

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

Vol. 19.]

TORONTO, CANADA, THURSDAY, FEBRUARY 9, 1893.

[No. 6.]

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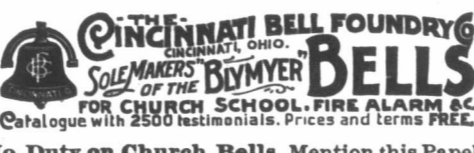
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UNITY AND POPERY.—Toronto Saturday Night gets facetious over the Anglican position as explained by Dr. Langtry at the recent Conference. It would be interesting if the clever editor would explain the curious process of reasoning (?) which leads him to think that the Episcopal theory lands one in Popery, and that Popery had any place in the primitive Episcopal Churches.

THE EPIPHANY CEREMONIES annually in one of the Queen's "Royal Chapels" gives the Church Times occasion to hint that it would be more edifying to her people, as well as more honouring to God, if she performed the action of the Magi in person, instead of merely by proxy—presenting "gold and frankincense and myrrh."

AN "EPISCOPAL BISHOP" is the title by which certain American newspapers recently referred to the death of Phillips Brooks. The title seems tautological, but after all does it not indicate a public consciousness that our bishops are bishops indeed?

"RELIGIOUS" AND "SECULAR."—In his speech at a recent "students' missionary meeting" in Trinity College, Toronto, the eloquent Bishop Courtney, of Nova Scotia, condemned this distinction, so commonly made among affairs, urging that all things should be done religiously, and so be 'religious.' The fallacious distinction tends to much irreligious living.

HIGH-ALTITUDE SANATORIA.—Pursuing the theories illustrated at the Eiffel Tower, as to the effects of atmospheric density, &c., on certain diseases, the President of the Royal Meteorological Society recently commended the Colorado heights for consumptives, where (8,000 feet above the sea) "not more than half a day in the week is clouded over, where the rainfall is only about 14 inches annually, where the sun shines brightly for 330 days in the year, &c."

SIR JOHN A. MACDONALD AND HOME RULE.—The Daily Telegraph of London has a despatch from Ottawa, referring to a scheme drawn up by Sir John in Washington in 1871, "at the request of high authorities in England." The scheme is to be published in Pope's Memoirs of Sir John.

THE "BUSINESS HOUSE" OF THE CHURCH, the subsidiary title of the London "Church House," is having very fair recognition, to judge by the published list of subscriptions for 1892. The total runs up to about £16,000—a very good showing.

DAKOTA DIVORCES.—It is worth noticing that reaction has definitely set in against the existence of an "easy divorce" colony in this State. The other States are bad enough; but the consciousness that "within the lowest depth, a lower deep" exists out there, has roused the authorities to legislate—to put a railing round it!

NEW YORK MUNIFICENCE bids fair to become proverbial and to eclipse the Scriptural example of Araunah the Jebusite. An anonymous donation of half a million has just been swept into the Cathedral treasury, and a round million is being rapidly made up in sections of \$100,000 each! At this rate, the two or three millions required for the completion of the choir will be on hand in good time.

"STET PRO RATIONE VOLUNTAS" seems to be the motto of those persons who, being too careless or too lazy (sometimes, perhaps, too stupid) to investigate rationally the claims of the Papacy, end by suddenly "swallowing the camel"—whole, and absolutely uncriticized by reasoning at all. It saves the trouble of thinking it out!

ST. ABRAHAM is not a bad name to conjure by in the work of placing the Anglican Communion on its proper footing among the Churches represented now at Jerusalem. Canon Carter has issued an appeal for funds to finish the restoration of the chapel (so called), presented by the local patriarch and Synod, near the Holy Sepulchre.

A POPE FOR AMERICA?—The appointment of Mgr. Satolli as permanent papal legate for the United States does not seem to have "caught" our American cousins—to use one of their favourite expressions—"worth a cent." Rome must try some other trick.

THE BISHOP OF CHESTER, on confirmation, in a letter to his clergy, says: "While none should be presented who are too young to understand the nature of the ordinance, it should be remembered that confirmation is a means of preventing grace, and he commends to their consideration what George Herbert says in 'The Country Parson' about the age of admission to Holy Communion: 'The time for one's first receiving is not so much by years as by understanding; particularly the rule may be this—when anyone can distinguish the sacramental from common bread, knowing the institution and the difference, he ought to receive, of what age soever; children and youths are usually deferred too long under pretence of devotion to the sacrament, but it is a want of instruction, their understandings being ripe enough for all ill things, and why not for better?' His lordship also suggests that the girls should be simply dressed, and that their caps or veils should be without frilling."

POVERTY OF THE ENGLISH CLERGY is still causing anxious discussion throughout the country. The Guardian proposes that the bishops should learn accurately the number of parishes in their several dioceses where the income falls below a certain sum; that they should then issue pastoral letters to the laity, urging upon them to remove the reproach of insufficient clerical support from the National Church; that public meetings be held in each diocese, and that finally the funds thus collected should be given in charge of either the

Ecclesiastical Commissioners, or the Queen Anne's Society, or the Corporation of the Sons of the Clergy. The principal fact is that something ought to be done, and if it is to be done well, it must be done quickly.

THE ARCHBISHOP OF CANTERBURY, writing in the *Times*, replying to a correspondent who reproached him and the Church for "not advertising untried schemes of relief," points out that the unemployed are not a wholly new phenomenon, that the formation of new plans and funds for their benefit simply means a transference of the resources of the regular associations and funds, and that the parochial organizations of the clergy and their co-workers afford the most effective safeguard against "overlapping" and fraud. In his opinion the best way of dealing with the present distress is to strengthen the existing means of relief, assistance, and rehabilitation.

FAINT-HEARTEDNESS.

In the lives of nations there are periods when progress is noted. The fashionable name is "centennial celebration"—we are getting sick of them and the material progress dilated on. There are also times when we may note the progress of the Church, and occurrences from which we can judge whether, as a body, we are advancing, retrograding or simply marking time. One event still fresh in our minds is worth careful thought and study. We ask our readers each to think it over.

Three Bishops are added to the roll of Canadian Church history. In one case a Synod selected, in the second the Synod delegated the appointment to the Archbishop of Canterbury, in the third that prelate appointed. Every one is an English clergyman, obscure, but doubtless as estimable personally as ignorant of his diocese and unprepared for the work before him. Such self-abasement on the part of the Canadian Church is probably unique. Uriah Heep liked to be humble and we are also pusillanimous. The Scotchman prayed that he might be given a good conceit of himself; might we not echo the spirit of his orison? If we request people to kick us, the kick will probably come. If we say we are inferior beings we will be thought the best judges. Clergymen ordained in Canada are not allowed to officiate in an English diocese.

We would like to ask our readers, delegates especially, from Quebec to British Columbia,

(1) Do you seriously believe that there is no clergyman fit to be a Bishop in your diocese?

(2) Do you seriously believe that there is no clergyman fit to be a Bishop in Canada?

(3) Do you seriously believe that the best Bishops for Canada are English clergymen who have never been in it and know nothing about it?

The late Bishop Oxenden tells how agreeably surprised he was one morning in his comfortable English home to receive a message informing him he had been elected Bishop of Montreal and Metropolitan of Canada, and how he hunted on the map for Montreal, and in gazetteers for information as to his new sphere of labour. His mistakes are amusing, but on reading these artless confessions one is tempted to ask, How could shrewd sensible business people hope that a man over forty years of age could take root in a new country, understand the people, their needs and hopes, and be able to be the leader of a Church of which he was utterly ignorant? There is another aspect of the question. In Canada there are numbers of clergymen English born, educated, and many ordained there. These men have worked hard,

have made this their home, are Canadians as well as Englishmen. Are these gentlemen to understand that the very fact of such labour and the acquisition of such knowledge is in itself sufficient to prevent their promotion? We venture to say that in Toronto alone there are three English clergymen equal in every way to the three gentlemen selected, and superior to them all in a knowledge and love of this country and its people. But, most serious question of all, what about the native clergy; are they only fit to be hewers of wood and drawers of water? We complain that our best men go to the States; can it be wondered at? Can the Canadian Church ever hope to be the Church of the people until it is self-respecting and Canadian? There are exceptions, of course, but do not these exceptions prove the rule that English prelates in a colony, unconsciously, no doubt, look upon themselves as part of an English garrison, living lives and thinking thoughts quite apart from their people, working conscientiously, but with the hope that sooner or later their term of duty may end and they can return to their home, a quiet rectory, and possibly suffragan honours.

PAPER ON "CHRISTIAN UNITY."

The Rev. Dr. Langtry read the following paper at the meeting of the ministerial association on Jan. 23:

I am quite aware, Mr. Chairman, that anything I may say will be handicapped by the conviction in the minds of not a few of those to whom I speak that it is the utterance of one who is chiefly distinguished for medieval narrow-mindedness and bigotry. I do not intend to detain the Conference with any vindication of my right to a more merciful judgment. I would only ask you in your charity to suspend that judgment for the present, and to think only of the subject which we have come together to consider. In order, however, to facilitate the exercise of that charity towards myself, I ask leave to state that however some of you may think appearances to be against me, the subject of the re-union of the divided, distracted Christendom of to-day has filled my mind and heart for many a year. It is generally supposed that the first corporate action taken with a view to bringing about the restoration of visible union was taken by the General Convention of the Protestant Episcopal Church in the United States at its session in October, 1886. Our generous-hearted cousins across the line claim this honour, as they are always ready to claim all honours as exclusively their own. And our brethren in England, with their usual generosity in dealing with colonial possessions, have been only too ready to concede to the Americans the initiation of the movement towards re-union, which has spread throughout the world, and is occupying so large a share of the attention of the thoughtful men of to-day. I beg to say, however, that whatever honour there may be in the initiation of this movement, it belongs not to the United States, but to Canada. The first corporate action taken by any body of Christians in this direction was taken by the Provincial Synod of the Church of England in Canada, in the year 1880. After full and earnest discussion, it adopted the following resolution:

That this Synod having regard to the needs of the mission fields and the present aspect of the Christian world, cannot separate without expressing its strong conviction of the great dangers to which Christianity is exposed throughout the world by its unhappy divisions, and without inviting and entreating Christians everywhere to pray and labour for the restoration of unity to the rent Body of Christ. And, further, this Synod hereby respectfully requests the several Bishops of this ecclesiastical province,

either by themselves or with such assistance as they may call to their aid, to press this matter upon the consideration of the various Christian bodies around us, and to invite communication either with the individual members or representatives of these bodies, with a view to promote agreement in the truth, and the restoration of outward unity to the Church of Christ, that the world may see it and believe.

That resolution was moved by the narrow-minded medievalist who is addressing you, and was seconded by the Rev. Jas. Carmichael, Dean of Montreal. Nothing further was done until the Synod which met early in September, 1886. I had put upon the notice paper the following resolution:

Resolved that a committee be appointed to confer with the representatives of any of the religious bodies, that they may appoint a delegation for this purpose, to ascertain whether any honourable basis of union with such body or bodies can be agreed upon.

I was, however, elected Prolocutor that year and had to ask Dean Carmichael to move it. No one who was present in that Synod will ever forget the intense desire with which that resolution was unanimously adopted, and the fervent emotion with which the whole Synod united in prayer for the attainment of the object of that resolution.

I may mention that I was formally interpolated from the floor of the Synod, before the motion was put, as to what I thought the essentials of a basis of union would be. And it will be found in the reports of our proceedings that I enunciated from the chair the very basis that was adopted by the American Convention, and afterwards by the Lambeth Conference, except that for the "Historic Episcopate," in the fourth condition, I suggested "The Historic Continuity of the Church." In saying this I am not claiming either inspiration or originality, as the question had already been widely discussed among us. The American delegates were present, but whether our action suggested theirs, or whether both proceeded spontaneously, as I trust they did, from the one inspiring spirit, I do not know. I only know that the honour of initiating the movement which has issued in this, and many similar gatherings since, belongs not to the United States but to Canada.

And now, Mr. Chairman, as to the subject which we have met to consider. I think I may assume that we have not come here to engage in debate, or even in discussion; but as Christian men to confer one with another, as to whether we can, under the guidance of God's blessed Spirit, find any way out of the tangle—the evil state in which we find ourselves. That it is an evil state I do not need to prove. No one can reflect on the necessary import of our Lord's prayer, that His followers all might be one, that the world through sight of this Oneness, might be led to believe in Him—no one who remembers that our Lord founded one Church—not many churches—that He, through His apostles, declares it to be one body, one building, one habitation of God through the Spirit, and that He so sternly condemns those divisions and parties in the Church which had a dangerous tendency to frustrate His prayer, defeat His plan, and divide His host into many separated and warring sects—no one who thinks of this, no one who looks out upon the distracted Christendom of to-day, who observes the waste of men, the waste of money, the waste of energy, the feebleness of the testimony, the alienation of brethren, the destruction of charity that is involved, say what we may, in the sectism of the present day—no one who thinks of this, can escape the conclusion that it is a pitiable and shameful thing that men who wor-

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ship the one Father, who believe in and love the Lord Jesus Christ, who are praying for and who profess to be guided by one inspiring Spirit, should be arrayed in hostile camps, as we are to-day. It is a suicidal thing that we should be found in this condition when the great enemy of all righteousness is manifestly marshalling his forces on every field, if not for the final assault, yet for the most subtle, cunningly-devised, widespread, and perilous attack that has ever been made upon the faith of the Gospel. Well, then, some of you are thinking, if that is your conviction why don't you take action in the only practicable, common-sense way that is open to you, and take the lead in a great confederation of all the orthodox bodies at least. I answer first, simply because as honest men we cannot—simply because confederation is at the best but an armed truce, and not the union which our Lord prayed for, and constituted as essential to the conversion of the world. What the scriptures demand, to meet the needs and perils of this age, is one body, making every possible provision for individual tastes and opinions, but one body, bound together by one common life, animated by one spirit, professing one faith, regulated by one set of laws, and speaking with one voice through her own final court of appeal—a general council.

