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AL ACADEMY, TORONTO

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO, CANADA, THURSDAY DECEMBER 15, 1892.

[No. 50.]

R. C. WINDEYER. R. C. WINDEYER, JR. Windeyer & Son, ARCHITECTS. Canada Permanent Buildings. 18 Toronto Street, Toronto.

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STATEMENT OF BUSINESS FOR 1891

Insurance in force.....	\$94,067,750 00
Increase for the year.....	21,558,750 00
Emergency or surplus fund.....	803,311 43
Increase for the year of surplus fund.....	197,065 28
Total membership or number of policy holders.....	28,061
Members or policies written during the year.....	7,312
Amount paid in losses.....	\$1,170,308 86
Total paid since organization.....	5,427,145 50

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Interest Income, 1891	- - - - -	172,092.00

Total Amount Paid Policy-Holders, 1891, \$313,888.00.

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Canadian Churchman.

TORONTO, THURSDAY, DEC. 15th, 1892.

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

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Lessons for Sundays and Holy Days.

December 18.—4 SUNDAY IN ADVENT.

Morning.—Isaiah 30 to v. 27. Rev. 2, 18 to 3. 7. Evening.—Isa. 82; or 33. 2 to 23. Rev. 3. 7.

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The "Story of the Bible" should be in every home in the Dominion; it is the best of all books on the Bible, for either children or young people, written in such an attractive yet simple style that the mind is at once caught and held. The geography, topography, natural history, manners and customs, etc., are all embodied. In short, it is the Bible history from Genesis to Revelation. Such is the volume we offer to our subscribers for our new premium as regards its matter; it is profusely and beautifully illustrated, printed on excellent paper in clear bold type, and is richly yet strongly bound; it would be an adornment for the library shelf or for the drawing-room table.

The volume (containing 750 pp.) is worth its weight in silver (if not in gold) to parents or teachers for imparting Scripture knowledge. This book is sold only by subscription at \$3.75 per copy. We have made arrangements whereby we can give a copy and the CANADIAN CHURCHMAN one year to subscribers for the small sum of Two Dollars. This offer is made to all subscribers renewing as well as new subscribers. Send on your subscriptions at once and secure this beautiful book. (See Advertisement on other page.)

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE.—Subscription price in the city of Toronto, owing to the cost of delivery, is \$2.50 per year; if paid strictly in advance, \$1.50. We will give the CANADIAN CHURCHMAN one year, and our handsome and valuable Premium, to city subscribers for \$2.50 paid strictly in advance.

TO OUR READERS.—Kindly send the publisher of the CANADIAN CHURCHMAN, 32 Adelaide street, Toronto, a postal card with names and addresses of your friends who do not take the CANADIAN CHURCHMAN, and a specimen copy will be sent to each gratis.

GRAVES IN WESTMINSTER ABBEY.—The graves in the Abbey are about four feet deep, in a soil of dry red sand. When coffins are placed in the earth, a quantity of charcoal is placed around them, as a sanitary precaution. One of the traditions of the Abbey is that actual decomposition is accomplished within half a century, and that nothing but a handful of bones remains after the lapse of seventy-five or a hundred years.

CLERGY DISCIPLINE.—The Bishop of Rochester, at his diocesan conference, said, "While rejoicing that the Clergy Discipline Act would enable the Bishops to deal summarily with cases of immorality among the clergy, his lordship deprecated very strongly the tendency to exaggerate the number of offences. It is, of course, to the advantage of the Church that the force of public opinion should be brought to bear upon immoral clergymen."

THE SLAVE TRADE STILL FLOURISHING.—The slave trade appears to be on the increase on the East Coast of Africa, owing probably to the high price of slaves. It seems that caravans from the interior, most of them with a quantity of human merchandise, are arriving on the coast daily. It is said these caravans experienced no difficulty in passing through Vituland. It is said about 70 per cent. of the number with which the caravans start from the interior are lost before reaching the markets.

CANON SCOTT HOLLAND, preaching recently at St. Paul's, made an eloquent peroration on the Church's drag-net, hanging long, long centuries: "wearily hanging in the dim waters, never nearer the shore; the sifter never in sight." He drew the usual consolation, of "the forbearance, loving-kindness and tenderness of God," waiting upon the obdurate, prolonging the opportunity of the salvable, and hasting not for the sins of the sinful, nor the sighs of the saints, to make an end of transgression, and to bring in everlasting righteousness.

DIS-ESTABLISHMENT IN WALES.—Church Times says: "If the controversy is no mere religious one, if the Welsh Nonconformists are inspired by no religious tenet, then what warrant have we that peace would be obtained through an Act of Parliament? Our submission is that the bitter storm that rages round the Church was roused and is kept raging by those who know the revived and growing power of the Anglo-Welsh Communion, and foresee and dread the approaching hour when her star

shall be in the ascendant and political Dissent shall have waned."

ADDITIONAL CURATES' SOCIETY.—The Archbishop of York, speaking at a meeting at Liverpool in support of the home missions of the Church of England Additional Curates' Society, said: "If he were asked what at the present time was the greatest need of the Church, he would reply that it was a large increase in the number of the clergy. In some populous parishes it was impossible for the staff of clergy to discharge the duties which devolved upon them." Resolutions were passed commending the work of the Society to the consideration of Church people.

PANAMA CANAL COMPANY.—The result of the judicial inquiry into the affairs of this company, which will put upon his trial the most distinguished and most widely-known throughout Europe of living Frenchmen, M. de Lesseps, cannot fail to excite a universal feeling of sorrow. And the indignity which the great engineer will have to face is heightened by the action of the French Chamber in passing a measure depriving the wearers of the Grand Cross of the Legion of Honour of their privilege of exemption from trial in a Court of Summary Jurisdiction and in suits instituted by private persons.

UNION BETWEEN CHURCH AND STATE.—In Mr. Gladstone's great lecture at Oxford, Oct 24th, on the Universities in Mediæval times, the most remarkable passage was that in which he extolled Laud, the Tory, the upholder of the union between Church and State. Mr. Gladstone praised him as the first Primate for many generations who was a tolerant theologian. When he came to Oxford he found it Calvinistic; he left it Anglican. Laud, he said, with Henry VIII. and Elizabeth, had the largest share in moulding into a British form the momentous changes of the sixteenth century.

WITHOUT A BREAK FOR ONE HUNDRED AND SIXTY-TWO YEARS.—In 1728 Thomas Fairchild, "the pious gardener of Hoxton," vested the sum of £25 in the churchwardens of Shoreditch for the delivery of a lecture every Whitsun Tuesday on a subject drawn from "The Wonderful Works of God in the Creation," or "The Certainty of the Resurrection from the Dead," as illustrated from the changes in the animal and vegetable world. Dr. John Donne delivered the first lecture on Whittuesday, May 19th, 1730; and from that time until now, 162 years, the lecture has been delivered annually without a break at Shoreditch church.

EVERY PRIEST A CANVASSER.—No event in Irish politics is comparable in importance to the judicial decision in the South Meath election petition, which has been declared void on the ground of priestly intimidation. Mr. Justice Andrews said the whole organization of the Church was thrown into the contest—every priest was a canvasser, they canvass everywhere, on the altar, at the houses, and on the roads, it is alleged, and Mr. Justice O'Brien thinks it true that they canvass in the confessional. The one end and aim of the whole Roman Catholic priesthood of South Meath, from the beginning to the end of the contest, was to make it clear to the electors that their vote would ensure them eternal salvation or everlasting perdition.

WEALTH IN ENGLAND.—The Bishop of Durham, in his primary charge, said: "There is a wide agreement that the present distribution of wealth in England is unfavourable to the highest general well being of the country; that it is as perilous to the moral excellence of those who have in excess as to that of those who have not what they need; that it is unfavourable to healthy consumption by developing fictitious wants; that it establishes material wealth as the standard of success; that it tends to destroy the practical sense of the Divine sonship and the spiritual brotherhood of men." Such a judgment demands anxious consideration.

THE WEEK.—We have before us an old friend in a new dress. The Toronto "Week" has changed its form, and we consider the departure on the whole an advisable one. With no diminution of space, but more compact, "The Week" has drawn nearer to the conventional form of "The Athenæum," "The Academy," and other high class weeklies. The literary merits of "The Week" are so well known to our readers that they call for no comment here. Suffice it to say that the change is altogether in external appearance, and that the staff remains substantially the same. This journal is commencing its tenth year; it has always held a high reputation upon this continent and in Europe, and we see no reason to prevent its retaining it.

ENCOURAGING WORDS.—The gracious words of the Duchess of Teck must have greatly encouraged the hearts of those engaged in the arduous and noble work of the Church Army. She said: "I well remember when you, Mr. Carlile, first took up this work, and I remember that there were doubts whether it would answer. I remember your courage and determination, and what an interest the Vicar took in the work. From that time I have always taken an interest in the Church Army, which seems first to have taken root here in Kensington. I can only congratulate you on the success which the organization has attained, and on the fact that it has now become so universal. You are doing a great work."

FOURTH SUNDAY IN ADVENT.

The Lord is at hand, proclaims the Epistle for this Sunday. The day is about to dawn, and yearning hearts bow down, beseeching Him to raise up His power and come, just as in the older Dispensation the agonizing cry went up: "Oh, that Thou wouldest rend the heavens, that Thou wouldest come down to make Thy name known." But now, just as then, the earnest soul knows and cries out of the depths of his knowledge, by our sins and wickedness we are sore let and hindered: we need Thy grace and mercy more and more as we strive to make ready for Thy coming.

Again to-day, as last Sunday, the Gospel tells us of the stern Saint who would so annihilate all self within himself, that he is only a voice telling of one standing among you, whom, alas! true to-day as then, ye know not. The Lord is at hand, therefore each has a work to do. "Make straight the way of the Lord," that at thy Christmas Feast He Himself may bring thee to His Banqueting House, where His Banner over thee is love.

CHRISTMAS, 1892.

Gentle Reader.—Grist is required to keep the mill grinding; we have ground out another year, and wishing to grind still better in the year before us, draw the attention of our readers to the reminder enclosed in this number. Wishing them heartily all success and happiness in the year to come.

HOPE.

"Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

Our joy is in the thought of His appearing, and the hope that "when He shall appear we shall be like Him," quickens us into truer efforts after holiness. "The power of any life," says Mr. Phillips Brooks, "lies in its expectancy. What do you hope for? What do you expect? The answer to these questions is the measure of the degree in which a man is living. He who can answer these questions by the declaration, 'The Lord is at hand: I am expecting a higher, deeper, more pervading mastery of Christ,'—we know that he is thoroughly alive."

"Little children, abide in Him, that when He shall appear ye may have confidence and not be ashamed before Him at His Coming." Through this quiet confidence in the manifestation of Christ, all difficulties and trials may be lightened, as we trust to His overruling all events, and look for His Triumph through all our weakness and failures. Even in the darkest hours there should be joy in the thought that our redemption draweth near, and through many discouragements or losses "we are saved by Hope." The anchor of the soul holds fast by God and keeps us safe through all the storms of life, which should only drive us closer to Him; if all else seems swept away, we can still say, "And now, Lord, what is my hope? truly my hope is even in Thee." Committing our way to Him, we can trust all the past, present and future life to his mercy, "waiting for the manifestation of the Sons of God" to be wrought out in ourselves through this hope of future glory which is yet to be revealed.

"If we hope for that we see not, then do we with patience wait for it," and this thought lifts us up above earth's sorrows and temptations, helping the effort of renunciation of the pomps and vanities of this present world "so that we will not follow or be led by them." The Divine Life is within us, God is working for us, and if we correspond faithfully with His grace, setting our hearts upon things above, not on things on the earth, we shall some day find the fruition of our hopes in the blessedness of our life with God in that "new Heaven and new earth wherein dwelleth righteousness."

The triumph of His Church and Kingdom is being surely accomplished, even when our eyes can see little but apparent defeat; and each member of Christ's Mystical Body is called to share the joy that was set before her Lord through the Victory of His Cross. So our sorrows may be turned into joy, through union with His Passion, and the hope which sustains us through the heaviest trials may enable us to say, "I should utterly have fainted but that I believed verily to see the goodness of the Lord."

"Now the God of Hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost."

THE ADVENT CALL TO MISSIONS.

For whatever reason it has pleased God that the drag-net of the kingdom has never yet swept the nations all at once, at any one period, since it was first proclaimed to all for a witness, but has moved on, in measured progress, westward from Jerusalem in even advance with the march of empire and the tidal wave of populations, it is certain that the circuit of the round world is now nearly joined. The opening of China and Japan breaks down the last barrier to free access to the

abandoned lands and the decayed churches of Western Asia, and the circuit once closed, a new era may begin which shall change the whole character of Gospel progress as by an electric current. The prophetic vision of the present Archbishop of Canterbury, which enables him to perceive in the ancient religions of the East some knowledge of the living and true God, which may yet interpret the message that began at Jerusalem into a language "understood of the people" of the Orient—that strong forecast which has constrained him to nourish and cherish the forlorn hope of his Abyssinian mission, as the hope of Africa, in the face of doubt and even ridicule at home—these hopes and convictions make him worthy to lead the Church of God in these latter days, when some crisis in the wars of the Lord is manifestly impending, and, it may be, the beginning of the end is at hand. If some such thought and desire and expectation might kindle from heart to heart, until all Christian souls were aflame with longing to see "one of the days of the Son of Man," the Word of the Lord would go forth as a lamp that burneth; consecrated hearts would offer themselves, as Isaiah, when he saw "the Lord of hosts seated upon His throne, high and lifted up"—saying: "Whom shall I send; and who will go for us?" answering: "Here am I, send me." Then, indeed, the net of the kingdom would at last encompass and enclose the nations, and the knowledge of the Lord should cover the earth as the waters cover the sea.—*The Churchman.*

THE ENGLISH CHURCH AND THE EAST.

