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Vol. 20.]

TORONTO, CANADA, THURSDAY, DECEMBER 20, 1894.

[No. 51.]

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Canadian Churchman.

TORONTO, THURSDAY, DEC. 20, 1894.

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FOURTH SUNDAY IN ADVENT:

Holy Communion: 182, 309, 312.
Processional: 50, 47, 463.
Offertory: 49, 203, 362, 398.
Children's Hymns: 53, 217, 342.
General Hymns: 51, 268, 474, 479.

CHRISTMAS DAY.

Holy Communion: 59, 555, 58.
Processional: 60, 62, 464.
Offertory: 57, 61, 56.
Children's Hymns: 62, 329, 330.
General Hymns: 180, 175, 482, 488.

FIRST SUNDAY AFTER CHRISTMAS.

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

"THERE IS ONE PALM whose bud-sheath opens suddenly with a report which sounds through the forest; but most buds open very gently, and silently unfold their petals to the sun. Even so it is with human souls. The conversion of one is a very violent and sudden process; that of others takes place slowly and gently, as the opening of a rosebud to the sun. Cæsar Malan likens his own conversion to a child being awakened by its mother's kiss. So it is with many. They wake up to a new life under the gentle kiss of Divine love." We thank brother Rock for this really beautiful illustration of the subject of "gradual conversion." The God of nature and of grace are the same.

SUNDAY EVENING "AT HOMES."—This is described as a "new departure" made by the minister of a Dublin Methodist congregation. He holds a kind of "reception" after evening service for such as may wish to avail themselves of it. An English Church paper thus comments upon it: "It is a good idea, and might be most useful to those who may wish to ask questions on

pressing doubts or difficulties. It would be especially helpful to those who are in business during the week, to whom the visit of the clergyman is an unknown thing, save by hearsay, as during his visits these sheep of his flock are at their places of business, and have seldom an opportunity of meeting their pastor." Very true; but in all this we see no "new departure." "Church-door receptions" have been long in vogue in live Church of England congregations after Evensong. Informal, but useful!

IRISH "HIGH CHURCHISM" seems almost a contradiction in terms; but those who do not like a "dead level" of Churchmanship would find much food for satisfactory reflection in certain letters from Irish correspondents (in Low Church papers) which we have been lately reading. They write about "High Church dioceses" and "High Church newspapers" in quite a natural way, as if such things had become matters of course; yet a few years ago Irish "High Churchmen" were very few and far between, even as individuals—High Church Bishops, dioceses and newspapers were not heard of then! Is this a result of Disestablishment?

"REDUCED IN CIRCUMSTANCES" is a legend too familiar now on both sides of the Atlantic. On the other side, at least, people have the manliness not to be ashamed of it! A Yorkshire squire driving a London omnibus, titled ladies as governesses, a large land-owner canvassing for stoves, a county swell in the uniform of a railway porter, even a baronet in workhouse dress, are not very strange spectacles nowadays. The *Church Review* well says: "Bravely have people faced their positions, and instead of doing that which a century back would have been considered the only thing possible, viz., 'sponge' on rich relations, they accept nobly the inevitable."

NATIONAL MONUMENTS—we are pleased to see—are beginning to attract something like their proper amount of public attention in Canada. They have an immense amount of educational value for our "rising generations." We are glad to see that Canon Bull and his "Lundy Laners" are well to the fore in regard to this matter—indeed, we are inclined to think that it is to the Canon's quiet persistence that we chiefly owe the recent public recognition and practical endorsement of the idea by our Canadian Government. People may laugh and yawn at So-and-So's "hobby" or "craze"; but, after all, in these days, such men are on the surest highroads to success. We need hobby-riders!

HONESTY v. "BOODLE."—Very disheartening and discouraging as the recent disclosures and revelations of civic and political corruption in Canada have been, there is also much in the very investigations to make Canadians thankful that our judiciary, police machinery and public opinion are so strong on the side of right that *quick disposal without quarter* must be the fate in store for those who are "found out" at last. As was proved in the recent Quebec investigations, so in Ontario now, the poisonous infection can be easily traced—it has not spread far, nor done much damage. The great lesson, so far, is the need of careful watch—above all, guard the fountains of national thought in our schools.

A VERY INSECURE SEAT has Lord Rosebery. Every few days one reads, "majority reduced to 14," or some such register of a downward tendency. At this distance it looks as if a little more *steadiness and consistency* of policy would find more favour in the eyes of English people, even those who would label themselves "Liberal" as a matter of preference. The public have not yet got accustomed to the change created by Mr. Gladstone's retirement. There was—to use an Irishism—a certain amount of uncertainty in the latter's policy which could be always reckoned on; but we do not know how to "place" Lord Rosebery at all.

JAPAN v. CHINA.—This national struggle affords, at present, a very big "object lesson" on the positive disadvantages of large numbers and large territory, if not thoroughly well organized and regulated—a very difficult matter to accomplish in all such contests and trials of strength. Britain's "tight little island" has long demonstrated the superior value of a small and thoroughly drilled force for any purpose; now Japan displays the same lesson in the far East. The unwieldy and unmanageable bulk of the Chinese Empire, with its necessarily weak and loose administration, made prophecies as to their failure in this struggle tolerably safe.

EDISON'S KINETOSCOPE.—The wonders in the artistic appliance of science accomplished by this modern "king of inventors" make one cease to wonder at anything he may do. The fact that 40 or 50 photographs can be presented to view so rapidly in succession that they appear like a "live picture," so that one becomes dazed under the impression that a boxing match, for instance, is going on before his eyes—this is surely a marvel of the age. Then he promises so to combine phonograph and kinetoscope that one can (sitting in his own parlour) see and hear, at the same time, some great singer or orator far beyond his natural range of vision or hearing. All this seems to draw together, almost alarmingly, the borders between the actual and the fancied.

ARMENIAN OUTRAGES are of the same type, apparently, as the "Bulgarian atrocities" of which we used to read so frequently, as to force upon the public the propriety of coining a new compound—"Bugocities." Yet, there must be a "kernel," at least, of truth in the maze of exaggerated reports which have been poured forth on the world. And this "kernel" should be unwrapped from its deceptive "husk," as soon as possible, in order that people may see what kind of remedy should be applied. One suspects that the "unspeakable Turk" is a nuisance that the world could well do without; one that has been too long tolerated—a sore in the midst of civilization. What a blessing a great "National Arbitration Commission" might be to the world!—the next best thing is the "Independent British Commission" now promised.

"TOO PROUD NOT TO WORK" is the characteristic which we saw attributed recently to the inhabitants of the British Colonies. It is no trouble to them to throw off the conventional restrictions of Old-Country fashions and habits, and "buckle to" at any employment that comes along. The man most respected is the man who *works hardest*. That is the ideal; we wish it were more fully



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realized. We once met with a man who was "too proud" (though only a labourer) to cut wood in the Poor-house yard—but not too proud to take a gift of the wood cut by someone else! Such lazy wretches deserve a very severe lesson; but the trouble is they are shielded by the presence of helpless little ones about their knees.

CANADA'S "THIRD SIR JOHN"

—as he has long been affectionately called—has come and gone; though we must not forget that other "Sir John"—now of Canada's "olden time," Sir John Robinson. How curious the coincidence that this gracious name ("John" means "the grace of God") should have so often and so constantly appeared at the head of our national government and history. Can such a sequence be regarded as an "accident"? May there not be at least some useful lesson—whether we say "designed" or not—connected with the remarkable fact? We cannot forget, for instance, in such a connection that it was on "St. John's Day," 1497, that English foot—in the person of Cabot—touched our Canadian shores; and thus in a manner set seal on Britain's supremacy over a new section of the world, to "replenish and subdue" it. The name then given, in spite of everything, still clings to the soil. The Apostle, or rather "prophet," John the Baptist, whom we commemorate on 24th June, seems to reach forth from the clouds of another world and claim some little of his inheritance. Canada is still

"ST. JOHN'S LAND!"

Three great names of great men have left indelible impress on her history, and each of them—passed away within a very few years—has impressed lovingly on our hearts, our memories, and our history the name of "Sir John." Each was remarkable, in his way, and in some ways the last, just gone to his rest, was most remarkable of all. Weighted with the incubus of an unpopular and un-national religion, and blocked by the stigma of having deserted from Protestantism, he yet managed to gain the respect and loyal adhesion at once of the very champions—with notably few exceptions—of the opposing religious principles. There must have been something truly singular in the personal force of the man who could accomplish this; and climbing to the highest point of dignity in his Sovereign's gift, leave his body in the Clarence tower—crucifix on breast—to receive affectionate funeral honours from his Queen at Windsor Castle. The man who could so calmly go about his specially anxious and arduous duties for years, concealing in his heart the secret of a deadly malady—an ever present shadow of death—was a man of such sterling stuff as one very seldom meets with. Bearing about in life upon his person a picture of his Saviour, his crucifix, a "rosary"—whatever that is we forget just now—was no ordinary man; it all looks as if he had *deliberately sacrificed* himself for his country. In life he had done wonders, by his judicial fairness and impartiality, to restore national confidence in the integrity of his chosen co-religionists; his death will probably still further tend—perhaps more than his continuance in life could have done—to

"BIND HIS COUNTRYMEN TOGETHER"

—as an English visitor has described the peculiar conciliatory force and influence of his character. As the eyes of Canadians turned in sympathetic concert towards that bier in Windsor Castle, they surely felt their mutual differences receding, and a touch of friendship more hearty making itself

felt. The most "rabid Protestant" must feel that there are men among the adherents of Romanism who are capable of holding in check the most fierce of their partizan ecclesiastics. Who could have foreseen, a few years ago, that a Roman Catholic Premier would be possible in Canada? Yet the thing has been done! Our country will indeed be fortunate if any one can be found, of that religion or any other, who can win to himself, as Sir John Thompson did from his opponents, such implicit confidence in his justice and fairness to all classes and creeds.