Now, in order to the attainment of this, the historical continuity of the Church founded by our Lord Jesus Christ, organized and extended by His apostles, must, in our judgment, be preserved or restored.

You will allow me to state the difficulty—the unsurmountable difficulty, as it seems to us, which we at once encounter when we think of any other way of reaching the end desired. It is not then with us, as is often assumed, a mere matter of Church government—a question as to whether bishops or presbyters make the most efficient administrators of the Church affairs. If that were the question there would certainly be room for a fairly balanced division of opinion. But that is not, as the matter presents itself to our minds, the question at all. The real difficulty grows out of what the New Testament teaches us about the constitution and character of the Church. Our Lord declared that He would build a Church, and that implies a planned and orderly construction. St. Paul says He did build it upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. That Church, as we meet with it in the New Testament and in subsequent history, was a visible organized, ordered society. It had its regularly appointed officers, mode of admission, principles of action and laws of conduct. It had a definite mode of extending itself from place to place and of perpetuating itself from age to age. The term *ekklesia*, by which it is described, occurs 94 times in the New Testament, and in no one instance is that term used to describe, as has been assumed in modern times, an invisible, unascertainable agglutination of individuals. The name is used to describe the Jewish Church, which was surely a visible, organized body. It is applied to the Church in heaven, which is organized with its angels and archangels, its principalities and powers, and would be visible enough if we were there to see it. So that we are impelled first to believe with the whole Christian world for the first fifteen hundred years that the Church of Jesus Christ is a visible, organized body, whose history as such is easily traceable from the first days to these. To this Church that He organized Jesus Christ gave the promise that the gates of hell should not prevail against it; that He would be with it to the end of the world. It is declared to be His body;

the fulness of Him that filleth all in all. It is described as the instrument by which His incarnate life is communicated to men. They who are admitted into it are by the operation of His spirit made the body of Christ and members of Christ in particular, branches in Him, the living vine—the bride of Christ.

Now it is manifestly a solemn obligation resting upon all Christian people to preserve and perpetuate that very society, that body to which those promises and privileges belong, and to spare no pains to assure themselves that they are members of it. Now every organized society has a prescribed way of extending itself from place to place, and from age to age. The Freemasons, the Orange society and all others do this through certain officers to whom the organization of new branches and the government and the continuance of old ones are entrusted. How then did the Church, the Christian society, extend and perpetuate itself? It will not be disputed that it was through officers to whom this duty was entrusted. They, as soon as men were convinced of the truth of its doctrines and principles, initiated new members and organized new societies. Who were these officers? Here the dispute of modern days begins. As soon as we come out into the clear light of Christian history there is no dispute. Bishops, presbyters and deacons are found in every part of the Christian world with clearly defined and the same assigned duties as the officers of the Christian society. But it is maintained that this order of things was not the first order; that it did not come into existence, some say, for 300 or 350 years after Christ. Seldon, the most learned Presbyterian advocate of the past, says it was everywhere established by the year 146. Bishop Lightfoot has proved that it was in existence throughout Asia at least before the year 100. I am not arguing; I am only stating the case as it is presented by those who take different views on this matter. I am not trying to prove anybody wrong. I am only trying to state why we think ourselves right, and are constrained by loyalty to the right to stand where we do stand in this matter. And so I do not intend to go further into the dispute. I think I know all the arguments that have been adduced on the one side or the other. I am more and more convinced that the position which the Church of England has occupied is the Scriptural and right position. But let that pass. Let it be conceded for the sake of argument that she is wrong; that during the first 150, or, if you like, 350 years, the Christian church was governed and extended everywhere by the order of presbyters only. What then? Why, by the confession of all, other officers, Bishops, were at that time entrusted with the office of government and extension—were alone allowed to ordain others. Jerome says that was their peculiar prerogative always. If that change that is assumed did take place, it was a change brought about either by legislative action or consent of the whole Church—for it now prevailed everywhere—though we have no record of either legislative action or consent having been obtained. But let that pass. Still we have 1,200 years at least, during which, by the consent of all, Bishops, such as we know them now, had entrusted to them the government and extension of the Church. They alone were empowered to ordain. What then? Did the Church—that original historic society—either by legislative action or consent, withdraw that power from them? Did she ever confer it upon anybody else? There is only one answer. She never did. Men in greater or less numbers became dissatisfied with her doctrines, as then taught, her disciples,

her mode of life. They did not, however, set themselves to reform and restore the old society, the old Church. They separated from her. They organized a new society, with a new constitution, a new basis of doctrine, new modes of worship, a new test of membership. They rejected the recognized Rulers of the Church, even where they sympathized with them, and were ready to join them. They organized a new society, which did not claim to be a continuation or a part of the old society. Our difficulty, then, lies just here. How can such a new society transfer to itself the promises, privileges and powers of the old, and that without the consent—yea, in face of the deadly opposition of the old? If a number of individuals became dissatisfied with the Freemasons' or Oddfellows' society, refused to obey its duly elected and appointed officers, and to conform to the customs, separated from it, and formed a new lodge or society, would they carry with them the right and privileges and property of the parent society? Would they be in fact or would they be recognized as that society, or as members of it? And if it be said that this is an outward, mechanical, Roman view of the Church, I can only say that I do not know what the Roman Catholic view of the Church really is. I am persuaded that it is not what it has been generally represented as being. But I know that the Anglican view of the Church is not outward or mechanical. We believe that the Church is a living entity like ourselves. It has an outward organization and an inward life; we do not believe, as has been charged, that a man becomes a member of the Church first and a Christian afterwards. The two are contemporaneous and coincident. A man is made a member of the Church not by his own act, but by the act of God's blessed Spirit. And by the same Spirit and at the same time he is made a member of Christ, and is re-born of God. What, then, is our position? Clearly this: We cannot, we dare not break the historical continuity of the Church. To that continuity the continuance of the historic episcopate is essential. If that order is, as we believe, of Divine institution and authority, then by no action, either of individual or of the whole Church, can it be set aside or abolished. If it is, as contended by some, an ecclesiastical institution, appointed by the action or consent of the whole Church, then it could only be set aside by the action and consent of the whole Christian society which imposed it. And even if it could be proved, which I think it cannot, that the primitive Church was organized on the Presbyterian basis, still the Presbyterian churches that sprang up in the sixteenth and subsequent centuries would only be imitations, not continuations of that original society. They have not and do not claim to have any organic connection with that primal society. They may be imitations of it. They are not the same thing. There has been no devolution of authority and organic life from that society to these. Therefore, it is impossible, seeing matters as we do, that we can be satisfied with, or accept any basis of union which does not restore that historic continuity. That historic continuity can only be restored, whatever theory we adopt, by accepting the historic episcopate, until, at least, the whole Church has decided that it is not a Divinely appointed institution; and this, with the evidence that is before us, is a result that can never be reached. You say that it is taking high and unpromising ground. I can only say, would to God that, in logical consistency and in loyalty to our convictions, we could take any other. For, while we believe episcopacy, regulated by the synods of the Church, to be theoretically the best and most

effective system of government, yet if we could see that it was only a matter of judgment, we would gladly forego our preferences for the sake of restored unity and brotherhood. You, brethren of the non-episcopal persuasion, have it in your power to exercise noble Christian generosity, and make the restoration of this unity possible. You are satisfied with the validity of your own orders, but you are also satisfied with the validity of ours. It will be no violation of your conscientious convictions to accept our position. A violation it would be of our conscientious convictions, however narrow-minded you may think them, to accept yours.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

HALIFAX.—A meeting of the Dean and Chapter of St. Luke's Cathedral was held at the Bishop's residence, on January 17th. The following members were present: the Very Rev. E. Gilpin, D.D., Dean of Nova Scotia, chairman; Archdeacon Karlsback; Canons Maynard, Partridge and Brock. Several important matters were considered in which the Bishop sought the advice of his cathedral body. Business in reference to the lands belonging to the chapter was also brought up and considered.

WINDSOR.—A meeting of the Chapter of the Avon Rural Deanery was held here on St. Paul's Day, January 25th. Holy Communion was celebrated by the Rural Dean, at which the clergy communicated, and a short address was delivered by Canon Maynard. After dinner at the rectory, the afternoon was devoted to business matters. At 7.30 the clergy, fully vested in cassocks, surplices, white stoles and hoods, marched in procession to the school-house, where, in default of the church, which was unavoidably lumbered up with the materials and packages of the new organ, Evensong was sung by Rural Dean Axford. Bennett's Magnificat and Nunc Dimittis, and Spohn's anthem, "How lovely are thy dwellings fair," were sung. An excellent and appropriate sermon was preached by the Rev. E. P. Crawford, of St. Luke's, Halifax, who had been specially invited by the chapter. The clergy of the Deanery present were Rural Dean Axford, Archdeacon Weston-Innes, Canon Brock, J. M. C. Wade, J. Spencer, Kenneth Hind, Dr. Willets, president, and F. Irvine, divinity professor of King's College. The following clergy also joined in the procession: E. T. Woolard, Rector of New Ross; H. Stainer, late of Hubbard's Cove, and J. C. Harvey, late of Newfoundland Diocese. The service was specially hearty and bright.

MONTREAL.

Thursday.—The first business before the Synod this morning was the naming by the Bishop of the delegation to the General Synod in Toronto in September. He named Dean Carmichael, the Ven. Archdeacon Lindsay, the Ven. Archdeacon Evans, Canon Mills, Mr. Strachan Bethune, Dr. Davidson, Dr. Alex. Johnson and Mr. E. L. Bond.

Mr. Strachan Bethune moved, seconded by Dean Carmichael, and it was agreed to, that the report of the executive committee as amended by the synod be adopted.

On the report of the committee chosen to suggest names for the trustees and council of Bishop's college, Lennoxville, the following were named by the Bishop: Trustees—Canon Robinson, Canon Davidson; Mr. J. W. Marling, Hon. G. A. Drummond and Mr. Richard White. Council—Dr. Davidson, Dr. Norton, Mr. H. Abbott, Q. C.; Judge Tait and Judge Davidson.

Ballots having been cast for the executive committee, and for delegates to the Provincial synod, an adjournment was made for luncheon.

The afternoon session.—On re-assembling at 2.30 the Bishop read a communication from the Bishop of Algoma, who is at Mentone, south of France, stating that he was glad to be able to report himself better in every way.

The communication was received with much pleasure by the synod.

The question of the admission of women to vestries, which it had been agreed should come up at the close of the discussion on the executive committee's report, was, in consequence of the small house, adjourned until next session, Dr. Davidson making the following motion, seconded by Mr. Strachan Bethune, which was adopted:—

That the consideration of Mr. Thorneloe's motion as to the admission of women to vestry meetings a

members thereof be the first order of business at next session, and that in the meantime a special committee be appointed to consider the whole question, examine the practice in other dioceses, and report at the next session the result of their examination.

The Bishop named the following a committee in accordance with the above resolution:—Canon Davidson, Ven. Archdeacon Lindsay, Rev. Dr. Norton, Dr. Davidson, Mr. Strachan Bethune, Mr. Walter Drake and Mr. R. C. Thorneloe.

The report of the committee of the "Lord's Day Observance" was then adopted.

The report of Dunham Ladies' College was then referred to a special committee; the Bishop named the following as the committee:—Mr. Strachan Bethune, Dr. Davidson, Canon Davidson, Ven. Archdeacon Lindsay, Rural Dean Longhurst and Mr. Walter Drake.

In connection with the withdrawing of the grant of \$400 to the city lay visitor, Dean Carmichael expressed his happiness in announcing that amongst those who were most opposed to the grant, as well as those who favored it, a sum of \$360 had been raised in that room towards the \$400 which had been cut off.

The Rev. J. H. Dixon explained that the bulk of the money had been raised by the country delegates.

The Bishop announced that the result of the elections which took place in the morning was as under:—

Executive committee—Clergy: Archdeacon Lindsay, Dean Carmichael, Rural Dean Nye, Dr. Norton, Rural Dean Naylor, Canon Mussen, Canon Mills, Rural Dean Longhurst, Archdeacon Evans, Rural Dean Renaud, Brown, Saunders, J. H. Dixon, L. N. Tucker, T. Cunningham. Laity: Dr. Davidson, Chancellor Bethune, W. Drake, A. F. Gault, E. P. Hannaford, Dr. Alex. Johnson, E. R. Smith, Dr. Butler, W. Owens, E. L. Bond, W. H. Robinson, Edgar Judge, George Hague, W. W. L. Chipman. The secretaries and treasurer are members of this committee in virtue of their offices.

Delegates to the Provincial synod—Chancellor Bethune, Dr. Davidson, A. F. Gault, Dr. Butler, Dr. Alex. Johnson, Charles Garth, Judge Davidson, E. L. Bond, Wm. Owens, Hon. Thos. Wood, G. F. C. Smith, Richard White, Edgar Judge, Walter Drake, R. W. Shepherd, Col. Henderson, Rev. J. G. Baylis, Dean Carmichael, Rev. E. A. Cunningham, Rev. J. H. Dixon, Ven. Archdeacon Evans, Canon Henderson, Ven. Archdeacon Lindsay, Canon Mills, Rural Dean Renaud, Rev. L. N. Tucker, and Rural Dean Sanders.

Diocesan Court—Dean Carmichael, Ven. Archdeacon Evans, Rev. Dr. Norton, Ven. Archdeacon Lindsay, Canon Henderson, Canon Mills, Canon Mussen, Canon Davidson, Canon Ellegood, Rev. G. O. Troop, Rev. J. H. Dickson, Rural Dean Renaud, Canon Anderson, Canon Robinson and Rural Dean Naylor.

Several other reports were then adopted and the synod adjourned at six o'clock.

A well attended meeting of Sunday-school workers was held in the Synod hall in the evening, Bishop Bond in the chair, and the following addressed the meeting: Dr. Davidson, Mr. George Hague, Rural Dean Naylor, Rev. J. H. Dixon, Rev. L. N. Tucker, Ven. Archdeacon Evans, Rev. E. McManus, Rev. W. B. Longhurst and others.

