

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

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Vol. 25]

TORONTO, CANADA, THURSDAY, JAN. 12, 1899.

[No. 2.

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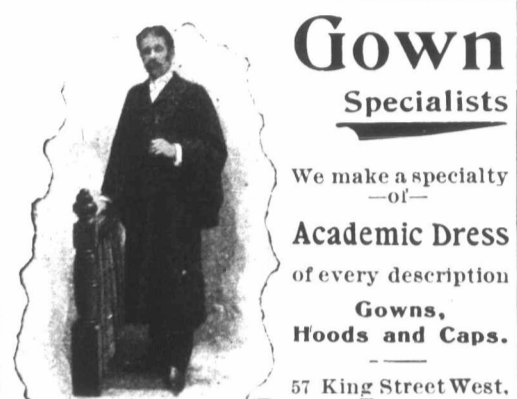
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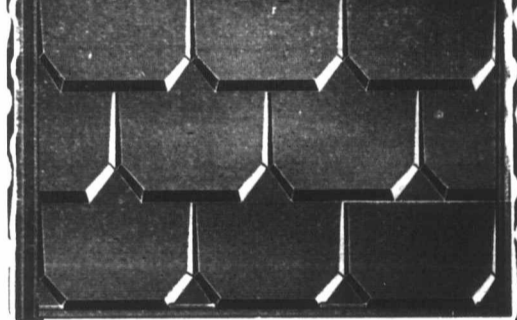
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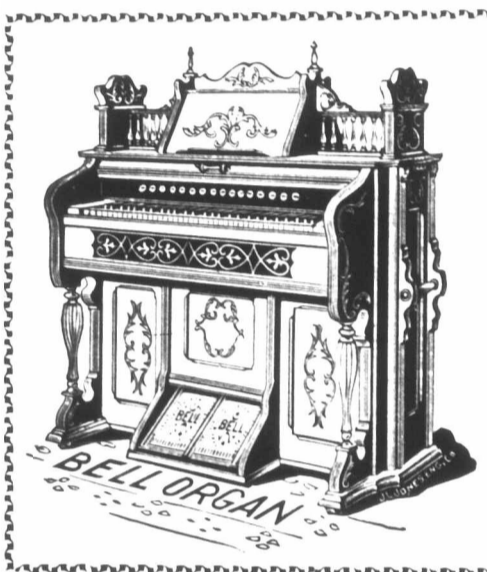
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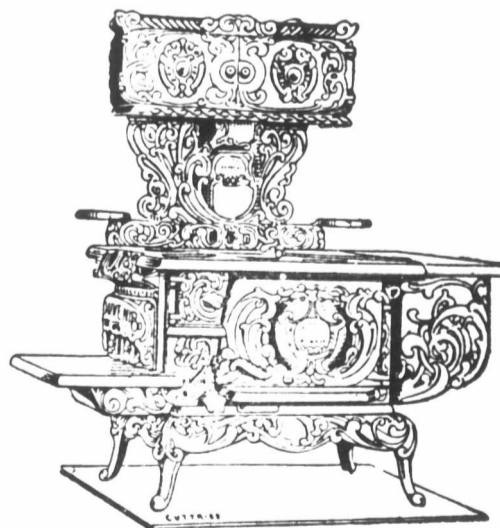
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LESSONS F

SECON Morning—Isaiah Evening—Isaiah

Appropriat Sundays a by Dr. Alber director of th Toronto. The Ancient and found in othe FIRST SUN

Holy Commu Processional: Children's H: Offertory: 77 General Hym

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Holy Commu Processional: Children's H: Offertory: 10 General Hym

OUTLINE FIRS

BY REV. PROF

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TORONTO, THURSDAY, JAN. 12, 1899.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

SECOND SUNDAY AFTER EPIPHANY.

Morning—Isaiah 55; S. Matthew 9, 1-18.

Evening—Isaiah 57 or 61; Acts 9, 1-23.

Appropriate Hymns for First and Second Sundays after Epiphany, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

FIRST SUNDAY AFTER EPIPHANY, 1899.

Holy Communion: 177, 178, 294, 311, 320.

Processional: 76, 79, 81, 307, 487.

Children's Hymns: 78, 280, 338, 340.

Offertory: 77, 80, 218, 293.

General Hymns: 75, 173, 219, 222, 275.

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 172, 298, 314, 319, 322.

Processional: 180, 211, 215, 228, 232.

Children's Hymns: 227, 264, 341, 342, 344.

Offertory: 167, 171, 184, 234, 255.

General Hymns: 163, 169, 186, 198, 220.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

Third Sunday after the Epiphany.

Isaiah lxvi., 1, 2. "The heaven is My throne . . . but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word." (Compare Isaiah lvii., 15).

"Who is like unto the Lord our God, that hath His dwelling so high; and yet humbleth Himself, etc." (Ps. cxiii., 5). "What is man that Thou art mindful of Him?" Such are the thoughts that arise within us when we think of God and man. He is so great, we

so insignificant—the greatness of God and the littleness of man! But this not all. We are here reminded that it is on condition of our knowing our littleness that God regards us with favour. Consider the contrast.

i. The greatness of God. Heaven His throne, the earth His footstool. He dwells in the high and holy place. He inhabiteth eternity. His Name, i.e., His nature is holy.

1. He is eternal. Heaven is His throne. "Before the mountains were brought forth . . . from everlasting. Awful thought—we cannot grasp it. An existence independent of time, and we can conceive of existence only in time. Yet we cannot imagine a beginning or an ending of time. God is the Eternal. With Him no past or future, but an eternal now. "All things naked . . . to the eyes of Him."

2. He is infinite. As in time so in space—we cannot stop short of infinitude. Whilst we cannot imagine it, we cannot help thinking it. We can put no bounds to space, and we can put no bounds to God. And here the impassable chasm between God and man. Of Him are all things. He is the sum and substance of existence; and we only as the small dust in the balance.

3. He is holy. Heaven is the abode of holiness, and in the parallel passage His "Name is holy." As the thought of God brings with it the ideas of eternity and immensity, so also it brings the idea of holiness. True, the gods many of the heathen were often far from holiness; but these were finite, originated. To imagine the Eternal, infinite base of existence, as otherwise than holy were to destroy in man's conscience the reality of holiness.

ii. The true relation of man to God. A relation of humility—penitence—reverence.

1. Humility. "Him that is of a contrite and humble spirit"—"him that is poor and of a contrite spirit." (1) Here is the foundation of all religion—humility. So in the Old Testament. So in the New. To "become as little children." God "giveth grace to the humble." (2) A reasonable and necessary requirement. How should man be other than humble in the presence of God? He is in heaven, we upon earth. He is all-sufficient, we are dependent. He is eternal, we the creatures of a day. "Pride was not made for man."

2. Penitence. (1) If we were sinless, we should be humble. What have we that we have not received? Our littleness, our dependence, our creatureliness should make us humble. (2) But we are not sinless, we are sinful. By omission, by commission. "Erred and strayed." "There is no man that sinneth not." (3) And sin needs confession, sorrow, fresh resolve: to be "of a contrite heart."

3. Reverence. He is regarded who "trembleth at My word." Who hears the Word of God with a holy awe. (1) With

complete acquiescence and even delight. "My delight is in Thy commandments." Yet we must "rejoice with trembling." God's Law is holy, absolute, terrible. Consider, 1. How God has revealed Himself. 2. What He requires of us. 3. The blessedness of His service.

THE DAY OF INTERCESSION.

When we mentioned, a week or two ago, that New Year's Day had been appointed as a Day of Intercession, on behalf of the diocese of Toronto, we did not feel at liberty to state the steps by which that resolve had been reached, since the meetings at which those steps were taken were private. As, however, the veil has been taken away by a contemporary, there is no reason why our readers should not be acquainted with some of the particulars. It was Dr. Langtry's speech at the Provincial Synod which was the beginning of what we may call the movement. The substance of that speech was brought up and discussed at the meeting of the clergy of the Rural Deanery of Toronto. The facts elicited at that meeting were of so serious a nature that it was resolved to call together the clergy and laity of the Deanery—the Deanery of Toronto as being representative of the diocese—so as to see whether anything could be done. That meeting began in a manner which seemed to promise little result. The question appeared to be one of figures and statistics, and a gloom fell upon the faces of those assembled. How the income of a particular society or fund could be raised, thirty or forty or fifty per cent., did not seem to be the kind of question that would inaugurate a new Pentecost. At last the growing feeling of the meeting found utterance in the declaration of the rector of St. Stephen's. We must go deeper than this, he said. We must find out what is wrong with us. It is our life. We are lukewarm and secular. We need more of the energy of the Spirit of God and of Christ. At last the word had been spoken, and the great majority of the meeting knew that things were then on the right track, and so it was resolved to make a representation to the Bishop, that, in the opinion of that meeting, it was desirable to set apart some early Sunday (New Year's Day was recommended), as a day of special confession, humiliation, and intercession on behalf of the Church at large, and particularly the diocese of Toronto. The Bishop's letter is before us, and has been read certainly in most—probably in all—of the churches of the diocese. As the utterance of one set over the diocese by God, it will receive attention and respect. But it is more than this—it is the utterance of the conscience of the diocese and a very serious and alarming utterance it is. It confesses frankly the "lack of prosperity" in the Anglican Communion—in other words that the blessing of God is not

resting upon the work of the Church in the diocese of Toronto, and perhaps beyond that diocese. And it is said (and this is, if possible, more serious), that the great cause of this evil "is to be found in our own lukewarmness and worldly-mindedness," which has a "deadening influence upon all spirituality of life and activity of service in the Kingdom of Christ." We wonder whether those into whose hands these words have come have really meditated on the meaning which they convey and the admonition they suggest. We must not let these thoughts pass away with our day of intercession. That day, we understand, was kept as well as could have been expected. It was

the Octave of Christmas, and in some churches the services were merely of the joyous Christmas character, which, of course, was a mistake. Then, again, it was a very cold day, and this made the congregations thinner than they would otherwise have been. Still we may hope that something in the way of a fresh start was accomplished; and if anything in this direction has been effected it may be hoped that it will spread. "Can these dry bones live?" men ask. If they do live, if they begin to live, if any moving of life appears among them, then we may hope that it will go from parish to parish until every part of the diocese has felt its power. At least, we must not imagine that our evils are removed because they have been pointed out, confessed, mourned over for a day or

a week. We must take ourselves seriously to hand as individuals, as parishes, and make up our minds to avoid those things, which have hindered God's work, and to enter upon those ways which will help it forward, so that we may wipe away the reproach from our people.

DEATH OF BISHOP SULLIVAN.

The death of Bishop Sullivan has fallen as a blow, not merely on the parish of St. James', but on the whole community of Toronto—of Ontario—of Canada. Few men were better known to English Churchmen,

and few were more highly valued in every part of the Dominion; and we believe we are expressing the universal sentiment, when we add, few men were more steadily growing in the respect and affection of the people. It is, therefore, no mere formal or perfunctory tribute that we bring, when we offer the last tokens of sorrow and affectionate respect at his tomb. We are but speaking what all men are feeling. Edward Sullivan was born at Lurgan, in Ireland, the 18th of August, 1832. He took his degree with honours at Trinity College, Dublin, in 1857. In the following year he came to Canada and was ordained deacon, and in 1850 priest, by Dr. Cronyn, Bishop of Huron. It may be of in-



BISHOP SULLIVAN, D.D., LATE RECTOR OF ST. JAMES, TORONTO.

terest to mention that Dean Carmichael, of Montreal, was ordained deacon in the same year (1859), and Bishop DuMoulin (born, 1836), in the year 1862. We believe we are correct in saying that it is Bishop Cronyn to whom we are indebted for the presence of these three eloquent Irishmen in Canada, standing first among the preachers of the Anglican Communion in Canada, the present Bishop of Huron, also of Irish extraction, contesting that position with them. After working as a missionary in the township of London, Mr. Sullivan, in 1862, became curate of St. George's, Montreal, under Dr. Bond, now Bishop of that dio-

cese. His reputation as a preacher at Montreal was so great, that he was called, in 1868, to Trinity Church, Chicago, which still retains the memory of his personal influence and his gifts as a preacher. In 1878 he returned to Montreal as rector of St. George's, and remained there until his appointment to the Bishopric of Algoma in 1882. His work in Algoma was devoted, incessant and successful. In the first year of his episcopate he travelled 11,000 miles by land and water. He found 15 clergymen working in his diocese, when he was appointed. In 1895 there were thirty. In 1883 he was elected to the Bishopric of Huron by an almost unanimous vote. But

he answered: "My duty to Algoma compels me to decline." Some years ago, his health broke down, under the heavy work of his diocese, and as a consequence of a railway accident. Constrained to seek a change, he accepted a chaplaincy at Mentone in 1894 for the winter. But, at last, finding his strength insufficient for the work of his diocese, he resigned the See, and on the appointment of Canon DuMoulin to the diocese of Niagara, he was made rector of St. James Cathedral, in Toronto, in November, 1896. Bishop Sullivan has steadily grown in the respect and affection not only of his own people, but of the public at large, since his appointment to the rectory. It was well-known that many of the clergy looked unfavourably upon his appointment. But the Bishop, by his

gentleness, freedom from ostentation, and self-repression, has won friends and respect on every hand. His death will be universally regretted, and his memory will be held in affection and reverent regard. While in Chicago, he obtained the degree of S.T.D. (or D.D.). He was also a D.C.L. of Lennoxville, an LL.D. of Dublin, and a D.D. of Trinity University. In theology he was an Evangelical, but in no narrow sense of that word, and in the administration of his diocese he claimed, with justice, to be no more narrow than the Church of which he was a Bishop. In October, 1866, he married Frances Mary, daughter of E. Renaud, of

Neufchatel, by three daughter literary gifts, died in December, deeply and family, and esp of the Bishop time, some att vened upon th but he was ser night, and on the Epiphany.