"CABOTIA"

Might have been the title, among nations, affixed to this "Canada of ours" if the fathers of Confederation had so decided; and some may think it rather a pity that an entirely new name was not coined, instead of a rather awkward extension of the "old and dear" name, so fondly familiar to the inhabitants of the two older provinces. The cloak of dignity was not very gracefully assumed by the newer provinces; there was some friction—it looked too much like "absorption," rather than confederation. Possibly a good opportunity of emphasizing a distinct "new departure" was hereby lost, although the very familiarity of "Canada"—already a name of honour and credit!—was a strong point in its favour, and has done much to advertise and "put in evidence" our national reputation before the world.

NO BETTER TITLE

could have been devised as a substitute than the one which links our country with the name of that intrepid but modest Bristol sailor, whose reputation as a discoverer, has been too much obscured by the loud proclamation of praises for his rival and contemporary, Columbus. We think that O. A. Howland, M.P., has done exceedingly well in laying so much emphasis recently on Cabot's connection with America. It is a bright idea to hold a formal commemoration of Cabot on the 400th anniversary of his actual discovery of the American mainland—a few years after Columbus had discovered certain Atlantic islands, far away. His visit to Cape Breton—christened "St. John's Land" piously on St. John's Day in 1497—should never be forgotten. It was on that day that Britain set her seal upon her broad domain here, and the civilized history of the whole continent began.

ENGLAND'S KING AND ENGLAND'S CHURCH—

as Bishop Perry, of Iowa, has pointed out—had most to do with the inception of Europe's connection with this continent; not Italy or the Romniat Church, whose national and ecclesiastical supremacy had passed its prime, in the 15th century. A far better and more significant "seal" was placed on this continent by British daring and piety than any which Rome could then or ever give. If this be so, why not let the whole world know it? Why keep other nations in ignorance of the British claim to "prior possession" of this soil—from frozen North to frozen South? The "world's great public" has a right to know the absolute truth, and no false modesty or false dignity should permit loud and persistent assertion to obscure the truth. Too much of that untimely and misplaced reticence has prevailed in Britain's councils and her actions among nations.

WE DID OUR PART

at the time when the whole continent rang with praises of Columbus, and the Roman authorities were—with their usual astuteness in catching chances—"doing their level best" to make it ap-

pear that Rome deserved the credit for her son's luck, and could thereby claim right to dictate a religion for the whole American continent. Now the cry of remonstrance which we uttered has been taken up by prominent individuals, far and wide. The success of the movement for *British self-assertion* in this matter is sure to succeed. Better late than never. One could, perhaps, hardly anticipate Rome's preposterous claim; but having been distinctly made, it can now be the more distinctly met and answered. We have the last word, so far as commemoration is concerned.

ADVENT.

The world itself required four thousand years of preparation for the fulfilment of the great event which Christmas commemorates. Four weeks are none too long a preparation for Christians who with each returning Christmas would lay firmer hold upon the central fact in the world's history, the Incarnation of the Son of God. Can any one afford to miss such an opportunity? Can any one expect to know the real meaning of Christmas joy, who has taken no heed to the duty of Advent preparation? "Prepare ye the way of the Lord" is the Advent warning. And this, which was the constant theme of our Lord's fore-runner, may be developed and applied to the Christian soul as once it was explained in the desert of Judea. In the wilderness, the desert waste of worldly thoughts, pleasures and cares, a highway must be constructed, a highway of lofty spiritual purpose, cutting straight through the maze of selfish and self-chosen paths. Lofty, direct, secure and free from obstructions must be the way over which the soul invites the approach of its King and Saviour, Who with new grace returns with each recurring Christmas-tide.

It will be readily seen, therefore, how foreign and antagonistic to the business of Advent are the social gaieties and pleasures which in these very weeks too often crowd out the thought of Jesus from the soul, and leave upon it the sad reproach, "there was no room for Him in the inn."

Advent, like Lent, demands of us a spirit of detachment from the world, and the same kind of retirement from social pleasures which is so important in Lent. Prayers and spiritual exercises should be taken up with renewed devotion. The beginning of a new Christian year is in itself a call to a renewal of spiritual effort. Helps to this are rising earlier in the morning for prayer, attendance at the early Celebration on some days at least during the week, greater recollection, and the frequent thought of the four last things, Death, Judgment, Heaven and Hell. All these should help to a better Christmas Communion.

CHRISTMAS—ITS USE.

Once upon a time, Protestant Dissenters from the old church recoiled from Christmas and all such commemorations as being fraught with all kinds of dangers and superstitions. They have been getting "finely" over that idea; their kindly hearts and common sense have been setting them right on this subject. Many of them can take their part, very sincerely and heartily, in our Church observances at the holy season, even when they have none of their own. They are learning, however, to illustrate the adage, "imitation is the sincerest flattery," by adding to their own stock of traditional customs some close imitations of our Christmas and other similar customs. This is well. These assimilations draw us closer together, and tend to heal the wounds and rents of feeling caused by schism in the body of Christendom.

IT HAS A SPECIAL OFFICE

of peculiar value—in smoothing the asperities which make life oftentimes so bitter. It is curious to note how the very mention of "Christmas" and its approach, stills the louder cries of wrath and contention, throws "oil on troubled water" everywhere. A truce is called, with more or less distinctness, in almost every department of life in civilized Christendom. It is sometimes almost ludicrous to see how suddenly a silence falls on many a bitter tongue, and how the uplifted sword hesitates to fall on its victim—demonstrating the very essential guilt of vengeance, however "righteous" it may seem. Even stern and calm justice looks askance, and wonders whether the sentence had not better be modified a little. The most just are made more careful than ever, and are inclined to add a "taste" of mercy to their decisions—a flavour of Christmas, so to speak, to soften the blows of discipline!

GOD'S "UNSPEAKABLE GIFT"

takes quiet possession of all the wide world's consciousness, and calls mankind away more and more from their usual sordid and worldly ways, to ways more like those which are divine. Theologians may argue and dispute about the precise point in Divine compassion which should be called especially "unspeakable," or peculiarly a "gift"; but at Christmastide no one hesitates to reach instantly the easy conclusion which Christmas most pointedly suggests—"He sent His Son into the world." That settles it; all else, theologically, follows, and is connected with that idea. Lent and Passiontide still loom in the far distance; they do not obtrude themselves upon the present scene, though we know they must come and have their turn presently.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

FREDERICTON.

The Ruri-Decanal Chapter of Fredericton met on the last Wednesday and Thursday of November at Stanley. The opening meeting was begun at 3 p.m. on Wednesday, there being present: The Rev. the Rural Deans Roberts and Reed, H. Montgomery, John Parkinson, A. B. Murray and H. E. Dibblee. A letter of regret at being unavoidably absent was read from Rev. W. Herbert Whalley. The afternoon was occupied in discussing matters of importance in relation to the Church's work in the different parishes of the deanery. At 7.30 there was Evensong in St. Thomas' Church. The prayers were said by Rev. H. E. Dibblee. The Rev. A. B. Murray and the Rural Dean read the lessons. Earnest and instructive addresses were given by Rev. John Parkinson and Rev. H. Montgomery, the former's address being upon the subject of "Loyalty to the Church," and the latter's being a clear statement of the financial status of the Church in this diocese. At 8 a.m. on Thursday there was a celebration of the Holy Communion, the Rev. the Rural Dean being the celebrant, and Rev. A. B. Murray acting as server. The chapter resumed business at 10 o'clock, and passed a resolution in respect to the times in the year when offertories for the mission work of the Church should be made. It being necessary to adjourn in time to return to Fredericton by the 2 o'clock train, the reading of the chapter in Greek was dispensed with. In that free interchange of thought and feeling which is usual when the brethren meet together in the interests of Mother Church, subjects outside of the deanery, and effecting the Church's work in the diocese as a whole, are oftentimes informally discussed. The recent gathering of the clergy at Stanley was no exception to this customary and very helpful diversion. Taking into account the undue prominence which has been given in the secular newspapers to the private opinions of certain controversial minds in the Church, it will be conceded as matter of no surprise that there was a general expression of regret at the attempts being made of late to develop in this diocese an extreme partizan spirit. Speaking as one who knows, your correspondent counts himself fortunate in being able to state that that unanimity of feeling which has hitherto characterized the Churchmanship of the