Friday.—On the opening of Synod this morning, considerable discussion arose on the Rev. F. H. Clayton's motion in reference to the status and privileges of clergymen, which was finally withdrawn.

Mr. Walter Drake moved for the appointment of a committee to consider and report as to the introduction of the Quebec Plan or some improvement thereon in the diocese, which was carried, and the following committee was appointed: Messrs. E. Judge, W. Drake, Archdeacon Lindsay, the Rev. L. N. Tucker, Dr. Butler, Dr. L. H. Davidson (convener), Rural Dean Longhurst and Rev. W. T. Rexford. In connection with the adoption of the report on works, the Rev. L. N. Tucker complimented the management of the Church Home. With regard to the Girls' Friendly he drew attention to one point. Twenty-five girls had been sent from Great Britain last year by representatives of the Girls' Friendly and had been met and cared for on arriving in Canada by members of the society here. This showed the practical benevolence of the work. As regarded the Woman's Auxiliary he believed if the question came up in the 20th century as to the leading feature of the closing part of the 19th century, the rise and progress of this association would be named. He referred to the valuable work of the "Leaflet" in furnishing intelligence from the mission fields. The motion was carried. A motion to establish as soon as possible at the Port of Montreal a Church of England Home to meet the need of immigrants who were members of the Church, was carried.

The Bishop expressed appreciation of the work of the Rev. F. Charteris in connection with the Dunham Ladies' College. He regretted that his name had been omitted from the standing committee

named yesterday, and he renominated him as secretary.

A vote of thanks was passed to the several officers, including the Bishop. The assembly dispersed at 1 p.m., after singing the Doxology and hearing the benediction pronounced by the Bishop.

TORONTO.

St. George's.—The Rev. Canon Bullock, vicar of Holy Trinity Church, Leeds, and prebendary of Lincoln, commenced a ten-days' mission in this church last Sunday morning.

Dr. A. R. Boyle, 172 Dovercourt Road, Toronto, is very anxious to establish a charitable and philanthropic institution for the cure of consumptives, and claims that the climate of the city is very favourable and that those in advanced stages can be cured if skilfully treated in a proper sanitarium. Parties wishing to assist Dr. Boyle in establishing this sanitarium can address him as above.

Trinity University.—Few of the clergy who find it so convenient to step to the telephone and ask for a Trinity student to take Sunday duty, realize the debt they owe Rev. Prof. Cayley, the second vice-president of the Theological and Missionary Society. Mr. Cayley is deputed by the Provost to assign places to the men who take Sunday duty. On him devolves the delicate duty of putting "round men in round holes." And too much praise cannot be given him for the way in which he does this work of love for the Church. Many a student also almost discouraged, receives a sympathetic hearing and word of encouragement, as well as of warning or sage advice. Of him it may be truly said, "He is a power for good."

On Monday, February 13, at 8 p.m., a regular meeting of the society is to be held for the discussion of Foreign Mission work. This meeting is only open to the members of the association. Papers will be read by J. H. H. Coleman, B.A., and C. W. Hedley, B.A.

Trinity University Public Missionary Meeting.—A public missionary meeting was held on Monday evening, January 30th, in the Convocation Hall of Trinity College, under the auspices of the Missionary and Theological Association attached to the University. The venerable hall was filled from end to end, and the meeting was of a most enthusiastic nature. After the customary office had been said by the Reverend the Provost, the Lord Bishop of the Diocese, who occupied the chair, made a few very happy remarks, in the course of which he expressed his pleasure at such an excellent use being made of a building associated with such inspiring memories. His Lordship then introduced Mr. Allan M. Dymond, whose address was listened to with wrapt attention and evoked much applause. Having alluded to the increased influence of Trinity University in the diocese and in the province, he gave some very practical and useful advice on the subject of lay work in the Church, and impressed upon his hearers the threefold duty which was laid upon everyone, of prayer, almsgiving, and work, dwelling particularly on Sunday-school work. In the latter part of his address he pointed out the necessity for maintaining the godly discipline of the Church, and due submission to the authorities. After a hymn had been sung, the Right Rev. Dr. Courtenay, Lord Bishop of Nova Scotia, gave an address that will live in the memories of all who heard it for many a year. The mingled simplicity and grandeur of his eloquence, the melodious clearness with which every little word was enunciated, and the half-concealed vein of refined humour, all combined to make it a pleasure to listen, and a cause of regret when the speech was ended. His Lordship spoke of the four phases of life, the nursery, the school, the college, and the profession or business, dwelling of course upon the college life, the objects a student should have in view, and the glorious opportunities that lay before him of doing good in his generation. He also pointed out the various ways in which those who were studying for Holy Orders, could qualify themselves and at the same time render valuable service to the Church and its hardworked clergy. The Lord Bishop of Toronto then made a brief statement concerning some of the work that was being carried on by the society, and appealed for liberal donations. A vote of thanks to the bishops and Mr. Dymond was then moved by the Provost and seconded by the Rev. Canon DuMoulin, and the Episcopal Benediction brought to a close this most profitable and encouraging gathering.

Theological and Missionary Society.—Sunday last, February 5, Rev. J. Senior assisted at Grace Church and Rev. A. U. De Pensier at St. Anne's. T. Chilcott, B.A., took duty at St. Jude's. T. Leech, B.A., at St. Clement's, E. Toronto. Messrs. R. J. Dumb-rille at Bullock's Corners. Baynes-Read at St.

Mark's, W. Paine at B. Little assist was supplied by Mr. J. Chaville by M. Davidson. by Mr. Lav. Hedley, B. Davidson r. Convention Kingston l.

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Mark's, W. Toronto. T. Powell at Eglinton. Paine at Bradford. H. Spencer at Beaverton. H. Little assisted at St. John's. The Humber Mission was supplied by Mr. J. Allan Ballard. Fairbank by Mr. J. Chappell. Milton by Mr. Rutherford. Clairville by Mr. Seager. Ashburnham by Mr. G. F. Davidson. Norway by Mr. Buckland, and Tullamore by Mr. Lawrence. Rev. J. S. Broughall, M.A., C. W. Hedley, B.A., F. DuMoulin, B.A., and Mr. G. F. Davidson represented the Association at the Annual Convention of St. Andrew's Brotherhood held at Kingston last week.

Church of Ascension held its 37th service of praise last Wednesday evening, in which these artists took part: Misses Morrell, Waters and Westman, and Mr. Sims Richard, soloists; and Messrs. Edgar R. Deward and Hewitt, organists. The choir of the church sang several anthems. A collection was taken up in aid of the organ fund. Rev. R. Renison, B.A., acted as master of ceremonies.

St. James' Cathedral.—The Young Ladies' Guild gave a most enjoyable at-home, Tuesday, January 31st. Several ladies kindly enlivened the evening with song, etc. Mrs. Ford Gooch's singing was much appreciated, as were also Mrs. Irving Cameron's pianoforte solos. During the course of the evening Canon DuMoulin, on behalf of the guild, presented Miss Haskett, a faithful member of the society, of whom he spoke very highly, with a beautiful afternoon tea-set, on the occasion of her retiring from the work for the duties of wedded life. After refreshments had been served the members dispersed, after a happy and entertaining time.

On Sunday, January 29th, Bishop Courtenay, of Nova Scotia, preached morning and evening in the cathedral to large congregations. The morning sermon was particularly addressed to young men. They were both very able sermons.

All Saints.—The seventh annual concert held under the auspices of the Literary Society last Thursday night proved an unqualified success. A large audience listened to the entertainment, which was certainly of no mean order. In song Miss A. D. Burrows, Miss Garrow, Mr. Kirby and Mr. Wenbourne delighted the gathering. As violin soloist Mr. Hahn made a decided hit, and in recitation Mr. O. A. Smily, as usual, captivated his hearers.

CLAIRVILLE.—A delightful "At-Home" was given by the ladies of St. James' Church, Clairville, in the Temperance Hall of that village, on Monday evening, January 30. The hall was crowded to overflowing with a large and appreciative audience, which had assembled, not only from the immediate vicinity, but also from Toronto, Brampton and Woodbridge. After a substantial tea had been served to all, an extremely interesting programme, consisting of vocal duets and solos, recitations, etc., was rendered and highly appreciated by all. Rev. C. H. Shortt, M.A., formerly rector of Clairville, now rector of St. Cyprian's, Toronto, was in the chair. A feature of the evening was a "grab-bag," which created a great deal of amusement. When the programme had been gone through, Mr. C. W. Hedley, B.A., of Trinity College, Toronto, in a few neat remarks, moved a vote of thanks to the chairman and those who had provided the entertainment. The motion was enthusiastically carried. When, led by Mrs. Thompson Porter, of Toronto, all had joined in singing the National Anthem, the guests dispersed to their homes, feeling that they had spent a most enjoyable evening.

SHANTY BAY.—*St. Thomas.*—At a special vestry meeting of this church, held on January 23rd, the following motion was moved by Col. O'Brien, seconded by Geo. Brooks, Esq., and carried unanimously:—"That the members of this vestry desire to place upon record and to express to the incumbent, the Rev. Joseph White, M.A., their deep sense of the valuable services which he has rendered to this mission and to the Church at large during the period of his ministration, their sincere regret at parting with so true a friend, and their earnest hope that in his future life he may be happy and prosperous and receive the blessing of his Heavenly Master. They also desire to express to Mrs. White their warm appreciation of her self-sacrificing efforts to promote the cause of the church and the happiness and welfare of its members within the mission."

HURON.

LONDON.—The W. A. M. A. of the Diocese of Huron held its sixth annual meeting in this city on the 16th, 17th, 18th and 19th of January. The board of management meeting was held in Cronyn Hall, on Monday evening (16th), and was well attended by the presidents of the "country" branches. The minutes of the semi-annual meeting held at Chatham in October last were read and approved, and

this experiment of holding a board meeting out of London was pronounced a complete success. It was announced that Miss S. W. Tilton, lately of Chatham, had offered herself for missionary work in the North-West; that the diocesan and parochial constitution had been revised by the committee appointed for that purpose. A new clause providing for the appointment of an "Emergency Committee," empowering it to take immediate action requiring the same. Letters were read from Bishop and Mrs. Sullivan.

On Tuesday morning (17th) a large congregation was present at the Litany service and celebration of Holy Communion in St. Paul's Cathedral. The Bishop preached an excellent sermon from Ephesians i. 3, 4, impressing upon his hearers that God had chosen them from all eternity for His work—a work for which they alone are insufficient, but strong and powerful in Him; that their time was their possession, of which they would have to render to God the strictest account. To those who neglected their Bibles the consistent lives of Christians are the one revelation of Christ. All work in the mission field hastens the coming of our Lord. At the afternoon session in Victoria Hall, Mrs. Murphy, of Chatham, read an able paper on "Chinese Missions in British Columbia," treating first of the need of evangelizing the large Chinese population within our own borders, that they may return as missionaries to their own land, and secondly, of the horrible traffic of children for immoral purposes. Mrs. Murphy further stated that Bishop Sillitoe having obtained a grant toward the Chinese Mission, asked the W. A. to raise \$250 to supplement this grant. A vote of thanks was tendered to Mrs. Murphy, who, unable to attend all the sessions of this annual meeting, had come at considerable inconvenience to herself to read her message on this important subject. Greetings from the other dioceses and friends were read; after which the Bishop addressed the meeting in a few kindly words of welcome and counsel, and stated that the work of the W. A. bestows an increasing stimulus on the spiritual life and the whole work in the diocese. Our motto should be "Expect great things from God, and do great things for God." And remembering the value, too much forgotten by the Church to-day, of *intercessory* prayer, we should all pray daily for some special portion of the vineyard. His lordship then, on behalf of himself, the president and diocesan officers, and the members of the London branches, presented Mrs. Boomer and the retiring diocesan treasurer, Mrs. Lings, with life-memberships, the money being devoted by Mrs. Boomer to Algoma, by Mrs. Lings to the Jews. In connection with Algoma, Mrs. Boomer read several responses written to her appeal; among others, \$2 sent by a missionary in the far Magdalen Isles; \$30 from a former member of the Grace Church, Brantford branch; \$5 from "A friend" in Portland, Maine, and \$8.75 from the S. S. children of Kingsville, who, their superintendent, Mr. Jasper Golden, wrote, "unanimously voted their 'Birthday Thankofferings' to the Algoma Mission Fund." As the Hon. Miss Sugden was to address the junior branches at 4.30, the meeting was thrown open while the children were assembling, and thus an opportunity was afforded for introducing the delegates personally to the president of the Central Board—at last present at a Huron annual, after three several invitations which she had been unable to accept; to Mrs. Hamilton, president of the Niagara W. A., another welcome guest, and to the Hon. Miss Sugden, the gallery being filled by the children, noticeable among whom were the boys of the M. C. L. of the London Memorial Church, with their banner. Miss Sugden addressed them, telling them of the cruelties to which little brown girls in India are exposed, and what they, the little white brothers and sisters of these poor children, could do to help them.