The General Committee for the Defence of Church principles in Palestine met at the Church House, Dean's Yard, Westminster, on October 26th, and adopted the report of their executive committee. That report recommended that an effort be made to appoint, and provide for the support of, at least two clergymen in Jerusalem, whose work it shall be to carry out the objects set forth in the commendatory letter of his Grace the Archbishop of Canterbury to the Eastern Patriarch, namely:

(a) To exhibit "tokens of that fraternal desire for union between the Orthodox Church of the East and the Church of England which many faithful members in both Churches . . . have so often spoken of with yearning hearts."

And (b) "To afford . . . whatever help we may against encroaching Churches and aggressive organizations, which, under many names, seek some to swallow up, and some to rend asunder the flock."

The report recommended, further, that an effort should be made to revive the "Eastern Church Association," which was founded in 1864, and had for its objects:

1. To inform the English public as to the state and position of the Eastern Christians, in order to gradually better their condition through the influence of public opinion in England.

2. To make known the doctrines and principles of the Anglican Church to the Christians of the East.

3. To take advantage of all opportunities which the Providence of God shall afford for inter-communication with the Orthodox Church, and also for friendly intercourse with the other ancient Churches of the East.

4. To assist, as far as possible, the Bishops of the Orthodox Church in their efforts to promote the spiritual welfare and the education of their flocks.

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Archbishop of Dublin, the Metropolitan of Servia, the Primus of Scotland, and twenty-one other Bishops. After a career of great usefulness, it began to decline, chiefly on account of the deaths of the Revs. J. M. Neale, George Williams, W. Denton, and Dr. Littledale, and other Eastern scholars and travellers connected with it. The association's action ceased entirely after the death of the late Earl of Glasgow, its chairman, though there are still considerable funds in the hands of its treasurer.

The Executive Committee was re-appointed, and instructed to take steps to give effect to the above recommendations, which have the cordial approbation of Bishop Blyth.

BROTHERHOOD OF ST. ANDREW IN CANADA.

HAMILTON.—Church of St. John the Evangelist.—The annual meeting of this Chapter was held on Monday evening, November 29th. The rector in addressing the members said the Brotherhood had done good work in the parish during the few months they were organized, and hoped they would increase their efforts during the ensuing year for the spread of Christ's kingdom among men. The officers elected for the year are: director, Richard Hancock; vice-directors, Rev. C. Lev. Brine and Thamas Dunford; secretary, William Rogers, 250 Hunter st. W.; treasurer, William Evans; librarian, Thomas King. This Chapter has now a Lending Library, Parish Reading Room, open three evenings in the week, and is engaged on a religious census of the parish. The rector is preaching a winter course of sermons on "the Church" on Sunday evenings. Periodicals, magazines and books will be gladly received for use in the library. The Brotherhood intend distributing Christmas tracts through the parish, and will be pleased to circulate any that may be sent them for that purpose. The meetings are held weekly on Monday evenings.

TORONTO.—The Brotherhood's Birthday.—It was an unusual sight on Wednesday morning (St. Andrew's Day), to see at 7 a.m. over one hundred Brotherhood men assemble at St. James' Cathedral to join in early celebration of the Holy Communion. The service was most hearty, each man evidently joining with both heart and voice. Rev. A. H. Broughall officiated, assisted by the Rev. J. C. Davidson, of Peterboro', Rev. Cecil Owen, of St. Peter's Church, and the Rev. Arthur Manning, curate of the Cathedral. The stillness and solemnity of the occasion was only intensified by the sound of the busy world outside which ever and anon reached the ear, telling plainly that these men had answered the invitation, "Come ye yourselves apart, and rest awhile." The restful, solemn, refreshing hour past, sixty-three members responded to the invitation of the Council to breakfast at the St. Lawrence Coffee House, during which seven short addresses were delivered. At 7.45 p.m., members to the number of 150 met at St. James' school-house, and at 8 o'clock proceeded in a body to the Cathedral, where they occupied the front seats in the centre aisle. The procession of members was followed by the choir, which was largely composed of Brotherhood men, under the direction of the Rev. F. G. Plummer. The hymns and special psalms for the occasion were printed specially and distributed through the Church, which was comfortably filled, notwithstanding that services were also held in all the parish churches. Evensong concluded, a most telling address was delivered by the Rev. J. C. Davidson of Peterboro', on "The power and importance of little actions." The address, which was delivered in Mr. Davidson's usual impressive and earnest manner, found ready response in the hearts of his hearers, as evidenced by the eager attention of the men present. In pointing out how much in nature depended on small things, he urged his hearers to carry the same law into their lives. It was but a little thing to leave the cheery fireside and attractions of home to go out into the street to fulfil the rule of service, or to rise from one's bed to fulfil the neglected rule of prayer,

yet on that act depended, perhaps, the eternal destiny of some immortal soul. Rev. Dr. Clark, of Trinity University, followed with a most forcible address on "Men, duty and loyalty," full of timely warning to the Brotherhood, and urging them to hold closely to first principles,—such words of counsel as one so experienced could give to young men full of enthusiasm. As the hour was late the proposed gathering at the school-house was dispensed with. During the day telegrams were sent to the Brotherhood at Kingston, Halifax, Hamilton, Peterboro', Ottawa and Winnipeg, conveying the best wishes of the combined Toronto Chapters.

DO YOU BELIEVE THE BIBLE?

Perhaps you will say yes. Well, if you believe it, you will, of course, obey its teaching. Just consider, for instance, what the Bible says about giving. There are many who would become very earnest Christians were it not for that troublesome doctrine of giving. The priests of the Church may preach about the love of God, and the glories of heaven, and so forth, and their people will think approvingly of Christianity; but when they preach the essential doctrine of giving, immediately the people are offended, and the hollowness of their profession becomes manifest. But, inasmuch as we cannot be saved unless we obey the teaching of the Bible, it is important to know what the Bible says about giving. Christ says—"It is more blessed to give than to receive." Acts xx. 35.

Question I.—Towards what should we give?
Answer.—Towards the extension of Christ's Kingdom at home and abroad; towards the maintenance of Christian churches and schools, and towards charitable objects.

Abroad, there are 1,047 millions of heathens who know not God, and who cry continually "come over and help us."

England contributes about 1½ millions annually towards missionary work, while her drink bill last year (1891) was £189,495,470!

It has been estimated that if Churchmen in England were to return to God a tenth of all they receive from Him, a sum of about £70,000,000 would find its way year by year into the treasury of God. But what do we find? About 1 per cent. is the utmost that Churchmen contribute yearly towards religious and philanthropic objects.

At home, many more churches are urgently needed in the larger centres of industry; religious schools need support; and the staff of clergy requires to be largely augmented. Nor should it be forgotten that the clergy at the present time are the worst paid of any professional men, as the following extract from a secular paper abundantly testifies:—"The constant attacks upon the clergy of the Established Church have, doubtless, persuaded many people that they form a very rich body, who occupy their present position not so much from a sense of duty as from a desire to secure a good income. To such persons a few plain facts should be acceptable. There are 21,000 clergy engaged in parochial work in England and Wales. What are their incomes? 400 benefices are worth less than £50 a year; 3,600 are beneficed with incomes under £150 a year; 7,000 curates have an average income of £130 (without parsonage houses); and 7,000 other clergy receive incomes from their profession utterly insufficient for even a moderate maintenance of themselves and their families. The fact is the clerical profession is the worst paid of any." Nor should we forget (a) that, all beneficed priests are unjustly taxed, being assessed on their whole income, and not as other classes are, on the ratable value of their dwellings; (b) that it has been surmised that about half the charity in the country comes out of the houses of the clergy and their families; (c) that the clergy usually spend more in their own parishes than they receive from local sources; and (d) that most of them could easily double and treble their incomes were they to enter any other profession.

Mr. Gladstone says:—"The labour of an intelligent and devoted curate is certainly among the cheapest description of labour in the kingdom."

Mr. Spurgeon says:—"The ministry is the best calling, but the worst trade."

Dr. Parker (Dissenting preacher) says:—"No men, of whatever profession, give so much labour, or work so hard as ministers for nothing; with few exceptions the ministers of the Established Church are the hardest working and most enthusiastic of men." Dr. Parker says further, "I have no patience with men who give large sums to public charities and neglect their own workmen."

The Bible (referring to the preachers of the Gospel) says:—"The labourer is worthy of his hire." St. Luke x. 7. It cannot be denied that the laity of the Church of England are the wealthiest laity in the world, and that there are thousands of laymen who regularly receive all the ministrations of religion from

the hands of their priests, while at the same time they are negligent to contribute towards their maintenance. Would they receive the services of their doctor, solicitor, or household servants without adequately rewarding them? Hear what the Bible says: "Woe unto him that useth his neighbour's service without wages." Jeremiah xxii. 13.

Question II.—How much should we give?
Answer.—A due proportion of whatever we receive.

In the Bible we never read of less than a tenth being returned to God. "Will a man rob God? yet ye have robbed me. But ye say, wherein have we robbed Thee? In tithes and offerings. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Malachi iii. 8-10. "Honour the Lord with thy substance, and with the first fruits of all thine increase." Prov. iii. 9. "They shall not appear before the Lord empty; every man shall give as he is able, according as the Lord hath blessed him." Deut. xvi. 16-17. "Of all that Thou shalt give me I will surely give the tenth unto Thee." Gen. xxviii. 22. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Cor. xvi. 2.

From these, among other passages, it is clear that our Great Benefactor requires us to return unto Him a due proportion of all that He is pleased to bestow upon us. He therefore who withholds from the Almighty what is His, robs God. Jesus says:—"Render unto God the things that are God's." S. Matt. xxii. 21, and, again, "When I come I will require my own with usury." S. Luke xix. 23. Now do you believe the Bible? Certainly not, unless you practise what it teaches, and observe the doctrine of giving as well as all other doctrines revealed therein. Have you a conscience? How much conscience money do you owe unto God? This question must be answered now, or in the awful day when the "Judgment is set and the books are opened." If you are a true Christian, see that a Church and School Sustentation Fund is started without delay in your own parish, and urge everyone to contribute towards it, "not grudgingly or of necessity," but "cheerfully;" even the poorest should contribute something regularly towards religious institutions.

Be assured of this, the religion of Jesus is a religion of self-denial and not a religion of self-appropriation: "whosoever will come after me, let him deny himself and follow me."

Give regularly, give systematically, give in proportion to your income, give from principle, give to God. "Pay thy tithe and be rich," says the proverb.

You have doubtless frequently sung:—

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my heart, my life, my all."

Did you mean what you said, or did you mock God? Then the voice of Jesus cries:

"I gave my life for thee,
What hast thou given for me?"

THE CLERGY AND SOCIAL PROBLEMS.

BY BISHOP WESTCOTT.

God sent forth His Son when the fulness of the time was come; and, from that date onward, the belief in the word Incarnate has been a factor in human development, growing in power through further knowledge of life. . . . Each age is bound to study afresh the central fact and to trace the broadening stream of its consequences. Each age has its special problems for which the Gospel has a special message. Men cannot recall the past and live by it. Nor, again, can they separate themselves from the past. What our fathers did makes our work possible and in part determines it. . . . The currency of the general conception of evolution enables us to understand much in the course of religious movements which was obscure before, and to foresee more clearly coming changes. Christianity, even when it is most individualistic, must affect society, though it may be silently. But now, in England, social questions are definitely raised as never before, and they tend to become paramount. As this age has been an age of physical science, so the next is likely to be an age of social science.

It is then of vital importance that we, as ministers of the Church, should approach social problems from a Christian point of sight. If we believe in the Fall and the Redemption and the mission of the Spirit, the belief, so far as the belief is realized, must affect our judgments, our actions, our hopes. And we must vindicate our belief in deed; for as Christians we hold, and all experience goes to confirm our conviction, that we are not set on earth to contemplate passively an evolution wrought out about and in us, but to be soldiers on a battle-field, charged to prepare and hasten the coming of the Lord. . . . The observed facts of evolution do not dispense with the thought of God. Nay, rather they postulate His

action—to speak in the language of men—as the simplest hypothesis to explain, or more truly to describe intelligibly, the progress which they represent. But at the same time they suggest that something has impeded and marred the course of the progress which they establish. . . . Fixing our thoughts upon humanity, we see with increasing clearness when we contemplate our powers, our aspirations, our failures, an ideal towards which we are made to strain; and experience shows that by ourselves we cannot reach it. None the less, we persist in our effort; and the Gospel comes to encourage and to sustain us.

But that we may find and use the power of the Gospel, we must realize it in its whole essence and scope. We are not Theists. Our commission is not simply to call on men to believe in God, but to believe in God manifested in the flesh.

But while the Incarnation "brings all heaven before our eyes," it guards us from a dreamy mysticism. It hallows labour and our scene of labour. It claims the fullest offering of personal service. It embraces all men in the range of its greatest hope, and not only those who have reached a particular stage of culture. It enables us to reverence with a sublime faith, which experience has amply justified, men as men.

All men and all being therefore come within the range of the Christian's hope; and our most frequent prayer—*Thy kingdom come*—reminds us that the Lord presents earth as the scene of our consummation. As His ambassadors we need to assert His claim to be Creator and Heir of the universe (Heb. i. 2). The Apostolic portraiture of the Master, as *He went about doing good, and healing all that were oppressed of the Devil* (Acts x. 38), must be the pattern of the disciple's labours. To us also, when we are lost in vain speculations on the mysteries of the Divine working, the words come—*Why stand ye gazing up into heaven?* (Acts i. 11).