THE CLAIM

With this we begin twenty-fifth of existence of paper. We be a quarter century old, v this year come to an Not a very tended existe some may yet, seeing all things are lative, it is in case almost age. For paper, unde names of D ion Church and Can Churchman— sorbing Church Eva list on the v has lived a lo life than any Church pape ever done Canada. W our reader consider thi simple fac they would preciate the which we done. A many papers come into ence since English C was transp into Can They have And in seve conducted ability and patronage, proval. Ye not this readers of nected with paper in tl than our might easily upon us, th afloat an have been

Neufchatel, by whom he had two sons and three daughters, all distinguished for their literary gifts. Kathleen, the eldest daughter, died in December, 1897—a loss which most deeply and painfully affected the whole family, and especially her father. The health of the Bishop had been uncertain for some time, some attacks of paralysis having supervened upon the debilitation of his system; but he was seriously ill only for about a fortnight, and on Friday morning, the Feast of the Epiphany, at 5.30 a.m., he passed away.

THE CLAIMS OF THE CANADIAN CHURCHMAN.

With this year we begin the twenty-fifth of the existence of this paper. We shall be a quarter of a century old, when this year has come to an end. Not a very extended existence, some may say; yet, seeing that all things are relative, it is in our case almost old age. For this paper, under its names of Dominion Churchman and Canadian Churchman—absorbing the Church Evangelist on the way—has lived a longer life than any other Church paper has ever done in Canada. We ask our readers to consider this one simple fact, if they would appreciate the work which we have done. A good many papers have come into existence since the English Church was transplanted into Canada.

They have sprung up and lived and died. And in several cases these papers have been conducted by men of very considerable ability and have received distinguished patronage, and have obtained wide approval. Yet they have not survived. Might not this simple fact alone convince our readers of the very great difficulties connected with the carrying on of a Church paper in this country? To go no further than our own boundaries—although we might easily go further—this lesson is forced upon us, that it is not an easy thing to keep afloat an enterprise like this in which we have been engaged. And it has not been

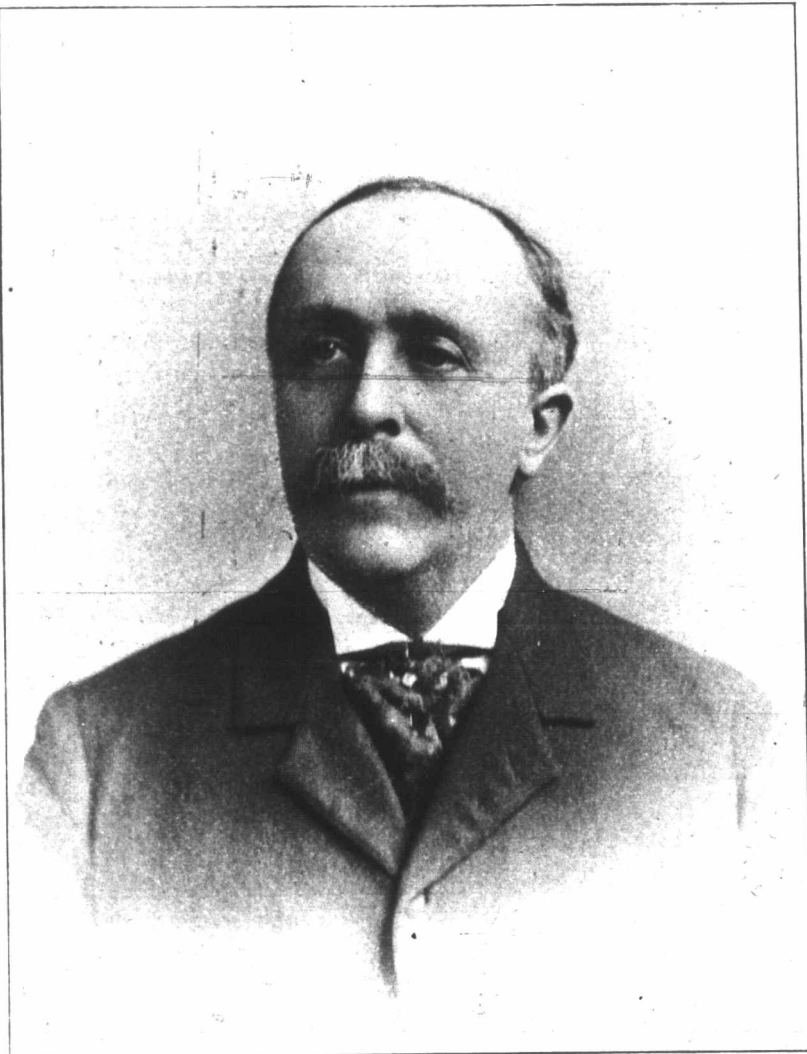
easy. The work of the proprietor and publisher of this paper has been a very arduous and self-denying work—uphill work nearly the whole time. He has had to satisfy many different classes of readers—all of whom it was impossible to satisfy. He has had to keep to the straight course which he had marked out for himself, when sometimes it promised no advantage, but the reverse. He has given four and twenty years of hard and incessant labour, with very scanty commercial results; but he has held on his way, resolved to provide the best possible paper for Canadian Churchmen. In spite of all the difficulties involved in changes of editors

paper. It is well-known that this gentleman is Mr. Frank Wootten, whose portrait we have the pleasure of presenting this week to our readers. We think that Mr. Wootten has strong claims on the interest and support of English Churchmen, because of his efforts and sacrifices in connection with this paper. As we have said, it has exceeded all its predecessors and competitors in the number of its years. If there is any truth in the doctrine of the Survival of the Fittest, this alone is a testimonial to its excellence. There is no reason why its circulation should not be doubled—as a testimonial to the man to whom, more than to any other, is owing

what it has accomplished; and we appeal to our readers to help in bringing about this desirable end, whereby they will not merely show their appreciation of Mr. Wootten's work, but enable him to carry on with greater energy and success the work which he has undertaken for the Church. Let each subscriber do his best to get one additional subscriber—some may fail, but some may do more than this—and they will earn the gratitude, not merely of the proprietor, but of the true friends of the Church of England in Canada. Ed.J.

BISHOPS AND ARCHDEACONS.

A valued correspondent wrote to us not long ago on the subject of the Bis-



MR. FRANK WOOTTEN.

hop's Eyes—i.e., the Archdeacons who have been so designated for many a generation. Our correspondent includes the Rural Deans in this class; but for this, we fear, there is no authority, and yet as a matter of fact, the Rural Deans are, at the present moment, more commonly "Bishop's Eyes" than the Archdeacons. It is possible that this is only a revival of the true idea of the Rural Dean; for he, according to the ancient designation, is an Archpresbyter, which must certainly be something superior to an Archdeacon. We are quite aware of the answer that might be made to this by the Archdeacon, but we will not inflict it upon our readers now. It

and contributors, this paper may claim to have been, through all these years, a faithful representative of the English Church. Partisans on either side may have wished that we held more of their opinions, but we have received assurances from many men of extreme opinions, that they preferred a paper like our own, to a one-sided organ of party opinion; and we believe that this is a very widespread feeling; and for this simple reason that we try to give fair play to all parties, and that we are in a far better position for doing this than if we belonged to the one or the other extreme side. We have spoken of the proprietor and publisher of this

is a great pity that these officers have, to some extent, become objects of derision. An irreverent speaker at one of our recent synods repeated a remark, that, if you wanted to make a clergyman ridiculous, you had only to make him a Rural Dean. Sometime ago, a witty Bishop defined an Archdeacon as a "gentleman who discharged Archidiaconal functions." This does not make the matter much clearer; but it does show that these dignified offices do not receive any considerable amount of respect. If that is really the case, it must be because they do nothing. No office becomes ridiculous until it has become useless. If these offices have become useless, they had better be extinguished. We all remember the story told of the Augurs at the decline of Paganism. We are told that no two of them could look at each other without laughing. They were conscious—we will not say that we hope it has not quite come to this with Archdeacons and Rural Deans. It is only other people that laugh at them. Still, there is a saving remnant. There is one Archdeacon, who does something, the Archdeacon of Peterborough—the Venerable Archdeacon Allen. It is really gratifying, in such exigencies, to find, among the unfaithful, one faithful, even if we must go to Peterborough for him. Our correspondent asks us to say whether the duties of Archdeacons and Rural Deans are obligatory, or "whether it is the Bishop's duty and in his power, to compel the performance of any duty by these officers." But here we must really ask to be excused. It is all very well to have our little joke at Rural Deans, who are said to be "Rather Reverend;" we may even venture to poke fun at a venerable Archdeacon. But to instruct a Right Reverend in his duties or even to say what these duties are—this is beyond us. Seriously, however, it is time to consider what all these dignified persons can do. We live in a country and in an age in which men are disposed to apply the practical test. Theories are but little considered. Pretensions are closely scrutinized, and asked what they mean. "What doest thou?" Here is the practical question; and only those who can answer it will be able to abide in the day of trial.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COUNTNEY, D.D., BISHOP, HALIFAX.

Halifax.—St. Luke's.—A mission is to be shortly held here by Father Osborne, S.S.J.G. A profound impression was made by the mission held nearly ten years ago, by the Cowley Fathers, which remains, in many cases, to this day. It created an epoch in the history of the congregation.

Christmas Day in Nova Scotia was mild and bright. There was no snow, but the roads were in excellent condition for wheeled conveyances. Very large attendances at the Holy Communion are reported. The churches in Halifax were beautifully decorated, and the music was exceptionally good. The Bishop preached in the Cathedral. In the evening there was a carol service.

Sackville. The Bishop visited this parish on the 20th ult., and held two confirmations. There was a service at the parish church at 10.30 a.m., when four received the apostolic rite. The Bishop gave a most impressive address, taking the subject of "Choosing." At Bedford, in the evening, he confirmed twenty six candidates. There was a crowded congregation. The subject of his address there was "A Right Foundation." Of the total number confirmed there were thirteen males and seventeen females.

Pugwash.—This parish, situate on the Gulf of St. Lawrence, is vacant. The Rev. Wm. Drinfeld, the former rector, has gone to Tangier, in Halifax county. He preached his farewell sermon on Christmas Day.

Windsor.—The Girls' School, at Edgemoor, has now about eighty pupils, and several more are expected after the holidays. The buildings, it is expected, will soon need enlarging.

The Ven. Archdeacon Weston-Jones has resigned his position as Archdeacon of Prince Edward Island. A resident of the island will presumably be appointed to fill the vacancy.

Amherst.—The Christmas services here were largely attended. Thirty-four received at the early celebration. A large number also received at 11. The church was most beautifully decorated. The offertory went to the W. and O. Fund, and the Superannuation Fund.

Bedford.—There were about forty communicants at the 8 o'clock celebration on Christmas Day. On Christmas Eve, a handsome purse of money was left at the rector's house, and numerous useful presents from the parishioners.