The Wednesday session commenced punctually at 10 a.m. After the customary business, the reports were presented. That of the recording secretary showed 79 senior branches, an increase of 15 over last year, and 44 junior branches, an increase of 5. The adult membership is 1,509, the junior 957. The corresponding secretary requested the branches to use a little more method in their communications to the several diocesan officers. The Dorcas secretary reported 109 bales sent, besides packages, to 36 missions, by the senior, and 27 bales sent by junior branches, besides contributions sent by the senior branches. The earnest workers of St. Thomas support an Indian girl at Omokse. The president's address followed. In it Mrs. Baldwin gave expression to the general rejoicing in the fact that Mrs. Tilton had honoured Huron with her first presence at an annual meeting since her nomination as president of the Central Board. At the afternoon session the report of the Education Committee was read by Mrs. Boomer. The sum of money in hand (including \$154.07, this year's receipts) amounts to \$248.60. Mrs. Boomer spoke of the excellent progress made by little Mabel Gander at school, and read a letter from the Rev. Mr. Gander, confirmed by one from Rev. Mr. Allman, expressing their high appreciation

of the great benefit conferred on them by the work of the W. A. in connection with the education of missionaries' children, and their thanks for the tender care bestowed upon their daughters by the Misses Penney. In regard to Mr. Cook's daughters, full freedom of action was left to the committee to use the money collected for them as they shall see best. The report was adopted, and then Mrs. F. Wilkes, of Grace Church, Brantford, stated that that branch had resolved to give \$50 annually towards the education of one of Mr. Cook's daughters. A vote of thanks for this generous aid was moved by Mrs. Chance, Tyrconnel. (See note). After some discussion as to how best to meet expenses, it was decided that the annual diocesan fee of 5 cents be augmented to 10 cents for every member, and that junior members pay an annual diocesan fee of 5 cents. Mrs. Tilton then addressed the meeting, all present listening with deep interest to her history of the first beginnings of the W. A., contrasting its first small efforts with its present extensive sphere of usefulness, and urged on all its members the duty of womanliness and loyalty in work which is, and must, and only can be, *auxiliary*. Miss Sugden followed, and gave some appalling details of the lives of women in India. At the close of the meeting the basket containing the thankofferings to be devoted to Algoma was opened, and its contents found to amount to the sum of \$491.50, which, with the \$400 already sent into the treasurer, in response to the appeal sent by Mrs. Boomer, make a total of nearly \$900 already. When those branches which still intend to respond send in their gifts, Huron Diocese hopes to have at least \$1,000 as its contribution towards Algoma's Mission Fund debt. The general missionary meeting was presided over by the Bishop. Canon Davis read the treasurer's report, the receipts showing an increase of \$750.18 over the preceding year. The Rev. F. Newton, Strathroy, spoke on foreign missions. Miss Sugden expressed her gratitude for the help she had received, and pleaded on behalf of Zenanas, and Miss Ermatinger, of St. Thomas, sang very beautifully a missionary hymn. Canon DuMoulin spoke of the various aspects of woman's life at the present day, and urged in conclusion the duty of every follower of Christ to press forward in mission work.

On Thursday, the 18th, the "unfinished business" was concluded after the Bible and prayer union meeting at Bishopstowe. On its being moved and carried that the president and delegates present should lay before the branches the necessity of their pledging themselves to some permanent provision for Algoma, Mrs. Shore, president of the Ailsa Craig Branch, said that her branch would guarantee \$25 annually towards this permanent provision. It was also decided that a committee should be formed and a fund provided to supply missionaries with vessels and linen suitable for the reverent administration of Holy Communion. After the settling of some minor details, and passing numerous resolutions, of thanks in some cases, of sympathy in others, Mrs. Tilton spoke a few farewell words of counsel and encouragement, and the gladdest and most unanimous of our diocesan annual meetings was over. No words can express the appreciation of the representatives of the branches of the hospitality shown them by their London sisters. The diocesan officers for the coming year are: Recording secretary, Miss F. Labatt; corresponding secretary, Mrs. Falls; Dorcas secretary, Miss Marsh, and treasurer, Mrs. Complin. These officers all went in by acclamation, and a resolution was passed expressing the regret of the W. A. of Huron at losing their valued president, Mrs. Baldwin, from her post for a while. This was coupled with the heartfelt prayer that she might ere long return to them in perfect health.

NOTE.—While the above was being written, a letter came from the Rev. Gilbert Cook telling of the sudden death of his wife, taken away from those seven young daughters and an infant a few hours old. Surely in the presence of so sorrowful a tale—(Mr. Cook had to bury his faithful helpmeet *himself*)—every happy mother and every bereaved mother in our auxiliary will do what she can.

BRIEF MENTION.

Astronomers claim that there are 17,500,000 comets in the solar system.
The Chinese postal service, which is slow and crude, is controlled by many private companies.
Rev. E. Chilcott, B.A., curate at new St. Paul's, Woodstock, has received a call from Christ Church, Bradford.
The anthracite coal fields produce more than 45,000,000 tons of coal a year.
According to the Talmud, Daniel wrote his first prophecy at 50.
The Rev. Dr. Satterlee, of New York, is likely to succeed the late Rev. Dr. Brooks as Bishop of Massachusetts.
Xenophon is supposed to have finished the "Retreat of the Ten Thousand" about 50.

Iron bedsteads are about the only kind of hardware exported from England to Damascus.

John Wesley never took any form of diversion, but utilized every moment.

It is stated that the Russian Government is about to purchase the telephone system.

The sun's volume is 1,407,124 times that of the earth, and 600 times greater than all the planets.

The Bishop of Toronto will administer the rite of confirmation at All Saints' Church, Wednesday evening, March 22.

It is estimated that last year Arizona produced \$8,000,000 in gold, \$2,000,000 in silver and \$4,500,000 in copper.

The cellular prison system in Holland, where the offenders are completely isolated, is asserted to be most effectual in repressing crime and reforming criminals.

Bishop Sillitoe, of New Westminster, B.C., will preach in the cathedral, Toronto, on February 19 in the morning, at All Saints' in the afternoon, and at the Ascension at night.

The Rev. W. B. Carey, Kingston, Ont., is very ill with an attack of pleurisy.

The Greeks and Romans ate from a kind of porringer, yet during a portion of the Middle Ages slices of bread cut round took the place of plates.

Both Greek and Roman ladies painted their faces; for white, using white lead; for red, the juice of an unknown herb.

A footpad was lately captured in a Hungarian town, and with him a bear that he had tamed and taught to grapple with pedestrians whom he desired to rob.

Rev. W. A. Read, rector of Pembroke, and Rev. Mr. Jones, rector of Pakenham, delivered missionary addresses in St. James' Church, Carleton Place, Sunday evening, 29th Jan., to a packed church.

The battering ram was a beam suspended in the middle, drawn back and thrown forward.

Aluminum pencils are being manufactured in Germany for use as substitutes for slate pencils.

The Queen Regent of Spain will be represented at the Chicago World's Fair by the Infanta Eulalie and her husband.

The value of the honey and wax produced in the United States during the past year has been estimated at \$20,000,000.

The smallest complete Bible ever published has just been issued by the Oxford University press. It is $3\frac{3}{4}$ inches long, $2\frac{1}{2}$ inches wide and $\frac{7}{8}$ of an inch thick.

The old Gouin steamship line is going out of business owing to dull trade; selling their docks and steamers.

The first volume of the Waverly series appeared when Scott was 43. He published his first book, "Ballads," at 25.

The "History of Ferdinand and Isabella of Spain" came out when Prescott was 41, his "Conquest of Mexico" at 47.

The great painter Razzi filled his house with all sorts of animals, and taught his raven to cry "Come in" whenever there was a knock at the door.

Thorgatten, the famous Norwegian mountain, has a hole extending entirely through it from one side to another.

In making champagne the grapes are squeezed six times, each pressure making wine of a different quality.

The four largest gun factories in Italy are to begin work shortly on the new rifles for the Italian army.

The first volume of Indian tales from the pen of Cooper appeared when the author was 30.

Mrs. Hemans wrote poetry as soon as she could write at all, and published her first volume at 44.

A wealthy French manufacturer has bought for \$500,000 the historic chateau at Cirey, France, where Voltaire once resided. The extensive landed estate is included in the purchase.

In order that they may have no color-blind men in their service, the directors of the North-Eastern Railway Company have decided that all their servants holding responsible positions shall undergo the sight-test examination.

In the absence of the Bishop of Huron on his trip with Mrs. Baldwin to Egypt and the Holy Land, the Dean of Huron will act as commissary, and Ven. Archdeacon Marsh will take charge of the diocesan correspondence.

Kant, the German philosopher, was fond of walking, but was so fearful of contracting some infectious disease that he always walked with his lips closed and a handkerchief over his nose.

The receipts of the New York Custom House for import duties for the year 1892 were \$129,552,008.53, being an increase over 1891 of \$6,009,375.56.

The wife of President Diaz, of Mexico, it is said, will send a band of forty-five women musicians to the World's Fair, at her own expense.

A portrait of the Empress of Germany is to be hung in every barrack-room of the empire, by order of the emperor, that none may fail to recognize her.

Rev. Mr. Rees, rector of St. George's Church, Owen Sound, delivered a splendid address at the annual missionary meeting of the Church of England at Meaford. He is an Englishman not long in this country, and painted in glowing colors the great future before Canada and its people.

Dr. Kohn (or Cohen), the poor canon, son of Israelite peasants, who was recently raised to the richest archbishopric in Europe, that of Olmutz, went to meet his father and mother at the railroad station, where he kissed their hands in lowly humility and affection, and has installed them in his episcopal palace.

The new diocese of Ottawa will compose the eight most easterly counties of Ontario, and have jurisdiction over seventy-six clergymen, leaving only fifty-nine for the old diocese, which, however, contains nearly all the rectories. For every one of Bishop Lewis' thirty-one years of government three missions have been opened and six churches built.

British and Foreign.

Lady Ingram Watkin has again sent a cheque for £100 to the Mayor of Boston, to be distributed among the poor of Boston and Skirbeck, Lincolnshire.

Rumour, says the *Rock*, apportions the archdeaconry of Middlesex to the Rev. C. J. Ridgeway.

Since Advent, 1891, forty-one ministers, who belonged to a variety of denominations, have joined the Church in the United States.

Archdeacon Farrar appears to have made it up again with Messrs. Cassell. He is to prepare for them a new edition of his "Life of Christ."

The Queen has given £15 to a fund being raised for the extinction of a debt on the Wesleyan Methodist chapel at East Cowes.

A final effort is being made to complete the £12,500 necessary to finish the choir of Grahams-town Cathedral.

The *Roman Catholic Review*, of New York, asks: "At the rate at which converts are coming into the Church, how long will it be before America becomes Catholic?" And it answers: "About a hundred thousand years."

As a memorial of the late Rev. T. Pelham Dale, it is proposed to restore Malling Abbey, near Lewes, Kent. The old Benedictine abbey has been presented to a community of Sisters, at present settled at Twickenham, in whom Mr. Dale took a deep interest.

On St. Edmund's Day was laid the memorial stone of the first permanent English Church (All Saints') in Mashonaland. The temporary mud and pole church erected by the police and others in the earliest days of the occupation was getting rather shaky. The chancel of the new building is to be of burnt brick, and is 40 feet long by 27 wide.

The Baroness Hambledon has forwarded to Canon Jacob, vicar of Portsea, a cheque for £100 towards the organ fund of the new parish church. Her husband (the late Mr. W. H. Smith) contributed £29,000 to the building fund, and during the past twelvemonth Baroness Hambledon has previously sent two cheques for £50 each.

The Primate of New Zealand recently stated that, after being 54 years in the colony and 24 years in the diocese, it was time that he should give place to a younger and more competent man. He therefore desired to state finally that he should not preside over another Synod. When he will resign is not, however, at present known.

The College of Cardinals (which if complete has seventy members) now consists of thirty-four Italians and thirty foreigners. The Conclave which elected Leo XIII. consisted of sixty-three, including the present Pope, of whom forty-two were Italians. During his pontificate, Leo XIII. has created fifty-eight Cardinals and eighty-six have died. Only ten survive created by Pius IX.

The Bishop of Oxford will lay the foundation stone of the new church for the Cowley Fathers on May

6th, if by Easter a sum has been given or promised sufficient to warrant the beginning of the work. At present nearly £2,500 has been given. The estimate for the building (exclusive of furniture) is £11,296.

It is rumoured that the Rev. Harry Drew, Mr. Gladstone's son-in-law, and the curate of Hawarden, is to be appointed to the vicarage of Eccles, near Manchester, which has recently become vacant through the death of Canon Pitcairn. The living is a valuable one, its income being at least £1,500 a year.

The Paddock Lectures at the General Theological Seminary, New York, will be delivered this year by Bishop Coxe. The general subject will be "The Repose of the Blessed Dead"—the themes for the several Friday nights of Lent being Sheol, the Spirits in Prison, Abraham's Bosom, the Descent into Hell, and Paradise and the Just made Perfect.

The Countess of Meath has just become a patroness of the *Sunbeam Mission*, which has also received the warm approval of several bishops, the Earl of Meath, Lord and Lady Aberdare, etc. This is specially a children's mission, the young members of which each try to brighten the life of one very poor or crippled child by sending him or her by post a monthly magazine and occasionally a warm garment or other small article. The hon. treasurer and secretary are Admiral and Mrs. Pattiscombe, Eastwood, Weston-super-Mare.

The Bishop of Nyasaland preached his farewell sermon at St. Columba's, Southwick, on Sunday evening, when the service was a most impressive one, lasting about two hours and a half. Six processional hymns were sung, and 167 joined in the procession round the church, including the bishop, who wore his cope and jewelled mitre presented to him by forty fellow-students at Cuddesdon.

Rev. Dr. Morgan Dix, rector of Trinity Church, New York, who is a great admirer of good church-bells, and recently secured a peal of more than 13,000 pounds weight for St. Agnes's chapel, Trinity parish, has shown his appreciation in this respect by sending an order to the Clinton H. Meneely Company of Troy for a bell, which is to be placed in the Episcopal church at Cooperstown, N.Y., as a memorial of his father, General John A. Dix. There is a special fitness in the gift of this distinguished son in honor of his distinguished father, the name of Dix standing for that which is extremely noble in the line of patriotism, statesmanship and religion throughout the whole country.

The announcement that the Bishop of Liverpool is about to license a second curate to Mr. Bell Cox is, the *Rock* learns from the most trustworthy source, perfectly accurate. "We believe that the bishop has felt precluded from doing so before simply because Mr. Bell Cox was the subject of a prosecution in the ecclesiastical courts. As a condition of receiving a second curate, Mr. Bell Cox has been required to take charge of a legal district of six thousand people, which hitherto has been 'no man's land.' Up to this time he has only been an incumbent of a chapel-of-ease, and has had no legal district." JERZ

Correspondence.