We need this awakening summons to that which we may think secular work. It has happened now and again that our hesitation has prejudiced the popular estimate of our faith. There is unhappily a true sense in which the common people have not heard us gladly. They think, however, wrongly, that we are either ignorant of their trials or indifferent to them. In the meantime, while we have hung back, others have sought to bring expression and fulfilment to the generous desires of our race. Their work has been outwardly Christian in type, but they have lacked the spiritual foundation of the Christian faith. Where they have failed, and all merely material reforms must fail, their ill success has tended to discredit our efforts. It cannot but discredit them until we make our motive and our aim clear. This we can do, and this we are bound to do. For us each amelioration of man's circumstances is the translation of a fragment of our creed into action, and not the self-shaped effort of a kindly nature. It answers, as we believe, to the will of God; and the faith which quickened the purpose is sufficient to accomplish it. Our perfect exemplar exists already. Our citizenship—the type of every social privilege and duty—exists in heaven (Phil. iii. 20). That ideal underlies, limits, transfigures, our earthly citizenship. For us "love" is no vague impulse, but the mature fruit of that "love of the brethren" which grows out of the common acknowledgment by Christians of their vital union with one Saviour (2 Pet. i. 7). The "brother" in the Epistles of St. John whose language has been transferred to attractive commonplaces, is the fellow-Christian and not the fellow-man. The truth which the Apostle emphasised is constantly in danger of being forgotten. We all need to recognise more fully than we have yet done the Divine fellowship of Christian with Christian before we can rightly discharge our wider duties.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

WINDSOR, N.S.—The annual meeting of the King's College Missionary Association was held this year in the school-room of the parish church, on the evening of the 1st inst., by the courtesy of the rector. The room was filled with an interested and enthusiastic audience. Addresses were given by the chairman, the president of the college, Professor Vroom, the Rev. H. A. Harley, rector of Picton, and Mr. Wiswell, of St. Luke's Chapter of the St. Andrew's Brotherhood, Halifax. The latter gentleman was specially invited to give an address upon the Brotherhood. Having attended the recent convention in Boston, he gave a very thrilling account of the work in general as reported at that great meeting. The rector also said a few words explaining why he had not yet established a chapter in the parish, expressing a hope that he might see his way to do so before long. An encouraging report was read by the secretary of the missionary association, in which it was

stated that the students of the college who were members had pledged themselves to secure \$200 per annum to assist an Arab student from Jerusalem to take the college course and prepare himself for the ministry. Bishop Blythe, on the strength of this promise, has already sent a young man of great promise to Windsor, where he hopes in a few weeks to matriculate. When he has taken his degree he will return to the Holy Land to labour under Bishop Blythe.

The Bishop of Nova Scotia has just completed a confirmation tour. Since May last he has visited all the parishes in his diocese except Cape Breton, and most of the outstations, and has confirmed over 1,500 persons.

HALIFAX.—The three Chapters of the St. Andrew's Brotherhood in this city held a union service on the evening of St. Andrew's Day in St. Luke's Cathedral. Several of the city clergy were present and a very earnest sermon was preached by the Rev. Dyson Hague, rector of St. Paul's.

One of Bishop Courtney's sons met with a very serious accident on the foot-ball ground of King's College a fortnight ago. Grave fears at one time were entertained that serious and permanent injuries had been sustained. It is now hoped that such is not the case. The Bishop has at length been able to take his son home to Halifax, where, doubtless, careful home nursing will speedily restore him to health again.

A German holding an important position in Canada recently attended a confirmation in one of our churches, and expressed great surprise that no less than 10 out of the 14 males confirmed were adults. In Germany it appears it is considered a disgrace if a lad is not confirmed at 14. And as for baptism, so important is it deemed that all should be baptized in their infancy, that no one is permitted to take any public position without first showing his baptismal certificate.

TORONTO.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for Rev. J. G. Brick, Peace River, Athabasca: Rev. J. C. Garrett, Niagara, \$10.23, per Miss F. Twohy, Hamilton; Mr. J. Marshall, \$2; Mrs. Griffiths, 50c.; Miss F. Twohy, 50c.

St. James' Cathedral.—A very successful "at home" was held last week in the Bible class room of St. James' Cathedral, given by the Young Ladies' Guild. Among those who contributed largely to the evening's entertainment were:—Mrs. DuMoulin, Miss Hasket, Lancaster Mills, and Master Eddie Cole. A short address was given by the rector, after which refreshments were served by the young ladies.

St. Phillip's.—A series of special evangelistic services were held in this church during the past week, and the following clergy and laity took part in them: Revs. E. Daniels, T. R. O'Meara, Prof. DuVernet, H. C. Dixon, and Mr. Stapleton Caldecott.

Church of Ascension.—On Sunday morning, Dec. 4th, His Lordship, the Bishop of Huron, preached an impressive sermon in this church, and in the evening to a large congregation at All Saints'. Rev. Prof. Clark delivered an instructive address on Monday evening, the 5th, in St. George's school room, the subject being "Manner and Conduct."

At the last meeting of the board of examiners for Degrees in Divinity under the recent Canon of the Provincial Synod, the Rev. C. H. Mockridge, D.D., was appointed Secretary and Registrar to the Board. All communications relating to such degrees should be addressed to him at 37 Buchanan St., Toronto, instead of to the Provost of Trinity College, as heretofore.

Trinity College Theological and Missionary Association.—Now that an effort is being made to increase the membership, it is not, perhaps, out of place to remind our friends of the aims of the society, which are as follows.

(a) To unite in a permanent bond of common membership the students, graduates and other friends of the college who desire to promote the work of the Church.

(b) By means of papers and mutual discussion, to endeavor more clearly to ascertain the special needs of the Church, and the ways in which we may best be enabled to meet them.

(c) To endeavor by mutual association to promote a high standard of spiritual life amongst us.

(d) To be a centre for the encouragement of missionary work at home and abroad, and for diffusion of information with regard to the same.

Meetings are held once every three weeks in term for reading of papers and discussion, due weight being given to the important subject of foreign missions. A devotional meeting of members is held once each term.

On Sunday last, Dec. 11th, Mr. C. W. Hedley, B.A., took duty at Clareville, Mr. Frank DuMoulin, B.A., at Springfield. St. Jude's, Scarborough, was supplied by Mr. R. J. Dumbrille, Beaverton by Mr. Spencer, Fairbank by Mr. Davidson, York by Mr. H. M. Little.

PICKERING.—At St. George's Church the services at 10 a.m., with a celebration of the Holy Communion at 7 p.m., were conducted by Rev. Prof. Rigby, assisted by Mr. J. Allen Ballard. After morning prayer they drove to Greenwood, a distance of seven miles, where service is now held each Sunday at 3 p.m. Thus the worthy dean completed one more day of self-denying labour and work of love for the people of this mission.

DUNSFORD.—The new Church of St. John was opened on Advent Sunday, Nov. 27th. In the morning the Rev. H. Symonds, of Ashburnham, preached, the incumbent, the Rev. W. J. Creighton, reading morning prayers. After morning prayers the incumbent administered the Lord's Supper, the Rev. H. Symonds assisting. In the evening the Rev. Wm. Farncomb, of Fenelon Falls, preached, Mr. Symonds and the incumbent taking the service. The congregation at both services was large, but especially in the evening, when the church was packed to the doors. The offertory at the two services amounted altogether to about \$73. The church is built of white brick; the nave is 40 feet long by 28 wide, with a porch 10 feet square, which extends up to the roof and supports the belfry. The chancel, including the vestry, is 17 feet deep by 26 feet wide. The walls inside are plastered, the ceiling is of tamarack, formed in squares and finished in hard oil and varnish. All the other interior wood work is either of ash or tamarack, finished in oil and varnish. The work is in every way a credit to the contractor. The church will seat about 200. There is still a debt of about \$400 on it, but the congregation, though by no means a rich one, feel confident that they will be able soon to wipe it off. On Monday evening the congregation held a social at which there was a large attendance, but the ladies of the congregation had brought an abundant supply for all of everything they could desire to eat. After supper there was a programme of speeches and music, the incumbent occupying the chair. The Rev. Rural Dean Creighton, of Cartwright (father of the incumbent), the Rev. Wm. Farncomb, Chas. Fairburn, M.P., J. H. Knight, of Lindsay, and others, gave short addresses. Mrs. Shepherd, Miss Beaty, Miss Watts, Miss Carry, Miss Walbrook, Mr. A. E. Bottum and Mr. Brooks took part in the musical programme, and a very enjoyable evening was spent.

HURON.

His Lordship, the Bishop of Huron, held confirmation services at Christ Church, Lakeside, and at St. John's Church, Thamesford, on Tuesday, 29th ult. Rev. William Stout, clergyman in charge, presented 40 candidates who received the scriptural and apostolic rite. Both the number of candidates confirmed, and that of the congregations present, were the largest for many years on such an occasion in the parish. The Bishop's addresses and sermons were very impressive and greatly appreciated.

LONDON.—The following gentlemen have been ordained by Bishop Baldwin: Messrs. E. Lee, of Huron College; Kerrin, of Dunganon, for order of deacon; and Rev. George Elliott, of Comber; Rev. E. C. Jennings, of Heathcote; Rev. Ernest Chilcott, of Woodstock; Rev. J. W. Jones, of Dundalk, and Rev. F. N. Holmes, of Dresden, for priest's orders.

RUPERT'S LAND.

WINNIPEG.—The Bishop has been visiting various missions and holding confirmations.

All Saints.—Rev. F. V. Baker, B.A., Principal of St. John's College, Qu'Appelle, has accepted the rectorship of this church, and will enter upon the duties of the parish on January 1st.

Christ Church.—The ladies of this church gave an excellent entertainment in the school-house on the evening of Thanksgiving Day. A considerable sum was realized in aid of the Augmentation Fund of the Church.

Holy Trinity.—November 6th was the seventeenth anniversary of the Rev. Archdeacon Fortin's pastorate of Holy Trinity Church. The Archdeacon preached an anniversary sermon to his congregation, dwelling upon the progress of the Church during the past seventeen years.

St. George's.—This church was carefully and artistically decorated with the various products—grain, vegetables and flowers—of the soil of the North-West, for the Thanksgiving services. The collections of

very three weeks in term
scussion, due weight be-
subject of foreign missions.
members is held once each

Mr. C. W. Hedley, B.A.,
Frank DuMoulin, B.A.,
Scarboro, was supplied
verton by Mr. Spencer,
York by Mr. H. M. Little.

Church the services
n of the Holy Commu-
d by Rev. Prof. Rigby,
Ballard. After morning
wood, a distance of seven
w held each Sunday at
an completed one more
nd work of love for the

Church of St. John was
Nov. 27th. In the morn-
f Ashburnham, preached,
W. J. Creighton, reading
ring prayers the incum-
s Supper, the Rev. H.

evening the Rev. Wm.
preached, Mr. Symonds
e service. The congrega-
e large, but especially in
rch was packed to the
two services amounted
e church is built of white

long by 28 wide, with a
extends up to the roof
e chancel, including the
26 feet wide. The walls
ling is of tamarack, form-
hard oil and varnish.
work is either of ash or
varnish. The work is
contractor. The church
is still a debt of about
tion, though by no means
t they will be able soon
vening the congregation
was a large attendance,
ation had brought an
everything they could de-
ere was a programme of
cumbent occupying the
an Creighton, the Rev. Wm.

M.P., J. H. Knight, of
short addresses. Mrs.
Watts, Miss Carry, Miss
and Mr. Brooks took
me, and a very enjoyable

of Huron, held confir-
church, Lakeside, and at
ord, on Tuesday, 29th
rgyman in charge, pre-
received the scriptural
number of candidates
congregations present,
ars on such an occasion
addresses and sermons
tly appreciated.

gentlemen have been or-
Messrs. E. Lee, of Hur-
nnon, for order of dea-
t, of Comber; Rev. E.
; Rev. Ernest Chilcott,
ones, of Dundalk, and
n, for priest's orders.

LAND.
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h. The Archdeacon
on to his congregation,
the Church during the

was carefully and artis-
various products—grain,
soil of the North-West
s. The collections of

the day were for the Home Mission Fund, and
amounted to \$414.50.

RIVERDALE.—The Bishop consecrated the burial
ground and opened with special service the new stone
church, which is taking its present excellent form as a
memorial of the late speaker of the Manitoba House,
Mr. Winram. At present simply the nave is built;
when finished it will hold 700 people.

GLENBORO.—A meeting was held in connection
with the church at Mr. J. Smith's residence, to form a
branch of the Women's Auxiliary, when the following
officers were elected: President, Mrs. H. Thorn-
borough; Vice-President, Mrs. Thos. Brown; Secre-
tary, Mrs. J. Smith; Treasurer, Mrs. Hall; Com-
mittee, Misses M. J. Cheney and Carrie Holdgate.
It was arranged that the Auxiliary meet every
Wednesday afternoon until Christmas to work for
the church.

SHOAL LAKE.—A handsome desk made at the
Rupert's Land Industrial School has been placed in
this church. Rev. Mr. Girling has left here on a
visit to Winnipeg, where he will study for priest's
orders.

MANITOU.—Rev. W. Hewitt has been presented
with a pocket communion set by the Rev. Canon
Parker of Halifax.

CALGARY.

On November 6th, at the evening service in the
Church of the Redeemer, Calgary, the Lord Bishop
of the diocese preached and gave a resume of the
results of his visit to the Old Country. He also
spoke of a misapprehension which existed in Prince
Albert concerning the disposal of the present endow-
ment fund of the united dioceses, showing that while
it was in his power, if he chose to follow the prece-
dents established in other dioceses in Canada, to
divide this fund between the two dioceses, yet he
intended, as soon as the Calgary diocese endow-
ment fund of £10,000 was made up, to leave the diocese of
Saskatchewan the whole of the present fund of the
united diocese, as a monument to the energy of Dr.
Maclean. The discourse was listened to with the
greatest attention by a large congregation.