Shelburne.—The members of this rural deanery met at the Shire town on the eve of St. Andrew. Addresses were delivered by three of the visiting clergy, viz., the Revs. Messrs. Miller, Forster, and Harley, on "Sponsors," "The Relation of the Choir and Congregation," and "Prayer-Book Law for the Laity," respectively. At the services on the following day, the Rev. F. J. Berry preached. The next session of the chapter will be held at Lockport.

Maitland.—The Bishop recently confirmed fifty candidates in this parish.

The inshore fisheries of the province have turned out very badly this year.

Missions will (D.V.) be held early next year in Dartmouth, New Glasgow, St. Peter's, Charlottetown, and Springhill.

FREDERICTON.

HOLLINGWORTH TULLY KINGDON, D.D., BISHOP, FREDERICTON, N.B.

Musquash, N.B.—St. Anne's.—The service in this church on Christmas Day was well attended, and proved to be of special interest. The choir, under the supervision of Mrs. Knight, and accompanied by Mr. Ernest Knight on the violin, rendered their part well. The responding was very hearty, and indeed is always an encouraging feature of the services. Then on Tuesday evening of the same week, was held the Christmas tree and entertainment, which was attended by young and old alike. Everybody fully enjoyed the programme. This consisted of carols, recitations and songs, a tableau entitled "Now I Lay Me Down to Sleep," when one verse of the hymn of that name was softly sung by one of the scholars; and a visit from Santa Claus, who made his appearance by coming down a chimney into a fire-place, and thence into a room, open in front, and fitted up in old-fashioned style, chimney and room having been built for the oc-

casional. Santa received a warm welcome, and then he, with the assistance of the lady workers, proceeded to distribute the good things on the tree. Each little one was made happy by a present delivered by Santa Claus himself, after which the programme was brought to a close, and those present joined in singing the Doxology.

MONTREAL.

WILLIAM DENISEL BISHOP, D.D., BISHOP, MONTREAL.

Montreal.—St. Stephen's Chapel.—The Lord Bishop of the diocese held a confirmation service here on the evening of New Year's Day, when the Ven. Archdeacon Evans presented forty-nine candidates to receive the apostolic rite. Of this number, eighteen were men and thirty-one were women. The Bishop addressed these in very earnest terms. There were a large number of persons present to witness the ceremony.

Arundel.—On last Thursday evening there was a Christmas tree and entertainment held in connection with the Church of England in this place. Notwithstanding the unfavourable weather, the hall was crowded with people, and the happy children made them forget for a time that the rain was pouring down in torrents.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Church people of this diocese met with a very grievous, and, in some respects, an irreparable loss, in the destruction by fire of their cathedral church, in the early hours of Sunday morning, New Year's Day. The fire broke out about 5 o'clock, just half an hour after the sexton had been there attending to the furnace, and is supposed to have been caused by an explosion of gas in the furnace room. People living in the neighbourhood of the cathedral were awakened by the cracking of the glass in the windows, and when the church was entered, the great organ and the rear part of the building was found to be fully alight and burning fiercely. Meantime a general alarm was sounded, and although the cold was very great, both firemen, members of the "A." battery, R.C.A., and many volunteers, worked with a will and tried to save the building, if possible. Owing however, to the fact that a high wind was blowing, it was found to be impossible to save the church, and, therefore, the energies of the firemen and others were directed to prevent the fire from spreading. In their endeavour they were partially successful, but a building belonging to Dr. Clements, and occupied by ex-Alderman Allen, and the Very Rev. Dean and Mrs. Smith, was quite seriously damaged. The house of the former had to be flooded to save it from destruction. During the whole of this time, and helped by the high wind which was blowing, the fire pursued its destructive course with much rapidity within the cathedral itself. It quickly destroyed the seats in the interior of the building, and the windows, and then it attacked the dome, making short work of its wooden frame. In the front tower the fire speedily ran up its narrow exterior, and the works of the clock, put in by Dent, of London, over 50 years ago, came clattering down upon the stone flags below. The whole of the interior of the cathedral was entirely ruined, and the outer walls alone remain. Very little was saved owing to the quick way in which the fire, fanned by the strong wind, spread in all directions. The dean was enabled to save a few of the vestments, and some of the church records, and that was all. All the historic monuments and brasses, together with the old colours of the 100th Regiment of the Line, were totally and completely destroyed, as well as all the church furniture. Many of these can never be replaced, and their loss is very generally and most greatly deplored. The cathedral was the mother church

of the city and was where the British War main portion of the at the corner of K block west of the old in its construction. Imperial Government Peregrine Maitland, Province. In 1890 and again in 1893 worth \$100,000. This historic memorial recalling eminent in In a vault under th of Governor Lord of the garrisons sta the old 100th Regim as also a magnificent authorities are sang is thought that \$30 expense. The insur contents is \$25,000, insured for \$3,000. gation worshipped. George's Hall, whi by the fire. In br astrous occurrence extend to our brot and indeed through car most heartfelt they have sustaine cathedral church, a desire that in due apparent evil, good

Queensboro'. Th this mission recent evensong, on "Su boro", and on Mo rine of confirmati nockburn. Large both services. Th struction and kni be forgotten. Be greatly encourage days' stay among forward to anothe fit.

Kitley.—The throughout the m essful, St. Anne's tastefully decorate the altar, and th Putnam presided communicants wa vice of evensong ville, was more church was prett with cedars and while flags drap seat in the chur and extra seating ing was exceptio Mabel Briggars service at All rendered, and th cedars and natu these services Christmas gift Anne's church, \$ AW Saints' chur

CHARLES H. Morrisburg.— St. James' chur Williamsburg, Tuesday at 10 erend Charles of the diocese tolic rite of co services were tion given by

Jan. 12, 1899

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

St. Clement's.—New Year's Day was a red letter day in this parish for on it the new church was opened. Four services took place. The Lord Bishop of the diocese preached at Mattins, the Rev. Baynes Reed in the afternoon, and the Rev. R. J. Moore at Evensong. Large congregations were present at all the services, and the music was exceptionally good. The building, the corner-stone of which was laid three months ago, is a brick structure of tasteful design, and it has a seating capacity of about 400. The architects were Messrs. Bond & Smith of the Temple Building, and Mr. J. E. Webb was the contractor. A beautiful stained-glass window, which has been placed over the altar, is the gift of the Rev. C. H. Short, rector of St. Thomas' church. The architects are to be congratulated upon the graceful design of the new building, which has been erected at a total cost of \$3,000.

St. Anne's.—The Rev. G. F. Davidson, M.A., gave a most interesting lecture on "Trinity University" in the school-room of this church on Thursday evening, January 5th. The lecturer dwelt upon aims and object of the University, tracing its history from its foundation, as the result of the noble work of Bishop Strachan, up to the present, not forgetting its missionary activity. Greater interest was attached to the lecture from the fact that it was illustrated by lime-light views of the arts, medical and other departments, Bishop Strachan, King's College, Trinity College School, Port Hope; the Missionary church at Nagano, Japan, and many others.

Gore's Landing.—St. George's.—The Xmas tree on Dec. 23rd, under the auspices of the Sunday school of this parish, was successful beyond expectation. Through the kindness of Mr. Harris tea was served from 6 to 8 p.m. in the beautiful and spacious dining-room of the new Kensington Hotel, the entertainment being held in a large new hall lately added to Lilac Lodge, and kindly lent for the occasion by Mr. Bonbright. Despite the almost impassable conditions of the roads the room was filled to overflowing, when at 8.30 the Rev. Arthur Gadd took the chair and introduced a programme of varied and interesting selections given by the choir and the children of the Sunday school, assisted by Mr. and Mrs. Bonbright, Miss Wilson of Plainville, and Mr. Holdsworth of Port Hope. The numbers given by the children reflected great credit upon Miss Wood, of Peterboro, under whose training they had been. The chief interest of the younger ones centred on the tree, from which each received a Christmas gift at the close of the programme. The success of the entertainment, which, however, was largely due to the untiring efforts of Mr. Gadd, leads us to hope that, though the first of its kind ever held by our Sunday school, it will be by no means the last. On Christmas Day Mr. Gadd held services here morning and evening, and at Harwood in the afternoon, when generous contributions testified to the esteem in which he is held by his parishioners. On New Year's Day the services were taken, in the absence of the incumbent, by Mr. Derwyn Trevor Owen, of Trinity College, Toronto.

Cookstown.—St. John's.—A very pleasing occurrence took place at the parsonage on the evening of Friday, December 30th, when the Rev. J. McKee and Mrs. McLennan were presented with a handsome fur robe and a will-filled purse respectively by the members of the congregation. Mr. Monkman presented Mr. McLennan with the fur robe, and Mrs. Cooke made the presentation to Mrs. McLennan, each of them acting on behalf of the others who were present. The presentation was a real surprise and Mr. McLennan thanked his people warmly on behalf of himself and his wife for this manifestation of their good-will, and remarked

soon be forgotten by all whose privilege it was to hear him. At Williamsburg, His Lordship expressed his great pleasure at seeing so many indications of renewed interest and activity on the part of the members of the congregation. He heartily complimented the congregation upon what they had done, and hoped they would continue to carry on the good work which they had so well begun. There were over 80 communicants at Holy Trinity church on Tuesday morning. The Rev. T. J. Stiles, rector of Iroquois, assisted at the service in St. James. The Rev. J. N. Hunter, rector of Williamsburg, at Holy Trinity. Christmas at both churches was a very joyous festival. Large congregations assembled and took part in bright and hearty services, thus manifesting their willingness to follow the example of the shepherds and the wise men, who went to Bethlehem and worshipped the infant Jesus. Though St. James' congregation has lost many members and families by reason of death and removals from the parish, still the number of communicants on Christmas Day was larger than on any previous festival, while the free-will offering of the congregation, which, according to the custom of the Church, was a present to the rector, testified to the fact that the goodwill and affection which the congregation has always manifested for the rector, are not things of the past.

Cobden.—St. Paul's.—The Sunday school entertainment and Christmas tree which was held in the Town Hall on Thursday evening, 22nd Dec., was a perfect success. The programme was a good one, and the children rendered their pieces most admirably. The hall was well filled with the elite of the neighbourhood. The Rev. M. Gower Poole opened the entertainment with some happy and patriotic remarks. He then announced the pieces, as they were arranged, and it was wonderful with what celerity and accuracy each portion was carried out, reflecting the highest credit upon the performers. The following was the programme: Christmas carol, by the children; song, by the Misses Gertrude Livingstone and Mabel Casmore; German song, by Miss Emma Wolfe; musical duet, by Miss and Master Gibbons; recitation, Miss Poole; song, Miss Irene Poole; dialogue by two celebrated black-faced comedians of the neighbourhood; song, Mr. W. B. Danlin; recitations, Master Forest Danlin, Miss Charlotte Berry and Miss Elsie Warren; play, entitled "Shoeblocks;" song and chorus, "Sin Afloat;" dialogue, "Wayward or Love Sick;" recitation, Mr. W. B. Danlin; stump speech, by black-faced comedian; song and chorus, "The Old Home and the New Motto;" song by children; "God is Love;" instrumental duet by two children; months and Christmas chorus; Christmas tree, Father Time and Santa Claus appearing on the scene; the whole closing with "God Save the Queen."

Haley's Station.—The church of the Good Shepherd.—The upper portion of this building was opened for Divine service on December 27th. The Rev. J. H. Shaw, a former incumbent of the parish, preached an earnest and appropriate sermon. The Rev. W. A. Read, of Pembroke, read the lessons, and delivered an address. The Rev. M. Gower Poole, who is at present in charge of the parish, read the service, and also delivered an address. The choir of Cobden rendered exquisite music. This is a very comfortable and well-finished church in the inside, and when bricked, and provided with a tower, will be as nice a little village church as any in the diocese. In the evening of the opening day, there was a very successful social and entertainment in the basement of the church, the good people of Cobden turning out in great numbers. The proceeds of the day amounted to about \$40.