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

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

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

Mismanagement of the Upper Canada Bible Society: Reply to Hon. G. W. Allan.

(Continued)

And now respecting agents:—Thirty-four provisional agents were employed last year, some at \$6 as minimum others at \$10, as maximum, per day for service. Whether meetings were held and collections made, they drew their definite salaries. Saturdays, Sundays or Mondays, they received \$6 or \$10, in addition to the regular stipends from their respective circuits or parishes. That they may have effected some good no one has denied, and Mr. Allan need not have taken the trouble to set up a manikin of straw, unless he took pleasure in striking it down, but that the little appreciable good effected and results obtained are disproportionate to the large salaries paid them, is the fact most apparent to the thinking portion of the contributing public. The permanent agent, Mr. Manley, was apparently aged and infirm

twelve years minister, co source. He duties as a command for last year salary. Mr. if so, he hel days. He years and r duty, yet hi day; \$6.72 every meeti maining for the society able neither us, but th which, of nothing to be thankf most a pra that of cou travelling a curious as gentlemen, delight to virtue of se ask for sor on their par ter, influen as doubtles C. B. Socie to earth fo too, the col commission country th bad roads (to solicit s these gentl society wh

Hon. Mr ment with In his has he neglect which, if l "the deno that is pra greed and

Now, as the names more salar to assert, which Mr. or conside to assume Society's (ing widely wrong, I s as to the both their of names; ising repr bitious fo nations, a Churchme there, alth command of public; the denor and while that a Ch outs toward ready to l nominally their inte position a that Chu in the mo and othe Churchm out chara dismemb

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twelve years ago; he is a supernumerary Methodist minister, consequently entitled to income from that source. He can be but ill fitted for such vigorous duties as \$1,614.67, salary and expenses, ought to command. His own report of about 108 meetings for last year's duties, is a sorry exhibit for such salary. Mr. Allan says he was engaged eight months; if so, he held only about one meeting for every two days. He certainly must have felt the weight of years and realized increasing inability to overtake duty, yet his salary for the year was about \$4.42 per day; \$6.72 per day for eight months, and \$14 for every meeting held. We are told that during the remaining four months "his services are available for the society in other ways," but how they are available neither the report nor Mr. Allan deigns to tell us, but that is only a matter of \$500 or so, with which, of course, the contributing public have nothing to do but give the money, keep silent, and be thankful. Truly, Rev. J. G. Manley's office is almost a practical sinecure, with salary nearly double that of country clergymen who must meet their own travelling expenses. But to crown all, the most curious aspect of the matter is, that these reverend gentlemen, in receipt of \$6, and \$10, and \$14 per day, delight to lecture their audiences on the duty and virtue of self-denial and self-sacrifice, and when we ask for some exhibition of these excellent qualities on their part, they or some layman of excellent character, influential position and easy circumstances, such as doubtless compose the board of directors of the U. C. B. Society, Toronto, are ever ready to smite us to earth for our temerity. In the city of Toronto, too, the collectors appear to get about 8 per cent. commission on the sums collected, while in the country the collectors, chiefly ladies, who travel in bad roads or through deep snow from house to house to solicit subscriptions largely to pay the salaries of these gentlemen, are the only effective workers of the society who are without salary.

Hon. Mr. Allan accuses me of charging the management with "denominational greed" and "fraud." In his haste at accusation and personal reflection, he neglected to ascertain the meaning of my words, which, if he takes trouble to look, he will find to be, "the denominational greed that is fed and the fraud that is practically perpetrated," not "denominational greed and fraud," as he makes me say.

Now, as to the first, if Mr. Allan will kindly give the names and religious denominations of the 46 or more salaried officers and of the depository, I venture to assert, or at least to opine, that the Church of which Mr. Allan is a member is but poorly represented or considered; and I think I would not be far astray to assume that the tract society connected with the Society's depository mainly propagates tenets differing widely from those of the Church of England. If wrong, I shall gladly on proof stand corrected. Then as to the board of directors, with due respect for both their character and position, a glance at the list of names reveals the fact that the most uncompromising representatives of dissent, ever jealous and ambitious for the interests of their respective denominations, are on that board, but I look in vain for Churchmen of that type. There is no Dr. Langtry there, although there is a Dr. H. Johnston. The command and possession, not to say, manipulation of public money, mean power and influence of which the denominations are not slow to avail themselves, and while they can do so, are doubtless quite willing that a Churchman ever indulgent, liberal and courteous towards the ministers of other bodies, but equally ready to brow-beat one of his own Church, should be nominally at the head of any concern lucrative to their interests; and are even swift to point to his position as a sufficient reply to any expression of fear that Church interests are not safe-guarded; just as in the mother-land, socialists, anarchists, Parnellites and others point us to leaders, who albeit being Churchmen of position and influence, and not without character, are striving to destroy the Church and dismember the empire.

As regards practical fraud, I have already referred to it, and if Mr. Allan will do, or cause to be done, what an honest report ought to show, viz., to give the aggregate of collections made at meetings held by agents, so as to enable your readers to compare the results of their worthy efforts with the salaries paid them, much light would be thrown upon this matter, and he would do more to enlighten your readers than he or the agents have done during the past year; and that the report does not do this, nor specify salaries as distinct from expenses, is painfully significant, and that for reasons most obvious.

The hon. gentleman essays contradiction and fails in every attempt, accuses of ignorance, but breaks down in the proof, misconstrues my word; in order to make adverse reflections; this latter seems the proper and popular thing for him to do, doubtless because I am a humble clergyman of his Church. Such a course may be deemed necessary for the safety of the craft, and pleasing to the management of which he is the nominal head. He virtually refuses reformation and economy, although the remedy has been pointed out, viz., that every congregation

of every denomination make one collection annually, and so dispense with salaried agents, or let each denomination manage its own affairs in that as in all other matters, and I believe that the Church of England, having its own Society for the Propagation of Christian Knowledge, would very greatly profit by according it the support which is now given to a heterogeneous society to be squandered at will.

Finally, I strongly resent Mr. Allan's imputation to me of intent to inflict injury upon the real work of disseminating the Scriptures. It is the large and needless extent of non-productive work that I first objected to, and until this is thoroughly reformed the light ought to be turned upon the culpable extravagance, by every legitimate means.

WM. STOUT.

Thamesford, Jan. 24th, 1898.

Why do I Go to Church? Why am I a Communicant?

SIR,—Why do I go to church? Why am I a communicant? If all church-going people would ask themselves these simple questions, and answer them conscientiously, they would be less likely in time of temptation to "forsake the assembling of themselves together" for the purpose of public worship. It is a lamentable fact that many people attend divine service Sunday after Sunday who are, in God's sight, mere nominal worshippers. They may appear to be in real earnest, and no one suspects the weakness of their religion, until some trivial event causes them to absent themselves from church altogether and thus reveal to their fellowmen the shallowness and unreality of their piety. How often does a clergyman, on taking charge of a parish, hear some such words as the following from members of his congregation: "Our neighbor, Mr. —, used to be a good Churchman; he did a great deal for the parish and was a regular communicant, but our late clergyman offended him in some way and now he never comes." Or again, "Mr. — and family came to church regularly at one time, they liked our late minister, who got several of them to be confirmed, and they were all communicants, but they had a disturbance with a family who sit in the next pew and none of them have come to church since." Now, what can we think of such church-goers as these? Is their religion a real religion, or is it a mere "cloak of maliciousness"? If a man absent himself from church and from the Holy Communion because he has taken a dislike to the clergyman, or to a fellow-worshipper, what shall we say of him? In plain words, such a man refuses the means of salvation for himself, and often for his own family, in order to annoy, as he foolishly imagines, the clergyman in charge of the parish or some offending neighbor! In reality, however, he only injures himself and those of his household, and is regarded as an object of pity by all true Christians and consistent church-goers. Many of his friends look upon him with contempt, while his clergyman can only regard him as a wandering sheep, and pray that he may be led to see the folly of his ways and in due time return to the true fold. Is it not a sad thought that such men are to be found in nearly every congregation, and that some of the most devout worshippers and most regular communicants would, if they took a dislike to the clergyman, or even a fellow worshipper, forsake God's house altogether, and abstain from receiving the Holy Communion. Surely they cannot realize that the place which they so thoughtlessly abandon is the House of God, the Gate of Heaven, and that the sacred food which they so calmly refuse is their only means of salvation? Oh! think of it, dear reader, if you are one of those foolish ones! Ask yourself what you are doing before it is too late. Your Saviour stands in His Father's house, and holds out to you, in the greatness of His love, the means whereby you may obtain salvation. He calls you, but you will not listen. He holds out to you the bread of life, but you will not come forward to receive it. And why? Is there an impassable gulf between Him and you? No, but there is an obstacle. A human being is in front of you, whom you must pass on your way to the throne of grace. That human being is a person whom you dislike, or who has done you some real or fancied wrong, and rather than come in contact with him you refuse eternal life. "Thou fool, this night shall thy soul be required of thee." Suppose, reader, you were suffering from some terrible bodily disease, and a great physician, whom you knew could positively cure you, held out the healing medicine; would you hesitate then to pass your human foe? I think not. It is probable that, in your eagerness to grasp the certain means of restoration to health and strength, you would walk side by side with him, and forget all feelings of dislike. And yet when your eternal welfare is at stake, you let some foolish animosity stand between you and everlasting life. You refuse to partake of the bread of life unless you can do so without coming in contact with a human foe! "He is not a Christian," you say. Well, is that any reason why you should not be one? If he is a sinner, so

are you. The Saviour came not to call the righteous, but sinners to repentance! I earnestly hope that these few lines may be the means, through the grace of God, of causing many regular church-goers and communicants to ask themselves in real earnest, "Why do I go to church? Why am I a communicant?" F.

Free Churches.

SIR.—The following reasons (adopted from an English paper) for free churches appear to me so unanswerable that I would commend them to the consideration of all Christian ministers and Church officers. After many years work among the masses (though brought up in a pewed church), I am satisfied that the pew system is a hindrance to the advancement of Christ's kingdom. The reasons are:

1. All appearance of commerce and trade transactions is abolished, and the Church is felt to be a great spiritual society dependent upon a Spiritual Christ.
2. Distinctions of rank and class cease within the doors of the house of prayer.
3. Disputes, envyings, ill-will and selfishness give place to peace and charity.
4. Each worshipper can choose his own place, near to or away from the door, within sight of the Lord's table or within hearing of the pulpit, close to or far removed from the organ and choir.
5. A more spiritual and affectionate relationship between pastor and people is possible, and loyalty and generosity are increased.
6. The weekly offertory takes its proper place and the command of St. Paul is obeyed.

In these days of advanced thought, of popular franchise, of free education, of increased interest in foreign and home missions, the Church must not be behind in answering the aspirations of the people, and giving them what is just and reasonable, and what God has appointed, and affording them every inducement to make a pure and acceptable offering of praise to God.

LAYMAN.

Unfermented Wine.

SIR,—I am glad that you introduce to your readers Robert Wallace—"a veteran and learned advocate of this side of the question.

"Convince a man against his will, He's of the same opinion still."

Learning is a good thing, and so is common sense. This controversy reminds me of that on the mixed chalice, which, if we mistake not, was adjudged legal, on the ground that wine being of various strength, water would be the agent whereby the weaker wine would be produced—and, therefore, a weak communion wine would be equivalent to the mixed chalice. In our present question, all that is contended for is permission to use an unfermented wine in the Holy Communion. It appears from the N.T. that when scandal arose from the abuse of this sacrament, that primitive practice was modified to prevent its recurrence, and to-day the question of unfermented wine stands in precisely the same light. Who can say that the victims of dipsomania don't need this merciful protection, and for such, at least, I think mere learning and scholarship needn't be too Pharisaic; we want more than the letter of the law, we want a merciful spirit; by all means let there be a wise discrimination on this point, and let us yield to Christian expediency, lest we make our weak brother to offend. L.S.T.

Algoma Mission Fund.

SIR,—Owing to a telephone message from the Synod office having been misunderstood, a statement has appeared in one or two of the city papers to the effect that the Algoma Mission Fund debt has been paid off.

May I be allowed to submit the following statement, showing that there is still a large amount at the wrong side of the account:

Overdrawn account at date of the Bishop's departure for Europe.....	\$ 4,690
Add expended to date for stipends to missionaries, and for working expenses	6,880
	\$11,520

RECEIPTS TO DATE.

Two quarters' grants from S.P.G.	\$1,695
" " " Colonial and Continental Church Society.	691
Voluntary contributions and interest from reserve fund	3,983
	6,379

Present deficit..... \$5,141
An amount which it is hoped the friends of the diocese will speedily liquidate.

Yours, etc., D. KEMP, Treasurer.
Toronto, January 27.

Our Mother Church.

SIR,—I had been thinking of writing you a short letter under the above heading, and in my "Mail" to-day I see the very interesting account of the meeting on Organic Unity, in Toronto, which encourages me at once to do so. What I want to put forth, just in a few words, is the idea that for Christian union to be brought about our old historic Church must become more "motherly." I dare say I shall be found fault with by many for saying so, but I must say that my own feeling as regards the Church of England in Canada is that it is *unmotherly*. There is, I feel, a want of tenderness, a want of mutual trust and of kind sympathetic feeling among its members—from the heads of the Church downward. Surely those parishes are the really successful ones where this kind, Christ-like feeling exists between pastor and people, and those Dioceses are the most successful where this kindly feeling prevails between Bishop, clergy and people. Surely what we need is for this same brotherly, Christ-like spirit to pervade also our synods and public assemblies. Then would those outside the fold be attracted to us rather than repelled. If our Church claims to be the purified Mother Church of enlightened Christendom, surely her first and chief duty is to *act the mother*—to act in a kind, motherly manner to her own children who have kept in the old home and ever been faithful to her, and to act also in a kind motherly spirit to those who are at present outside her pale. Surely there ought to be a *warmer and kinder spirit* toward those who, although unhappily separated from us in holy worship, believe, nevertheless, in the same God, trust in the same Saviour, are moved by the same Spirit, and who are equally zealous with us in trying to build up Christ's cause in our midst and to extend His kingdom among the heathen. A true mother will never cease to love and care for her offspring, however much they may have estranged themselves from her, or however far they may have wandered. "Can a woman's tender care cease toward the child she bore?" I just wanted merely to throw out these few thoughts—just as crumbs for meditation—should you find room to insert them.