ATHABASCA.

The Bishop was at Lesser Slave Lake early in
October, on the round of his diocese. Mr. Holmes
and his wife are here commencing a boarding school
for Indian children, which promises well. Mr.
Muller has been engaged as teacher, and his brother
as cook and general assistant in the boys' depart-
ment. The girls will be under the immediate care
of Mr. and Mrs. Holmes.

At Whitefish Lake the Rev. Henry and Mrs.
Robinson are doing an excellent work; and the new
mission of Wahpahskaw, farther north, is very hope-
ful.

Letters from Rev. M. Scott, at Vermillion, indicate
that the work there goes on fairly well. Farming
operations have again been a success, so that the
food problem is not likely to be so difficult as in
former years.

SELKIRK.

The many friends of Mrs. Bompas will be glad to
get the following scrap of news about her movements:
S.S. "Arctic," off St. Michael's, Alaska, July 6th.

We have had a most lovely, prosperous voyage,
and reached this place on June 27th. We are kept
here longer than we like, to unload, as we had an
enormous cargo, about 900 tons. Our steamer, "St.
Paul," from San Francisco here, was delightful, and
such a good captain. He said we might not have
such another voyage for ten years. We stayed a few
days at Unalaska (Aleutian Islands) and then again
at St. Paul (Pribilof Islands), only a few hours, I
enjoyed the latter very much, seeing the pretty
seals, thousands of them on land, and playing about
in the sea. I have eaten seal's flesh several times;
rather like duck. We are 80 miles from the mouth
of the Yukon and I have to go about 1,400 miles up
the river. It is seven miles broad at its mouth. I
hear my husband is coming to meet me at Yukon,
and we are to winter at Selkirk. He has ordered a
house to be built for us there. All these islanders
talk Russian or Esquimaux, and belong to the Greek
Church.

BRIEF MENTION.

ICES were unknown before the seventeenth century.
France has 6,000 lawyers; United States, 70,000.
London's main telegraph office has 3,000 operators.
The Rev. E. A. Hall has removed from Bervie to
Ripley.

An electrical machine is being invented that will
destroy weeds.

Thomas Cosgate introduced the fork into England
about 1640.

The highest church steeple in England is that of
St. Walburg's, which is 303 feet in altitude.

Bread was first made in England with yeast in
1634.

Over 1,000 specimens of minerals for exhibition at
the World's Fair are now stored in the old Parlia-
ment buildings, Toronto.

Queen Elizabeth and Mary Stuart always handled
their meat with their fingers.

Mr. Gladstone earns on an average \$15,000 a year
by his pen alone.

The Bishop of Quebec has left on a pastoral tour
throughout his diocese. He will be absent three
weeks.

The Rev. Otho Croft, B.A., of Streetsville, has
been appointed to the incumbency of Grace Church,
Markham.

In the sixteenth century frogs were considered
fish, and allowed on fast days.

During the last ten years the number of Christians
in Bengal has grown from 122,000 to 189,000.

Goldwin Smith has accepted the honorary presi-
dency of the continental union association.

The Rev. A. Tansey, formerly of Morris, Man., is
now stationed at Swan Lake, Man.

The Rev. Dr. Charles F. Hoffman has contributed
\$7,000 towards enlarging and otherwise improving
the church at Elberon, N.J.

Wm. Watson, who wrote the last obituary poem
on Lord Tennyson, has been offered £200 from the
royal bounty.

Rev. E. F. Wilson has returned from British
Columbia, and will remain at the Shingwauk Home
until April.

Peaches, called Persian apples, were known in
Europe before the Christian era.

The Right Rev. Charles Wordsworth, D.C.L.,
Bishop of St. Andrew, Dunkeld and Dunblane, is
dead.

A man in Baltimore, Md., has invented an electric
sleigh which travels at the rate of fifteen miles an
hour.

The Rev. Mr. Thompson, of Waterville, has accept-
ed the rectorship of Holy Trinity Church, Levis, and
will take charge at New Year.

The Manitoba Government will ignore the proceed-
ings at Ottawa in the appeal of the Catholic minority,
holding that the matter has been finally settled by
the highest court in the realm.

In Auburn, Maine, population 10,000, there are
only three policemen, one for the day and two for
the night.

The Dean and Chapter of Gloucester have now
raised the sum of £6,000 for the further restoration
of the cathedral.

The Rev. Walter Raven, of Maitland, Ontario, has
accepted a call to the rectorate of St. George's Church,
New Glasgow, N.S.

We learn with regret of the destruction by fire of
the Church of the Advent, Birmingham, Alabama.

In Sitka, when an Indian woman has lost her hus-
band by death, she goes into mourning by painting
the upper half of her face a deep black.

Monaco, with its territory of eight square miles
and its standing army of 126 men, purposes to have
a universal exposition next year.

The smallest inhabited island in the world is that
upon which the Edystone light house stands. At
time of low water it is only thirty feet in diameter.

Rev. Mr. Daunt, late of Adelaide, who was recent-
ly placed on the retired list, will reside at Ridge-
town in future with his daughter, Mrs. W. E. Scott.

Yes, the "exodus" in Canada is dreadful; 36,000
settlers have come into Manitoba during 1892 and
stayed there.

Bishop Sweatman, of Toronto, held confirmation
services in St. Thomas' Church, Belleville, last week,
when 80 candidates were confirmed, and in St.
John's Church a class of 23 was presented to the
Bishop.

The largest electric railway in the world is to be
constructed in Russia, from St. Petersburg to Arch-
angel, a distance of more than 800 miles.

Rev. Mr. Harding, curate of St. George's cathedral,
has accepted a call to Brandon, Man. Mr. Harding
recently refused a call to Qu'Appelle. He is very
popular in Kingston, and his departure will be very
much regretted, especially by young men.

Mr. Walter Besant is said to have collected statis-
tics showing that there are at present 900 novelists
who get their works printed annually in England.
Of these only 150 are supposed to make enough
money to live by.

The sum of \$2,000 has been contributed by one
person for the improvement of the fabric of Grace
Church, Syracuse, central New York. The church
contains a small stone from Canterbury Cathedral.

The highest statistical authority in the United
States, David A. Wells, declares that the yearly
waste in the United States through drink is at least
\$500,000,000. In forty years \$10,000,000,000 have
been thus spent. This is equal to the whole savings
of the people from 1783 to 1857.

The old Liberty Bell is to be taken from Philadel-
phia to Chicago and exhibited at the World's Fair.
It is also to stop *en route* and be viewed by the
thongs which will gather to look upon its historic
shape. The Chicago Exhibition seems to require a
vast amount of cheap advertising.

British and Foreign.

The Earl of Derby has contributed £500 towards
the completion of Manchester Cathedral.

The Bishop, Dean, and Chapter of Ripon are tak-
ing steps to erect a reredos in Ripon Cathedral in
harmony with the general architecture of the choir.

The sum of £8,000 has been raised, mostly in local
subscriptions, towards £12,000 required for rebuilding
Christ Church, Waterloo, near Liverpool.

Bishop Potter has just issued an appeal to the
diocese for funds to help forward the work of the
stricken diocese of Newfoundland.

Grants amounting to nearly £5,000, for the im-
provement and extension of Church Schools in
England and Wales, were voted by the committee
of the National Society at their meeting recently.

Mr. Harry Coghill, of Newcastle-under-Lyme, has
given a special donation of £500 to the British and
Foreign Bible Society. This is in addition to his
annual subscription of £500.

The Episcopal Endowment Fund of the United
Diocese of Down and Connor and Dromore now
amounts to £40,829 17s. 2d.

The Archbishop of Canterbury presided at a Con-
ference at Lambeth Palace to take into consideration
the duty of the National Church towards the aged
poor. The Bishop of London and other influential
clergy and laymen supported the Archbishop on this
occasion.

The consecration of the first Bishop of Lucknow
is to take place in St. Paul's Cathedral, Calcutta, on
the second Sunday after the Epiphany, January
15th, 1893. The Quinquennial Conference of the
Bishops of the province will be held during the en-
suing week.

Bishop Anson, late of the Diocese of Qu'Appelle,
has accepted the mastership of St. John's Hospital,
Lichfield, which will be vacant at Christmas by the
resignation of Bishop Bromby.

It is stated that steps are already being taken
with the view of promoting a great gathering of the
clergy of the diocese of Canterbury in Canterbury
Cathedral in 1897, for the celebration of the 1,300th
anniversary of the arrival of St. Augustine in that
city.

Preaching at Wells Cathedral, Archdeacon Denison
invigoured with characteristic vigour—in which there
is now something almost of pathetic interest—against
the doubting spirit of the age. He urged his hearers
to pray to be kept from the spirit which would
"walk in among the Mysteries, and handle them
to see what their value may be."

There is a movement on foot for the erection of a
reredos in Ripon Cathedral. The members of the
Provisional Committee include the Bishop, the Dean
and Chapter, and the Mayor of Ripon (Mr. T. Smith-
son). There is to be a public meeting shortly.

An instance of practical benevolence is the gift of
the Abbe Santol, vicaire of Cerberes, France, of a
block of buildings valued at \$12,000, as a free orphan-
age for the children of railway employes killed in
railway accidents. It will afford accommodation
for one thousand children.

The Earl of Radnor has promised the Rev. A. J.
Palmer (who read the address of welcome to the
recent Church Congress) a site, valued at £1,000, for
the erection of a new Congregational church at the
west end of Folkestone.

The Bishop of St. David's has been making his triennial visitation. His charge showed that during the last three years, the number of confirmees has been 8,901, and of communicants over 39,000, showing an increase of 50 per cent. in twelve years.

St. Bartholomew's Church, N. Y., the Rev. Dr. Greer, rector, is soon to erect a house at Washington, Conn., to be used for fresh-air work for working women. A single parishioner has furnished the necessary funds for building, and it is intended to have the house ready for occupancy before the next hot weather arrives.

The Rev. Canon Scott Robertson, who publishes an annual statement of British contributions to foreign missionary work, states that last year the total amount collected was £1,421,599. Of this sum Church societies contributed £539,510; joint societies, Church and Nonconformist, £206,330; Nonconformist societies in England and Wales, £456,348; Scotch and Irish Presbyterian societies, £210,306; Roman Catholic, £9,105.

A General Church Mission is to be held in Edinburgh from January 28th to February 6th, 1893. The Mission has been commended to the members of the various city congregations in a Pastoral Letter issued by the Bishop of Edinburgh, which is to be read in all the city churches. The Bishop has also issued a Form of Prayer for use in the diocese, and with the view of bringing the mission before all Church workers.

The Bishop of Marlborough has just incidentally stated that when a benefice in the gift of the Bishop of London falls vacant, the Bishop, before appointing a clergyman to the position, calls together his suffragans (the Bishop of Marlborough and the Bishop of Bedford) and his two Archdeacons; these go through a list of all possibly suitable clergy together, and then, and not until then, the appointment is made.

For some little time past the Church in Wales has had some respite from the attacks of her opponents. Lately, however, the Bishop of St. Asaph, that warrior of the Faith, has been fiercely attacked for some words of his spoken in his Congress sermon at Canterbury Cathedral. The Bishop is well able to defend himself, and he has done so; but the battle is not over yet. The Church in Wales is surrounded with foes, and she needs every aid that faithful Churchmen can give her.—*Church Bells.*

STOKE, COVENTRY.—An addition to the churchyard of this parish was consecrated by the Bishop of Worcester. The churchyard of Stoke has been used for many generations as a burial place. The church was founded as far back as the year 1100 by a nephew of William the Conqueror. On the same day the foundation-stone of a vicarage house, which is being erected at Stoke for the Rev. T. A. Blyth, D. D. Oxon, at a cost of about £2,510, was laid by Sir Richard Moon, Bart., late Chairman of the L. and N. W. Railway, in the presence of the Bishop of Worcester, the Archdeacon of Coventry, the Rural Deans of Baginton and Coventry, and many others of the neighbouring parishes.

The death is announced of the Most Rev. William Percy Austin, Bishop of Guiana and Primate of the West Indies, who celebrated the jubilee of his consecration on August 24th, last. He was born at Stone, in Staffordshire, England, November 7th, 1807. Only two other English Bishops, it is said, have completed fifty years in the Episcopate. On the anniversary he was very feeble, but delivered a simple address, alluding to St. John in the words: "To you, beloved, in humble imitation of the Apostle, I now say, 'Little children, love one another,' and let this love be extended to all Christian people." His death occurred Nov. 9th, 1892.

The clergy and laity of Norwich and the neighbourhood are agitating for the speedy carrying out of the recommendation unanimously adopted over a year ago at a meeting in the Palace, with a view to the augmentation of the poorer city benefices. The recommendation suggested the appropriation of a part of the Cathedral funds, and the formation of a Norwich Church Aid Society. The Bishop does not approve of the recommendation, which he thinks could not be acted upon without an Act of Parliament, and that such a proposal, being inconsistent with the principle upon which for the last fifty years the Legislature has acted in the redistribution of episcopal and capitular revenues, is not likely to pass. The Bishop adds, however: "I thankfully welcome the expression on the part of the laity and the clergy of a desire to improve the present insufficient incomes of many of our city benefices."

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.

Christmas Day.