—Virtuous thoughts and feelings come to man as silently as snow falls to earth, and too often melt away as quickly.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

Morrisburg.—Confirmation services were held in St. James' church, here; and Holy Trinity church, Williamsburg, on Monday evening at 7.30 and on Tuesday at 10 o'clock a.m., when the Right Reverend Charles Hamilton, D.D., the Lord Bishop of the diocese of Ottawa, administered the apostolic rite of confirmation to 34 candidates. Both services were most impressive, and the instruction given by the Bishop was such as will not

of the city and was built in 1792, on the site where the British Whig now stands. In 1825 the main portion of the present structure was reared, at the corner of King and Johnston streets, a block west of the old site, and £14,000 was spent in its construction. A grant was made by the Imperial Government, through the appeal of Sir Peregrine Maitland, the then Governor of the province. In 1840 the building was remodelled, and again in 1893. Altogether, the property was worth \$100,000. The church was stocked with historic memorial tablets, brasses, and windows, recalling eminent men, both military and civil. In a vault under the main aisle are the remains of Governor Lord Sydenham, as well as officers of the garrisons stationed here. The colours of the old 100th Regiment were also in the cathedral, as also a magnificent communion service. The authorities are sanguine of rebuilding at once. It is thought that \$30,000 will cover the necessary expense. The insurance on the building and its contents is \$25,000, and the organ was separately insured for \$3,000. The members of the congregation worshipped, on New Year's Day, in St. George's Hall, which was fortunately uninjured by the fire. In bringing our account of this disastrous occurrence to a conclusion, we beg to extend to our brother-Churchmen in Kingston—and indeed throughout the whole of the diocese—our most heartfelt sympathy in the loss which they have sustained by the destruction of their cathedral church, and it is our sincere hope and desire that in due time, if it may be, out of this apparent evil, good may come.

Queensboro.—The Bishop of Ottawa visited this mission recently. His Lordship preached at evensong, on Sunday, in St. Peter's, Queensboro, and on Monday evening administered the rite of confirmation in St. Bartholomew's, Bannockburn. Large congregations were present at both services. The good Bishop's words of instruction and kindly admonitions will not soon be forgotten. Both incumbent and people feel greatly encouraged and strengthened by his two days' stay among them, and they look anxiously forward to another episcopal visit of like benefit.

Kitley.—The Christmas festival services throughout the mission were most hearty and successful. St. Anne's church, Easton's Corners, was tastefully decorated with cedars and flowers about the altar, and the singing was good. Miss A. Putman presided at the organ. The number of communicants was larger than usual. The service of evensong at St. Thomas' church, Frankville, was more than ordinarily inspiring. The church was prettily decorated by willing hands, with cedars and natural flowers upon the altar, while flags draped the reredos. Every available seat in the church was crowded with worshippers, and extra seating had to be provided. The singing was exceptionally good. The organist, Miss Mabel Briggsarshaw, presided at the organ. The service at All Saints' church, Redan, was well rendered, and the chancel and altar supplied with cedars and natural flowers. The offertories at these services amounted to a good sum, as a Christmas gift to the rector, as follows: St. Anne's church, \$9.40; St. Thomas' church, \$11.32; All Saints' church, \$9.40; total \$30.12.

that it was a happy climax to the many kindnesses which he and Mrs. McLennan had received from the people of Cookstown and vicinity. An impromptu programme of speeches and music was given while the ladies were preparing supper. After supper the remainder of the evening was pleasantly spent in music and chatting until 12 o'clock, when the gathering dispersed by singing "Auld Lang Syne," and "God Save the Queen."

Campbellford.—Portion of an address delivered on New Year's Day in Christ Church by Rev. W. E. Cooper, rector: Dearly Beloved in Christ.—At the conclusion of my seventh year as rector of this parish I think it well to review the past, and address you on some topics which will be of profit to us all. And first and foremost of all we should be grateful to our Lord Jesus Christ, the great and loving head of His Church—part of which is in the Paradise of rest, and part still engaged in warfare for Him here on earth—we should, I say be grateful to Him for all the goodness He has bestowed upon ourselves as a parish, during these years. We have to thank His directing and controlling Providence for the harmony and good will that has, without interruption prevailed among us all these years. We have had, as a congregation, not a single instance of discord; far less of strife among us. Speaking for myself, I cannot recall an instance of an unkind word addressed to me by any one; not merely by any member of the congregation, but by those of other Christian names, who do not share my convictions on questions connected with our holy religion. There has been good feeling, and, I trust, the fullest Christian charity between us all, by whatever name we may be severally called. This shows us that even fundamental differences in religious matters may be fully entertained without loss of good feeling and mutual respect. We may also be thankful that the church in this parish occupies to-day a much higher position, as regards influence in our community, and in the consideration of others around us, than it did years ago. But, we have more especially to be thankful for continuous growth, and, I trust for increased stability of the safest kind, notwithstanding the almost steady drain upon our numbers by death and removals from the village. During the past seven years we have lost—though I am glad to say the Church has not—almost 100 of those who were wont to worship with us; 62 of these were communicants. Yet our actual numbers to-day, are, I believe, larger than ever. Taking the exact number of souls really, and by their own profession belonging to the Church, we count in all 226 souls, of which 165 are adults, and 61 are children. Of these, no less than 115 are communicants, more than one-half of all the souls belonging to us. In 1892 there were 45 communicants on Easter Day. On Easter Day, 1898, there were 85, 80 of whom are at present belonging to the congregation, while some of us were, I understand, present at the celebration elsewhere. Bearing in mind the number of communicants who have left us from time to time, it may be interesting to give the numbers at Easter communions during the past seven years. The numbers first given stand for those at the 8 o'clock morning service, the others at the noon-day celebration. In 1892 there were 16 and 29 or 45 in all; in 1893, 16 and 32, or 48; in 1894, 14 and 33, or 47; in 1895, 29 and 39, or 68; in 1896, 36 and 39, or 65; in 1897, 36 and 31, or 67; in 1898, 33 and 35, or 68; on Christmas Day, 1898, 36 and 49, or 85. Numbers confirmed: In 1893, 27; in 1895, 14; in 1898, 38; total 79. Baptisms, 73. Marriages, 13. Burials, 41. Sermons preached by rector, in Campbellford, exclusive altogether of readings and addresses, 1,002. The Sunday school and Bible classes range from 45 to 55. I am glad to mention a not by any means universal occurrence, that every official, with one exception, connected with the Church or Sunday school here, is a communicant. Every one connected with the choir, or Sunday school official, ought of course to be so; but that all are so is not

always the case with us. Both branches of the Woman's Auxiliary to Missions, the senior and junior, have been, and are doing most excellent work. The senior branch has more than once made up by far the largest part of the parish quota for the Widows and Orphans of the Clergy Fund, of which the congregation came far short. One-third of their working funds is always set apart for parish objects. I need hardly call attention to the change in the interior of the church, for it is obvious to all. What a difference from the interior of seven years ago! During this time the former windows of ordinary glass have been replaced, in the nave, by the best cathedral tinted glass, with stained borders and medallions, as well in the round western window. These were all procured through the work of some of the women of the congregation. The chancel has been enriched by a fine memorial window to the memory of the late Robert Cookburn, given by his niece. The young girls Writing Workers procured the three exquisite figure windows, representing three of the girl martyrs of the fourth century. To them is due the tint, and also the very beautiful white silk frontal for the seasons of the Christian year. A new altar has replaced what served for one before, and its costly and beautifully worked red hangings were procured chiefly by contributions from friends outside the parish. The very beautiful and costly brass lectern, with the Bible and white worked silk markers, were all presented by Mr. and Mrs. Bog—the rich and handsome red silk ones being given by Miss Cook. Mention should also be made of the brass vases—the offering of the Confirmation Class of 1893—and of the serviceable and solid double doors, given by the late E. Burk. Surely, then, we may begin our new earth year with hearts full of gratitude for all our blessings, and take fresh courage for the future as we say, "hitherto hath the Lord helped us."

We are pleased to learn that arrangements have been at length completed by which the congregation have acquired possession of the building heretofore rented, and used as a chapel for week-day services, and for Sunday school and other purposes. The parish now has church, rectory and school-chapel.

NIAGARA.

JOHN PHILLIP DU MOULIN, D.D., BISHOP, HAMILTON.

Hamilton.—The Christmas services were unusually well attended, and most attractive. The decorations were very appropriate, and the music bright and beautiful. In many churches carols were sung.

Christ's Church Cathedral.—On the Feast of the Circumcision the rector preached. The Bishop was present and took part in the service.

All Saints.—Bishop DuMoulin marked the thirteenth anniversary of Rev. Canon Forneret's connection with this church by an appropriate sermon last Sunday. The attendance was large, and His Lordship's remarks were based on Christ the same to-day, yesterday and forever. The Girls' Club presented the Rev. George Forneret with a handsome cane on Sunday afternoon as a New Year token and souvenir of the thirteenth anniversary of his rectorship of the parish. The young ladies gave Mrs. Forneret a purse on the same interesting occasion.

St. Mark's.—The choir of this church was entertained at the residence of the Rev. Canon Sutherland recently by the ladies of the congregation. During the evening Mr. W. E. Brown, who has resigned the position of choirmaster, was presented with an illuminated address, and many pleasant things were said concerning his zeal as choir director. W. G. Davis is the new choirmaster.

Harriston.—St. George's.—The following reso-

lution was unanimously passed at a recent meeting of the vestry of this church. It was moved by Mr. Fables and seconded by Mr. Fitzgerald: "That this vestry think it due to our pastor, the Rev. E. A. Vesey, to put on record their deep regret at his intended departure, and bear witness to his earnestness in the work of the ministry of our Lord Jesus Christ among us, and his unwearied devotion to everything he believed conducive to the welfare of the parish."

HURON.

MARIE S. BALDWIN, D.D., BISHOP, LONDON.

Lacan. Holy Trinity.—The members of the choir belonging to this church gathered together at the rectory on New Year's Eve for the purpose of presenting Mr. Herbert Ellis, who for many years past has been associated with the church, with an address, which was accompanied by a beautiful gold watch. The address was read by Miss Ina Stanley, and both it and the handsome present given, were suitably acknowledged by the recipient, who was quite taken by surprise, he having had no idea of their kind intention towards himself.

Seaford. St. Thomas.—The Christmas services at this church were somewhat saddened by the very severe illness of the rector's warden, Mr. C. E. St. Clair-Simpson, who has since passed away. There were two celebrations of the Holy Communion and 94 communicants. The offertory amounted to over \$64, which is the largest ever presented to a rector in this parish.

St. Thomas.—This church and congregation have sustained a severe loss in the death of Mr. C. E. St. Clair-Simpson, who has occupied the position of rector's warden for the past twelve years. He was greatly interested in the welfare of the church and Sunday school, and was most faithful in his attendance at the various services. He will be greatly missed by all, more especially by the poor and the little children, by whom he was greatly beloved. His funeral took place on Monday, the 2nd inst., and the church was filled by citizens of every class, and among them were a large number of the Masonic body. Deceased has been a resident of Seaford for about 20 years, and was on the staff of the Bank of Commerce.

Clinton.—St. Paul's.—This church was beautifully decorated for Christmas, and the music was good; 53 partook of the Lord's Supper, and the offertory amounted to \$45.

Middleton.—St. James'.—The Rev. Rural Dean Deacon of Stratford preached at the re-opening of this church on New Year's Day. There was a large attendance at both services.

London.—At the Bishop of Huron's Advent ordination three gentlemen were ordained deacons, viz., Messrs. Farr, McMillan and George; and four ordained priests, viz., Revs. Crawford, Sutton, Purton and Howard. Of the deacons two will labour in Perth deanery, Mr. Farr going to Atwood, Mr. McMillan being already at Milverton. Mr. Farr was presented with a beautiful communion service by the people of Crumlin Mission, where he laboured as a student. Mr. Howard, who was ordained a priest, will be Dean Carmichael's curate in Montreal.

Stratford.—St. James'.—Mr. Georgius Zegeer, a native of Damascus, lectured in the parochial school-house on the evening of December 28th, upon the Mohammedan religion.

ALGOMA.

GEORGE THORNLOE, D.D., BISHOP, SAULT STE. MARIE.

Novar.—St. Mary's.—A very pleasant and most successful Christmas tree in connection with this church Sunday school was held on Wednesday, Dec. 28th. The proceedings commenced at 6

o'clock when a (5 parents), was en- was bright and preceding it, and opened the hall their parents and trees were disclos the little ones. scholars (and surp the way of recita from an appreciat who are regular school, received some special prize books were award efforts. This ha close by the singi cial result—whic be devoted to th the Rev. J. Pardi ful thanks to th Lachine, whose pleasure to the el season.

Hracombe.—N ourable weather willing workers, and at St. Mar storms, with the churches in the for the festive se tions at Novar, Christmas Day each station cor few days ago a Hracombe. A with Christ Ch after a social c the members, t Denton with a the subscribers, organist. The s recipient was q few well-chosen presentation.