several members of this deanery was never more firmly cemented than it is at the present time. Come what may, all insidious attacks made upon their honesty of purpose will be met by an emphatic refusal to be swayed in the least degree from their loyal and steadfast adherence to the Catholic teaching of the Church of England as set forth in the Book of Common Prayer. On Thursday evening, Nov. the 29th, the annual meeting of the Fredericton Deanery Sunday-School Association was held in the Church Hall, Fredericton. After the reading of reports from the various Sunday-schools, which showed a material increase in the number of Sunday-school children, the meeting proceeded to the election of officers for the ensuing year. The result was as follows: President, Rev. John Parkinson; Vice-Presidents, Miss Jacob, Mrs. A. F. Street and Mrs. W. H. F. Whalley; Secretary-Treasurer, Rev. Herbert Whalley; Librarian, Mr. John Bebbington; Corresponding Secretaries, Miss M. Robinson and C. Lippet. This association has proven its right to exist by the increased interest which has been developed in Sunday-school work since its formation. As will be seen by advertisement in the CANADIAN CHURCHMAN, a priest is needed at once to supply the vacancy in the mission of Douglas and Bright, which was occasioned by Rev. Herbert Whalley's appointment to be Sub-Dean of the Cathedral. It is generally conceded that the appointment of Rev. Dr. Partridge to the position of Dean of Fredericton Cathedral will bring to the diocese a man of deep learning and a sound, practical worker. King's men in this diocese will welcome the Doctor all the more heartily on account of his staunch adherence to the best interests of their *alma mater*. We may cherish the hope that with the advent into our diocese of such a zealous advocate of "King's," Churchmen in New Brunswick will begin to appreciate more generally those excellent institutions of the Church at Windsor. Nearly a month having elapsed, one should be in a position now to view some of the apparent results of the so-called Church of England Conference which was held in St. John on the 13th and 14th days in November. It is pretty generally known to the readers of the CANADIAN CHURCHMAN that early in November three priests of the Church of this diocese (all of whom, by the way, are quite recent accessions to our clergy roll) issued a circular invitation to the clergy and many of the laity to meet in a conference at the Stone Church school-house, St. John, "to discuss important practical questions concerning the welfare of the Church of England." The three priests whose names were subscribed to this invitation—let it be borne in mind—were Revs. J. de Soyres, A. D. Dewdney and G. E. Lloyd. Out of an enrolment of about 70 clergy, not more than 15, so far as we can learn (possibly a less number), were present. In addition to this number from the diocese (with a few laymen, not all of whom, by any means, can be classified as staunch supporters), the promoters had secured a few stalwart representatives of their views from different parts of Canada, either to be present or to send papers. Taking into account the views which were represented by the various writers and appointed speakers, one need hardly add that the conference was a harmonious one. Reflecting as to the probable results of this conference upon the Church life in this diocese, one is helped in forming a conclusion by even such a trifle as the spirit which was displayed in the introduction of a speaker, when the Rev. J. de Soyres, the chairman, said "he would direct their attention to the statement to be made by one who came as a fighter from the battlefield." His reference was to the Rev. W. G. Noble, from the Diocese of Quebec. "The welfare of the Church of England" was, no doubt, in the chairman's mind; but, if we might venture an opinion, we would say that such an utterance seems to accord somewhat harshly with his previous statement deprecating "the notion that they were a party gathering in any sense." One result is made very apparent, in that since the conference the judiciously anonymous writer of those philippics known to New Brunswickers as "Church of England Notes," has found abundant material of a suitable kind to "dish out" to his hungry patrons in the outside Christian bodies, who, we venture, are already beginning to fatten on those good (?) things that are being said anent the Romanizing tendencies of his brother clergy, and which he knows so well how to flavour to suit the public taste. Whether those priests to whom our thanks are due for so much gratuitous information upon the proper (?) interpretation of the Prayer-Book, have been successful in satisfying themselves that they are not "priests," we shall not be sure until they place in our hands—as I have no doubt they will shortly do—a full report of their "feast of reason and flow of soul." Then, perhaps, we shall know whence the necessity arose that the chairman should deprecate the notion that they were "a party gathering"; and then, too, no doubt we shall be relieved of the anxiety that attends that unkind statement which has been made, that the members of that conference

returned to their homes all imbued more or less with that sense of bitter disappointment which more than once before has proven to be the dear-bought fruit of an unreasonable agitation.

QUEBEC.

A new and what bids to be an important mission district is situated in the county of Arthabaska. A number of members of the Anglican Communion are scattered throughout this county. A number of the places, such as Stanfold, St. Christophe, Victoriaville, Bulstrode, St. Amade's, Saults and St. Leonard, were situated on the line of travel before the Grand Trunk Railway was built, and consequently received the attention of Bishops Mountain and Williams, but of late years some new places have sprung into existence, and the present Bishop, in his zeal to become acquainted with every part of his vast diocese, offered, during the month of November, to take a trip through, and visited particularly the points on the line of the Drummond County Railway now building towards Levis. At Stanfold he administered the Holy Communion to Mrs. Huston, an elderly lady, who remembers distinctly the visits of his two predecessors. Forestdale, one of the places visited, is a pretty village of a year's growth. Some 40 members and adherents of the Church reside here, and a comfortable building has been fitted up for church and school purposes. A most hearty service was held here and the wish expressed by all that the Bishop might, in the near future, again pay them a visit. The Bishop and the Rev. F. G. Scott, M.A., then went to Mitchell Station, where evensong was said at 7 o'clock, His Lordship preaching an able sermon. Then next morning, after a celebration of the Holy Eucharist at 6.30, followed by breakfast, they proceeded by train to Drummondville, where matins were said, and an adult, who had been unable to be present at the last confirmation, received the Apostolic rite. After lunch the Bishop went on to Actonvale and Sherbrooke, much pleased with his novel trip made by means of buckboards and railway velocipedes.

The Bishop's Movements.—On Nov. 11th, His Lordship held an ordination in Sherbrooke; afterwards going on to Cookshire, and then visiting Bishop's College, Lennoxville, on the 14th, where he heard the Divinity students preach in the College Chapel, criticising them wisely and kindly. At 4 p.m. he gave a lecture on "Church Finance." The next day at 11 a.m. he gave another lecture on "Amusements," in reference to the clerical and parochial life, which was listened to by 28 candidates for holy orders and the professors. In the evening he presided at a meeting of the Jubilee Committee of the College Corporation. After a brief visit to the See City, His Lordship again proceeded to Scotstown via Sherbrooke on Dec. 1st, where, on the following day, he held a Confirmation and Holy Communion; Confirmation at Lingwick and Evensong at Canterbury. Monday, Dec. 3rd, he went to Bury, where he held Confirmation and spent the following day working in the mission of Bury. Dec. 5th, by C. P. R. to Cookshire, and then by vehicle to Ascot Corner for a Confirmation in the morning, and to East Angus for another in the evening. Dec. 6th, via Cookshire and Lennoxville, to Hatley, for Church History lecture and a private Confirmation, also spending the next day working in the same mission. Dec. 8th, proceeded to Compton, where a Confirmation service was held on Sunday morning, the 9th, and from thence to Stanstead for a similar service in the evening. Dec. 10th, Confirmation at Beebe Plain. Dec. 11th and 12th at Sherbrooke, attending the annual meetings of the St. Francis District Branch of the Church Society. One of these meetings was of a missionary character, when addresses were delivered by His Lordship, Rev. Canon Von Iffland, of Quebec, and the Rev. G. Osborne Troop, rector of St. Martin's Church, Montreal. Dec. 13th, Confirmation at Richmond, and Dec. 14th, Confirmation at Dunnville, proceeding the following day, Saturday, to Quebec, preaching in his cathedral on Sunday morning, and on Tuesday and Wednesday presiding at meetings of the Central Board and Clergy Trust Committees of the diocese. His engagements after that are, Thursday, Dec. 20th, opens Mrs. Dunn's Christmas tree and sale for the Labrador Mission in the Church Hall, Quebec. Friday, 21st, St. Thomas' Day, holds a special Confirmation for a class of adults at St. Matthew's Church, Quebec, at 8 p.m. Sunday, 23rd, holds service and preaches at Levis and New Liverpool. Christmas Day to be spent in the See City preaching at the Cathedral.

Advent.—Special services are being held with special preachers in most of the city churches, and on Christmas Day there will be celebrations of the Holy Eucharist in the Cathedral at 7, 8 and 11 a.m., at St. Matthew's at 6, 7.30 and 10.30 a.m., St. Peter's, 8, and 10.30 a.m., as well as celebrations in the other city churches. A new feature in St. Mat-

thew's Church is a celebration of the Holy Eucharist at 6 a.m. on the 4th Sunday in the month, which is being fairly well attended. This is, of course, in addition to the usual early celebration at 7.30 a.m. There is a service of evensong with sermon each Wednesday at 8 p.m., throughout the year.

St. Matthew's.—The parish nurse for St. Matthew's is now an accomplished fact, and Miss Vere, a well trained nurse, has been secured, and has already begun her work. She has been of late working in the City of Montreal, where she was considered one of the best nurses in the city.

The very beautiful and costly set of altar vessels, mentioned in these columns as having been presented to this church by Mrs. Irvine in memory of her late husband, Commissary-General Matthew Bell Irvine, C.B., C.M.G., was solemnly offered and dedicated to the service of God, at the early celebration of the Holy Eucharist on St. Andrew's Day. The chalice and paten are of silver gilt, the former being an exceedingly chaste work of art, richly studded with valuable jewels; around the base are six medallions finely carved in silver and set in enamel, representing the following subjects: 1. The Incarnation; 2. The Institution of the Holy Eucharist; 3. The Crucifixion; 4. The Resurrection; 5. The Ascension; 6. Our Lord in Glory. Two handsome silver mounted cruets complete the set. They were made to special order by the firm of Messrs. Barhentin & Veale, goldsmiths to the Ecclesiological Society, Regent St., London, Eng. The handsome and costly memorial baptistry to the late Bishop to be erected in this church is also daily expected. When this is in position, together with the handsome reredos and pulpit that this church possesses as memorials to the late Senator Price and the late Rev. Geo. Hamilton, there will be few, if any, prettier churches on the continent, the only thing now lacking being a rood screen, which it is expected will be erected within the next few years.

Newport.—The Rev. H. A. Dickson, missionary at this place, has sent in his resignation, as he has decided to spend some time at the General Theological Seminary, New York City. He has been licensed to do duty in the Diocese of New York by the Bishop of that diocese.