SIR.—Is not your contributor from Galt on the festivities, &c, of December, rather astray in stating that "Christmas Day is the most important of all the days throughout the ecclesiastical year"? I have understood for a long time that the Catholic Church from time immemorial always regarded Easter as the queen of the year; and justly so, as however great the importance of Christmas, the completion of the work of redemption, in the resurrection and victory over death of our Blessed Lord, is naturally looked upon as worthy of standing above all the other events of the Gospel.

W. E. LYMAN.

Montreal, Dec. 6th, 1892.

St. Martin.

SIR.—The Rev. Dr. Gammack in a recent issue asks me to give my authority for connecting St. Martin with what he humorously calls "the curing business." I have not so many sources of reference as I had in the British Museum, but I have found something on the subject. "In the ancient clog almanacs, the day is marked with the figure of a goose; our bird of Michaelmas being, on the continent, sacrificed at Martinmas. In Scotland and the north of England a fat ox is called a mart, clearly from Martinmas, the usual time when cattle are killed for winter use. In Tusser's *Husbandry* we read:—

"When Easter comes, who knows not then
That veal and bacon is the man?
And Martinmas beef doth bear good tack
When country folks do dainties lack."

A. BISSET THOM.

Dec. 9th, 1892.

"Mismanagement of the Upper Canada Bible Society."

SIR.—The working of this society in this country demands the serious attention of everyone contributing to its support, or in any way interested in the circulation of the Bible; especially does its mismanagement appeal to the common sense of Canadian Churchmen.

The Western Ontario branch and depository at London, Ont., appears to have fallen largely, if not altogether, under Methodist control, while, at the same time, other bodies, including the Church of England, are solicited for contributions to support the practically sectarian scheme; and, from the name it bears, many, not having examined the *modus operandi*, are deceived into giving towards a specious, but cunningly manipulated denominational enterprise.

This practically preponderating sectarian control would, however, be the more tolerable if the interests of the British and Foreign Bible Society, and the circulation of Holy Writ, were thereby promoted; but an examination of its financial report for the past year reveals a most startling condition of affairs.

The total income was \$5,289.18; but the sum actually collected was only \$4,282.13; and of this, \$2,453.65, or over 51 per cent., was absorbed by salaries and expenses of depository.

Worse than this, if possible, the sum of \$1,257.32 was contributed by the people to the B. and F. Bible Society, but of this only \$648.12, or little more than one-half, was actually remitted to the parent society; that is to say, 15 cents only of every dollar collected of total receipts went to the parent society, while 51 cents of every dollar went to subsidize agents, &c. Now if we turn to the agency and depository at Toronto, we find the management rather worse than better; the main difference being that a larger income gives scope for higher salaries and greater expenses, thus unwarrantably exhausting the funds contributed, or diverting them from their proper aim and object. Of \$39,401.64 of total receipts, \$10,591.38 is paid for salaries alone, and salaries and depository expenses together amount to the enormous sum of \$13,546.37, or more than 33 per cent. of total income, and \$6,243.86, or 16 per cent., that is, only 16 cents of every dollar collected are remitted direct to the parent society. This depository and agencies attached appear to be practically under Methodist and Presbyterian management. Of the unnecessary large salaries paid, the Rev. J. G. Manley, of Deer Park,

Toronto, a supernumerary Methodist minister, who is called the permanent agent, drew a salary of \$1,614.67 from the society, last year, for holding 108 meetings, which would represent at most 108 days duty, or four months service. The meetings held by him were most of them not very distant from his home, and for each day's duty or meeting he received an average salary of \$14.95, or \$400 per month. Besides this permanent agent there were 34 provisional agents, who were ministers of different denominations, all in receipt of their ordinary salaries during their service in the Bible Society work. These agents held a total of 309 meetings, and received for salary and expenses an average rate of (\$7.32) seven dollars and thirty-two cents for every meeting held, or at the rate of \$2,291 per year, in addition to their ordinary clerical income, from their respective charges.

Their expenses, except when travelling by railway, are merely nominal, as they are generally entertained and conveyed from place to place free of charge. Taken together, the average cost of every meeting held by both permanent and provisional agents was \$9.54. It would be interesting to learn what the average collection was at every meeting; this the report does not show, but so far as can be ascertained, only about one-sixth of the agents' salary was realized. Now, sir, in looking over the list of subscribers, I find that many of our Church members give very liberally, and, as I believe, without examining the glaring mismanagement, and the denominational greed that is fed and the fraud that is practically perpetrated under such an excellent name as the Upper Canada Branch of the venerable British and Foreign Bible Society. Why will Churchmen, at least, not learn to support our own "Society for the Promotion of Christian Knowledge?" Agents tell us that it could not supply our demands for Bibles; if so, it is for the very reason that we have given the support due to it to practically strengthen sectarian interests, whilst those of our Church are neglected. I invite examination of facts in support of my allegations.

W. STOUT.

The Church Consolidated.

A GENERAL SYNOD.

SIR.—Your present correspondent has read most of what has been written on the above subject, from its first introduction by the late Mr. Legge, to the last long communications. He read the discussion on it which took place at the recent meeting of the P. S., and which he regarded as very unsatisfactory. Some of the speeches, as reported, were unworthy of the great subject; others, as to enthusiasm, eloquence, mental power and intellectual capacity, were below par, and few, if any, were above mediocrity. Apparently there was no distinguished leader present, no great master mind, no one pre-eminent for his comprehensive grasp and mastery of the subject; no one capable of enthusing and inspiring others with an all absorbing idea of its great magnitude and supreme importance. It is true that the importance of consolidation was admitted, its desirability and necessity for the interests of the Church confessed; at the same time, doubts and fears were entertained and expressed, which seemed utterly opposed to that admission and confession, whilst there was no one apparently capable of effectually dispelling those doubts and allaying those fears. These apprehensions have been set forth in the Church papers since the close of the P.S. by some of its members, and other members have attempted to write reassuringly, but without success. In one of the late intended reassuring communications to the CANADIAN CHURCHMAN, we are told that consolidation will be "a concrete manifestation of the solidarity and unity of the Church." But will it be a real live, breathing, active, powerful and useful corporation, or a mere figure-head, an ornamental exhibition and representation of solidarity and unity?

We want a general synod with life, supreme life, with all the attributes of an intelligent, spiritual Church life, with consummate wisdom, to devise means and enact laws for the highest interests of the Church throughout the whole Dominion, with full and adequate powers of administration. At present we have Diocesan Synods and Provincial Synods with their respective constitutions, canons and special rights and functions, which comprehend most of the high interests and concerns of the Church (though some of the canons and laws are valueless for lack of power to enforce them). But who is to define what is strictly Diocesan and what is strictly Provincial? And when defined, will the different synods accept the definition and be ready to make the necessary surrender to the General Synod? If so, the Provincial Synods will only have a name to live, and their nominal existence will not be worth the expenditure which they would necessitate, and would perhaps prove more of a hindrance than a help. The greatest statesman this country has ever produced, who, if not the father of Confederation, was the great genius of its accomplishment, expressed the opinion at the

Methodist minister, who drew a salary of \$1,000 last year, for holding 108 sessions at most 108 days. The meetings held by him were very distant from his duty or meeting he received \$14.95, or \$400 per month. There were 34 provincial ministers of different denominations employed in the Society work. These meetings, and received for the year a rate of (\$7.32) seven dollars for every meeting held, in addition to their salaries from their respective

men travelling by railway, are generally entertained at the expense of the Society. The cost of every meeting is borne by the agents. Provisional agents were appointed to learn what the cost of the meeting was; this was done as far as possible by the agents' salary was fixed over the list of subscribers of our Church members. We believe, without examination, and the denomination the fraud that is practised is an excellent name as given by the venerable British Why will Churchmen, let our own "Society for the Knowledge of God?" Agents supply our demands for every reason that we have to practically strengthen those of our Church are the foundation of facts in support

W. STOUT.

consolidated.

SYNOD.

pendent has read most of the above subject, from late Mr. Legge, to the He read the discussion in the recent meeting of the Synod as very unsatisfactory. He reported, were unworthy of the enthusiasm, eloquence, and capacity, were below the average of mediocrity. Apparitions leader present, no pre-eminence for his composure of the subject; no one inspiring others with an enthusiasm and supreme confidence in the importance of consolidation and the desirability and necessity of Church confederation; at the same time were entertained and warmly opposed to that end. There was no one applying dispelling those doubts and these apprehensions have been papers since the close of the year, and other members assuringly, but without intended reassuring comments. CHURCHMAN, we are to be "a concrete manifestation of the Church." We are to be "a mere figure-head, an empty representation of solidarity with life, supreme life, an intelligent, spiritual, and wise, to devise the highest interests of the whole Dominion, with administration. At present and Provincial Synods, canons and specifications comprehend most of the business of the Church (though they are valueless for lack of it who is to define what it is strictly Provincial? different synods accept of it to make the necessary provision? If so, the Province name to live, and their expenditure, and would perhaps be a help. The greatest ever produced, who, if any, was the great genius who expressed the opinion at the

time that Provincial Parliaments were not absolutely necessary, and that they might come into collision with the General Parliament. And although from the first the powers and functions of the former were strictly defined and limited, yet the correctness of his opinions has been proved by actual facts. Many at the present day strongly maintain that Provincial Parliaments might be dispensed with, and that without loss, but with gain to the country. Be that as it may, however, none can truly affirm that there are similar reasons for the existence of Provincial Synods to those given for the existence of Provincial Legislatures, or that they have corresponding duties to perform. We want a General Synod, having supreme control, consisting of representative Churchmen, elected from every diocese in due proportion—men most true, faithful and loyal to Christ and His Church, of which they are members—men of great knowledge, wisdom and zeal, eminent and distinguished for their intellectual capacities, administrative abilities and large experience (no doubt there are such men in the Church both among clergy and laity, if party caucuses, &c., would allow of their election), and then commit to their control and management all those subjects which pertain to the interests of the Church generally, such as those mentioned in the Winnipeg scheme, and invest them with full powers of administration. Then we shall have a General Synod worthy of the Church, which will advance her progress and increase her prosperity; then she will attain to her rightful position as first amongst the denominations in this country; then she will be resplendent as the brightness of the morning, fair as the moon, clear as the sun, and triumphant as a victorious army with banner, and then "the wilderness and solitary place shall be glad (for her) and the desert shall rejoice and blossom as the rose." May God grant it for the sake of Christ, the ever living Head of the Church, and let every loyal, faithful, loving, zealous member say, Amen.

SOLIDUS.

Huron, Dec. 7th, 1892.

The Church not in Touch with the People.

SIR,—Permit me to make a fairly adequate reply to Dr. Gammack's letter of keen inquiry as to why the Church of England is not more in touch with the educational life of the Canadian people. It is tolerably patent that, not even many years ago, in this country, the name of a certain political party was, as a product of Erastianism, convertible with the name Church of England. The hateful prejudice stirred up against the Church over the questionable settlement of the clergy reserves was very deep, and exists as another antagonism to-day. Previous to and coeval with "clergy reserve" times, dissent in all its variety and greatest vigour "struck" the country. The Church then relied upon the influence of an Erastian policy, the futility of which was only too apparent. Owing to the lamentable lack of Church life, the Anglican branch of the Church Catholic appeared to be unable either to defend herself or attack her foes. The Church was then looked upon by foes and by even her own members as the oldest, most conservative and aristocratic of religious sects, whose hours and usefulness were well-nigh ended. The feeling was then abroad, which the enemies of the Church spared no pains to feed, that the Church of England was only meant for those in a high social position. Caste notions among clergy and laity, it is to be feared, were then practically followed.

In view of these facts, small wonder is it that many settlers, whose numerous descendants now form much of the bone and sinew of the country, were thrown out of touch with the Church. It was in those early days of Church apathy that our present public school system took its rise. Of the seed sown to generate the public school system, the Church, if she ever sowed any, never cast in kernels that brought forth any fruit. The Church, like anybody else, can't expect to reap where she has not sown.

If in the past there has been a manifest unwillingness on the part of many of our clergy and laity to accept the circumstances of our P.S. system, in which religious education does not count, it is still apparent this influential body, though in the minority, have exerted a dominant power. It has so practically ignored the P.S. system as to make our people careless about true national education, in which secular and religious knowledge are combined. Let me prove this by asking some questions that have a more practical relation to this matter than synod speeches. Who ever heard tell of church clergymen to any considerable extent, visiting, as is their privilege, our public and high schools? How many of the Church clergy have ever taught in a high or public school? How many clergymen ever advise the sons and daughters of their parishioners to attend our splendidly equipped high schools, so that they may become teachers in the public schools? How many college professors ever advise Church of England graduates to become eligible for H.S. master-

ships. Owing to our colleges being manned by intellectual importations from the old country, this is practically discouraged and never done.

Some will perhaps say that this letter pleads for a divorce of secular from religious education. That has already been accomplished in this country, and the apathy of the Church is largely to blame for assisting it. The Church should now accept and make the best of the present educational situation. This can be done by the clergy persistently visiting public and high schools, taking an interest in mechanics' institutes, &c. If this were done, it would not be long before the wholesome leaven of Church activity would displace the prejudice that still exists. This is one of the best ways of making the Church an every-day power in educational life in Canada. This is also a slow (?) but sure way, whereby public opinion can be moulded so that secular and religious education may be reunited.

A few expensive Church schools whose teachers have never been taught how to teach, and whose pupils by an indolent system fall in knowledge far behind H.S. pupils, can never attempt to place the Church in any but the nowhere position that she now occupies. It must be said, however, that these schools indicate the mind of the Church on national education. As a last thought on this unfortunate subject, it may be stated as generally true that wherever the Church in Canada, from pioneer days up to the present time, has exercised a permanent influence, there you will find her sending forth a proportionate number of teachers to man and influence our public and high schools.

H. V. THOMPSON.

Caledon East, Dec. 7th, 1892.