Jan. 27th, 1898.

EDWARD F. WILSON.

Indian Homes.

SIR,—In my letter to you a few weeks ago about our Indian Homes, I stated that the financial position of my Sault St. Marie Homes was better than it had been for years past. I am happy now to be able to fully corroborate this statement. The auditors have just finished examining our accounts, and after a most thorough and complete examination have expressed to me their entire satisfaction as to the way in which the accounts have been kept, and the position in which they find our finances. It will, I am sure, be a source of satisfaction to all our helpers (as it is to myself) to know that although the Annual Report will show a deficit of \$268 in the Maintenance Fund, there is due from the Indian Department to December 31st, 1892, the sum of \$1,070, and that also, apart from this, we have now a Reserve Fund in the Savings Bank of \$600. In regard to my successor, I understand that it is the Bishop's intention to offer the post to my good friend, Rev. R. J. Renison. As to myself, I am hoping, if God will, to lead a somewhat quiet and retired life in our new home, five miles out of Victoria, B.C. What my work is to be I know not yet, or how my family is to be provided for I know not, but the Lord will provide.

Yours, &c.,

E. F. WILSON.

Acknowledgment.

SIR,—For the information of subscribers, will you kindly publish the following statement of receipts and expenditure in connection with the Rev. Hy. Heaton Exportation Fund? Yours, etc.,

J. LANGTRY.

Receipts.—The Bishop of Toronto, \$10; the Bishop of Niagara, \$10; Rev. T. S. Macklem, \$10; Rev. J. D. Cayley, \$10; Rev. T. W. Paterson, \$10; Rev. J. S. Howard, \$10; Rev. T. C. Desbarres, \$10; Rev. A. Williams, \$10; Rev. S. Jones, \$10; Mrs. Cameron, \$10; Rev. A. H. Baldwin, \$10; Rev. J. Langtry, \$10; Mrs. Temple, \$11, collected; Mrs. Becher, \$37, collected; Rev. J. C. Roper, \$5; Rev. A. McL. Ballard, \$5; Rev. A. Hart, \$5; Rev. A. Broughall, \$5; Rev. Prof. Jones, \$5; Rev. W. H. Clarke, \$5; Rev. C. L. Ingles, \$5; Rev. A. Sanson, \$5; Rev. J. P. Lewis, \$5; Rev. J. C. Moore, \$5; Profs. Rigby and Hunt-Ingford, \$5; Archdeacon Boddy, \$5; The Hon. Geo. Kirkpatrick, \$5; Provost Body, \$2; Rev. B. Bryan, \$2; Mrs. W. G. Cassels, \$2; Mrs. Williamson, \$2; Mrs. Manning, \$2—total, \$243.

Expenditure.—Paid Rev. H. Heaton for outfit (clothes), by cheque, \$10, and the following:—

Toronto, Jan. 17, 1893.

Received from Rev. J. Langtry the sum of seventy-five dollars in cash, and tickets costing \$158.28.

HY. HEATON.

This is Meant for You.

It has been truly said that half the world does not know how the other half lives. Comparatively few of us have perfect health, owing to the impure state of the blood. But we rub along from day to day, with scarcely a thought, unless forced to our attention, of the thousands all about us who are suffering from scrofula, salt rheum and other serious blood disorders, and whose agonies can only be imagined. The marked success of Hood's Sarsaparilla for these troubles, as shown in our advertising columns frequently, certainly seems to justify urging the use of this excellent medicine by all who know that their blood is disordered. Every claim in behalf of Hood's Sarsaparilla is fully backed up by what the medicine has done and is still doing, and when its proprietors urge its merits and its use upon all who suffer from impure blood, in great or small degrees, they certainly mean to include you.

Notes and Queries.

SIR,—1. Was Dr. Dollinger ever formally excommunicated by the Church of Rome? 2. In what relation did he stand toward that Church at the time of his death? 3. What was his National Church?

BROCKVILLE.

Ans.—1, 2, 3. Dr. Ignaz Von Dollinger was formally excommunicated by the Archbishop of Munich in April, 1871, because he refused to acknowledge the infallibility decree of the so-called Ecumenical Council at Rome. He pontificated at high mass for the last time on Easter Sunday of that year, and steadily continued to his death to resist all attempts that were made to have him reconciled to the Roman See by a retraction of the public declaration made by him and Bishop Friederich immediately before their excommunication. While the Bishops that disclaimed at first the validity of the papal decree were gradually forced to submit by the Pope's refusal to renew their quinquennial faculties, Dollinger, as professor in the Theological Faculty at the University of Munich, was beyond the action of such a screw, and refused to be cajoled or coerced. Bavaria accepts the papacy.

Sunday School Lesson.

Quinquagesima Sunday, February 12th, 1898.

REVIEW.

I. FORMS OF PRAYER.

In Church we do not use extemporaneous prayers (so-called), but regular forms, supplied in the Prayer-Book. Which custom is to be preferred? We believe that forms of prayer such as we have are far better because (1) God commanded forms of prayer, and nothing else, in the Jewish Church; (2) Christ attended those services, and Himself gave His disciples a form of prayer; (3) We read in the New Testament of forms of prayer on many occasions in the early Church, never of extemporaneous prayers. We know from history that until quite modern times forms of prayer have been universally used, and they are now used by the vast majority of Christians; (4) They are a defence against unscriptural teaching; (5) A link binding us to the past ages of the Church; and (6) they invite the people to join with their clergyman in a real offering of prayer and praise. These are only a few of the advantages of Forms of Prayer.

II. CONTENTS OF THE PRAYER-BOOK.

Before the Reformation, three principal prayer-books were used: the Breviary and Missal, and the Manual. We have these in our one Prayer-Book, only they are shorter and more simple. The Prayer-Book, besides giving us very beautiful prayers for ordinary services, and for the Holy Communion, provides for every important event in our lives, our Baptism, Confirmation, Marriage, Burial, etc.

III. THE PRINCIPLES OF PUBLIC WORSHIP.

The ancient services corresponding to our Morning and Evening Prayer began with the Lord's Prayer. In our Prayer-Book there is first what we may call an introduction, to prepare our hearts for what is to follow, consisting of the Sentences (from the Scriptures), the Exhortation, Confession and Absolution. The Exhortation bids us to confess our sins when we meet together; and then tells why we come to church. These four reasons are to be considered as the "Principles of Public Worship," or the four great parts into which it is divided. They are (1) Thanksgiving (in Psalms, Hymns, General Thanksgiving, etc.), (2) praise, (3) Instruction (in Lessons, Sermon, etc.) and (4) Prayer.

IV. PRAYER.

The habit of real prayer hard to learn, because it is speaking to One Who is invisible. We need faith (eye of the soul). In private prayer we need to remember most of all that God hears us. The habit of attentive prayer in private will help us in our public prayers. These more hearty, because we join with others, and there is singing. Morning Prayer is to ask God's blessing on the day, and Evening Prayer on the night. If we can only go to Church on Sunday, it is to ask God's blessing on the whole week.

V. THE LORD'S PRAYER IN THE PRAYER-BOOK.

The Lord's Prayer simple, adapted to the understanding of a child, yet capable of expressing the highest spiritual desires of a matured saint—Taught by Christ (St. Luke xi. 2; St. Matt. vi. 9). In early Church not used till the unbaptized had retired. Congregation always join in it, except at beginning of Holy Communion. Used often in our services, but with different meanings, according to the particular act of worship we are engaged in. "Like a well cut diamond, which, though a small gem, yet reflects from its many faces all the colors of the rainbow."

VI. THE LITANY.

Litany means prayer for mercy, the minister praying, the people responding "Lord have mercy," etc. Litanies often used in ancient times in processions through the streets. Our Litany (to be used Sundays, Wednesdays and Fridays) begins with Invocation to the Trinity. Next part addressed to God the Son, to Whom we pray for Deliverance from sins, and from dangers to our [own lives, to the State, and to the Church. We plead His birth, life on earth, sufferings, and death. Then follow the Intercessions for the Church, Queen, and all in authority, for spiritual blessings; for those in trouble, and for all men (including enemies); for the fruits of the earth; for repentance. We appeal to Christ as the Lamb of God. Then follow the Lesser Litany, the Lord's Prayer, etc.

VII.—MINISTRATION OF HOLY BAPTISM.

God's command (St. Matt. xxviii. 19). Baptism to be in the church, except in dangerous sickness. Infants to be baptized, but in case of neglect or other cause of delay, another service provided. Baptism admits to the Church, makes us, "members of Christ," etc. Our service consists of The Introductory Part (exhortation and prayer); the Gospel from St. Mark x. 13-16, and Sermon in explanation of it; Three Vows of the candidate (or in case of an infant, made by the godparents); the Prayer of Consecration: the Baptism (immersion to be preferred, but the validity of Baptism does not depend on the amount of water used); the receiving into the Church, when the Lord's Prayer is publicly offered the first time on behalf of the person baptized; the Thanksgiving Prayer (comp. Acts viii. 39); and the address (on living a Christian life, and coming in due time for Confirmation).

To Prevent the Grip

Or any other similar epidemic, the blood and the whole system should be kept in healthy condition. If you feel worn out or have "that tired feeling" in the morning, do not be guilty of neglect. Give immediate attention to yourself. Take Hood's Sarsaparilla to give strength, and purify the blood and prevent disease.

Hood's Pills cure liver ills, jaundice, biliousness, sick headache, constipation.

Family Reading.

Harry and Archie; or, First and Last Communion.

Continued.

"Don't talk of repentance," said Edward, "I tell you it is too late, too late," pressing his hand to his brow, "I only want to think of mother."

"Oh don't say so," said Archie, "pray don't say so; think of your own soul."

"Archie," said he very solemnly, and laying his hand on Archie's, "I tell you I can't and won't; you don't know all, I can't. I have cursed God, and openly vowed I hated Him and all His ways, yes, I swore to it, and the thing's done; I can't draw back. You've heard of the sin against the Holy Ghost;" and he fixed his eye with such a vacant wild stare on Archie as he said these last dreadful words, that he started and trembled. "There, now I've told you all," said Edward;

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"now you may tell me as much as you will; I don't care whether I live or die."

Footsteps were heard outside the door, and the door opened. They had come to convey Edward to his trial. He looked with a gaze of utter despair on Archie as he went out. He was handcuffed and led away; he made no resistance: his companion followed him to the door, and watched him till he was out of sight. He then turned. He was alone; he flung himself on the ground and buried his face in his hands. "Oh, how near have I been to that," said Archie, "how near, and how do I know I am not like him now? resisted conscience over and over again. Oh Harry, Harry, happy Harry, what would I give if I could be like you. 'Can't repent,' he said, and how do I know I can? I am no older than he, and I've resisted good feelings a hundred, hundred times, broken my promises, and after all never received my first communion." Archie remained absorbed in thought of that painful interview for some time; so that he had not noticed how the time went. He was roused from his silence by some voices of the passing villagers under the window. "Poor fellow, he's very young," said one. "I hear he has a mother at home," said another. Archie grew cold and hot alternately; these few words terrified him. A few minutes more, and shadows were cast across the window; the door opened, and Edward, in the custody of two men, entered. The look of deep despair which was settled on his face showed Archie what had happened. The men were kind who guarded the prisoner, for his feet were chained together. "Poor fellow," said they, "he's very young, but it's the chance of war."

"What was it?" said Archie.
 "What?" said one of the men, "why, he's found guilty, and guilty enough to be sure he was; and a court-martial is no light thing to go before, and just after a battle."

"Well, but—," said Archie, impatiently.
 "Well," said the man, "he's to be shot dead in two hours time."

Had a thunderbolt fallen from the sky, Archie could not have been more terrified. He gazed with a wild stare at Edward, then at the men: he felt as if it was his fault, and as if he ought not to live if Edward died, as if he were the worst criminal of the two.

The men left the room, saying to Archie, "Come, young man, you mayn't stay here, its against orders." Archie felt afraid of being with Edward alone; he was glad to be obliged to go; yet he lingered to look at the wretched figure, which, with his face between his hands, again sat rocking himself to and fro on his seat, as far as his cuffs would let him. As Archie approached the door, Edward looked up. "Archie," he said, "do stay with me." His voice was like the voice of one from the grave. Hearing him speak dispelled half Archie's fear, and he begged to be allowed to stay; the men hesitated.

"It's as much as we are worth," said they, "without leave at all. But one can't say nay, seeing a poor fellow in such a plight. We will stay outside, and mind you come the instant we call: and young man, remember, two hours more, when the clock strikes seven, God have mercy on your soul." They went out and closed the door.

"Archie," said Edward, in a deep and heart-rending voice, "oh, Archie, two hours more, and then! you have life, life, blessed life before you, life to repent; oh, Archie."

"Edward, Edward," said the poor boy, for he was bewildered, "pray."

"No, no, my heart's a stone. No, Archie, there's one thing I want, one thing."

"What is it?" said Archie eagerly, thinking he was going to say something which he might be able to do easily for him.

"Oh, Archie," said Edward, grasping his hand, "do, do try to save my life." Archie started.

"Save your life, Edward, why how can I do that?"

"Oh, Archie, go, go and beg them to spare me; tell them how young I am; tell them I'll never, never do it again, tell them I was led away, tell them, Archie, of my poor old mother at home. Oh, Archie," said he, springing up and looking full in his face with an expression full of anguish, "oh, do see if you can't save my life."

"But who shall I go to? they won't listen to me."