St. Joseph's connection with interesting kin some pleasing St. John's, Mar The Rev. Rol sented with a friends and par who sympathiz Christmas offe years. There i and earnest h man and mean five centres of touched by the or service by

Emsdale.—T to acknowledg Compson of from Miss A Cheshire, tow St. Mary's Ch

ROBT. MACI

Portage 1c church was f Lord Primat 29th. It is b tiest places o enough to s erected at a already been companied Qu'Appelle,

o'clock when a substantial tea (provided by the parents), was enjoyed by all. Fortunately the day was bright and not so cold as those immediately preceding it, and shortly after the doors were opened the hall was filled with the children and their parents and friends. Tea over the Christmas trees were disclosed to view to the great delight of the little ones. The incumbent presided, and the scholars far surpassed all their former efforts in the way of recitations, etc., receiving great praise from an appreciative audience. Over forty children, who are regular in their attendance at the Sunday school, received gifts and sweets from the tree and some special prizes in the form of Prayer and other books were awarded to those who had made special efforts. This happy gathering was brought to a close by the singing of the Doxology. The financial result—which exceeded all expectations—will be devoted to the church funds. The incumbent, the Rev. J. Pardoe, M.A., desires to express grateful thanks to those kind friends in Hamilton and Lachine, whose presents have given so much pleasure to the children of the Sunday school at this season.

Hiracombe.—Notwithstanding the very unfavourable weather the week before Christmas a few willing workers, both at Christ Church, Hiracombe, and at St. Mary's Church, Novar, braved the storms, with the result that two out of the three churches in the Mission were tastefully decorated for the festive season of Christmas. The congregations at Novar, Ravenscliffe and Hiracombe, on Christmas Day were very good, and the offertory at each station considerably above the average. A few days ago a very pleasing event took place at Hiracombe. A number of the workers connected with Christ Church met in the church hall, and after a social cup of tea, kindly provided by one of the members, the Rev. J. Pardoe presented Mrs. Denton with a beautiful china tea set, on behalf of the subscribers, in recognition of her services as organist. The secret had been so well kept that the recipient was quite taken by surprise when, in a few well-chosen remarks, the incumbent made the presentation.

St. Joseph's Island.—The Christmas services, in connection with this Mission were of an unusually interesting kind. In addition to the decorations some pleasing improvements have been made in St. John's, Marksville, and in Holy Trinity, Jocelyn. The Rev. Robert Atkinson, incumbent, was presented with a fine new fur coat by some former friends and parishioners in the diocese of Ontario, who sympathize with him in his arduous work. The Christmas offerings were in excess of previous years. There is room in this Mission for a young and earnest helper for the Mission priest, if the man and means could be found. There are four or five centres of population on this island as yet untouched by the Church except by an occasional visit or service by the missionary.

Emsdale.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks, \$10, from Miss Compson of Much Wenlock, Shropshire, and £2 from Miss A. Compson of Notten-Under-Edge, Cheshire, towards the building of the drive shed at St. Mary's Church, Sand Lake.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., ARCHBISHOP AND PRIMATE,
WINNIPEG, MANITOBA.

Portage la Prairie.—St. Mary's.—This new church was formally dedicated by His Grace the Lord Primate, on Thursday morning, December 29th. It is built of stone, and is one of the prettiest places of worship in the province. It is large enough to seat a congregation of 300, and was erected at a cost of \$8,000, half of which sum has already been subscribed. The Archbishop was accompanied by His Lordship the Bishop of Qu'Appelle, the Very Rev. Dean O'Meara, Rev.

Canon Matheson, Revs. F. V. Baker of All Saints' church, the Rev. W. T. Mitton of Christ church, S. G. Chambers, curate of Christ church, Winnipeg; C. Cunningham of Macgregor, A. C. Garrioch of Poplar Point, W. E. Hobbes of Baldar, W. P. Gahan of Woodland, and the rector, the Rev. S. Macmorine. Notwithstanding the fact that it was intensely cold yet quite a number of people attended the dedicatory service. Morning prayer was read by the rector, and the lessons were read by the Revs. F. V. Baker and Canon Matheson. The Archbishop preached the sermon, taking for his text, St. John iv., 24: "God is a spirit, and they that worship Him must worship Him in spirit and in truth." His Grace afterwards celebrated, the Epistle and Gospel being read by the Very Rev. Dean O'Meara and the Lord Bishop of Qu'Appelle respectively. The sum of \$52 was collected at this service and was placed to the credit of the Building Fund. The music at this service was of an unusually ornate character, and was well rendered throughout. An evening service was also held at which the Rev. Canon Matheson was the preacher. On the following Sunday the Bishop of Qu'Appelle preached in the morning, and administered the holy rite of Confirmation to a large number in the evening.

NEW WESTMINSTER.

JOHN DART D.D., BISHOP, NEW WESTMINSTER.

New Westminster.—Holy Trinity.—The people of this parish have decided to rebuild their cathedral church, and in doing so will make use of the old walls, as far as they are sound. They intend also to build an extension at the west end, by this means making the church considerably larger. The widow of the late Bishop has already collected the sum of \$1,300 towards the cost of rebuilding. It has been suggested, and the suggestion has been widely approved, that it would be well to place a memorial window in some conspicuous position in the restored cathedral, to the late Bishop Sillitoe, who laboured for fourteen and a half years in that diocese, and was the first bishop of that See.

St. James'.—A very handsome brass lectern has been presented to this church by the members of the Guild of St. Agatha. It was dedicated on St. Thomas' Day, and was used for the first time on Christmas Day. The pulpit desk, the font cover and ewer, the alms dish and the processional cross, are among the other gifts of this faithful band of workers.

COLUMBIA.

The Bishop of Columbia has accepted the invitation of the presiding Bishop of the American Church to assist at the consecration of the Rev. W. H. Moreland, rector of St. Luke's, San Francisco, as first Bishop of the missionary jurisdiction of Sacramento in southern California. The consecration is to take place on January 25 (the festival of the conversion of St. Paul), at San Francisco.

British and Foreign.

The Crosse University scholarship at Cambridge has been awarded to C. E. Garrad, B.A., of Jesus College.

The Rev. R. L. Bellamy, senior curate of Huddersfield Parish Church, has been appointed vicar of Silkstone, Barnsley.

The Bishop of Calcutta (Dr. Welldon), preached his farewell sermon in Harrow School Chapel on Sunday, December 18th.

An altar frontal, which is a most beautiful work of art, has been worked for Winchester Cathedral by the ladies of the diocese.

The Parish Church of Clapham, which is situated on the common, is to be renovated and added to. The alterations it is estimated will cost £5,000.

The consecration of the Very Rev. Watkins Williams as Bishop of Bangor, has been fixed to take place on the Feast of the Purification, Feb. 2nd.

The east window of the old church of St. Martin, Detling, Kent, has been filled with stained glass in memory of its late vicar, the Rev. J. Cave-Browne.

The death is announced of the Rev. E. J. Randolph, M.A., Canon of York, and Chancellor of York Minster. He was the oldest member of York Chapter.

A stained glass window has been placed in Merton church, N. Devon, in memory of the late Prebendary Kempe, who was for 48 years rector of that parish.

On a recent Sunday a font grave for baptizing adults by immersion was dedicated as a memorial to the late Archbishop Benson, in the parish church of Lambeth.

Mr. George Riseley has resigned the position of organist of Bristol Cathedral, with which as choir-boy, lay-clerk and organist, he has been associated for a period of 47 years.

As a memorial of Bishop Johnson's tenure of the Bishopric of Calcutta an episcopal throne is to be erected in St. Paul's Cathedral, Calcutta, from the designs of Mr. Edward Thornton.

The death is announced in his 81st year, of the Rev. Dr. Bartholemew Price, Master of Pembroke College, Oxford, and Canon of Gloucester Cathedral. He was the author of several scientific works.

The Rev. Henry Warburton, rector of Sible, Heddingham, Essex, has just completed his fifty years as rector of the parish. A window has been placed in the church in order to commemorate this event.

The Rev. C. C. Tancock, M.A., vicar of Leek Kirkby, Lonsdale, and previously Head Master of Rossall school, has been appointed Head Master of Tonbridge school. There were over 50 applicants for the post.

The Bishop of Stepney, in the course of an address, which he made recently, stated that the members of an infant class in Bethnal Green had just contributed 1,248 farthings to the East London Church Fund.

The Rev. Canon Temple lately dedicated the memorial window and lych gate, which has been placed in and at Cloughton Parish church, near to Scarborough, to the memory of the late Sir Frank Lockand, Q.C., M.P.

The foundation stone of a new church at South Tottenham, the site of which has been given by Mr. Richard Foster, was dug by a number of Sunday school children, who have themselves contributed £30 to the Building Fund.

An elaborate tablet with an inscription in letters of gold, has been placed in Harrow school chapel by Old Harrovians and others, in memory of the late Prebendary Wigram, who was for many years secretary of the C.M.S.

The Archbishop of York visited Sheffield recently and consecrated the Church of St. Augustine, which has been erected in memory of the Ven. Archdeacon Farell. It has cost £10,000, and will accommodate at present 650 worshippers.

The Prince of Wales on Christmas Eve attended the re-opening of the Church of St. Peter and St. Paul at Sherbourne, Norfolk, after the building

had been restored at the cost of £2,000, which sum the painter drew out of his own pocket.

The Committee for the erection of a church house in Tavistock have decided to purchase for the sum of £48,000 the Clarendon Buildings at the corner of South John street and Lord street. The Bishop of Liverpool has given a sum of £1,000 towards the scheme.

The Dean of St. Paul's, Dr. Robert Gregory, will celebrate his 80th birthday early in this year. In commemoration of the event he is to be presented by the members of the Chapter with his portrait, which is to be painted by Sir Wm. Richmond, R.A. The Dean has been connected with the cathedral for a period of 30 years.

An interesting ceremony took place recently at Bishopthorpe, when the Archbishop of York placed and blessed the chancel cross on the gable end of the new church. A large number of both clergy and laity witnessed the ceremony. The church stands just outside the Palace grounds, and is almost opposite to Archbishop Sharp's avenue. The Archbishop of York wore his scarlet convocation robes upon this occasion.

The Archbishop of Canterbury recently reopened the church of St. Lawrence at Allington, near Maidstone, which has been restored, enlarged and decorated. The church is one of peculiar interest, and, though its early history is obscure, it is known that the original of the fabric now restored stood on the site of an Anglo-Saxon church. Two tablets in the porch inform the visitors that the earlier records have been lost; yet the records can be traced in unbroken succession from Robert de Donam in 1132. The Communion plate dates from the reign of Elizabeth.

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.

The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

DECREASE OF THE CHURCH OF ENGLAND IN CANADA.

Sir,—At the recent meeting of the Provincial Synod held at Montreal, the Rev. Dr. Langtry is reported to have said, there was great need for an increased and efficient episcopacy, asserting that by this alone could the Church work be thoroughly carried on; that in past years the Church in Canada had lost ground. This was due to a great extent to the episcopacy's lacking the strength necessary for the accomplishment of the work to be done. He instanced the case of Ontario, where he said the Methodists outnumbered them three to one, both in churches and ministers. He thought that it was of the utmost importance to at once set about reclaiming some of this lost ground, and believed it to be feasible, provided a sufficiently strong force were put into the field at once. It is the chief argument against the division of dioceses that the weaker is cut off from the stronger part. But where new dioceses have been formed in England, in New Zealand, in Australia, in the United States and in Canada, so far from the Church suffering, her missionary work is in a much more vigorous and aggressive condition than before, and a fresh impulse given to all kinds of Church work. Multiplied dioceses have always resulted in multiplied co-workers. During the past fifty years the Church of England has been the recruiting ground of the Methodists. Hundreds of members of the Church

of England in Toronto have joined the Methodists, and some of them are among the leading Methodists. A great proportion of the Methodist preachers were brought up in the Church of England. What has been the cause of the falling off of adherents of the Church of England? Another cause of people leaving the Church is the style of preaching. The Church encourages a plain, direct and earnest style of preaching. How she would have us preach we may learn from the brief sermons in the communion and visitation offices. How plain they are and practical; how solemn and affectionate. There is not one word in them about the Fathers, or Cicero, or Socrates; no metaphysical abstraction, no pointless generalities. Some of our clergy are very deficient in earnestness of manner. Their preaching too often presents nothing but a few vague generalities. The neatly turned periods of the sermons trouble nobody's conscience; the sleepy conscience is not aroused; a few commonplace truisms, and all delivered with a dull monotony. There is the truth, but not the whole truth. Some preachers seldom or never insist on and make plain the doctrine of justification by faith, so as to impress the hearer with Christ's benefits, now, personally, actually, experimentally. Their presentation of Him is mostly relative, legal, outward, general; "the Saviour of all men," rather than "he that believeth." The emotional in religion is almost ignored. John Wesley kept up his revivals by preaching in accordance with the XI. Articles of the Church—justification by faith, and the witness of the spirit with our spirit that we are the children of God, and so his followers continue to preach those doctrines which keep alive Methodism. The Methodist sings, "I must for faith incessant call, and wrestle Lord with Thee;" "Faith, mighty faith, the promise sees, and looks to that above; laughs at impossibilities, and cries it shall be done." The preaching of those doctrines has wonderfully increased Methodism. In the rural districts the Church has to contend with a regiment of local preachers, exhorters and class-leaders. The lay element has not been employed in the Church of England as it has been among the Methodists. In the theological colleges of the Church of England there should be an endowed Biblical chair, and such things taught to the student whose whole life is to be devoted to saving of souls. Our colleges may turn out scientists, philosophers, historians and literateurs, but cannot produce preachers of the Gospel. A knowledge of Hebrew, Greek and Latin is not indispensable in a preacher of the Gospel. A preacher, who may altogether be wanting in classical attainments, may yet be educated, polished, deeply versed in all Biblical knowledge, and an accomplished speaker. He must be empowered with power from on high by the Holy Spirit of God. And just in proportion as he feels the love of God shed abroad in his own heart will he wish to communicate it to others.