Sunday School Lesson.

4th Sunday in Advent.

Dec. 18th, 1892.

PRAYER.

No lesson could be more important than this. "Lord, teach us to pray," was the earnest request made of old by the disciples of Christ. The same need still remains. The teacher will feel how difficult is the task of getting in contact with the inner spiritual life of his scholars, in order to waken in them the desire to make prayer a real thing. Let him, then, before entering upon such a lesson himself, pray more earnestly for the true spirit of prayer and seek Divine guidance in imparting the same spirit to others.

I. PRAYER: ITS NATURE AND OBJECTS.

Prayer is speaking to God. This would seem to be a very easy thing, but we all find it in practice a hard thing, unless we go through a form of words without thinking what they mean. [Illustr.—Praying machines—cylinders, filled with printed prayers, used by the people of Tibet; every time they are turned round it counts as a repetition of the prayers. Are our thoughtless prayers much better?] One reason that prayer is hard is that we cannot see Him Whom we are speaking to. [Most of us would find it hard to speak to an audience of people in the dark.] We need some way of seeing God without our eyes. Faith is called the eye of the soul. If we believe with all our hearts that God is near, and is listening, prayer becomes more easy. And then we need practice. [A blind man can speak to people whom he never sees. He is used to it.] Every true prayer makes it easier to pray the next time.

II. PRIVATE PRAYER.

This is speaking to God when we are alone (St. Matt. vi. 6). Daniel prayed three times a day (Dan. vi. 10). So of David (Ps. lv. 7. Comp. cxix. 164). No one has a right to say that he has no time for prayer. Jesus Christ prayed in the midst of the most laborious life that was ever lived on earth (St. Luke v. 16; St. Mark i. 35; St. Luke vi. 12). The chief thing in private prayer is to think "God hears me." Many find it helpful before kneeling down to say, "In the name of the Father," etc. Remember that "prayers without thoughts never to heaven go," and

"Satan trembles when he sees The weakest saint upon his knees."

III. PUBLIC PRAYER.

We learn to pray in private; but after we have learned to keep the thought of God in our minds, we can pray better (more heartily) in public. Seeing others about us, and hearing their voices, kindles our hearts. And we should remember how much we can help others in this way. We should not be afraid to let our voices be heard for their sakes, as well as because it is pleasing to God. He takes special delight in the praises of children (St. Matt. xxi. 16). And this is another thing that makes public worship better than private—there is more praise, more singing; and this lifts our hearts higher than merely asking God's blessing (Ps. xc. 1; Acts xvi. 25).

IV. MORNING AND EVENING PRAYER.

Intended to be said every day (see the title.) With many this is not possible, though even in our private prayers we shall find it useful to say some prayers from the Prayer-Book. (Some say all through the week the collect learned on Sunday. Then there are Saints' days, Ember-days, etc., when special prayers are appointed. These should not be neglected, even if we cannot attend church.) But every one should make a point of going to church at least once on Sunday, and twice if possible. (Heb. x. 25.) If the services are used every day, we may think of morning prayer chiefly as asking God's blessing for the day, and evening prayer the same for the night. If we can only go on Sunday, our object is, by beginning the week well, to consecrate the whole of it to God.

The teacher should see that each scholar understands how to find the places in the Prayer-Book. It is the glory of the Church that our services are "Common Prayer," in which every one is invited to take an intelligent part. We should all take a pride in the beauty and in the devotional character of our public worship, and seek to make the best possible use of our privileges, thanking God that He has "given us grace with one accord to make our common supplications" unto Him.

Family Reading.

Harry and Archie; or, First and Last Communion.

Continued.

It was some hours before Harry recovered from his senseless state, and when he did his head was confused and his thoughts wandered. He thought of Nannie, and he saw her home; he imagined his mother by his side, and speaking to him as she did when she was dying. When he quite came to himself, he found himself lying on the ground of his room. The morning sun had risen high, and some hours he knew must have passed since the men and boys had gone to work at the factory. Harry made the best of his way to the scene of his daily work, and on reaching the door met the master. He looked angry and more stern than usual.

"Where have you been, sir? These are high doings; here's the sun high up at noon, and at least fifty of you away from work. And where's that young rascal, Archie? of course, if there's a row he's in it; but he shall know the rights of it. I tell you what, sir, I tell you what, Master Harry, with a l your quiet looks you're none too good; you're full of your mischief; but I'll send you back to your sister, that's what I'll do. It was only for that mother of yours—"

"Don't speak against mother, uncle," said Harry, quickly, and the colour mounting to his cheek; "she was your sister."

"Do you teach me, sir? off to your work, and keep your place," and the master lifted his hand to strike Harry.

But the boy avoided the blow, and went towards his solitary corner. What was he to do? Should he tell what he knew of Archie and the rest? He knew, or all but knew, what was going on; and when he looked down the long light factory-room, and saw the many empty places there were, and noticed the many whisperings and winks which were going on on all sides, he was sure mischief was brewing. But what could he do? If he said anything, he broke his word with Archie; and truth was dear to Harry. His hands moved quickly and mechanically through his work, for his eyes were continually wandering down the room and out of the window.

One o'clock struck, and two of the places were still empty. Archie had not appeared. The master came in several times, and looked anxious and suspicious; but the moment he appeared, there was a general hush down the room, and a number of significant looks, which only served to make him more vexed. Evening came, and no Archie. Harry's mind was made up.

The master's house lay a short way from the factory: it was a wooden house, and a small garden round it. Harry had not often been to it; for though he was his uncle, he had shown him no attention on that account. The overseer of the factory was away, so that the only person in authority was the master. He had two little children, with whom Harry had sometimes played

when he passed his uncle's gate. He was very fond of them; and though he was but a ragged and friendless boy, his kind and gentle manner won the children's love, and they would run out to meet the orphan boy when they saw him coming back from work in the evening, and entice him to play with them, though their father did not know it.

The master was a hard and strict man, who had raised himself by his hard work, and despised every one who had not done the same: the highest point of his religion seemed to be that he was independent and could support himself, and was beholden to no one but himself for it. He had but one relation, a sister, and she was Harry's mother. She had struggled a few short years against all the sorrows of deep poverty, and had at last sunk under it, leaving her two children orphans.

Her many applications for help had lain unheeded on her brother's board; and when he heard of her death, his conscience stung him, and he sent for her boy, offering to give him work and to pay his journey.

Having done this, he thought he had done all he need, and his conscience was at rest. He soon returned to all his selfish and hardened feelings towards his sister's family, and seemed to hate her orphan boy, for no better reason than that he was the one object in the world he ought to have been kind to.

Harry bent meekly and gently under his uncle's unkind reproaches, and bore them without a murmur. Young as he was, his mother's death had sunk deeply in his heart, and he tried to live as he thought she would have had him.

It was on the evening I have mentioned that Harry was coming home much quicker than usual towards his uncle's house: as usual, the little girls were at the gate, peeping through the pales for the appearance of the orphan.

"Harry, here comes Harry!" cried the younger one, starting forward and jumping for joy.

But Harry did not seem inclined to play this evening.

"Is uncle at home?" asked Harry, pushing past them into the garden.

The children looked surprised.

"No, no, Harry; father's just gone down to the mill-pond. You can stay and play with us to-night; Mary and I shall like it so. Don't look so grave, Harry," said the little girl, taking his hand, and looking up in his face.

But Harry's face gave no encouragement.

"Which way did uncle go?" asked he again quickly; "which way did you say, Lucy?"

"Down there by the mill-pond, and he said he shouldn't be back till late."

At this moment a number of factory men passed quickly by the garden. They were talking quickly and low; their faces showed no good purpose; and Harry noticed most of them were armed. He caught several words as they went by: "Strike, strike for wages. Fire house and factory; won't it burn well? Keep up to the point." The men were in large numbers, and walked fast by. Harry felt there was no time to be lost, and he broke from the children, and darted across the garden in the direction of the mill-pond. The evening was fast drawing in; all the way as he ran he heard the distant tread of men and the suppressed buzz of voices, and he felt more and more sure that some great outbreak was at hand. He never ran so quickly before: it was at least a mile and a half to the mill-pond, and field, lane, and ditch fled before Harry's feet. On turning a sharp corner of a lane, he suddenly came in front of a boy who was walking quickly. On seeing Harry, the boy stopped, and seemed inclined to turn. It was Archie.

"Archie, Archie!" cried Harry, panting for breath, "stop; hear me one word, just one word;" and he was so out of breath he could not speak more; but seizing Archie by the arm, held him tightly. The other struggled in vain. "No, no," cried Harry, "I will not let you go, you shall hear me. You're going a bad course, you know you are; this night will be your ruin if you don't hear me. Archie, Archie, you did love me once, you did hear me once! oh, hear me once more, this once, just this once, and give up your wild work to-night." His manner was so earnest that the tears started to his eyes, and his voice became so

full of real meaning that Archie ceased struggling, and was still. He had a conscience, and he did feel it speak within him. Harry saw the power he was gaining over him, and was on the point of using it to the full, when five or six men suddenly turned the corner. "What, Archie, you fool, you're been going to be made a saint of in that way? Come along with us!" and with a loud laugh the men dragged him off. The being laughed at was too much for Archie, and he yielded without resistance. Harry gave one bitter, sorrowing look after him, and darted off on the work he had to do.

Everything which Harry had seen or heard on his way convinced him more than ever that bad work was going on that night. His uncle had gone to a small house near the mill-stream to speak to a neighbour. Harry met him coming out.

"Uncle, uncle," cried he, "make haste; there's mischief, sad mischief! There's a strike in the mill: all will be up if you don't make haste!"

His uncle met Harry as surlily as usual, but was startled at his stern face and earnest manner.

"Ask no questions, uncle, but come with me; every minute is worth gold."

Long before Harry and his uncle had reached the village the outbreak had begun, and the wildest confusion filled everything. The evening had closed in, and the dark sky served to show here and there the flames of pale light going up through columns of smoke, where in different parts the workmen had fired the mill. Loud cries and voices were heard all round: "The master! find the master! throw him on the fire if you can find him; who knows where he is? to his house! let us sack his house; he's somewhere hid there, I'll warrant."

Such were the alarming cries which met the master's ear as he rushed towards his house. He had to pass by several groups of men, and was only saved by the darkness and confusion from being found out.

The fire now broke out at every part of the mill, and being of wood, it burnt rapidly. The scene was terrible: the little village, lit up by the lurid glare of the fire, which now curled and flared towards the sky, lighting up every cottage and tree around, and throwing its pale light on the slopes of the hills near; the figures of numbers of men standing tall and dark against the light of the flames, as they strove to spread the devouring fire,—all made up a picture of terror.

The master had made straight for his house, while Harry had left his side, and darted down the street after a figure he fancied was Archie's.

"My children, my little girls! for pity's sake, save them, my poor, poor children!" was the cry Harry heard, as, hot and breathless, he came back from his useless pursuit of what he thought was Archie. His uncle was standing distracted outside his house, which had been set fire to; and being built of wood, instantly caught. A number of men were making their way down the street towards him; while he, utterly careless of what happened to himself, was standing in silent agony looking at his burning house. "My children, my children!" cried he.

"Look to yourself, uncle," cried Harry, "I'll save them;" and then the boy dashed into the volumes of smoke which burst out from the house.

The men who were making towards the master stopped on seeing the act of the orphan, and stood gazing at the flames he had entered so boldly. Wild and fierce as they were, it seemed to damp even their fury to see the courage Harry showed. "Save the lad, if you've any feeling in you," cried a voice from the crowd, which was now swelling thickly from the crashing and falling factory round which they had been gathered. The men seemed to hesitate; the master stood by utterly regardless of his own safety, watching the point at which Harry had rushed in. At this moment a boy came up and joined the crowd, and he was black with smoke and dirt, and seemed bleeding; he looked as if he had been using violent exertion. He went up to one of the men who were looking at the flames, half-frightened at the work they themselves had done. "I've done it," said he. "What are you all standing here for? Where's the master? you'd better secure him, for the red-coats

are coming down upon us, and they say they're not two miles up the road. I've done my work, anyhow."

"What work?" said the man whom he addressed. "Why, stove in the master's door, and set fire to all the stores, and there is not a fraction of the lower house but is set blazing."

"Brute!" shouted the master, rushing at Archie, who had not seen him to this moment. "Inhuman wretch, then you've killed both my children, and Harry with them;" and making a clutch at Archie's throat, he fell forward, overcome by the agony of his feelings.

"The children and Harry!" said Archie in dismay. "I was told there wasn't a soul above or below, and it was only the old house I should burn. The children and Harry!" said Archie, making a start towards the burning house.

At this moment the wind blew away the flames which curled round a window, and for a minute left the opening clear into the room, showing only the blackened edges of the scorched frame.

Harry rushed to the opening: one child was on his arm, and the other clung round his neck; he had tied it to him with some sheeting from the bed; the boy appeared scorched and blackened with the flames which were rolling round him. "Save the children," shouted the gallant boy; "catch me if you are able."

So saying he disappeared for an instant; in that instant the mass fell in with a crash; but not before Harry had taken his spring and leap from the falling casement out into the street; the fall was not great, but he was heavily burdened, and he had to use no small dexterity to fall so as to save the children.

A shout of admiration was raised by the men as he fell, and in a moment a crowd had gathered round him.

He fell on a stone, and was stunned by the fall; they took the children from him; they were too frightened even to cry; and some said Harry was dead.

"Make way, make way!" cried Archie, pushing through the crowd; "Harry's dead, and I've killed him! Harry, Harry, look up and speak to me, there's a good lad; do look up and say I'm not a murderer." And Archie bent over the pale face of the orphan, and held his cold hand between his own. But Harry did not speak or move.