MAGDALEN ISLANDS.—The Rev. John H. Hunter, B.A., who has been appointed to this mission, sailed from Pictou, Nova Scotia, on the 3rd inst., and has entered on his work there.

The Rev. R. H. Cole, B.D., of St. Matthew's parish, Quebec, is spending the winter in New Orleans, La.

Obituary.—The Rev. Matthew Ker, D.D., a retired clergyman of this diocese, residing for some years at Niagara-on-the-Lake, Ont., entered into the rest of Paradise on Oct. 16th. He was born in Ireland in 1811, and came to this country with his father's family in 1829. He studied Divinity at the Theological School, Cobourg, Ont. Ordained deacon 1842, priest 1844 by the first Bishop of Toronto, the Rt. Rev. John Strachan. After labouring for 15 years in the township of March and at Osnaburck, Ont., he removed to Sandy Beach, Gaspé, P.Q., where he worked long and faithfully, beloved by all.

MONTREAL.

MONTREAL.—In Christ Church Cathedral on Sunday morning, Dec. 9th, His Lordship Bishop Bond preached an eloquent sermon from Isaiah xlii. 3. He said the prophet, above all others, in more glowing and lucid language, had foretold the coming of the Messiah, whose victories were to be won in quietness and peace, until the knowledge of His loving kindness covered the earth as the waters covered the sea. Bishop Bond showed how true was the parallel drawn between the human life, the bruised reed and the smoking flax or lamp-wick, wanting oil. He likened evil habits to bruises, lust, pride, intemperance, ignorance, doubt, unbelief, etc., and concluded that as Christ strengthened the weak and poured out His love for the erring, we should strive for some part in that Divine charity, and not too severely visit those who fall.

St. Jude's Band of Hope.—Mr. George Hague testified his interest in the welfare of this successful band by his presence amongst them at their weekly entertainment in St. Jude's Church lecture hall. He was accompanied by the rector (the Rev. J. H. Dixon), who presided, and co-operated in carrying out a very enjoyable and pleasing entertainment. Mr. Hague was accorded a hearty welcome from the little people of the Band and a large number of visitors. He addressed them at some length early in the evening, and at the close of the meeting expressed himself as truly delighted with all he had seen and heard.

The Jewish Festival of Hanukkah.—The octave, beginning Sunday, 23rd inst., is the children's festival, and is known also as the Feast of Lights. The children enter the synogogue carrying lighted tapers and singing a processional hymn. The different tapers are symbolical of Abraham, Moses, Elijah, Ezra and the Maccabees, the exiled rabbis, Judah and Israel. Surely this synchronism of the Festival of Lights with the Nativity of our Lord—who is "the Light of the world"—should be instructive (Ezek. v. 15). Several years ago Bishop Bond asked your correspondent if he thought Xmas-tide a Divine institution, and the more he thinks of the question an affirmative answer marks out the "Alpha and the Omega" of the years—as being "vox populi vox Dei" the fittest octave for keeping the great Festival of the Nativity, as the event marks the change in our chronology from *Anno Mundi* to *Anno Domini*.

ONTARIO.

KINGSTON.—His Grace the Archbishop of Ontario and Mrs. Lewis have arrived from England, whither the former had gone to confer with the Archbishop of Canterbury and the Bishop of Durham concerning the selection of a Provost for Trinity University, Toronto. The visit of His Grace to the Old Country is a notable event, inasmuch as he is the first colonial Archbishop of the Anglican Communion throughout the world to visit the British Isles.

TORONTO.

St. Martin's in the Field.—On the evening of Thursday, Nov. 29th, a parlor concert was held at the residence of Mr. Ira Doane, 152 Franklin St., Toronto. A noble response was given to the invitations sent out, the house being well filled, many friends outside of our own communion having joined in to spend a pleasant evening with the members of St. Martin's Church. The programme was of a very high order. A number of students from Trinity University took part in the entertainment, giving some excellent songs, readings, etc., which added very much to make it a success. Great credit is due to our excellent rector, Rev. Mr. Seaborn, as through his influence we so frequently get the assistance of those noble young students from Trinity University. Besides those already mentioned, there were a number of others who gave some fine songs, speeches, and some beautiful selections on the piano and violin. This was the first of a series of those concerts which are expected to take place monthly for the benefit of St. Martin's Church, to assist in paying off the debt. A good collection was received. After a good substantial tea was served, all returned to their homes well satisfied with the evening's entertainment.

NIAGARA.

NANTICOKE.—On Monday evening, 10th inst., the Rev. J. Cooper Robinson, of Nagoya, Japan, delivered an address on missionary work in Japan, which was illustrated by a number of very interesting stereopticon views. Although there was a pouring rain and frightful roads, a large number were present. Coming, as he does, from six years experience in Japan mission work, Mr. Robinson was able to make his address one of the most interesting we have ever had in this parish. The incumbent, Rev. A. Garden, says he cannot too highly recommend Mr. Robinson's addresses to any parish desiring to stir up an interest in missionary work. After he has visited a number of parishes in this and neighbouring dioceses, Mr. Robinson expects to make a tour of Quebec and the Maritime Provinces in response to invitations he has received. The Nanticoke branch of the W. A. M. A. have just completed a bale of clothing, etc., to be forwarded to Rev. C. Weaver, of Wabiskaw, Athabasca, for use in his Indian work. They recently received a most touching letter from Mr. Weaver telling of the degradation and ignorance that abounds among the Indians of the far North. Last week a meeting of the young men of Christ Church congregation was held for the purpose of considering the advisability of organizing a chapter of Brotherhood of St. Andrew, and on Friday next the young ladies sewing guild of the parish held their first regular meeting for the election of officers and the planning of work for the coming winter.

HURON.

BRANTFORD.—Grace Church has just completed the erection of its third mission church, thus occupying its three suburbs with St. James', Terrace Hill; St. Paul's, Holmedale; and St. John's, West Brantford, providing, with the parish church, seats for 1,300 persons, 700 of which are free. St. John's is a model in design and convenience. The architect has succeeded in providing a Sunday school-room, etc., and church under one roof, without destroying the churchly appearance of the edifice. The di-

mensions are 30x60 feet, 22 feet walls. The material is red brick, pilasters and stucco panels between the church windows; the basement, which is all above ground, has a height of ceiling of over ten feet, and consists of a large school-room, a library, a choir-room, kitchen, and place for fuel. The church proper is reached by a broad stairway of easy steps from a hall leading to the basement also. The walls of the church are ten feet high and lined with Beamsville red pressed brick. The ceiling is open to the roof-tree. The roof principals are very substantial, and braced by iron rods. The ceiling panels are filled with narrow pine diagonally. The side windows call for the admiration of all who see them. Each consists of three rectangles with square headings filled with Gothic designs. The muffled glass set in lead is in soft neutral tints, with a central Maltese cross. The west window, while handsome in outline, has not been happily filled in. The east window, which is well elevated, is at present boarded up, awaiting a memorial centre panel for the late Mr. William Lickens. The choir and sanctuary occupy twenty-one feet in depth, the former being seated with temporary stalls deftly constructed by an amateur mechanic, affording space for forty choristers. The Holy Table is well elevated, being six steps above the nave floor, and thrown out in bold relief by a large dorsal curtain. It is very handsomely covered with a richly wrought cloth in churchly designs, done by willing and loving hands. The re-table has already received its altar vases from a parishioner, Mrs. Suddaby, in memory of four little children who have passed into Paradise. Mr. Bowdler, of St. James', presented an oaken hymn-board carved by himself, and Mrs. Taylor beautified the organ by a gift of gilt pipes set in an oaken frame work. The materials for cassocks, cottas, and altar hangings were also gifts, and a beautiful baptismal font will be presented about Christmas time by Mr. Henry Schuler. The choir, which has been under the careful and continuous training of Mrs. Shadbolt for months, consists of twenty-two boys and six men, with twenty or more girls, the latter occupying the front seats in the nave. The opening consisted of an octave of services, commencing on Sunday, the 25th of November, with a choral celebration at 9.30 a.m., at which the vested portion of the choir made its first appearance. The devotional singing and reverent behavior of the choir and the sympathetic accompaniment of the organist were much appreciated. At 3.30 p.m. there was a choral service of evensong, the choir of Grace Church assisting, at which Mr. Farthing, of Woodstock, was the preacher. Then followed services every evening at 8 p.m.; the four different choirs in the parish each taking a service, as also did the choir of St. Jude's, East Brantford, and the Indian choir of St. Paul's, Kanoyeageh. These inaugural services were brought to a close by the Bishop of the Diocese on Saturday evening, licensing as lay-reader Mr. Solon C. Martin, and giving an address on lay-helpers. On Sunday, the 2nd of December, there was again full choral evensong, and a noble sermon from the Bishop on the foundation principles of the Church Catholic, and especially those which marked the Church of England. The services were all well attended, and the offertories liberal for the building fund. During the week the preachers, in addition to the Bishop and Mr. Farthing, were the Revs. A. Brown, H. F. Mellish, the rector, P. A. Wright, and J. L. Strong. It was a great disappointment that the Rev. Mr. Macfarlane, a former assistant, was at the last moment prevented by home duties from being present with us. It should be added, for the encouragement of any parish which has outlying suburbs or numbers of parishioners who cannot be provided for in the parish church, that the three mission churches in Grace parish, instead of weakening, have strengthened and blessed the mother church in many ways. The work was begun in cottage services and mission-rooms with Sunday schools, and, of course, could only be carried on by lay help of men and women. There are eight licensed lay-readers, some of whom, with others, are always ready to come, go, and do, at the request of the rector or his assistant. The building reflects great credit upon the skill of the architect, Mr. A. H. W. Gould, the care and thought of the committee, the good and thorough work of the contractors, Messrs. Secord & Blanchard, and the painter, Mr. Robert Ballantyne. The edifice is a matter of pride and satisfaction to all the citizens of West Brantford. The cost of the plant, lot, building, furnace and furnishings, is quite up to \$4,000. This is considerably in excess of that of either of the other two missions, but St. John's is not likely to need enlargements for a long time, and it is fully equipped for work. The church is situated on Oxford street, near the T. H. & B. railway, and is very easy of access from all parts of West Brantford. The services for the past year or so have been held in a frame building on Oxford street, at the corner of Grant, but for a long time past it has been very inconvenient for the congregation. The West Brantford folks can now rightfully boast of the neatest and most convenient