PHILIP TOCQUE.

A LAY READER'S EXPERIENCE.

Sir,—An account of the experience of a lay reader on the Sunday of the great storm of November 27 last, may be of interest to some of your readers. Hamilton was left at 8 a.m. for Tapleytown, the first mission, a distance of 11 miles. The morning was fairly bright, but the liveryman took the precaution of providing a covered buggy, and putting the side curtains in also, "because," as he said, "you can't trust the weather now; it may rain or snow before night." The drive to Tapleytown was pleasant and enjoyable. Service was held at 10.30, then followed luncheon at the warden's farm house. At 2 o'clock, just as the start was being made for Woodburn, the next mission, four miles distant, it began to snow; but even the experienced farmer did not anticipate anything more than an ordinary fall. By the time, however, Woodburn was reached, the storm was so heavy that in place of the usual congregation of thirty to

forty people, only two adults and three young people were present for the 3 o'clock service. At the close of the service at 4 o'clock, the storm had assumed the proportions of a western blizzard. The prospect were not at all encouraging for the seven-mile drive to Rymal, the next mission, for service at 7 p.m. But, hoping for the best, a start was made. Rymal was reached at 5.30, but it was evident no service could be held, as everything and everybody was becoming snow-bound. It was therefore decided to keep right on, and drive the seven miles to Hamilton. After leaving Rymal, and making the turn for home, the full force of the storm was felt, the blinding snow striking both horse and driver directly in the face, rendering it almost impossible to keep the centre of the road. To complete the discomfiture of the moment, the snow was drifting heavily, completely blocking out all traces of tracks and roadway. Notwithstanding these difficulties, four miles of the road had been covered, when in a moment, in the twinkling of an eye, the buggy was thrown on its side; the horse being thrown at the same time. Hastily scrambling out, and avoiding by an inch a kick on the temple from the struggling horse, it was seen that the buggy had fallen over a culvert which, fortunately, was only some three feet high. The culvert was quite unprotected on the sides, and the snow had drifted so as to completely cover the hollows on each side, thus making it impossible for horse or driver to see the narrow unprotected board covering. Here was truly a situation for a city chap! On an unknown country road, with the poor horse kicking and struggling, likely, indeed, to kick the buggy to pieces and severely if not fatally injure itself in its struggles, while so fierce was the storm, and so thick the falling snow, that one could not see more than fifty yards either way. An effort was made to raise the horse; buckles and straps were loosened, encouraging words spoken to the horse, but without result. The heavy top buggy was too much for one man, while every attempt only served to increase the struggles of the horse, threatening destruction to all. Visions of a heavy bill of expense for a \$100 buggy kicked to pieces, and a \$100 horse frozen to death, loomed up in the gathering darkness. Help must be procured. Running was out of the question—all that could be done was to leave the horse and buggy, and literally plough back through the snow about three-fourths of a mile to the last farm house that had been passed. That three-fourths of a mile seemed at least a hundred miles, between the heavy snow-drifts, and thoughts of the horse lying exposed to the storm. However, the farm house was at length sighted, but here only the mother and her young son were found—the father was in the city for the night. The lad, however, quite willingly faced the storm to guide the traveller to another farm house, a quarter of a mile further on. Here the farmer was found enjoying his tea. On hearing of the accident, he quickly hitched his horse to a cutter and drove down to the scene. The storm by this time was raging with increased violence; but fortunately, although exposed to the storm for nearly an hour, the horse was none the worse for his enforced rest, but the farmer thought that in another half hour he would have been past further usefulness. The horse was stabled in the country for the night, the buggy was left standing on the roadside, and the driver, with the aid of a lantern loaned him by the obliging farmer, tramped wearily through the storm for three miles before reaching home. The horse and buggy were brought into the city by the farmer the next day. It was then possible to figure up the cost of the trip. Not to speak of the wearisome tramp of three miles through the blinding snow storm, there was found to have been an actual cash outlay of \$5 paid to the farmers for assistance rendered, and another payment of \$6 for repairing the buggy. This, however, was as nothing compared with the thankfulness felt at escaping from worse dangers and more expense. Our good angel was certainly hovering over us on our journey that day.

R. T. L.

Sir, In your 1898 comment to the article on the Canadian Churchman, you were much interested of England in Canada, as to whether married men were fitted for work in the ministry. I think that no one who is a wife and home conscientious clergyman in all kinds of wealth many will be glad to know of the average clergyman to him, and cheerful everything, in an un their joint endeavour good Church people city. It is just such common wants.

Toronto.

SERVICE OF THE

Sir, I held the service as directed by the order of the day for the evening. I emphasize the need of such a service to ask who are the members of the church and to hold of such a service on Christian New Year's Day, a to the clergy and laity of the Church Sunday communion and the a part of that great but feel that it was pricely to hold such a service, and to have a knowledge of those they might have Prayers from the tented psalms at 6

THE TEACHER'S

Sir,—With Rev. (after thirty years work), as to the teaching in our schools who have not the yearly diocesan ex Doane's series. I an education in teaching. Let any day school. See service, its singing through prayers, them then see their children and grov agree with me that men and women very poor indeed

Faith

HEART

Lord, we wo Heart's trues Come, O De We hail Thee

And we bese Our marks c That injured May yet the

SHOULD THE CLERGY MARRY?

Sir, In your issue of the 22nd December you called to the attention of the clergy and laity an article on the Canadian Church. As one of the laity much interested in the welfare of the Church of England in Canada, I feel that it would be of great interest to have the subject widely discussed as to whether married or single clergymen are most fitted for work in this country, as, no doubt, many think that no one needs the support and comfort of a wife and home more than the hardworking, conscientious clergyman, whose duties call him out in all kinds of weather, at all seasons. I am sure many will be glad to testify to the unselfish devotion of the average clergyman's wife; to her loyalty to him, and cheerful desire to make the best of everything, in an uncomplaining manner; and to their joint endeavour to bring up their children as good Church people and worthy members of society. It is just such families that our wide Dominion wants.

C.E.L.

Toronto.

SERVICE OF CONFESSION AND HUMILIATION.

Sir, I held the service of confession and humiliation as directed by the Bishop, in my Church yesterday evening. I welcome the spirit which recognizes the need of such a service. But I am tempted to ask who are the "many clergy and laity" who met together and advised the Bishop to direct the holding of such a service in the midst of this season of Christian rejoicing? True, Sunday was New Year's Day, and as such no doubt appealed to the clergy and laity aforesaid. But in the eyes of the Church Sunday was the Festival of the Circumcision and the octave of Christmas, and as such a part of that great Christian festival. I could not but feel that it was a breach of all liturgical propriety to hold such a service at such a time and reflected strangely on the Church principles and knowledge of those responsible for it. Surely they might have waited till after the Epiphany. Prayers from the commination service and penitential psalms at Christmas! What next?

COUNTRY RECTOR.

THE TEACHING IN OUR SUNDAY SCHOOLS VALUELESS.

Sir,—With Rev. N. W. Fair's letter I quite agree, (after thirty years experience in Sunday school work), as to the utter valuelessness of much of the teaching in our Sunday schools. And for those who have not the time or capability to pass the yearly diocesan examinations commend me to the Doane's series. In question and answer they are an education in themselves in good sound Church teaching. Let anyone visit the ordinary city Sunday school. See the indifferent part taken in the service, its singing, responding and not kneeling through prayers, or even bowing in the creed—let them then see the noisy ill-bred conduct of the children and grown-ups, and I am sure they will agree with me that the prospect for good Church men and women out of that disorderly crowd is very poor indeed.

F.E.G.S.

Family Reading.

HEART'S TRUEST SERVICE.

Lord, we would gladly bring to Thee
Heart's truest service, pure and free;
Come, O Deliverer; captives long,
We hail Thee "Stronger than the strong."

And we beseech restoring grace,
Our marks of bondage to efface;
That injured powers of will and mind
May yet their full salvation find.

While we have stooped to earth and sin,
The higher life has sunk within,
Fracities of many a former day
Still hinder when we come to pray.

Or, if by sin no longer bound,
Some feebleness, O Lord, is found
Too often to arrest the zeal
To serve with all the love we feel.

Our weakness on Thy strength we cast;
Thou canst redeem us from the past;
And thrill us with the quick delight
Of hearts that love and do aright.

Swift as the bird that springs on high
And fills with song the early sky,
So shall our spirits rise to Thee
When from the bands of sin set free!

Wm. I. Irons.

THE GOSPEL FOR THE POOR.

Who ever saw a Christian man or woman die in faith, but heard them almost say old Simeon's words: "Mine eyes have seen Thy salvation?" And whence comes this strength of salvation to the eyes of dying men. Whence comes it but through that Child whom Simeon held in his arms as he prophesied the fall and rising again of many in Israel and the piercing of the soul of the Virgin Mother with the sword of grief. No life but that which Jesus Christ endured on earth, no death but that which he died on Mount Calvary could ever establish the truth of the Gospel to the poor. All the wisdom and learning that could have been brought to bear, all the worldly power, even power to command stones to become bread—all this would have been in vain. No sign could have convinced a poor man so effectually of God's sympathy with him in his low estate as the birth of his Saviour of a poor Jewish maiden, and the manifestation of the Gospel in a person so humble. And to those who view human life in all its bearings it is obvious at once that no system of religion could be true which does not imply this at its basis, that the poor, the vast multitude of men, are the chief consideration. Educate as you will; legislate as you will, double by chemical science and skilfulness of labour the productiveness of the earth; bind yourselves together in associations to provide against all contingencies of evil; there will still be the poor. The Gospel of Jesus Christ is the only Gospel that reaches the needs of the poor. When Jesus Christ humbled Himself, and took on Him the form of a servant, when He dwelt at Nazareth with His parents, and was subject unto them in a low estate, He ennobled the state of poverty forever.—Bishop Claughton.

OUR PRODIGALS.

One can lay his hand on a home where a son has been born in the line of faith; has been reared in an atmosphere of godliness; has been led into the paths of righteousness by a mother's influence, a father's authority. Yet, with everything in his favour, he breaks loose, and sins grievously before man and God. He was expected to sustain the traditions of his house, and he might have been the son of a profligate. It is nonsense to say that the children of religious people, as a rule, turn out bad, and the children of irreligious people good; but Providence in many cases does seem to play at cross-purposes with laws. Very likely the cases would not seem so unreasonable if all the facts were before our judgment. It is quite possible that a father may not attend church nor possess any creed, may not be guarded

in speech and conduct, and yet be kindly, generous, unselfish, winning. His children overlook his failings for the real humanity that is in him. They find in his natural goodness a substitute for religious influence. They have reason to love him, and he that once loves will not go astray. Yes; and it is also true that a sincere and consistent Christian may have been hard, severe, forbidding, so that his children trembled before him, and received their religion at the end of a stick. Is it altogether wonderful that under such a discipline young children should come to hate religion, and end in disgracing their father's name? Before anyone can estimate the causes of this family disaster, he would require to know not only the creed and order, but also the tone and temper of the prodigal's home. He is sometimes a surprise in nature, sometimes the sudden re-appearance of an evil ancestor, but more often he is the result of an extreme severity, or it may be, an extreme weakness on the part of good people.