"Yes, yes, they will," said he, in a deep sepulchral voice, "yes they will."

"I'll do anything," said Archie, moving away.

"Oh go, and the kind God will reward you; make haste, only two hours more! and I'll wait here at the window, counting every moment till you come back. Oh, Archie, think what you'd feel in my place."

Archie was deeply distressed: he saw the case was hopeless, but he could not refuse to make the trial; he went to the door, it closed behind him, and as he passed the window he saw Edward's figure moving towards it as well as his cuffs would let him, and presently his head was leaning against it, waiting till Archie's return. Poor Archie! which way was he to go? and what was he to do? He did not dare take another glance at that sad and anxious face at the window. He determined to seek the sergeant; he accordingly directed his steps to his house; he had not gone far when he met him. The sergeant almost smiled when Archie told him his sad business.

"My poor lad," said he, "the case is hopeless, it's indeed dreadful; but the discipline of war is severe, and such cases must be for example's sake; it's very dreadful, very," said the good sergeant, passing his hand over his brow.

"Oh, but he's so young," said Archie anxiously, "so young."

"But it's not a first offence," said the other.

"But oh," said Archie, "his soul! so unprepared!"

"Ah!" said the sergeant, "that was another matter: unprepared indeed. Poor fellow!"

How was Archie to go back to Edward? how could he meet that face of despair? and to return and have nothing to tell him but that he must die. But there was no help for it; and he slowly and sadly returned to the house. A long way off he saw Edward's face in the inside, looking for his return; and he hesitated more than once whether he would enter. At last he reached the house, Edward opened the door, and with a look Archie never could forget, met his face.

"Tell me, tell me, Archie, I know I shan't die; isn't it so? I'm too young, too young for them to kill me! No, I know I'm not to die, Archie, boy."

Archie turned pale, and could not speak.

"Edward, I've no good news for you, I wish I had."

"Oh," cried Edward, "don't, don't say I'm to die, I can't die, it's too dreadful."

No words can describe how terrible the few moments were between Archie and the criminal. All his hope was gone, all his seeming recklessness; he only thought of himself; his mother, his home, all seemed gone. To meet God in two hours, with sins unrepented and unforgiven, and the having put off over and over again his known duties, and only two hours to repent in! "Oh, Archie, happy Archie! you have time to repent, time to turn. Oh, what would I give to be you!" said he, as the scalding tear fell down on Archie's cheek. "It is so dreadful to be now talking with you, and to think that in two hours time I am to be with the great God! Oh, my God, my God, have mercy on a poor lost boy!" cried he, as he threw himself in an agony on the ground, and tore his hair with grief. Archie was utterly perplexed; he did not the least know how to act; his own distress was nearly as deep as Edward's.

"Oh, Archie," said he, "you know how I tried to laugh you out of being good, and against your first communion; take a warning by me, and don't put it off another day, another hour."

Few appeals could have so affected Archie; whose changeableness of disposition had been to him the cause of his many falls. He felt it peculiarly; his life was most changeable; so full of resolutions made and forgotten.

"Even," said Edward, "if you could get a little while for me, just one week to repent in, and I'll willingly die; but to die now!"

There was a common outside the cottage where Archie's troop was quartered. It was late in the afternoon, and the sun shot across the few low flowers and grass which blew about on the worn turf. A little way off twelve men were drawn up

in a line, with their muskets leaning on their shoulders, and most of them had their eyes on the ground. On the other side some figures were standing, among which was one who seemed more anxious than any of the rest at what was going to happen. At length some men were seen advancing from a house not far off: they were soldiers leading a youth whose hands were bound, and his feet fettered. His face was pale, and his lips had scarcely any colour left. As they led him along they passed Archie, and Edward saw him; he moved his bound hand, and Archie understood the movement. He followed them, but he felt so bewildered he scarcely knew which way he was going, or what he was going to do. The little company at last reached the spot which had been marked out, and in the middle of it Edward was placed. He did not speak, he did not cry or sigh; he looked before him, and only once turned round to see if Archie was following; his lips seemed fastened together, and his voice unable to find utterance or vent. The men prepared their muskets, and Edward saw and heard the whole process, but seemed scarcely to know what was going on; he looked at the men, and he looked at the guns, and looked off them, and fixed his eye on Archie's face, who was standing close beside him as if he had seen nothing.

"Archie," said he. Archie went near. "Archie, when I kneel down pray for me; I shall say the Lord's Prayer, and you say it with me."

Edward knelt down, and his eyes were blind-folded. Archie drew away, and in another moment the contents of four of the men's muskets were lodged in Edward's body. Without a groan he sunk on the ground, and his spirit went at that summons to the God that gave it. The soldiers had drawn off, and the gazers lingered for a moment and moved off too. Archie still lingered. Edward's body had not yet been removed, and he went up to it. He knelt down by his side; one shot had pierced the brain, and made death instantaneous. Archie half expected he would speak; he could not believe death would be so quick, and that any one could so suddenly go out of time into eternity. Deeply fervent were the prayers he offered to God for pardon and grace to abide by his full resolution—a resolution which had been so often repeated before. As he knelt there a step approached, and looking up, he saw the sergeant behind him. The good man had been looking for Archie, and guessed where he was.

"Oh, sir," said he, springing up and seizing the hand of the other, on which fell the first tear he had been able to shed.

"Ay," said he, "poor fellow!"

"Oh," said Archie, "but it's cruel work."

"Well," said the other, "but we must all go sooner or later, and it's a mere question of who's readiest; we haven't much warning anyhow, but we know what we have to do plenty of time beforehand."

(To be Continued.)

Catarrh in the head is a constitutional disease, and requires a constitutional remedy like Hood's Sarsaparilla to effect a cure.

—Honest good humor is the oil and wine of a merry meeting, and there is no jovial companionship equal to that where the jokes are rather small and the laughter abundant.—Washington Irving.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper.—W. A. NORRIS, 820 Powers' Block, Rochester, N. Y.

A Day's Work.

Do thy day's work, my dear,
Though fast and dark the clouds are drifting near,
Though time has little left for hope and very much
for fear.

Do thy day's work, though now
The hand must falter and the head must bow,
And far above the falling foot shows the bold moun-
tain brow.

Yet, there is left for us,
Who on the valley's verge stand trembling thus,
A light that lies far in the west—soft, faint, but
luminous.

We can give kindly speech,
And ready, helping hand to all and each,
And patience, to the young around, by smiling
silence teach.

We can give gentle thought,
And charity, for life's long lesson taught,
And wisdom, from old faults lived down, by toil and
failure wrought.

We can give love, unmarred
By selfish snatch of happiness, unjarred
By the keen aims of power or joy that make youth
cold and hard.

And if gay hearts reject
The gifts we hold—would fain fare on unchecked
On the bright roads that scarcely yield all that young
eyes expect.

Why, do thy day's work still.
The calm, deep founts of love are slow to chill;
And heaven may yet the harvest yield, the work-
worn hands to fill.

Some Cold Days.

The present cold snap recalls other severe win-
ters. In October, 1763, and February, 1764, the
denizens of the cities of mosques and minarets
were astonished by a cold spell of weather, and the
two seas of Constantinople were frozen over for
twenty days. In 1068 the Thames was frozen
over for fourteen weeks. In 1407 the cold was so
intense in England that all the small birds per-
ished. In 1488 the large fowl of the air were
driven by the terrible cold into the towns and
cities of Germany. In 1868 the winter was so
severe in Flanders that the wine distributed was
cut with hatchets. The year 1658 was noted for
cold weather in England. Thousands of forest
and shade trees were split by frost; hares and stock
perished; a line of stages ran on the Thames for
several weeks, and shops were built on the ice in
the middle of the Thames. In 1810 the wolves
were driven by the cold into Vienna, where they
attacked men and cattle on the street. In 1810
quicksilver froze in the thermometer bulbs at
Moscow.

One of the remarkable changes of temperature
was witnessed at Hornsey and Hammersmith, near
London, in 1867. The thermometer was three
degrees below zero on the 4th of January and
seventy-two hours later it had leaped to fifty-five
degrees above zero. In 1780 and again in 1821,
New York harbour was frozen over so that teams
were driven across the ice to Staten Island. The
neighbouring State, Indiana, saw weather cold
enough to congeal the mercury in 1855. On the
13th and 26th days of January, 1881, many deaths
occurred from intense cold and the residents of
Mobile saw the thermometer sink to zero.

The Mother's Hour.

In every real sense all hours are the mother's
own, from the time of her child's babyhood to the
twilight of his later life. No human tie is so close
as the mystic band which unites a mother to her
children. Their lives, once identical with hers in
every heart-beat and every thought, are never alto-
gether severed while life lasts, and the man is
indeed an ingrate who, under any provocation,
speaks slightly of the mother who cradled him
in her young arms, and who remains, through all
change and change, all loss and gain, his friend,
his champion, his defender.

"This world never felt so cold before," said a
man, middle-aged, prosperous and self-reliant.
"Mother died last week; I realize that I must
henceforth breast the storms alone."

Yet there are hours and hours. The wise
mother, appreciating her opportunity and the pre-
ciousness of the gift of God which enables her to
take part in carrying forward the race, is chary of
certain times and seasons, which are peculiarly
hers for impression and for delight. One of these
seasons comes toward the sunset, when it is time
for the nursery supper and the frolic before the
children go to bed. Then, if she can, the mother
secures a blessed half hour with her darlings, talk-
ing over the day and its problems, petting, cuddling,
receiving confidences, and sending the children to
their nightly rest happy and tranquil. The mother
is more than mistaken—she is cruel—if at this time
she withholds a caress or speaks in reproof or criti-
cism, except that which is most gentle and loving.
No shadow should be suffered to fall on a little heart
at bed time, however important the occasion may
appear for discipline. Above all, if the mother
prize her privileges aright, she will herself hear
her children say their nightly prayers and hymns.
Too sacred a duty to be left even to the mother
trustworthy of nurses, at this rite the mother
officials, associating her own presence and influ-
ence with the devotional habit, which if formed
at all, must be formed early in a child's life. And
after the little ones have grown to girlhood and
boyhood, to a certain independence of care and the
development of their own individualities, who but
the mother has still the freedom of their rooms,
and who else, excusing herself for a little while
from the drawing-room and the society of friends,
can glide softly in for a few moments' chat and a
good-night kiss upon the unfurrowed foreheads
and the rounded cheeks so softly resting on the
flannel pillows of youth and health? The
mother's hour is worth watching for, lest it evade
her in the absorption of her intensely occupied
day, or under the pressure of her social obliga-
tions.

The Spirit of Unselfishness.

One of the earliest lessons in training children
to be unselfish is to teach them to rejoice in the
happiness of others. It is a natural impulse when
some rare pleasure is offered to one child in the
family, for those who cannot share the enjoyment
to be a trifle envious. If the sister is singled out
to take a delightful journey the brother grumbles
because he is not included in the invitation. If a
favorite uncle makes Jack a present of a bicycle,
Mary pouts because no gift is bestowed upon her.
All such cases offer an opportunity for parents to
develop in the children that highest form of un-
selfishness which finds its joy in the happiness of
others. Few adults, however, possess this grace
in its fullness.

They are far readier to weep with those who
weep than to rejoice with those who rejoice. But
nothing wins friends more easily than the habit of
entering heartily into the plans of others and ex-
pressing pleasure at their success or good fortune.
"Your letter this morning," writes one who has
always cultivated this gift of loving kindness,
"brought a great happiness into my day because
of the pleasure in store for you which is chronicled."
Were this spirit more prevalent how much sun-
shine would be added to our lives.

—Some years ago, when the late Lord Tenny-
son was in the habit of running up to London on
the strictly *incog.*, he was striding across Hyde
Park, in the Kensington direction, when suddenly
a one-armed man, very poorly clad, confronted
him, saying, "God bless you, Mr. Tennyson! Let
me have a good look at your face." Tennyson
did not like being recognized, and was inclined to
be angry, so he rather brusquely asked, "Who are
you?" The stranger drew himself up in a mili-
tary salute, and solemnly repeated, with a glance
at his armless sleeve:

"Then we rode back again,
But not the Six Hundred."

Tennyson was delighted with the old soldier's
readiness, and inquired subsequently into the
matter, when, finding the man had actually served
in the charge of the Light Brigade, he sent him
a couple of sovereigns in an autograph letter. It
was a gentle and graceful act.

The Dinner Hour.

Cannot you see, for example, that the way in
which your husband may speak some afternoon to
his employer may depend on the way he has been
treated at dinner, and that the way he speaks and
behaves may make all the difference at some turn
of affairs?

Had you sent him back from dinner cheerful
and contented, and feeling in himself, "What a
good, clever, thoughtful, sweet wife I've got!" he
would have answered his master brightly, and
done what he was bid cheerfully and readily, and
so have won his master's esteem, who would have
said to himself, "That man's a good servant, I
shall keep my eye on him."

But, instead, if you have sent him away from a
dinner badly cooked, uncomfortably served, at
which you yourself have been hurried and flurried
because you had let things get wrong beforehand,
why, then it is easy to imagine that when he was
told to do something in the afternoon at the shop,
in his bitter feeling he took offence, and spoke
sullenly, and did the thing unwillingly, and the
master said to himself, "That fellow's no good;
he must take great care!" not knowing that the
wife and the dinner were at the bottom of it all.

Hints to Housekeepers.

LUNCH LEMONADE.—With a lemon squeezer, ex-
tract the juice of one dozen lemons. Try to select
the thin skinned ones, as they contain more juice.
Put over the fire in a new tin or porcelain kettle;
add nearly or quite one pound of coffee sugar; boil
fifteen minutes and bottle while hot; cork tight.
When ready to use, take one or two tablespoonfuls
in a glass of water.

NOW IS THE TIME.—In this the season of coughs,
colds, asthma, bronchitis and other throat and
lung complaints, it is well to be provided with a
bottle of Dr. Wood's Norway Pine Syrup, which
effectually cures all such diseases, and that very
promptly and pleasantly. Price 25 and 50c.
Sold by all druggists.