12 feet walls. The masonry and stucco panels below the basement, which is a school room, a library, a place for fuel. The church is a stairway of easy steps to the ceiling. The walls are lined with beams. The ceiling is open to the sky. The side windows are very substantial. The ceiling panels are painted. The side windows are of all who see them. The masonry is with square heads. The muffled glass windows, with a central window, while handsome and filled in. The east window is at present boarded. The panel for the late choir and sanctuary is of the former being a deftly constructed reading space for forty is well elevated, being on, and thrown out in a curtain. It is very richly wrought cloth in lining and loving hands. Received its altar vases and dabbly, in memory of a passed into Paradise. Presented an oaken self, and Mrs. Taylor of gilt pipes set in an materials for cassocks, were also gifts, and a presented about Schuler. The choir, careful and continuous for months, consists of with twenty or more front seats in the nave. A octave of services, commencing on November, at which the vested first appearance. The behavior of the choir and the organist at 8:30 p.m. there was a choir of Grace Church of Woodstock, was services every evening choirs in the parish did the choir of St. the Indian choir of St. augural services were up of the Diocese on lay-reader Mr. Solon dress on lay-helpers. ber, there was again able sermon from the principles of the Church which marked the ices were all well at- eral for the building eachers, in addition g, were the Revs. A. r. P. A. Wright, and disappointment that ner assistant, was at some duties from be- added, for the en- which has outlying oners who cannot be rob, that the three b, instead of weaken- blessed the mother rk was begun in out- with Sunday schools, rried on by lay help eight licensed lay- others, are always e request of the rec- lding reflects great nitect, Mr. A. H. W. the committee, the ontractors, Messrs. painter, Mr. Robert natter of pride and of West Brantford ng, furnace and fur- This is considerably other two missions, ed enlargements for ped for work. The tree, near the T. 7 of access from all ervices for the past me building on Ox- ant, but for a long commodious for the ford folks can now d most convenient

mission in the city. To Mr. Shadbolt belongs a great deal of credit for the advancement of the cause and work of the Church of England in that part of the city. He has been unceasing in his efforts to have a commodious house of worship for the flock living in that neighbourhood, and his labours have been crowned with great success. The services in the future will continue as they have been during the past two years, namely: On Sunday, Sunday school at 2.30 p.m., the Rev. Mr. Tancock taking charge of the Bible class; full evening service at 8.30; Holy Communion at 9.30 a.m. on the last Sunday in the month, and on Thursday evenings, service at 8. The rector and wardens, now having ample room, cordially invite all who desire to come. E. M. Shadbolt, Esq., of the Bank of Montreal, is the lay-reader in charge, S. Suddaby is warden, Mrs. Taylor, organist, and Mrs. Plaisted, caretaker.

HANOVER.—St. James'.—On Wednesday evening, Dec. 5th, the congregation of St. James' Church had a pleasant surprise in store for their organist, Miss E. Coppinger. They showed their appreciation of her many years of faithfulness by a small present. The following is the address that was read by the minister:

Miss Edith Coppinger:

We, the congregation of St. James' Church, Hanover, desire to take this opportunity of expressing and making known to you, in some visible way, our appreciation of your valuable services as organist. We ask your acceptance of this little gift as a small token of our gratitude, and we unite in thanking you for the unremitting diligence which you have shown in providing us with music. And trusting that He who in His all-wise providence ordereth all things, will long spare you to His Church and to labour in His vineyard to the peace and happiness of yourself, and the glory of His name.

EDGAR C. JENNINGS, Prie
JOHN CUNNINGHAM, } Wa
W. H. GOODEVE, }

St. James', Parkhill, and Grace Church, Greenway.—This united mission, of which the Rev. J. W. Beaumont, D.D., M.D., is the esteemed incumbent, is one which deserves to have some record of its struggles and labours presented in your columns. It is doing a gallant work, and the band of earnest workers do not show any signs of being weary in well-doing. The mission has a grant from the Mission Fund, the balance of the clerical stipend being provided by the envelope system through the offertory without any difficulty. It is earnestly hoped that ere long the congregation will resolve upon the settled policy of gradually increasing the offertory contributions, so as to release the grant of the Mission Fund, to aid by so much in strengthening the weaker missions, of which there are many.

St. James' Church.—The following are the office-bearers: Churchwardens, Messrs. E. M. Bigg and J. F. Roberts; lay delegate, Lt.-Col. Goodman; lay reader, T. L. Rogers, Esq.; choir-master, G. M. Wedd, Esq.; organist, Miss Jennie Watson. The organist, being quite a young person, deserves especial credit for the excellence of her performance, while the leader and the whole choir can be sincerely commended for the excellent taste with which the music is rendered. This congregation is favoured with a beautiful little brick church, with walls and ceiling tastefully decorated with a wealth of beautiful stencilling, and furnished with comfortable seats and kneeling stools. The church is small, but neatly appointed, with appropriately constructed chairs and altars. The chancel window is of stained glass, in three parts; in fact, forming three separate windows, with gothic arches, the central one being the largest. Over the outside windows, respectively, are two large quatrefoil shields, one being gracefully decorated with heads of wheat and bearing the text, "I am the Bread of Life"; the other with a grape vine and the text, "I am the True Vine." Across and above these, on the chancel wall, is the text, "Do this in remembrance of Me." One of the most pleasing objects which meet the eye is the beautiful scroll over the chancel representing a decorated and fringed stole, on which is wrought, in old English lettering, "Worship the Lord in the Beauty of Holiness." The chancel has been recently carpeted in beautiful crimson. Where so much taste has been displayed one would naturally look for correctness in the position of the reading desk, but, unfortunately, it has been placed facing the people, instead of *choir-wise*, causing a little anomaly in the arrangement. The congregation are to be congratulated on having provided themselves with an excellent parish room to be used for all parochial meetings. It is a good brick building, suitably appointed, with platform and seats, and matted aisles, and curtains for the windows. Both church and parish room are lighted by electricity. The building was obtained under special circumstances at small cost. The sum, which was advanced by two members of the congregation, is to be repaid by the

Young People's Guild, who, in order to raise the required amount, are following the plan so forcibly portrayed by our Lord in the parable of the Talents, hoping by this means to raise sufficient money to pay off the debt by Easter—only \$100—which is the total indebtedness of the church. One dollar, say, is divided equally among ten young people, who are to trade with their several shares in, perhaps, different lines of articles, and the profits thence derived, until the needed sum is made up. Nothing but legitimate and honest trading, looking to ordinary and customary profits *only*, is to be entered into. It would seem difficult to find anything against this method of raising money for Church purposes. Besides the Young People's Guild of active workers, which meets fortnightly on Wednesday evenings, after choir practice, there is a Ladies' Guild, a part of whose duties it is to attend to the furnishing and repairs of the interior of the church and to care for the altar and vestry linen, etc., as well as to promote many objects and enterprises of parochial importance. Mr. Wedd, the leader of the choir, has raised the funds for the purchase of the organ for the parish room, where it is now duly installed, and the young people intend arranging and preparing for a series of concerts to be held there during the winter. No admission fee will be required, but a collection will be taken up, which will be added to the Talent fund. While it is highly important that the various works herein described should be entered into and sustained, the higher spiritual work is not forgotten or neglected, but is ever being earnestly pressed; and, with the view of giving a practical effect to the Divine teaching, it is proposed to organize a chapter of the St. Andrew's Brotherhood. The value of this society is recognized and greatly appreciated wherever it is established, its rules not only tending to deepen the spirituality and expand the charity and sympathies of its own members, but also to exert—through the members—a widespread influence for good to the increase of Christ's Kingdom and glory among men. The writer believes, if memory is not at fault, that the Brotherhood has more than a million members in Canada and the United States. Let those who are thinking of forming some parochial society for men not fail fully to inform themselves concerning the St. Andrew's Brotherhood. No doubt the Canadian Organizing Secretary will give any information required through the columns of the CANADIAN CHURCHMAN, or privately by letter, if necessary.

GREENWAY.—Grace Church.—This out-station of the mission is about eight miles distant north from Parkhill. Service is given here every Sunday afternoon, which is much appreciated by the people, who turn out in goodly numbers. The churchwardens are Messrs. John Baker and Robert H. Armstrong. The organist is Miss Louie Hayter. A Sunday-school is organized and at work here, which, it is hoped, may prove a valuable nursery for the Church. An entertainment and treat is now being prepared for the children, which they are to enjoy at Christmas or thereabouts, and of which the writer hopes to hear something in the CANADIAN CHURCHMAN from a local correspondent. There is not much to say about this congregation, which is altogether rural, but that they are too hard worked upon their farms to have much leisure, were their inclinations never so strong, to enter deeply into Church enterprises. If they are faithful to the Church and attentive to her ministrations, liberally supporting them according to their means, it is about all that can be expected. Some scope, however, and outlet, can easily be found for the thought, energy and devotion of the younger people within the Church's fold, which it is hoped they will not neglect to seek. May they go on and prosper!