LIFE'S UPS AND DOWNS.

Brethren, we are meant to mount, both the mountain of the Transfiguration and the mountain of Calvary—we are meant to have something of the taste of the glory as well as a great deal of the readiness for shame and suffering. It is so easy to appreciate glory; it is so easy to be depressed by suffering; it is so easy to be worldly, and to forget both in the days that are smooth with us. The task which the Transfiguration lays upon us is to combine both. It is to realize the glory of Jesus, to expect all, and more than all, that glory would suggest, and then steadily to press forward on the path of deliberate self-denial and following of the name of Christ, that the spirit of glory and of God may rest upon us as it will when we are suffering something for the name of Christ? —Canon Gore.

OVERCOME EVIL BY GOOD.

The only way to overcome evil is by good. People try to overcome it in other ways. There are those who meet evil by lamenting it. You may hear them deploring the sinfulness of the age, and looking back to the "good old days" of long ago. But lamentation, such as this, produces no effect—it is shedding tears for the evils of to-day without making any effort to overcome them. And it is not much good to meet evil by declamation from the pulpit; the persons who most need to hear the sermon are not present. And declamation has a tendency to repel rather than attract, and to wean men's minds from the preacher rather than from the sin against which he preaches. The only way to overcome evil is by good, and that is the lesson of the Cross of Christ. When He Who wrought the greatest work in history came upon earth, the secret of His power was the exhibition of His self-denying, self-sacrificing life and death; and by setting up an example of good he has, in the ages of history, overcome, one by one, those evils which nineteen centuries ago were rife and evergreen.

Beefsteak and Oyster Pie.—One and a half pounds of round or sirloin steak, cut in square pieces, and one pint of oysters. For paste, six ounces of butter, eight ounces (half a pound) of flour, a little salt, half a cup of water. Line dish with paste and put in a layer of meat and a layer of oysters until filled.

—Mistakes and blots show very plainly on a clean white sheet. Be careful how you write the record of each new day of your life.

OUR STAY IN DEATH

When on my day of life the night is falling,
And, in the winds from unsummed spaces blown,
I hear far voices out of darkness calling,
My feet to paths unknown.

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be thou my Strength and Stay!

Be near me when all else is from me drifting,
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting,
The love which answers mine.

I have but Thee, my Father! Let Thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving
cease,
And flows for ever through heaven's green ex-
pansions
The river of Thy peace.

There from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath Thy trees of healing,
The life for which I long.
—John Greenleaf Whittier.

OUR COMMON HUMANITY.

The Church must bear witness for her Lord in the sphere of international relations. It is not her work to conduct negotiations or dictate the terms of treaties. But she has to proclaim aloud the doctrine of the brotherhood of men, and denounce the pride and folly which would limit it to men of the same state. The bonds of nationhood are sacred, but not exclusive. Far beyond them stretch the ties of our common humanity, and the duties that spring from each are not mutually contradictory. He who loves his country with an enlightened love will seek its glory in the justice of its conduct to others, and the services it renders to civilization. Just as a good man's devotion to wife and family will make him anxious to do his part in forwarding the highest welfare of his neighbours, so will a good citizen's devotion to the state cause him to assist in purifying and ennobling the international society of which it forms a part. Christianity does not weaken the force of one duty when it adds another. It presents all in harmonious relationship; and gives us as their source and inspiration, and reward, God revealed in His Incarnate Son, Christ came to give peace on earth. Modern statesmen, His followers and worshippers are giving instead war, and preparations for war. And yet the nations are not at rest. Their burdens grow greater and greater, while the security they are promised remains further off than ever. No sooner does one increase its armaments than the others add to theirs in proportion; and so the mad race goes on till the goal seems more likely to be ruin than security. Would it not be well to try whether an honest attempt to carry out the precepts of the Gospel might not yield better results? Is it not just possible that the Prince of Peace knew what was good for mankind when He blessed the peacemakers, and bade His too

ardent disciple remember that those who were quick to draw the sword ran great risk of perishing thereby.

GOD'S READINESS TO FORGIVE.

The forgiveness of God is another truth brought prominently forth in the teaching of Christ. This truth was indeed proclaimed to Moses at his second interview with Jehovah in the Mount. "And the Lord descended in the cloud, and stood with him there, and proclaimed the Name of the Lord. And the Lord passed by before him and proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." But nowhere do we find this truth so affectingly set forth as in the parable of the Prodigal Son. There we learn that it was the father who was the first to see the returning prodigal. "When he was a great way off his father saw him." It was the father who was the first to run to meet him to give him the kiss of forgiveness and to restore him to his home. It is thus evident that the father was readier to forgive than the poor prodigal was to beg forgiveness. And so it always is. "And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear."—Archdeacon Howell.

A GOD OF LOVE.

One great reason why God the Father sent His Son into the world was to teach men what God is, to show men what God is like. Before Christ took our flesh upon Him, and came into the world, God and men were strangers; men did not know God. They looked upon Him with the fanciful eyes of the Greek, and they saw Him as the Sun-God, or the God of Ocean, or of Winds, or the fierce God of War. They looked upon Him with the frightened eyes of an ignorant savage, and they saw a monster, a cruel, hideous creature, which devoured women and children, and delighted in bloody sacrifices. Jesus Christ, the Son of God, came into the world and showed men God as a God of love, gentleness, sympathy, plenteous in goodness and truth, patient with men's ignorance and disobedience, desiring not the death of a sinner, but that he should turn from his wickedness and live. Jesus Christ came not only as God, but as Man, to show us what manner of men God would have us to be, and to give us grace to show ourselves true men.—H. J. Wilmot-Buxton, M.A.

MR. GLADSTONE'S PIOUS EXAMPLE.

Twenty years ago an intelligent, thinking man, who had been bewildered into disbelief, and was an active opponent of the doctrines of Christianity, renounced his infidelity, entered into the light, and came to be received by holy baptism into the Church. I asked him from what source the dormant faith faculty within him had received its first awakening impulse. He replied that he was first led to believe that Christianity might not, after all, be an invention of the priests, but a revelation from on high, by carefully watching the fervent piety and unswerving faith of an intellectual giant and consummate statesman, who personally he did not know. Thus was Mr. Gladstone, God's Apostle, read and known of all men. Thus did he preach the faith of Christ as spontaneously as a rose advertises its perfume. Thus did he in his own generation serve the counsel of God.—Canon Wilberforce, D.D.

GOD'S MESSAGE.

There are only two questions of paramount importance about a message, and they are, "Who sends it?" and "What does it mean?" If we have settled those questions satisfactorily, it is folly simply to discuss the bearer or the envelope, as if they were everything. The late master of Balliol once took in to dinner a young lady not unknown to fame. As the meal proceeded she suddenly said: "Oh, master, what do you think of God?" Dr. Jowett remained silent for a moment, and then gravely and significantly replied: "Madam, what I think of God matters very little, but what God thinks of me matters a great deal." Now, the Bible tells us what God thinks of us—of our guilt and danger, and of the way of salvation, which He has provided for us. And if this message comes from the august presence of the King of kings, then it is better to be among the babes and sucklings who receive it, than among the wise and prudent who simply criticize or reject it.

HINTS TO HOUSEKEEPERS.

Canadian Churchman Muffins.—For one dozen muffins, say, butter, one-half cup; sugar, one-half cup; two or three eggs, one cup milk, and teaspoonful of baking powder. Enough flour to make batter drop from spoon. Stir butter to cream and add sugar. Stir both well, add eggs, and stir well again, then add milk and flour. Add baking powder before putting same in oven. Bake 15 or 20 minutes. Be sure to stir well, this is the great secret.

Lemon Jelly Cake.—One and a half cups of sugar, half a cup of butter, beat to a cream; half cup milk, two and a half cups of flour, two teaspoonfuls baking powder, three eggs, well beaten; bake in sheets or in jelly tins.

Jelly.—One cup of sugar, one egg; grate the yellow rind and use with the juice of one lemon, one tablespoonful of water, one teaspoonful of flour; place the dish in a kettle of boiling water, and let it thicken when cool, spread between the sheets.

Coddled Apples.—Make a syrup of white sugar and water; throw in some stick cinnamon; have sour apples pared and quartered, and when the syrup boils, put in the apples and boil till tender.

Celery Salad.—One hard-boiled egg, one raw egg, one tablespoonful of olive oil, one teaspoonful of white sugar, one-half teaspoonful of salt, one-half teaspoonful of pepper, four tablespoonfuls of vinegar, one teaspoonful of made mustard, four large bunches of celery. Cut the celery into half-inch pieces. Rub the cooked egg to a smooth paste; add the salt, sugar, pepper, mustard and oil. Beat the raw egg to a froth, and stir in; then add the vinegar last. Mix this well with the celery, and serve at once, or the vinegar will spoil the celery.

Maple Cakes.—One egg, one teacup of butter and lard, mixed; one teaspoonful of soda, one teaspoonful of salt, three pints of flour. Rub well together, and mix with buttermilk; turn out on your kneading-board, and work them till quite smooth. Roll very thin, cut like crullers, and fry in lard.

A very dainty way to serve nuts is to remove them from the shells, as nearly whole as is possible, and then to throw them into a thick, boiling syrup of sugar and water, which will crystallize over them, making them very delicious. Almonds prepared in this way should be blanched, and peanuts should have the thick skin removed.

Children's

THE PUNCTUATION.

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Children's Department.

THE PUNCTUATION POINTS.

Six little marks from school are we, Very important, all agree, Filled to the brim with mystery— Six little marks from school.

One little mark is round and small, But where it stands the voice must fall; At the close of a sentence, all Place this little mark from school.

One little mark, with gown a-trailing, Holds up the voice, never failing; Tells you not long to pause when hailing This little mark from school.

If, out of breath, you chance to meet Two little dots both round and neat, Pause, and these tiny guardsmen greet— These little marks from school.

When shorter pauses are your pleasure, One trails his sword—takes half the measure— Then speeds you on to seek new treasure— This little mark from school.

One little mark, ear-shaped implies, "Keep up the voice, await replies;" To gather information tries This little mark from school.

One little mark, with an exclamation, Presents itself to your observation, And leaves the voice at an elevation— This little mark from school.

Six little marks! be sure to heed us, Carefully study, & rite, and read us For you can never cease to need us— Six little marks from school.

—St. Nicholas.

TOO LATE.

The old farmer died suddenly; so that when Judge Gilroy, his only son, received the telegram, he could do nothing but go up to the farm for the funeral. It was difficult to do even that; for the Judge was the leading lawyer in X—, and every hour meant dollars to him.

As he sat with bent head in the grimy little train that lumbered through the farms, he could not keep the details of his cases out of his mind. Yet bitter grief, he felt, was uncalled for. He had been a good, respectful son. He had never given his father a heartache; and the old man had died full of years and virtues, a "shock of corn fully ripe." The phrase pleased him; it seemed to close the story of his father's life, leaving room for no regrets.

The village doctor met him at the station, and they walked up to the farm-house together. "I wish to tell you," said the doctor, gravely, "that your father's thoughts were

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all of you. He was ill but an hour; but his cry was for 'John! John!' unceasingly."

"If I could have been with him!" said the Judge.

"He was greatly disappointed that you missed your half-yearly visit last spring. Your visits were the events of his life. There were no others," said the doctor.

"Last spring? O, yes, I took my family to California."

"I urged him," said the doctor, "to run down and see you on your return, but he would not go."

"No, he never felt at home in the city."

The Judge remembered that he had not asked his father to come down. The old gentleman did not fit into the life of his family, who were modern and fashionable. Ted was ashamed of his grandfather's wide collars, and Jessie, who was a fine musician, scowled when she was asked to sing the "Portugese Hymn" every night. The Judge humoured his children, and had ceased to ask his father into his house.

The farm-house was in order and scrupulously clean; but its bareness gave a chill to the Judge, whose own home was luxurious. The deaf old woman who had been his father's servant, sat grim and tearless by the side of the coffin.

"Martha was faithful," whispered the doctor; "but she is deaf. I don't suppose she spoke to him once a week. His life was very solitary. The neighbours are young, he belonged to another generation."

He reverently uncovered the coffin, and then, beckoning to Martha, went out and closed the door.