"He's a fine fellow," cried one of the men; "who would have thought he had so much spirit in him?"

"No! that pale face of his never seemed to speak much for him in that way neither."

(To be Continued.)

Rev. Sylvanus Lane

Of the Cincinnati M. E. Conference, makes a good point when he says: "We have for years used Hood's Sarsaparilla in our family of five, and find it fully equal to all that is claimed for it. Some people are greatly prejudiced against patent medicines, but how the patent can hurt a medicine and not a machine is a mystery of mysteries to me."

Hood's PILLS cure Liver Ills.

Peggy's Fortune.

BY MARGARET SPENCER.

That Peggy Ward should have one thousand dollars sent to her in a letter, "every mite her own," Aunt Joanna said, was amazing! But everybody was glad, for they loved Peggy well. This is the way it came about.

At sunset in February, 1880, a strong gale was blowing, a heavy sea running, and the keeper of station No. 4 had kept close watch all day of the vessels on the treacherous Jersey coast. To his practised eye storms were gathering from the northeast and southwest, boding ill and not good.

A little girl, not more than ten years old, stood in the open doorway of her home, talking to a big, bronzed man, cheery looking and strong; dressed in a great-coat and thick Scotch cap.

The surf came tumbling in and roaring on the wide beach. The sky was thickening, and the wildness of the gale would have soon housed another than Peggy.

"Do let me go, father, just for one minute. It looks grand out there; but do you think the vessels will all get in?"

"Run, run, then, for your sea rig, and come along for a short walk; you'll be needed indoors to-night, Peg, I'm afraid; looks like a tussle out there—it's coming fast; strange they didn't anchor sooner. Tell mother to keep plenty of coffee hot, and make the old stove snap; plenty of wood piled up, and plenty of dry, warm clothes."

Keeper West was a hardy beachman, who for forty years had lived within sound of the sea. His especial fitness for the work, his efficient management of his crew of six surfmen, gave him only a record of brave deeds.

From May till September the keepers on the Atlantic coast are in active service as captains of their crews, having entire control of all station property, and direct all operations of the life-saving service. Many of them live in neat station-houses all the year.

Hand and hand Peggy and her father tramped along the beach, the wind almost lifting the small figure off the sand; but Peggy was used to sand and wind, and used to looking for sails at dusk, and used to climbing to the lookout, holding fast to her father's hand in November and February gales. The patrol met and changed at sunset for the evening watch; exchanged checks, and marched on and on, keeping sharp eyes seaward.

A three-masted schooner had anchored a mile out; another and another, like specks in the distance. It grew dark. Peggy ran inside the snug little house where the mother was fastening the storm shutters, lighting the big lamps, putting one in its place in the upper window. Peg hung her wet jacket and cap by the fire, while the kettle sung, just as though there was no storm, and the coffee boiled, and the supper table was laid. A little anxious looking mother, thin and brown, but kindly and efficient in this busy home. It began to rain, then snow; and the chill wind turned them into sleet.

"Won't father come in for his coffee, Peggy?"

"Not yet," replied the little girl; "he and patrolman Dick have gone down half a mile; they saw signals of distress; the schooner looked like a wreck!"

"Let me take a look, child," and the mother climbed the narrow stairway to the roof, where the big glass always lay, but it was too dark to see. The keeper and his men ran to the boat-house. The signal guns came faintly through the storm. They made a fire on the beach, but it burned fitfully in the rain. The red lights flashed scarlet through the sleet, and one after another was rapidly sent up. They saw them from the nearest vessel and fired a gun in response.

The beach apparatus was placed in position; the line shot too far and failed to touch the rocking, tossing schooner. Another and another line, but with sleet and wind they had parted. At last, the little piece of iron carried its life-saving line to the vessel. The sailors drew it on board. The "hawser" was sent next, and then the breeches buoy was put into communication with the brave men on the shore. The first person to land was the captain. He sprang out and exclaimed, "Thank God for these men! I came first to see if I can bring my wife and baby safely over, or will the life-boat stand this sea?"

"No, Captain, no! we'll land you safe and sound, every one, with the breeches buoy," answered Keeper West. "How many of your crew?"

"Nine in all."

Faster than I can tell it, the line swung across the sea and back. This time the pale, shivering wife came in her husband's arms. She was so silent and cold, one strong surfman wrapped her in a blanket and ran with her to the warm house.

It seemed an endless time, but minutes were precious and few when back bounded the buoy with the mate holding close to his breast the little baby, tucked warmly in rugs and wraps. He cowered under the blankets, as they put him in Peg's lap.

It was now two o'clock in the morning. The sea thundered and roared, but the wind had lulled. Out into all these hours had flashed and shone the light from the station, seeming to draw the half-frozen, worn-out men by its very shining, into safety and deliverance! The apparatus was

housed in the boat-house. The men had eaten breakfast and crawled into their warm beds for a nap. Comfort and shelter was always waiting the wrecked.

But the pretty, pale wife of the captain saw nothing of the brightness, nor of the anguish; she lay on her cot tossing and moaning with fever and delirium. Peggy fed the baby warm milk and held him in her small arms all night; and they slept, as only children can.

"Don't fret, sir, the fever will be gone soon; it's only the chill and the wet." But vainly the cheery mother talked to the captain; with the mocking sunlight over the treacherous sea in the morning, delirium increased. A surfman brought the Long Branch doctor, who shook his head and came again that night.

In a low chair, close to the stove, almost behind the woodbox, sat Peggy, flushed and radiant, with Jamie's fat fingers clutching familiarly at her hair and eyes.

The young captain, sick at heart, with his head on the pillow beside his unconscious wife, looked across the room at the picture, and said low, "Mary, Mary, if you could see them now! The little brown mother and our boy—Dear Lord, save her! Oh, save her life for us!"

Two long, watching anxious weeks. The doctor said, "Take her away from the sound of the sea; go to the mountains a month, then take her home. Leave the baby with Peggy."

Earthly blessedness had come to the little mother! She jumped up and down in ecstasy.

There, by the winter sea, Peggy's story began. No dearer one will ever be told to the captain of "The Pearl," and his beautiful wife, Mary, than was told them in the little station on the beach.

"Oh! I've seen you, child, in my sleep and dreams, and in all my pain; I've seen you with my baby in your little arms. Come here!"

Jamie's mother sobbed, and clasped Peggy to her heart. The captain held his boy without a word, and kissed Peggy tremendously, the easy carriage from Long Branch rolled away, amid good-byes and blessings from the sturdy beachmen and the faithful family.

NEW YORK, April 10, 1880.

DEAR FRIENDS:—Make ready to give up the baby, and the baby's little mother. I will be down to-morrow. My wife's father has taken her home to Maine. We will follow them. Don't say no. Faithfully and gratefully, JOHN SOMERS.

This letter was read aloud by Keeper West to "his folks."

"But, mother! how can I go? and they such fine folks, and I've got only one good dress—and—"

"Peggy, wait and see," replied the patient mother, so used to watching and waiting.

Father gave Peggy and the crowing, laughing baby one good look, "hemmed" a good deal, and went to the beach (he seemed to have a cold).

It would all make a big, beautiful book, to tell how the captain captured Peggy with her baby; how she was fitted to the "loveliest clothes!" in New York; how she stayed at the great house in Portland where Jamie's rich grandfather lived, and his pale mamma lived there, too, while the captain went to see about his schooners.

In June, Peggy sailed home with Captain Somers. They landed close by the little sea-home, and the big, strong father in his boat met them with open arms.

And that is how Peggy came by her fortune, for Grandfather Saybrook put one thousand dollars in the bank "for the little Mother Peggy, in the name of James Somers."

Reverence in Churches.

Do not come into church with a broad smile on your face. Do not come into God's house in undue haste. Be in time, so as to collect your thoughts. If you see a relation or a friend a seat or two off, do not smile and nod to him or her. Remember in whose dread presence you stand. Kneel down reverently at once and pray to your Father who is in heaven.

As a preventive of the Grip, Hood's Sarsaparilla has grown into great favor. It fortifies the system and purifies the blood.

Beautiful Lives.

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action; and that while tenderness of feeling and susceptibility of generous emotions are accidents of life, permanent goodness is an achievement and a quality of the life. "Fine words," says one homely old proverb, "butter no parsnips;" and if the question be how to render those vegetables palatable, an ounce of butter would be worth more than all the orations of Cicero. The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him. From that sincerity his words gain the force and pertinency of deeds, and his money is no longer the pale drudge 'twixt man and man, but, by a beautiful magic, what ere-while bore the image and superscription of Cæsar seems now to bear the image and superscription of God.—*J. Russell Lowell.*

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. NOYES, 820 Powers' Block, Rochester, N.Y.*

Wise Words.

It is better to sacrifice one's love of sarcasm than to indulge it at the expense of a friend.

A beautiful woman pleases the eye; a good woman pleases the heart. One is a jewel, the other a treasure.

It is always a sign of poverty of mind where men are ever aiming to appear great, for they who are really great never seem to know it.

Sometimes it is hard to tell whether a man is firm in principle or simply obstinate; but the man himself never expresses any doubt.

When we are most filled with heavenly love, and only then, are we best fitted to bear with human infirmity, to live above it and forget its burden.

The art of putting the right men in the right places is first in the science of government; but that of finding places for the discontented is the most difficult.

Laziness grows on people; it begins in cobwebs and ends in iron chains. The more business a man has to do the more he is able to accomplish, for he learns to economize his time.

The Word of God will stand a thousand readings, and he who has gone over it most frequently is the surest of finding new wonders there.

The Christian Religion.

Unless your religion changes you, makes you honest in business, pious behind counters, temperate at dinner tables, loyal to your country, affectionate to your family, neighbourly in your community, conscientious at the ballot box, patient in affliction, humble, cheerful, hopeful everywhere and always; unless it links you in brotherhood with the poorest of God's children; unless it leads you on errands of mercy to hovels and hospitals and prisons, as well as to cushioned pews and sacramental boards; unless you live Christ on week days as well as worship him on Sabbath days, then we had better take a look into our religious life and see if it will stand the judgment of the Lord Jesus.

The Best that I Can.

"I cannot do much," said a little star,
 "In making the dark world bright;
 My silvery beams cannot struggle far
 Through the folding gloom of night;
 But still I'm a part of God's great plan,
 And I'll cheerfully do the best that I can."

"Oh, what is the use," said a fleecy cloud,
 "Of these tiny drops I hold?
 They will hardly freshen you lily proud,
 When caught in her cup of gold;
 But still I'm a part of God's great plan,
 And I'll cheerfully do the best that I can."

A child went merrily forth to play,
 But a thought, like a silver thread,
 Kept on winding in and out all day
 Through the happy golden head.
 "Mother said I'm a part of God's great plan,
 So I must try to do the best that I can."

So she helped a poor neighbour's child along,
 Though tired her own small feet;
 And she sang from her heart a little song
 Her father thought so sweet!
 And he said, "I too am part of God's plan,
 And though weary, must do the best that I can."

Religion at Home.]

More and more there is growing up a disposition among parents to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French and German and drawing; but he shall learn his catechism and his Bible lesson and a reverent observance of this holy day if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of. I do not say that there may not have been folly in another and in an opposite direction. I am not unmindful that religious teaching has been sometimes made a dreary and intolerable burden. But surely we can correct one excess (not, I apprehend, very frequent or very harmful), without straightway flying to an opposite and worse one. And so I plead with you who are parents to train your children to ways of reverent familiarity with God's word, God's house and God's day. Let them understand that something higher than your taste or preference makes these things sacred and binding, and constrains you to imbue them with your spirit. And that they may do this the more effectually, give them, I entreat you, that mightiest teaching which consists in your own consistent and devout example.—*Bishop H. C. Potter.*

"Shall" and "Will"

There is probably no more confusing part of the English language than that which regulates the proper use of "shall" and "will." The reply of James Russell Lowell to the woman who wrote, saying: "I would be very much obliged for your autograph," has been often in print, and has undoubtedly been clipped for scrap and pocket-book reference by many persons. The poet essayist granted her request in the following fashion: "Pray, do not say hereafter, 'I would be obliged. If you would be obliged, be obliged and be done with it. Say, 'I should be obliged, and oblige yours truly, James Russell Lowell.'" An additional hint to go with this "cut me out" is that of the old verse:

In the first person simply, shall foretells;
 In will a threat or else a promise dwells;
 Shall in the second or the third doth threaten;
 Will simply then foretells the future feat.

or, "shall" in the first and "will" in the second and third persons are to be regarded as simple declarations, and both in all other cases convey a threat.

—They are the best comforters and helpers of their fellowmen, who go about with large hopefulness and cheerfulness in their own hearts, trying to put a little more hope and cheer into the life of every one they meet. Gifts of money, oftentimes, while they relieve immediate distress, and make life for one hour easier, only help to encourage disheartenment and to perpetuate nervelessness and indolence. It would be a great deal better, by a few brave words, to incite the person to rise up and grasp life for himself.

Angels, Good and Bad.

There is no reason to doubt that the good angels are as assiduously present with us for our good as the evil angels are for our hurt; since we know that evil spirits cannot be more full of malice to work our harm than the blessed angels are full of charity and good offices to mankind. The evil are only let loose to tempt us by a permission of the Almighty; whereas, the good are, by a gracious delegation from God, charged with our custody. That evil spirits are ever at hand, ready upon all occasions to present their service to us for the purpose of leading us into sin, appears too plainly in the temptation which they continually inject into our thoughts; in their real and speedy operations with the spells and charms of their wicked clients, which are no less effectually answered by them than natural causes are by their ordinary and regular productions. It must needs follow, therefore, that the good angels are as close to us, and as inseparable from us, and though we see neither, yet he that hath spiritual eyes perceives them both, and is accordingly affected by their presence. The language of spirits are thoughts. Why do I not entertain them in my secret meditations, and so behave myself that I may ever hold a fair correspondence with those invisible companions, and expect from them all those precious offices which they are accustomed to perform, and at last be conveyed by them to heaven and glory? Oh! my soul, thou art a spirit as they are; do thou ever see them as they see thee; and so speak to them as they speak to thee?—*Bishop Hall.*

Keys to the Human Heart.