INGERSOLL.—St. James'.—A very successful meeting of the Women's Auxiliary was held on the afternoon of Wednesday, 5th inst., in the school-room, when two new members were received. This branch of the Auxiliary contributes yearly to the Educational Fund; lady missionary in India; Zenanas; Algoma, and the mission at Lion's Head, for which the Bishop is desirous of obtaining a certain sum. A couple of valuable bales are also despatched yearly to the North-West, principally to Peace River and Lac Seul. Splendid Church workers compose this little band, whose energies have received fresh impetus since the arrival of the new president, Mrs. Murphy.

ALGOMA.

GRASSMERE.—F. R. Godolphus begs to acknowledge the following: Mrs. J. H. Aylward, \$1; Mrs. James Hauser, \$2; Mrs. Ardagh, \$2; H. H., \$1; being \$6 towards the \$50 needed for the Grassmere driving-shed. May I again urge our claims upon our brethren? Contributions may be sent to the Rev. Rural Dean Lilwyd.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

Canadian clergy who are looking for good American almanacs for 1895 should procure the "Living Church Quarterly" from the "Young Churchman Co.," Milwaukee, Wisconsin, and the "American Church Almanac," published by J. Pott & Co., 114 Fifth Avenue, New York City.

The Rev. W. Bedford-Jones, son of the popular Archdeacon of Kingston, has resigned the rectorship of St. Mark's, Buffalo, N.Y. Mr. Bedford-Jones is one of our most rising young priests, and is a worthy son of a most distinguished father.

The Living Church this week says the Lord Bishop of Algoma (Dr. Sullivan) has resigned. As I said in a previous letter, the Bishop has by no means resigned, and if the Canadian Church is as faithful to the Bishop as His Lordship has been to the Canadian Church, he will doubtless remain at the head of his diocese for years to come.

The Baptist preachers of Baltimore sometimes take a holiday. The Gospel was secondary last Sunday. They preached to their enlightened (?) hearers on the necessity of "fenders" in rapid transit cars.

The Connecticut branch of the "deep-water fraternity" was refreshed by one Baptist preacher the same day with this sublime prayer: "We pray this morning for those prostrated on beds of sickness and chairs of wellness."

The Sisters of the Church, an English order, have commenced Church work in New York City on the invitation of the priest in charge of St. Chrysostom's.

Professor Blackie, of Edinburgh, thus expresses himself relative to the harmony existing in "Bonnie Scotland" in religious matters:

We are all divided,
Two hostile camps are we,
One in strife and hatred—
The State Church and the Free.

The Rev. Herbert E. Bowser, rector of St. Bartholomew's, Buffalo, preached very strongly on running up Church debts recently. The rev. gentleman said: "I consider churches even more guilty than individuals if they owe one single dollar, and have given my church officers *clearly to understand* that if they are not prepared to pay down for everything as they get it, they may look out for another rector, as I don't intend to procure hundreds of dollars every year as interest simply because a few 'lukewarm' Christians hadn't the manliness to refuse to get things when they knew very well they couldn't afford to. Churches which are in debt are downright dishonest, and no other word will do for it. Let us be honest, or else take down our sign and shut up our church." Since the rev. gentleman made the above remarks every dollar owed by St. Bartholomew's has been paid.

Bishop Barker, of Western Colorado, has not yet signified his acceptance of the Bishopric of Olympia, Washington State.

The Hon. Justice Dean, of the Supreme Court of Pennsylvania, has decided that nuns—in their distinctive dress—may be employed as teachers in our American public schools.

Our Church will soon, it is hoped, follow the example of Canada, and create Archbishops. According to reports from England, the Archbishops of Rupert's Land and Ontario will take precedence next after the Irish Archbishops and before the present premiers of Scotland, at the next Pan-Anglican Synod. If this is the case, the presiding Bishop of our Church will rank also below the Archbishop of Capetown, South Africa.

The Church of the Advent, Boston, was consecrated on Dec. 1 by the Bishop of Massachusetts (Dr. Lawrence). The Bishops of Fond-du-Lac and Maine were also present at the ceremony and took prominent parts.

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.

Dean Carmichael and the Books of Moses.

SIR,—With reference to Mr. S. D. Hague's letter in your issue of the 13th, allow me to say:

1st. That I would strongly advise Mr. Hague to adopt a method I have long observed with reference to ordinary press reporting, *i.e.*, never to trouble myself about any startling statement until I see it verified.

2nd. My lectures are written to prove this Mosaic authorship and inspiration of the Pentateuch. The reporter, who possibly came in late and left early, gave, as the views of the lecturer, the views of Driver and Robertson Smith, which the lecturer was describing.

3rd. As Mr. Hague thought the report might have been "incorrect," would it not have been wiser to have written to me. Lest he should again be disturbed by incorrect reporting, I beg to say that my address is 160 Windsor St., Montreal, P.Q.

JAS. CARMICHAEL.

Montreal, 15th Dec., 1894.

The Leaflet and Teachers' Assistant.

SIR,—Doubtless the Editor of the Senior Leaflet is right in claiming that the lesson I criticized was not the place for instruction on the Christian Sacrifice, and I will therefore withdraw the charge of "lost opportunity." But it remains true that the question and answer as worded must be puzzling to both scholars and teachers, and, moreover, suggest distinctly the false deduction that we have no sacrifice, Morning and Evening Prayer having "taken the place of" the Jewish sacrifices. Why insert the question at all if it is not the subject of the lesson? Or if inserted, why not guard carefully against the *suggestio falsi* (I am sure unintentional) conveyed by the present wording? The teaching of the young is of such tremendous importance that I hope the editor will not deem the pointing out of what I think he will admit to be a flaw, hypercriticism, which I do not wish to be guilty of.

ROBERT W. RAYSON.

Kingston, Dec. 7th, 1894.

Help Wanted.

SIR,—Last winter many of your readers kindly helped me in clearing off the debt on the parsonage, and but for the kind help they then gave, our people would still have been burdened, for they were too poor to pay it themselves. Now, sir, our people have been doing all they could towards a church, but we find that we cannot build a church, so are hoping by the kindness of our friends in the East, as material costs so much here, to build a small Mission Room. Our ladies are doing all they can in the matter, and have formed themselves into a working party of five members, and are to have a sale of work on Dec. 20th for the above object. Our people are few and very poor, so that we cannot hope to raise much, but are anxious to do all they can for the mission room, trusting that our friends, with their usual kindness, will help them and thus encourage them in the good work. May I therefore, strongly appeal for help for this good work? All help will by your kindness be acknowledged in your columns. Thanking you in anticipation, I am yours in the Master's service,

REV. A. TANSEY.

The Parsonage, Somerset, Manitoba.

A Suggestion.

SIR,—Would you allow me to suggest that you should devote the necessary space in the CHURCHMAN for the consolidation of the information concerning the vacancies, preferments (?) changes, etc., made in the Canadian Church, the same as you do for the "Church" in the United States, instead of our having to glean the same in "Diocesan News," "Brief Mention," and so on; it seems to be giving a prominence to the Sister Church which is hardly fair to ourselves; surely we must expect so many of our clergy going to "Uncle Sam's" domain, when we suffer from such a dearth of news here. Patriotism is laudable, your United States correspondent to the contrary notwithstanding; neither is it inconsistent with due regard to the whole Catholic Church. A soldier is no less loyal to his Queen for loving and taking pride in the honour and well-being of his own regiment. When "systematic and proportionate" giving is made the rule of our Church, to be binding on every member thereof, the exodus will be reduced to legitimate proportions, as then we shall be in a position to pay such stipends as many of our clergy should, but do not now receive—far from it.

"R."

The Preaching of the Evangelist, Mr. D. L. Moody.

SIR,—In Mr. Moody I found a plain American—a Yankee with a down East accent. His bodily presence was ungainly and his manner of speech, if not contemptible, was at all events, unpleasant. The question is, how is it that such a man can hold the attention of thousands, day after day and week after week, repeating the old, old story? The only answer I can give is in the words of a greater Evangelist than he—"The preaching of the Cross of Christ is to those who are being lost, foolishness, but to those who are being saved it is the power of God." The power of the Cross to draw all men to it, is as strong

now as of old. Many years ago a great writer summed up some depreciatory remarks on General Booth and the Salvation Army, with the following words: "Still two noticeable facts remain: the first is that in spite of agnostic, science, secularism, and other influences adverse to religion, the pulse of the religious life in great masses of the people still beats strong. The second is that while the ashes of other heroes and benefactors of humanity have long been cold, men in great numbers can still be found to give up their pursuits, their gains and their enjoyments, to lead laborious lives, to brave shame and ridicule, for the sake of a peasant of Galilee who died more than eighteen hundred years ago." We have been recently painfully reminded of the inroads of secularism, by a secularist burial of a murdered child—a burial without hope of the resurrection. The question is being asked—Is Jesus Christ to be reckoned among the dead gods? The answer to such a question is given by this eagerness of the common people in thousands to hear the preaching of the Cross of Christ; the answer being that He is alive and holds the keys of death and of hell.

J.

"Quicumque Vult Salvus Esse."