The Judge was alone with his dead.

Strangely enough his thought was still of the cold bareness of the room. Those hacked wooden chairs were there when he was a boy. It would have been so easy for him to have made the house comfortable—to have hung some pictures on the wall! How his father had delighted in his engravings and pored over them!

Looking now into the kind old face, with the white hair lying motionless on it, he found something in it which he had never taken time to notice before—a sagacity, a nature fine and sensitive. He was the friend, the comrade whom he had needed so often. He had left him with deaf old Martha for his sole companion!

There hung upon the wall the photograph of a young man with an eager, strong face, looking proudly at a chubby boy on his knee. The Judge saw the strength in the face.

My father should have played a big part in life," he thought. "There is more promise in his face than in mine."

In the desk were a bundle of old account books which showed the part he had played. Records of years of hard drudgery on the farm, of work in winter and summer, and often late at night, to pay John's school bills and to send John to Harvard. One patch of ground after another was sold to keep John while he waited for practice; to give him clothes and luxuries which other young men in town had, until but a meagre portion of the farm was left.

John Gilroy suddenly closed the book. "And this was the end," he said. "The boy for whom he lived

and worked won fortune and position—and how did he repay him?

The man knelt on the bare floor and shed bitter tears on the quiet old face. If he would come back! It would be so easy to make a little home for him in the city, to go to him every day with gossip of his cases, or to take him to hear music, or to see noted men—to make his life happy and full! So easy!

"O father! father!" he cried. But there was no smile on the quiet face. He was too late.

WHICH IS THE ENEMY.

A boy, bright eyed and fair faced, was found in the street by Frank Hals, a celebrated Dutch painter. The lad knew no name but Hans, so Hals called him Hans Findling, and went at the work of teaching him. The boy proved an apt pupil; but as he progressed in art and increased in years, his works took on a strange character for one so young. They were of drinking houses and drinking scenes, painted with a truthfulness and vividness that was wonderful. He went in for a short life and a merry one. At the age of thirty, he had drunk so much, so deeply and so long, that his life was literally drowned out of him.

"Give me wine!" he cried to his physician.

"No, no, it must be water, Hans."

"Must it? Ah, well, I'll try to love my enemy."

The physician took the young man's hand and said: "Hans, I am going away for a time, as I have others to visit. Now, look you; I want to leave a solemn question for you to answer. There is a bottle of wine, and there is a flagon of pure water. Which is the enemy? Dear boy; if you solve this problem, as I hope you will, you shall be saved, not for a merry life, but a useful one. If you decide on behalf of the foul fiend, no power can save you."

The physician went away. When he returned he found the young painter in tears.

"Doctor, save me! save me! and I will be a useful man!" He had decided that the bright wine was his enemy.

The good physician saved him, and Hans lived many years, an ornament to society, and a grand contributor to the world of art.

ABOUT ELEPHANT'S TEETH.

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above and below on each side, huge yellow molars as wide as a man's hand, and about two inches thick.

Over these hay or fodder is shifted by the queerest, ugliest tongue in the whole animal kingdom, a tongue that is literally hung at both ends, having no power or movement except in the middle, where it shifts back and forth from side to side, arching up against the roof of the big mouth like an immense wrinkled pink serpent.

There is nothing stranger than the working of an elephant's tongue, unless it be the working of his breathing apparatus when he sleeps.

Elephants, like human beings, have two sets of teeth—the milk teeth, which are smaller than the permanent molars, fall out when the animals are about fourteen years old.

These baby teeth, which are nevertheless enormous, are occasionally picked up by circus men among the fodder, and preserved as curiosities.

A LITTLE HOUSEKEEPER.

"Papa, let me try, I can do lots of things, and Blanche looked up eagerly into her father's face.

"I am afraid I shall have to let you try," answered papa, smiling sadly. "Work has been so scarce that it is impossible for me to employ a servant. And now that dear mamma's sick, there's no one else."

So little Blanche became housekeeper, and a busy one she was. What with getting breakfast and preparing papa's noon lunch, and then getting dinner, and at inter-

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vals running up to the sick room to look after the invalid. She was busily employed from morning till night.

It would have been a very hard work indeed, but, you see, Blanche took pride in her work, and was so anxious to show papa that she really could make good coffee, and fry potatoes and broil steak, and set the table neatly, that the work was a pleasure. Of course she tried to learn something new every day; and of course as she tried, she did learn. So, when at last mamma got well enough to come down stairs, she had nothing but praise for the good work of papa's little housekeeper.

"Well," she said, "I suppose all that will be necessary for me to do now is to sit by the window and sew, my little girl can do so well."

"Do you really think I have done well, mamma, I have tried with all my might."

"Yes, my dear, I think you have done surprisingly well. But my little daughter has been kept from school only too long already, and I must get to work myself, as soon as possible so that she may resume her studies."

TRAITS CATS INHERIT.

"Did you ever notice the cats about the oyster stands of the city?" asked a gentleman, who takes an interest in zoology. "They are invariably as fat as butter. That is because they get plenty of shell fish to eat, and, by the way, the fondness of cats for that kind of diet is a mystery which I'd like to hear some evolutionist explain. A cat will go crazy over a shrimp, and it is all the same whether it's a city cat or a country cat that never saw water except in a cistern. It's a taste born in them, like their fear of dogs, and the question is, how did they acquire it? According to the evolution theory, such traits are inherited and traceable to conditions away back toward the beginning of things. That would seem to indicate that the primal cat was a fisher; but how is one to reconcile the idea to the instinctive abhorrence of the tribe for water? Their craving for fish is certainly so pronounced that there must be an excellent reason behind it, and, altogether, it is quite a pretty little problem."

A FRIEND INDEED.

"What have you to-day, John?" "All the vegetables of the season, Mrs. Holcombe. Everything is just at its best," answered John. "Please bring me a peck of peas." And, as the boy turned away, she added: "And, oh John! I almost forgot—one of my neighbours living in the brick house on the corner, wants to know if you can include her on your list of customers?"

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"I wish I could, Mrs. Holcombe, but you see I bring in two boat-loads a day now, and my regular customers require them all. I have nothing for her to-day, but maybe I can manage to-morrow. I'll see." And busy John Mars hurried off to fill Mrs. Holcombe's order.

When he returned with the vegetables, he handed her a stalk of gladiolus. "The first of the season," he said.

"You are as busy as ever?" she asked.

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"I have done more than ever. My friends, you may think they are all dead."

"And success is the result of honest industry," Mrs. Holcombe said.

John smiled. "I have turned away from my house. If I shall have to help me."

This was the first time he had sold vegetables. His little bank account was to be a little more dignified, and he was to take care of himself, as that meant hard work.

Every morning at four o'clock,

he was down at the boat-house, and a few minutes to

eight he had bought his vegetable

trip down to the boat-house, and

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"I have done better this season than ever. My customers are all my friends, you know, and I really think they all want me to succeed."

"And success will be yours, if honest industry can win it," said Mrs. Holcombe, kindly.

John smiled happily, saying as he turned away toward the next house. "If trade keeps improving, I shall have to get someone to help me."

This was the third summer he had sold vegetables, and already his little bank account was assuming dignified proportions. His aim was to earn enough to educate himself, and he realized that that meant hard work.

Every morning he was up at four o'clock. Half an hour later he was down at the river bank where his old flat-bottomed boat was kept. It took him only a few minutes to drag it out of the boat-house, and start on his three-mile trip down the river, where he bought his vegetables of the farmers. Then home to breakfast, after which his hand-cart was filled with his wares, and he started on his rounds. Usually ten o'clock found him off for his second boat-load. He was a great favourite with all his customers, and no boy was ever more deserving of their regard and respect. He was always cheerful and accommodating, his vegetables were just as he represented them, and as Mrs. Holcombe said, he always gave "Scripture measure."

As he was hurrying on his rounds, he met Ned Biglow walking aimlessly along the street. "What is your hurry, John?" "Oh, just the usual thing," answered John. "I want to get these," pointing to his vegetables, "off my hands quickly, so that I may start for the second load by ten o'clock."

"Do you sell two loads every day?" "Yes, every day. The first load to the people who have dinner at noon, and the second to those who dine later."

"Is it hard work?" asked Ned. "Yes, in some ways; but that is true of every kind of work, I suppose. You know the only way I can get the money I want, is to earn it, and this happens to be the best way open now. I must leave you here," and John turned in at an open gate, whistling gaily.

Mrs. Holcombe stood watching the two boys. "What a contrast they offer!" she was thinking. "John so strong and self-reliant, and industrious, while Ned, I am afraid, is weak and idle. Yet much might be done for him if the right sort of help were offered. It seems as though this might be an opportunity for John. I'll have a talk

with him to-morrow." And the good woman turned back into the house. The next day John came as usual, and Mrs. Holcombe at once spoke of what she had in mind. "I saw you talking with Ned Biglow yesterday, and the thought came to me that possibly you might help him if you would, John."

"Help him?" What is the matter with him?" asked John.

"I am afraid he is falling into careless ways that later will develop into something worse. I notice he passes here frequently with boys who will do him no good. He is bright and capable, and just now a little help will do him more good than a great deal later on. I heard you say yesterday, you might have to get someone to help you. If you find you need someone, will you give Ned a trial? Do not answer at once, but think it over." And Mrs. Holcombe went on to give her order.

John did not give the matter much thought during the day, he was too busy. As he was walking towards home, after his day's work was done, he met his particular friend, Sam Crandall. "How is business to-day, John?" asked Sam.

"Better than ever," answered John. "So many new people want to buy of me that I am thinking of getting someone to help me. Mrs. Holcombe suggested Ned Biglow. He has a boat, too," added John, slowly, as though turning the thought over in his mind.

"Yes, he has a boat, but I shouldn't think he was just a sort of person you would care to have around," said Sam.

"Why?" "Well, you see," said Sam, somewhat puzzled how to answer "he—he's lazy."

"How do you know he is?" asked John, laughing. "Because everybody says so," answered Sam.

"Oh, well, people say a great many things they cannot prove. Maybe he has never been called upon to do any work. Mrs. Holcombe speaks well of him," said John.

"None of the boys like him, though—that is, none of our friends—and there is no need to take up with an unpopular fellow," said Sam, as if that settled the matter.

For a minute John hesitated, then said decidedly, "You're simply prejudiced, Sam. Now it's like this: Mrs. Holcombe, who is my very best friend, has asked me to engage Ned if I need help; and really, as I can see no good reason against taking her advice, I think I shall see him this evening and make arrangements for him to begin work to-morrow."

"Oh, do as you like. But you will be sorry, I can tell you," said Sam, as the boys parted.

In spite of his determination, John felt a trifle anxious about Sam's words, so he went back to Mrs. Holcombe. They had a long

talk, and from her house John went over to Ned's to find him sitting alone, whistling idly.

John unfolded his plan, offering Ned fair pay for his work, and ended by saying, "If we find we can work well together, we will make some other arrangement."

Ned's eyes shone with pleasure, although he asked in some astonishment: "Why do you want me, instead of any of the others?"

"Because you have a boat, and Mrs. Holcombe suggested you."

The next morning when only the birds were astir, two sturdy boys might have been seen plying their oars with energy along the surface of the winding river. Early morning work was a new experience for Ned, and he was surprised to find himself actually enjoying it.

This was but the beginning. As the days went on Ned proved the truth of Mrs. Holcombe's words. He only needed an incentive to work.

John's boy-friends looked on the new arrangement at first with curiosity, that later became more cordial. Weeks went on, and John's popularity, instead of decreasing, widened, until Ned was included in it, and the boys, one and all, greatly wondered among themselves why they had never found out before that Ned Biglow amounted to so much.

It had not always been easy for John to have Ned working with him. Notwithstanding Ned's desire to do his best, and the fact that, as a rule, he was thoroughly reliable, there were times when his old habits of carelessness and idleness reasserted themselves, bringing trouble to both boys in their train. John was hardly more than a boy, in spite of his manly ways, and his temper was naturally quick. But over and over he restrained the hasty words that came to his lips when Ned was especially heedless; and Mrs. Holcombe's words, "You can help him, if you will, John," rang constantly in his ears.

It had been a new thought that he, John Marsh, had it in his power to help someone else into a higher, better life. So Ned brought out the best there was in his new friend, and assuredly John's friendship and generous spirit were the means of bringing into the listless boy's life a new hope and inspiration which brightened all his after years. And with all his grateful heart did Ned Biglow appreciate the friend who helped him in his hour of need.

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