advantage."

"I think a few weeks under father's influence would be the very best thing for John," said the anxious mother. "He always had a way of getting on comfortably with boys. We will let him have his way with John for awhile, if you are willing."

"So John, much delighted with the prospect, was made ready for a long visit to Grandpa and Grandma Goodwin in the country. He had an idea, from some things unguardedly said, and much was expected from this visit, but he decided in his perverse young heart that he was not to be made into a different boy by anybody, and nothing should cheat him out of "lots of fun" wherever he was.

At first there were so many innocent ways of having a good time at the farm, that John had his fun without doing any particular mischief in connection, but this state of affairs did not last long.

"That boy is into everything!" complained Hiram, the hired man. "I keep saying to him, 'Stop this' and 'Stop that,' and warning him that he'll come to some bad end, but it does no good at all."

"Then don't waste your time and breath," said grandpa calmly. "When he gets into things, help him out, but don't say a word. Leave him to me."

His cousin Paul, who was never tempted to do the daring deeds that John was constantly doing, began to complain about the boy to Mr. Goodwin, but he received the same advice: "Leave him to me, and don't notice what he does, any more than you can help."

"Seems to me, you only praise him," grumbled Paul.

"Is that the case, now?" asked grandpa, looking surprised. "Well, suppose you watch and see what I praise him for. That will take up your time comfortably. You won't find me commending any of his wrong-doings, I promise you."

One day Mr. Goodwin wished to send John upon a special errand that must be done quickly. He had his own reasons for not sending Paul, although Paul would have done it faithfully in the course of time.

At home John would have heard some such remark as: "Of course you'll play by the way. You always do, but be quick now if you know how to be."

But grandpa said: "John, I never saw a more nimble fellow than you are. I never could get over the ground as fast as you can in my young days. I would like to see now how quickly you can do a little errand for me."

He explained the errand, and John set off whistling the merriest tune he knew. In a short time he was back, still whistling.

"There," said grandpa, in a tone of confidence, "I knew you could go and come on the double-quick, and I'm much obliged to you for doing it."

John hurried away with a queer feeling in his heart, but it was a happy feeling too, for all its queerness. How odd it was to be praised!

Soon after this, in one of his wild scampers through the barn, the boy knocked down a bag of seed-wheat. Instead of putting it up, or asking Hiram to do it, he carelessly left it, and the mice got into it.

Grandpa himself discovered the mischief, but said nothing till he felt sure that John had seen the traces of it too. Then he said quietly:

"My boy, I've noticed an excellent thing about you that pleases me. You are straightforward, ready to own up, and you despise an untruth. This is an honour to your training, for you have been carefully taught in Bible rules. Now, John, is there anything that happened lately, that you wish to tell me of yourself?"

John flushed, looked steadfastly at his grandfather, and then confessed his carelessness, adding sincerely, "Hiram told me to be careful. I'm sorry I forgot."

After that John improved noticeably. When he went home he was far from perfect, but there was a change for the better which delighted his friends.

"Do tell us what way you took to help our boy," wrote Mr. Stacey gratefully.

"Here is my way in a nutshell," was the reply. "I used principally the ancient rule that some wise man

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wrote: 'Reform a crooked stick by praising its straightest part.' John has good traits. I began with what was best in him, praised that, encouraged him to do better, and so tried to lead him on to conquer his faults, because this was well-pleasing to God.'