SIR,—One word or two about the reading of the Athanasian Creed might be interesting at this time. It has been my custom to pause slightly after the two first words—"whosoever will"—because, properly, these words ought to be rendered less ambiguously than by the usual "whosoever will be saved"; why not, "whosoever wills to be saved" (*salvus esse*)? Then, as to the final Gloria: I remember to have heard at college an objection against this ending, just as if it were a metaphorical flourish of trumpets over the condemned unbelievers—which it is certainly not meant to be; but rather like an Amen to all that goes before concerning the great doctrine of the Trinity. Then, again, as to the Latin term "immensus": surely it gives a more definite idea than the rendering "incomprehensible." And as to the term *person*, Dr. Hook warns the reader against Archbishop Whately's definition in his "Treatise on Logic," which he considers very erroneous, and limits his own definition by quoting from the Athanasian Creed. In one of my sermons I find on this term "person," the following: "We do not intend by that popular word 'person' to restrict its meaning to the common idea of the term. . . . We must understand it rather to signify the personal attributes which are referred to in Holy Writ as distinguishing between the Father, the Son and the Holy Spirit, e.g., such attributes as the works of Creation, Redemption, Sanctification, each of which we connect with the peculiar prerogative of the Blessed Three in One, and all of which glorious works are intimately connected with the everlasting happiness of our lost and ruined race. A greater compliment could hardly have been given this formula than that the clergy don't commonly preach on the Athanasian Creed. On those days when it is read the sermon might as well be done without. Nicea, Ephesus, Constantinople, Chalcedon are in harmony with its Catholic doctrine: verily a N.E.C.K., or *isthmus of doctrine*, which should tend to re-unite the E. and W. "Athanasius contra mundum!" Athanasius the brave! the true! and the good! Never may our time-honoured monument of his doctrines disappear from the Book of Common Prayer!

L.S.T.

Advent, 1894.

The Athanasian Creed Once More.

SIR,—I am sorry that the letter of Mr. Thom of Galt, and my own expression of sympathy with him, in regard to the difficulties which, after the experience of a ministry of upwards of twenty-eight years, I know are keenly felt by a very great number of both clergy and laity, as regards the reading of the so-called Athanasian Creed, especially in its present form, in the public services of the Church, should have called forth so extremely ill-mannered a reply as that of your anonymous correspondent. G.H.W., in your issue of the 6th inst. Not only does he pour-tray himself as unreasonable and unreasoning in his flippantly expressed contempt for the difficulties that others feel as to the damnatory clauses unfortunately attached to the creed in question, the absence of which is so markedly conspicuous in the other earlier, simpler and shorter creeds that sufficiently express for us at the present day the great fundamental doctrines of the Christian Faith; not only does he impudently question the orthodoxy of those who simply object to the reading of a long, elaborate and scholastic definition of that faith, as they would object to the reading, in the public services of the Church, of any or all of the "Articles of Religion," or the "Table of Kindred and Affinity"; but, judging from the tone and contents of his letter, it seems to be a far more congenial thing for him to pronounce cursing and condemnation on others, his fellow men, than to manifest the spirit of that

Divine Charity which is the very essence of the religion of Jesus Christ, and without which the most infallible orthodoxy as to doctrine stands for nothing in the sight of God. While deprecating any protracted newspaper controversy on this subject, I earnestly hope that the question started by Mr. Thom may not be allowed to drop out of sight, and that it may yet be brought forward and discussed in the General Synod of the Canadian Church. In the meantime it is quite open to any of the laity to decline to join in reading this creed, in the public services of the Church; and if any of the clergy should substitute for it, on those days when it is supposed to be read, the far more appropriate Apostles' Creed, could they be disciplined for making so suitable a change, when deviations from the strict requirements of many other rubrics in the Book of Common Prayer are deliberately and constantly made on every hand? I trow not.

J. FRANCIS.

Cayuga, Dec. 10th, 1894.

Too Hypercritical and Peppery.

SIR,—I take pleasure in reading the communications on "The Church in the United States" sent by your "Special Correspondent." It may be because I have many friends in that Church, from whom I seldom hear, and sometimes a familiar name appears in connection with some event, which becomes interesting to me because it is connected with that name; or it may be that I feel so strongly that "the Church in the United States" is an integral part of the great Anglican Catholic Communion that mere political boundaries do not break the bond of Christian brotherhood, or deprive me of a right to share in the joy and glory of the great work done by her Bishops and priests for God and His people. I only hope that we in Canada may, in time, worthily emulate their zeal and devotion; and that, at no distant day, the large-hearted liberality of her rich laymen may find imitators here. One is bound to respect the decrepitude of old age, but I think your venerable "friend" who finds such fault with your communications on "the Church in the United States" is somewhat too hypercritical and peppery. You surely do not wish to confine your correspondent, in his remarks, to news relating to the American Church. Anyway, I can tell you that there are those amongst us who find satisfaction in having given to us the views and opinions of American Churchmen regarding Canadian and English men and their doings. We want to see ourselves "as others see us." Again, as to anything he may do in enticing clergy away from us—a thing I am sure he has not the faintest intention of doing—does this venerable friend of yours think for a moment that the clergy who go to the United States are the best and choicest that we have? Let his aged heart rest content that such is not the case. But if it were, what of it? I know something of Canadian parishes and missions; I wonder what he knows about it! I think that a clergyman has often a right and a duty to better his condition if he can. After several years of poorly appreciated work, of cheerfully accepted poverty, I don't blame him if he can turn his back upon the narrow-mindedness, the meanness, the fault-finding which distinguish some Canadian parishes, that he may accept labour which is more congenial, and where he hopes to escape, before old age comes on, the deadness, the irreligion, the hindrances to spiritual success brought about by the factional strifes which disgrace us in the eyes of Dissenters. This letter is too long, but your "old friend" will sympathize with the garrulousness of old age. Hoping that he may develop a sympathy and a consideration for youthfulness and zeal, I conclude with a feeling of gladness that if the Canadian laity don't think it worth their while to open their pockets and control their tongues and make generous efforts to retain good men, there is a place where the pent-up energy of capable priests can find men and women who can appreciate its value.

ANOTHER OLD FRIEND.

P.S.—Change the heading to these communications; your correspondent is not responsible for that. It might conciliate your "Old Friend." A.O.F.

St. Stephen's Church, Goderich Township.

SIR,—Kindly allow me a few words in reply to the writer who, in the last number of the CANADIAN CHURCHMAN, so strenuously sets forth the present "unfortunate condition" (?) of St. Stephen's Mission, Goderich Township. I make the request because to those in ignorance of the somewhat peculiar history and circumstances of the case, the article in question must be very misleading. The writer is either in gross ignorance of the real circumstances which have rendered necessary the closing of St. Stephen's Church, or, like many in these days, has given too ready an ear to purely unfounded statements. Why any reflection should be cast upon the Diocese of Huron, or that it should be "humiliated" by what could neither foresee, or avert, I am at a loss to

the very essence of the doctrine stands for nothing. While deprecating any controversy on this subject, I question started by Mr. to drop out of sight, and forward and discussed in Canadian Church. In the of any of the laity to de- creed, in the public ser- any of the clergy should say when it is supposed appropriate Apostles' Creed, or making so suitable a m the strict requirements the Book of Common and constantly made on

J. FRANCIS.

and Peppery.

reading the communica- he United States" sent pondent." It may be is in that Church, from metimes a familiar name some event, which be- cause it is connected with it I feel so strongly that States" is an integral a Catholic Communion as do not break the bond r deprive me of a right of the great work done for God and His people. Canada may, in time, and devotion; and that, hearted liberality of her ors here. One is bound of old age, but I think to finds such fault with the Church in the United percritical and peppery. fine your correspondent, ating to the American ell you that there are satisfaction in having opinions of American lian and English men t to see ourselves "as anything he may do in—a thing I am sure he on of doing—does this nk for a moment that ed States are the best Let his aged heart the case. But if it were, ng of Canadian parishes at he knows about it! s often a right and a he can. After several l work, of cheerfully me him if he can turn mindedness, the mean- distinguish some Cana- cept labour which is) hopes to escape, be- adness, the irreligion, ccess brought about by grace us in the eyes of) long, but your "old the garrulousness of y develop a sympathy ulness and zeal, I con- gladness that if the worth their while to ol their tongues and a good men, there is a zy of capable priests to can appreciate its OTHER OLD FRIEND. do these communica- responsible for that. Friend." A.O.F.

erich Township.

words in reply to the er of the CANADIAN is forth the present t. Stephen's Mission, e request because to that peculiar history he article in question r writer is either in stances which have g of St. Stephen's days, has given too d statements. Why upon the Diocese of imiliated" by what , I am at a loss to

understand. His Lordship Bishop Baldwin has made repeated efforts to uphold and encourage the Mission, of which the following will, I feel confident, leave no doubt in impartial minds. In September last, a large and influential deputation, composed of the chief supporters of St. Stephen's Church, met by appointment to confer with the Bishop in regard to the continuance of the church's services, and to seek advice with respect to certain other parochial matters. His Lordship informed the deputation that the Diocese *was* loathe to abandon, or relax ground once taken up, and offered to appoint an Incumbent to the parish at once, whose ministrations would be exclusively confined to their mission, and in view of their professed inability to make the mission self-supporting, assured them of a liberal grant towards his maintenance and support. This proposal was not accepted—the deputation unanimously preferring to unite with St. George's Church, Goderich, which is distant two miles from St. Stephen's. Should this take effect, it is proposed to remove the church to the Goderich cemetery, where it would be of very great benefit. Through deaths and withdrawals, notably among the latter the lady through whose influence and liberality the St. Stephen's Church was erected and supported, the resources of the Mission have become greatly reduced, so that the church and parsonage have fallen into a state of much needed and somewhat costly repairs. In regard to the lack of sitting accommodation—to which your correspondent refers—means are under consideration whereby that difficulty would be overcome. As for the "rating" being too high in St. George's Church, I will only remark that in proportion it will not be greater, if indeed as great, as that contributed by the majority of country parishes throughout the diocese. Should St. Stephen's congregation cordially unite and co-operate with St. George's, as they have proposed to do, I can see no reason for supposing that either their spirituality or interest in the Church and her work will "languish," but on the contrary, become all the more intensified. In conclusion, I may observe that since the separation of St. Stephen's from St. George's (which took place prior to the appointment of the present rector), Sunday afternoon service and other ministrations have been regularly supplied from Easter until November in each year by the former.