APPLE SNOW.—Mash the pulp of three baked
apples with silver spoon; add one cup of sugar,
and the beaten white of an egg; flavor and beat
one half hour. Serve on soft custard or alone.

BILIOUSNESS CURED.—Gentlemen,—I have used
Burdock Blood Bitters for biliousness and find it
the best remedy for this complaint. I used several
other remedies, but they all failed to do me any
good. However, it required only two bottles of
B.B.B. to cure me completely, and I can recom-
mend it to all. Yours truly, Wm. Robinson,
Wallaceburg.

A shoe that is uncomfortable from pinching may
be fixed by laying a cloth, wet in hot water, across
the place where it pinches, changing it as it grows
cooler for a number of times. This will cause the
leather to shape itself to the foot.

FOR COLDS AND SORE THROAT.—Sirs,—We use
Hagyard's Yellow Oil in our family for colds and
sore throat and it is excellent. My sister had
asthma since childhood, but on trying Yellow Oil
for it she soon was cured. Miss Lizzie Chapelle,
Baldwin, Ont.

Individual salt receivers with their diminutive
spoons continue to gain in favor. They come in
silver and china, square, oblong and round.

A DISH OF SNOW.—Select very juicy apples; pare
and core them; stew them in clear water until
soft; strain through a sieve; sweeten to taste with
powdered sugar. Spread this when cold in a deep
glass dish. To every apple allow the white of one
egg; beat the whites—with a tablespoonful of
powdered sugar to one egg—to a stiff froth, and
pour it over the apples. Any flavoring may be used.

MILK BISCUIT.—Make the dough as directed for
Plain Rolls, and when risen and ready to shape,
make them into small balls by rolling a bit of the
dough between the palms of the hands. Place
them close together, let them rise and bake as di-
rected for Plain Rolls.

VELVET CREAM.—Put one-half box gelatine in
one quart of milk, with the yolks of three eggs, on
the stove; stir until it comes to a soft custard.
When cold, beat the whites of the eggs to a froth,
add six tablespoonfuls of white sugar, one of flavor-
ing, and stir in the mixture.

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Children's Department.

Bennie in Trouble.

Trouble enough, and like many another, he brought it on himself. It really seems horrid to tell it, but the whole thing began by getting very angry with Tommy Burns. Never mind what Tommy had done, some silly thing that vexed his playmates, Bennie and Walter. What do you think they agreed on coming home from a fishing expedition?

Why, that they would tell Madam Selmo that her missing French book was taken from the desk by Tommy Burns; that in fact they saw him do it. I want you to notice how fast this sin grew. In the first place they made themselves believe that they would not tell a lie; oh, not for anything! Bennie did see Tommy Burns take an arithmetic from the desk, and saw him put it back again. But they somehow made themselves believe that to tell Madam Selmo about a book, in such a way that she would think it was her French book, would not be a lie. "We can't help what she thinks," said Bennie.

This is the way the thing worked. Madam Selmo, feeling sad to think so good a boy as Tommy Burns would take her French book without leave, and then deny it, resolved to talk with each of the little accusers separately, Bennie first; this is the conversation they had:

"Bennie, are you sure that Tommy Burns took a book from my desk?"

"Yes'm;" said Bennie, holding up his head, and feeling very glad that the madam said "book" and not French book. "I saw him."

"Are you sure it was my French book?"

"Yes'm;" but Bennie hung his head; this was a hard question.

"When was it?"



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of Augusta, Me., says: "I do not remember when I began to take Hood's Sarsaparilla; it was several years ago, and I have found it does me a great deal of good in my declining years."

I am 91 Years

2 months and 26 days old, and my health is perfectly good. I have no aches or pains about me.

Hood's Sarsaparilla

regulates my bowels, stimulates my appetite, and helps me to sleep well. I doubt if a preparation ever was made so well suited to the wants of old people." L. B. HAMLEN, Elm Street, Augusta, Me., Sept. 26, 1891

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Bennie thought—what should he say to this? he had not planned answers to so many questions; he tried hard to remember when he saw Tommy take the arithmetic. "It was Thursday morning," he said at last.

"What makes you sure?"

"Because it was the morning I was late, and the arithmetic class was reciting."

"When Tommy took the French book?"

"Yes'm—no'm," said Bennie, his face growing red as he remembered that this very teacher sat at the desk at that time; "when I came in and he took the book just afterwards."

"What did he do with it?"

"He put it in his bag with the rest of his books."

"How came he to have his bag at that time of day?"

"I don't know," said Bennie, his face very red. How many questions was she going to ask? There was only one more.

"Was Walter Mills with you when you saw him take it?"

"Yes'm," said Benny briskly; and he told his conscience that that wasn't a story; Walter Mills was with him most all the time.

Ten minutes afterwards came Walter Mills to this same room to be questioned. Now these two boys had not counted on being asked questions separately, and had not planned what they should say; so when Walter was asked when he saw Tommy take the book, he thought he must pick out some time, and said:

"Friday afternoon."

"How do you know it was at that time?"

"Because," said Walter, searching through his mind for a reason, "it is Friday afternoon we have singing, you know, and it was while we were singing."

"Was Bennie Stuart with you?"

"Yes'm; and he whispered to me to look at Tommy Burns with your French book; and he said he guessed Tommy was going to steal it, to pay you for scolding him in the geography class." It is a sad fact that Walter had told falsehoods before, and could do it with less blushing than Bennie.

"What did Tommy do with the book?" said the teacher; and Walter, growing interested in his own stories, saw from the window the lake gleaming sunshine, and said:

"Why, Madam Selmo, don't you think he threw it in the lake! I was awful scared, and I nudged Bennie to look quick, before it sunk."

What do you think the madam did? She sent for Bennie and made him, before Walter, repeat exactly what he had told her such a little while before; then she made Walter repeat his answers in Bennie's hearing. Then she asked one more question:

"Did you two little boys never read a story in the Bible about some men who were called to be witnesses against a good man, and it was discovered that they were false witnesses, because their stories did not agree?"

Poor Bennie Stuart! and poor father and mother of Bennie Stuart! Poor Walter, without any father or mother! I could almost be glad that they were not on earth to suffer over their little boy.

Think back, and see if you can tell how Satan got hold of these two little boys in the first place, and led them into such slippery places?

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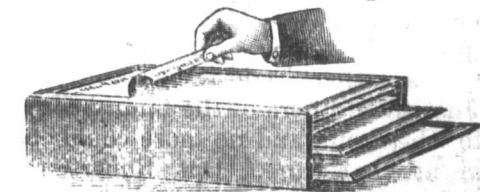
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Forming Plans.

Robert and his father sat by the fire on New Year's eve. They were alone for a while, and it was a good time for a little talk.

"Well, Robert," said Mr. Morgan, "we are close on the beginning of another year. I suppose you have some new plans for the new year."

"I don't know that I have, father," said Robert; "at least nothing very definite." I have not thought very much about the matter. I have been busy with my lessons and other things, and so it has not seemed necessary to do much planning."

"No, I suppose not," his father answered. "Generally I think it is a wise way to live by the day, that is, to try to make the most of each day as it comes and goes. But then I think it is well to have a plan that runs into the future." Mr. Morgan was silent a few moments; then he said suddenly, "Rob, have you finished your model of the Puritan?"

Robert Morgan lived in a seaport town, and, as was natural, was fond of the water and had a good deal of knowledge of boats. Of course he was very much interested in the great yacht-race, and had begun to make a model, about two feet long, of the yacht Puritan, which succeeded in beating the Genesta. He was surprised at his father's question, as he could not see what that had to do with the thing they were talking about. But he answered promptly.

"I am getting along pretty well with it; but it will not be finished for a week."

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Dyspepsia

Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of

Horsford's Acid Phosphate.

"A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

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while yet, I think. I can't get as much time to work on it as I would like."

"Do you know how much more you have to do?" his father inquired.

"Yes, sir," said Robert. "I found a good picture of the Puritan before I began the work, and then I drew a deck-plan, and so I know where every stick and string ought to go."

"You had a plan, then, before you began your work, eh, Rob?"

"Yes, sir," said the boy; "I don't think I could have made anything decent without a plan laid out beforehand."

"No, I suppose not," said Mr. Morgan. "Now what you have done in building your yacht, I want you to do in building your character. You are making a very good piece of work of the model; I looked at it carefully the other day when I was in the shop. I want you to see the other piece of work you are engaged on—your character—growing as well. Plan for that, my boy."

"Yes, father, I will," said Robert. "Indeed, while I have not had any plans in particular, I had been thinking this evening just before you came in that I ought to take more thought about what I am going to make of myself."

"I am glad to hear you say that, Robert," said Mr. Morgan. "You know where to go to get help to make such plans right—to God's Word and to prayer."

"Yes, father," said Robert softly. Just then others of the family came into the room, and no more could be said at that time. But Robert remembered and laid wise plans, because he asked God to teach him and to help him.

Brown Neddie and his Young Master.

Tom Paxton had not many friends. This was partly because he was a very poor boy, and had not many pennies in his pocket to treat the boys of the village, like young Gregory, the grocer's son, was in the habit of doing. And it was also because Tom was of a shy and retiring disposition, having lived alone with his father at the cottage down the lane ever since his dear mother died.

A very quiet, lonely life they led, but it was a happy one too, and Tom would not have changed places with the richest man for any other home. They both had to work hard, father and son, and they had one friend with them—one might almost call him one of the family. This was Brown Neddie, their donkey.

Neddie was quite young when Tom's father bought him of the butcher down at Cublington, and he had become

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quite attached to his owners at the cottage, especially to Tom, for whom he would do anything.

One day Farmer Hopkins was driving past the cottage, when he called out to old Mr. Paxton that his wife wanted some of his best apples, and he had better send Tom over with his donkey to bring them that day.

"How many do you think you can do with, Mr. Hopkins?"
"Oh, fill up those two baskets you have. I dare say we can find use for a good lot of them."

In a very short time, Tom and his father, by working very hard—Tom in the tree, and his father picking the apples up as they fell—managed to get all ready, and soon Brown Neddie was standing, a basket on either side of him, ready to go, at the cottage door.

"Halloo, Tom! Where are you off to now?"

The question came from that bold boy Gregory, who loved to tease poor

Tom, and even was unkind enough to make fun of his rather worn-out and patched clothes.

Tom answered civilly enough, and hurried on; and in spite of his young persecutor calling upon him to stop, that he might look into the baskets, he managed to get well out of sight and sound, and reached the comfortable farmhouse of Mr. Hopkins in safety.

"Well, Tom, my boy, how are you this morning?" and the kind-hearted wife of the farmer gave him a bright smile of welcome.

"Thank you, ma'am, quite well."

"Are you hungry, lad?"

"Yes, ma'am, I am just a little; for we have trudged together a long way this morning, Ned and I."

"And not too much breakfast, Tom, to begin with, I'm afraid."

Mrs. Hopkins had guessed right, for Tom that morning had tasted nothing but a bit of bread and a small mug of milk.

Before Tom returned his pockets were supplied with nice seed-cakes, made and baked by Mrs. Hopkins herself; and when he had got back again about half-way, he sat on a bank, and thoroughly enjoyed his meal. Neddie, his brown-coated friend, had a wisp of fresh hay to eat at the same time. And as Tom sat on that bank, he thought of what his father had often taught him, that God is the giver of every good thing, and that we do not deserve any of the mercies which He so bountifully supplies. So Tom thanked God from his very heart for the nice cakes, and hoped that Brown Neddie was thankful too, in his fashion, for the wisp of hay.

—The Dean of Worcester tells of a curate who, when passing a group of men standing on a street corner, overheard one of them say: "There goes a chap with nothing to do and gets hundreds for doing it." The curate stopped and made answer: "My wages are \$15 a week. I have been at work all the morning in my Master's service in church, in school, in my study, and now I am going to see more sickness and distress in one afternoon than you have seen in all your life." And they held their peace.

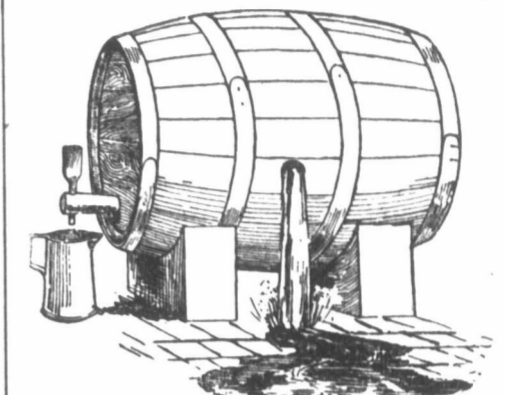
—The presence of good manners is nowhere more needed or more effective than in the household, and perhaps nowhere more rare. Whenever the familiarity exists, there is a tendency to loosen the check upon selfish con-

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Gentlemen's Silk Suspenders, 50c. a pair.
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duct which the presence of strangers involuntarily produces. Many persons who are kind and courteous in company, are rude and careless with those whom they love best. Emerson says: "Good manners are made up of petty sacrifices," and certainly nothing can more thoroughly secure the harmony and peace of the family circle than the habit of making small sacrifices for one another. Children thus learn good manners in the best and most natural way, and habits thus acquired will never leave them. Courtesy and kindness will never lose their power or their charm, while all spurious imitations of them are to be despised.

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Beef, hind
Mutton
Lamb
Veal
Beef, sirloin
Beef, round
Mutton, legs

Butter, pound
lb.
Butter, tubs
Butter, farm
Eggs, fresh
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Ducks, per
Geese, each

Potatoes, per
Carrots, per
Onions, per
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Apples, per
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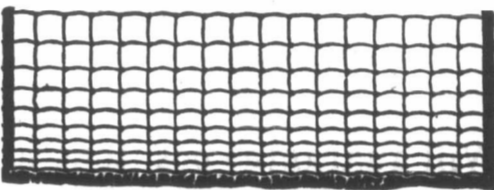
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