No bad man is ever brought to repentance by angry words or by bitter scornful reproaches. He fortifies himself against reproof, and hurls back terrible charges in the face of his accuser. Yet, guilty and hardened as he seems, he has a heart in his bosom, and may be melted to tears by a gentle voice. Whoso therefore can restrain his disposition to blame and find fault, and can bring himself down to a fallen brother, will soon find a way to better feelings within. Pity and patience are the two keys which unlock the human heart.

Have You Asthma?

After trying every other remedy in vain, thousands have been cured by using Schiffmann's Asthma Cure. Trial package free of druggists or by mail. Address Dr. R. Schiffmann, St. Paul, Minn. Mention this paper.

—Neatness is a good thing for a girl, and if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy, to start with, is better looking than a girl, but his clothes are of a different sort, not so many colours in them, and people don't expect a boy to look as pretty as a girl. A girl that is not neatly dressed is called sloven, and no one likes to look at her. Her face may be pretty and her eyes bright, but if there is a spot of dirt on her cheek and her fingers' ends are black with ink, and her shoes not laced or buttoned up, and her apron is dirty and her skirt torn, she cannot be liked.

Hints to Housekeepers

CHRISTMAS PLUM PUDDING.—Pick and seed carefully one pound and a quarter of the best layer raisins, which put in a large bowl with one pound of currants, well washed, dried and picked; one pound of kidney suet, chopped not too fine; two ounces each of candied lemon, orange and citron peel, six ounces of the best flour, half a pound of fine bread crumbs, half a pound of brown sugar, the grated rind of a lemon, a saltspoon of salt and a grated nutmeg. Moisten the whole with eight eggs, the yolks and whites beaten separately, and enough milk to form a very stiff batter. When all these ingredients are thoroughly mixed, an operation which will take the time and patience of several persons, pour into a cloth, which should

be well buttered and floured. The best pudding cloths are those made out of thin unbleached muslin; they should always be scalded with boiling water and wrung dry as possible before using. It is always well to lay the cloth, after it has been prepared, in a large bowl, and pouring the pudding batter into the cloth, and, holding the corners tightly together, tie firmly with a piece of strong, white cord. If desired, this pudding may be boiled in a plain or ornamental pudding mould; well butter the interior, pour the mixture into it, cover with a sheet of good white note paper, tie the mould in a cloth, plunge it in a kettle of boiling water, and let it boil quite fast for four hours and a half. Of course some allowance must be made for the pudding to swell. If boiled in a cloth have on the range a large pot, three-quarters full of briskly boiling water, into which put your pudding; move it about in the water for a second or two; this may easily be done by keeping the corners of the cloth free of the boiling water for the time required, then cover the pot closely, and allow your pudding to boil steadily for four or five hours, being careful not to allow it to stop boiling even for a moment, else will your labor have been in vain. It is well to keep your tea kettle boiling, that you may have water to add to the pot in which the pudding is boiling, as under no consideration must it be allowed to boil dry. When you are ready to serve the pudding, remove it carefully into a large colander, untie the cloth, and turn the pudding out on a hot dish. It should be perfect in shape, and rich and dark in color. Sprinkle with a little powdered sugar, stick a sprig of holly in the centre, and send to the table with either a hard or a soft sauce.

A GOOD SOFT SAUCE.—Cream together a teacupful of pulverized sugar and half a cupful of fresh butter, and a well-beaten egg and the juice and grated peel of a lemon. Have ready in a double saucepan some boiling water which has been thickened with a scant teaspoonful of cornstarch; when thoroughly boiled add to this your other ingredients, and stir slowly until the sauce is very hot, being very careful not to allow it to boil. Add a little grated nutmeg.

A DELICIOUS HARD SAUCE.—Stir to a cream one cup of fresh butter, two cups of pulverized sugar, and add the juice of a lemon, or a couple of teaspoonfuls of vanilla, and a little grated nutmeg. Smooth into a mould with a broad-bladed knife, and set away to keep cool until the pudding is ready to serve.

GERMAN CHRISTMAS CAKE.—The yolks of six eggs, half a pound of fresh butter, half a pound of pulverized sugar and three-quarters of a pound of flour. Beat the butter and sugar to a cream, add the eggs well beaten, and then the flour, and a tablespoonful of vanilla extract. Roll the mixture, which will be stiff enough for the purpose, between your hands, and form into cakes the shape of the letter S. Ice with a thread of icing before baking; bake in a very hot oven. These cakes are easily made, and are not only good to eat, but are good to look at.

"IT CURED MOTHER."—*Gentlemen*,—My mother was suffering from dyspepsia and had no appetite. Everything failed to cure her until one day, while visiting a friend's house, I saw a bottle of B.B.B. on the table; on inquiring what they used it for, I soon found out what it cured, and when I went home told mother that she should try it; she said she had no faith in anything and objected to try it. Notwithstanding her objection I went in the evening and brought home a bottle, but it was in the house for a week before we could induce her to take it. At last, as she was getting worse all the time, she consented to try it, and on taking half the bottle found it was curing her. Another bottle cured her, and we believe, saved her life. We are never without B.B.B. now. It is such a good remedy for headache as well.

E. WESTON, 15 Dalhousie St. Montreal.

LITTLE JENNIE WAS CURED.—*Dear Sirs*,—My little Jennie was very bad with La Grippe, which left a bad cough. I gave her Hagyard's Pectoral Balsam and it soon cured her.

Mrs. McARTHUR, Copleston, Ont.

Children's Department.

Only One.

Who knows of the steps it takes
To keep the home together?
Who knows of the worst it makes?
Only one—the mother.

Who listens to childish woes,
Which kisses only smother?
Who's pained by naughty blows?
Only one—the mother.

Who knows of the untiring care
Bestowed on baby brother?
Who knows of the tender prayer?
Only one—the mother.

Who knows of the lesson taught
Of loving one another?
Who knows of patience sought?
Only one—the mother.

Who knows of the anxious fears
Lest darling may not weather
The storm of life in after years?
Only one—the mother.

Who kneels at the throne above
To thank the Heavenly Father
For the sweetest gift—a mother's love?
Only one—the mother.

A Curious Chinese Legend.

When the bell tower of Pekin was built the Emperor Yung-lo, of the Ming dynasty, ordered a great mandarin, named Kuan-yu, to cast a bell big enough for such a noble edifice, says *Pearson's Weekly*. Time after time, Kuan-yu and the expert workmen in the country tried to cast a bell and failed; the casting was always honeycombed, and the Emperor said that if there was one more failure Kuan-yu's head should pay the forfeit for it. Now, Kuan-yu had a daughter, a beautiful girl of sixteen, named Ko-ia; she went to a certain astrologer and asked the cause of her father's failure. Some demon, she was informed, required the blood of a maiden to be mixed with the metal, and unless

Dyspepsia

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

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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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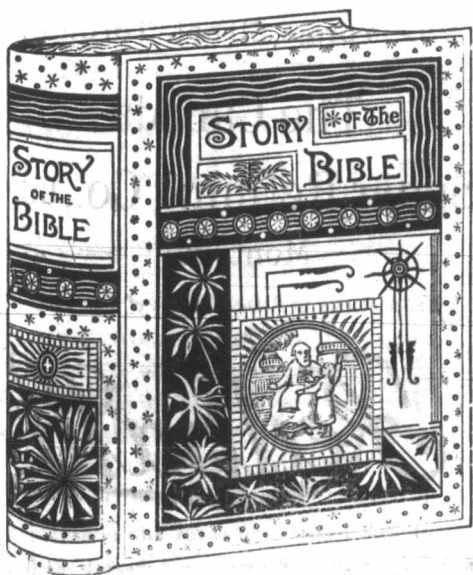
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RYRIE BROS. JEWELERS.
Cor. Yonge & Adelaide STREETS.

this was done the next casting would fail like the previous ones.

Ko-ai got permission from her father to be present at the casting, and amid the dead silence which prevailed when the taps were drawn and the molten stream poured down into the mold, a shriek was heard, and, crying out "For my father!" Ko-ai threw herself into the seething metal. One of the workmen tried to seize her, but succeeded in getting hold only of a shoe. The father was taken home a raving madman, but the bell was perfect in make and tone, and when struck, its sonorous boom is to this day followed by a low wailing sound like the cry of a woman in agony, and when people hear it they say: "There's Ko-ai calling for her shoe."

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The best pudding thin unbleached scalded with boil- sible before using, after it has been uring the pudding lding the corners a piece of strong, puddmg may be pudding mould; the mixture into white note paper, e it in a kettle of uite fast for four e allowance must l. If boiled in a ot, three-quarters hich put your ater for a second e by keeping the boiling water for e pot closely, and e pot for four or five it to stop boiling r labor have been tea kettle boiling, dd to the pot in s under no con-) boil dry. When dding, remove it , untie the cloth, ot dish. It should id dark in color. d sugar, stick a send to the table e.

together a tea- half a cupful of egg and the juice Have ready in a water which has spoonful of corn- add to this your y until the sauce ot to allow it to 3.

ir to a cream one pulverized sugar, a couple of tea- e grated nutmeg. oad-bladed knife, il the pudding is

he yolks of six r, half a pound of ers of a pound of r to a cream, add r the flour, and a Roll the mixture, the purpose, be-) cakes the shape ad of icing before en. These cakes y good to eat, but

men.—My mother l had no appetite. til one day, while bottle of B.B.B. they used it for, I nd when I went d try it; she said d objected to try on I went in the tle, but it was in could induce her getting worse all i, and on taking ng her. Another e, saved her life. ow. It is such a ll. e St. Montreal.

—Dear Sirs,—My La Grippe, which agyard's Pectoral

Copleston, Ont.

The Wooden Doll.

Bertie Morton had one great wish, and that was to be able to make a wooden doll all by himself. He had been so delighted with the dolls that had been sent to his little twin sisters, Gertie and Nettie, some time ago; but now, sad to say, they were broken, and Bertie thought he would like to make another for the little girls.

They were all staying at the seaside for the summer, but one day Nettie got a chill and had to lie in bed. Poor little Gertie fretted and tears fell fast. But what was the secret, I wonder, that Bertie whispered into her ear, that made her rub the tears away with a smile, and clap her hands?

It was this: Bertie had made up his mind to make Nettie a wooden doll, and had already made grand preparations. He had found an old knife, and some wood. So after breakfast next morning Gertie and Bertie stole out of the house and ran down to a quiet nook on the shore, Bertie chattering all the way about the easiness of making a doll.

But alas! for such dreams; first the wood split, and then the knife was too blunt, and at last poor Bertie threw himself on the ground and burst into tears, sobbing out that "it wasn't any good trying to do anything for anybody."

Just at this moment a rough but cheery voice quite close to them said, "Hullo, my little man, what be the matter?"

It was the village carpenter, whose friendly face Bertie knew; but now he could only point to the hacked bit of wood, while Gertie said, "He tide to make a dollie."

"Oh!" said the carpenter, "if that's all, come along with me, and I'll make you one in a very short time. I have half an hour or so to spare."

Then giving a hand to each child, he strode along to his work-shop. The two sat down and watched the man with wide-open eyes, as he whittled away, and in about twenty minutes he held up before the eyes of the delighted children a very fair specimen of a wooden doll.

"Now just you wait a bit, and I'll give her a touch of paint." And so he did; and when the doll was handed to them it nearly took their breath away. It looked beautiful with its red cheeks, blue eyes, and black hair. The children almost shouted their thanks, and then ran off home as quickly as possible to show the treasure to Mamma, who promised to dress it when the paint was dry.

The first thing that little Nettie saw, when she awoke from her midday sleep, was a lovely wooden dollie in a white muslin dress and pale blue sash,

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sitting on the pillow; while two eager voices said;

"We got it for you our very own selves, Nettie, dear"

Dolly's Sea-Side Disaster.

When Hilda Barlow went with her parents and brothers and sisters down to Eastbourne for the summer holidays, Annabel Jane, the favourite and best-behaved of her nine dolls, went too.

The very first morning that Hilda appeared on the sea-shore she brought Annabel with her. It was low tide, and the clear rock-pools were full of lovely-coloured sea-anemones, and pink-and-white star-fishes, and queer little creatures with white thread-like legs. Among these Hilda had a grand hunt, and when tired of wandering

about she sat down to make sand-castles.

A long time she sat thus, getting more and more sleepy in the warm glare of the morning sun. Suddenly there was a wish! and she started up to find the tide coming in fast. She snatched at her pail and spade, and scampered up the beach, with her little sand-shoes wet through. But where, oh where was Annabel Jane? Ah, there she was floating about in the sea, face downwards! Alas! she had been quite forgotten by her little mistress.

Hilda was in great distress, and sobbed aloud. But soon a rosy-cheeked bare-legged boy came along; he had been busy sailing his boat. Catching sight of poor, drowning Dolly, he waded in and brought her safely ashore.

When telling the story afterwards of Dolly's narrow escape, Hilda used gravely to say, "She had a most dreadful fright, and she has been quite pale ever since."

But if you were to ask my opinion, I should say that the salt water did not agree with the paint on her rosy cheeks.

—Believers should not have a slavish dread of death, for where is the infant that fears to go asleep in his nurse's arms?—*Toplady.*

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