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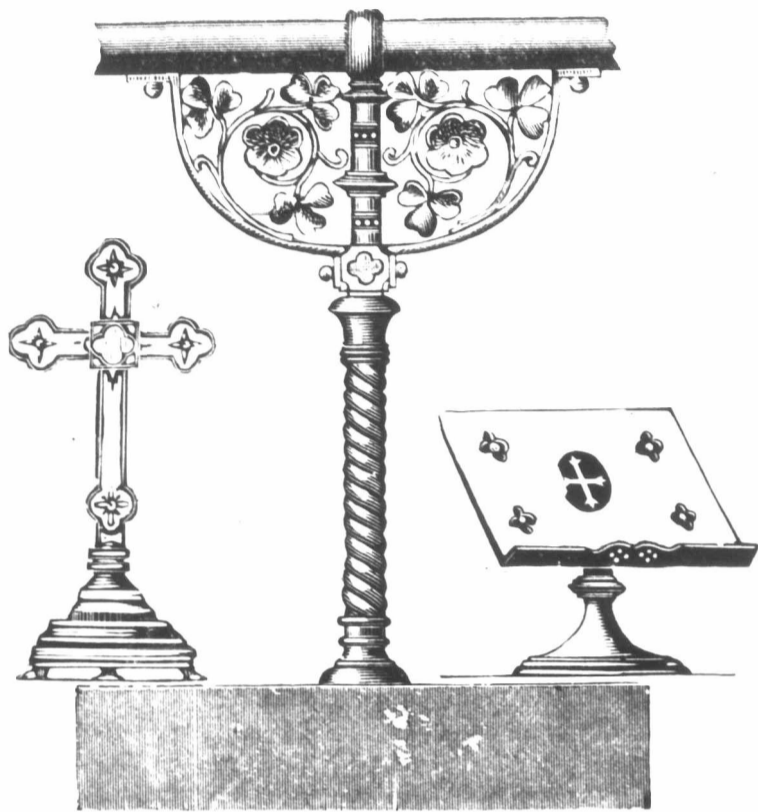
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Boys and girls who wish to help young comrades to be more obliging, useful and agreeable, will find it far better to notice first what is worthy of praise, and speak of it kindly, rather than to scold about faults, from beginning to end. Never commend what is wrong, and never foolishly flatter; but earnestly look for the best to be found and give it the praise that is due.

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**A Japanese Festival.**

In the early part of the month of March, the children in Japan have three days devoted to the festival of dolls. The peach and cherry blossoms send their fragrance over the country at this time, and the trees are very pretty, full of their pink and white flowers. In the shops are shown dolls of all sizes and descriptions, some dressed in beautiful silks, embroidered by the best workers that can be found, while those that are not as expensive are gowned in bright cotton costumes, decorated with birds and flowers. And yet, though these dolls are bought by the hundreds at that time, the little Japanese girls are much like our own

little girls here at home, they love the old dolls best.

At the time of the dolls' festival, dolls that have belonged to the mother, grandmother, and great-grandmother, are brought out from the places where they are so carefully treasured. These dolls are never given the children to play with except on those certain days, and our friends in Japan tell us that these heir-loom dolls are the honoured ones of the fete.

In every Japanese home, even the very poorest, during the festival time, have one room set apart, in which the children may entertain their dolls, by offering them tea in pretty little china cups and small rice cakes, moulded in the shape of little fish, dragons and other funny designs. These cakes are made specially for the occasion. After the play feast is over the children eat the cakes themselves, for they are very fond of them.

I wonder if the Japanese children only play "party" and "tea" with their dolls those days in the year. Our little girls entertain their dolls and their little friends' dolls whenever they wish to. But some of them, I am sorry to say, forget to wash their pretty little dishes and put them away after the fun is over. Nice little house-keepers, however, take care that mamma or sister shall not have to remind them of their duties of this kind.

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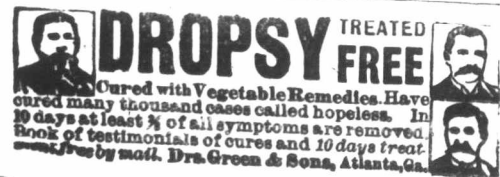
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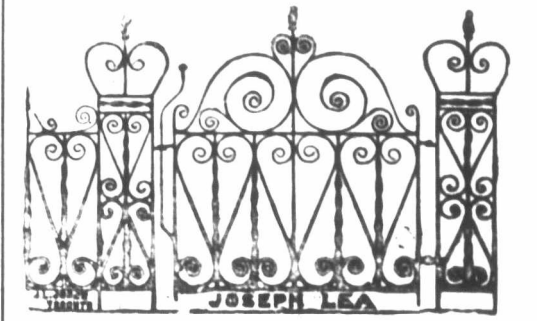
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