M. TURNBULL,
Rector St. George's Church, Goderich.

The Athanasian Creed.

SIR,—I have been severely taken to task for daring to criticize the Athanasian Creed. I would merely suggest to those who have tried to be sarcastic and learned at my expense that, when they next write, they will see that their arrows are tipped with more knowledge, power and point than they were on the previous occasion. Now, it is really a matter of very little moment whether this creed—which has "neither the synodical authority of the Nicene Creed, nor the gradual growth of the Apostolic Creed"—was written originally in Latin or in Greek; whether it was written by St. Athanasius at all; or whether it was brought to light only several centuries after his death. We, however, have proof that it was not known down to A.D. 813, but that it gained acceptance in Gaul, as the Rev. Dr. Lumby, Norrisonian Professor of Divinity at Cambridge, says, "after the middle of the ninth century, and that the strong expressions of its warning clauses are to be traced to the fierce contests which at that period agitated the whole ecclesiastical world."

What we have to do with at the present day are the damnatory clauses, and the effect which their repetition produces on the mind of what Professor Lumby calls "the most educated and influential of the laity in the Church." Even down to the days of Innocent III. (A.D. 1198-1216) it does not seem to have been treated in the Roman Church as one of the creeds. This Pope, writing on the 12 Articles of each creed, uses the expression, "as well of the Apostolic as of the Constantinopolitan Creed," implying thereby that to these two alone did he apply the title of creed. But even admitting that its adoption in England dates as early as A.D. 870, still it is not surrounded by such a halo of authority or of antiquity as to call forth our unquestioning respect or assent. In a manual of private devotion by Hilsey, Bishop of Rochester, put forth in A.D. 1539, we find these words: "The symbol or creed of the great Doctor Athanasius, daily read in church"; and only 10 years later, in the first Prayer-Book of Edward the VI., we find its recital confined to six great festivals: Christmas, Epiphany, Easter, Ascension Day, Pentecost and Trinity Sunday—"a sign," again says Professor Lumby, "that the Reformers felt that too great prominence had been given to it by daily use in the services; and their treatment of the creed deserves to be borne in mind when the conduct of those who advocate some change at the present day is compared, unfavourably, with that of the Church of the 16th century. At

the compilation of the first Prayer-Book of Edward the VI. six recitals in a year were deemed enough, and only half of these were necessarily on the Sunday." This great fact alone, at that day, and ever since, has condemned it. I will now quote some well-weighed opinions of some of those who were members of the Ritual Commission on the Athanasian Creed, which was held in 1870.

The Archbishop of Canterbury wrote:—"I should, therefore, have deemed it a wiser course had the Commission decided that the creed in question should not retain its place in the public worship of the Church." The Bishop of St. David's wrote:—"I protest against the compulsory use of the Athanasian Creed, as not only an evil, on account of the effect it produced on many of the most intelligent and attached members of our Church, but as a wrong in itself. It may be impossible to ascertain the extent of the evil, or the proportion of those who are offended by the creed, to those who acquiesce in it, or even find themselves edified by it. But this appears to me of comparatively little moment. The important question is, whether those who are offended by the creed have just and reasonable ground of objection to it. I think they have. . . . Viewed in the light of the fundamental principles of a Reformed Church, it appears to me utterly indefensible." Dean Stanley, of Westminster, objects to its retention, "Because, the condemning clauses assert in the strongest terms a doctrine now rejected by the whole civilized world, viz., the certain future perdition of all who deviate from the particular statements in the creed. Because they directly exclude from salvation all members of the Eastern Churches; to whom, nevertheless, the clergy and the Bishops of the Church of England, at various times, and especially of late, have made overtures of friendly and Christian intercourse, entirely inconsistent with the declaration that they 'shall without doubt perish everlastingly.' Because the passage commonly quoted from the authorized version of Mark xvi. 16, in their defence, is irrelevant; (a) as being much more general in its terms; (b) as being of very doubtful genuineness; (c) as being in the original Greek much less severe than in the English translation. Because the use of this creed, and of those clauses especially, has been condemned by some of the most illustrious divines of the Church of England, such as Chillingworth, Baxter, Bishop Jeremy Taylor, Archbishop Tillotson, Archbishop Secker, Dr. Hay, Dr. Arnold, Dr. Burton, Bishop Lonsdale, etc. Because the use of the creed arouses scruples in candidates for ordination, which can only be overcome by strained explanations. Because it has been rejected by the Protestant Episcopal Church of the United States of America, which is in full communion with the Church of England, and whose clergy are authorized by statute to minister in our churches, being yet under no obligation to use this creed. Because many excellent laymen have, for the last hundred years at least, declined to take part in its recitation. Because, so far from recommending the doctrine of the Trinity to unwilling minds, it is the chief obstacle in the way of the acceptance of that doctrine." The Dean of Lincoln, who was also Regius Professor of Divinity at Cambridge, objected to its retention "Because the Church has omitted the anathematizing clauses at the end of the Nicene Creed, as it stood originally; and the principle thus applied to a creed which was sanctioned by a General Council, might, with at least equal propriety, be applied to a creed which was composed at a later age and by an unknown author. Because the Protestant Episcopal Church of the United States of America, which has not only rejected the use of the Athanasian Creed in its public services, but even omitted all reference to the creed itself in the eighth of the Articles of Religion, is not the less cordially acknowledged to be in full communion with the Church of England." The Rev. Canon, Payne Smith, Regius Professor of Divinity at Oxford, objects to this creed being recited, "because the recitation of a creed so intolerant is contrary to the right spirit of public worship, as being destructive of that calm and reverent frame of mind in which men ought to approach God. The anathema appended to the Nicene Creed is, by the general consent of the Church, never recited at public worship. Because the anathemas of the Athanasian Creed are not warranted by Holy Writ; exclude, apparently, the whole Eastern Church from the possibility of salvation; and require men to believe, under pain of perishing everlastingly, not merely the plain statements of Holy Scripture, but deductions gathered from it by human reasoning." The Rev. Henry Venn, the venerable champion of the Evangelical party, and secretary of the Church Missionary Society, says that he "is unable to consent in the retention of the existing rubric." Lastly, at the risk of making this communication too long, I will quote part of a speech by Dr. Lightfoot, Bishop of Durham, perhaps one of the ablest theologians in the Church, at the convocation of the Province of Canterbury in 1879: "The great grievance was the necessity of using 'the creed on the great festivals of the Church,

in place of the Apostles' Creed. Clergymen had put their own interpretation on the damnatory clauses, but somehow or other they had not succeeded in getting their congregations to take the same view of the case. Whether congregations were right or wrong, it was a very sad fact, which should lead them all to consider carefully whether their allegiance to the Church of Christ did not require them to remove this stumbling-block. At the solemn festivals of the Church, that harmony which it was very desirable should pervade their services was interrupted by denunciations; and the reverence they desired to conciliate for the great doctrines of the Faith was impeded by an attachment to those clauses which they could not get the congregation to understand in the sense in which they were put. . . . Not many years ago nearly 3,000 of the clergy sent a memorial to the two Archbishops, seeking relief in that matter. If Convocation thought the matter set at rest, they were very much mistaken. They were on a volcano, whether they would recognize it or not. There was a sense in which there was sincerity in using all the words of the creed; still they were a stumbling block to many. He felt that his allegiance to his Master, Christ, to that Nicene doctrine which he thoroughly and completely held, and to that Church of England, which he ventured to think was the noblest Church in Christendom, required him to do what he could to remove that which was a stumbling-block in the way of many of their brethren."

The foregoing quotations and opinions are probably a revelation to some whose training for the ministry has never extended beyond the reading of a few of the ordinary works which go to make up the libraries of most clergymen, and to others whose minds run in so narrow a groove that they resent any disturbance of their own comfortable and stereotyped views. If those of the laity who object to this creed would have the courage of their opinions and stay away from church on those days appointed at present for its recital, they would see that the clergy would soon themselves agitate for its excision.

A. BISSET THOM.

Galt, Dec. 8, 1894.

BRIEF MENTION.

There are 22,000,000 persons, teachers and scholars, enrolled in the Protestant Sunday-schools of the world.

The Duke of Wellington was called the Achilles of England, from the victory at Waterloo.

In Peru the cotton plant grows to be a tree, and is bearing from twenty-five to fifty years.

Lord Brassey is spoken of as the coming governor of Victoria, Australia.

Haydn was called the Father of Symphony, from the prominence he gave that form of composition.

Europe has about eight per cent. of the Sunday school attendance of the world.

Rev. W. B. Carey conducted the dedicatory service at St. John the Evangelist Church, New Dublin, last Wednesday.

Sir Philip Sydney was the Poet of Kissing because of the amatory character of much of his verse.

The Sunday school membership of Germany has increased over eighty per cent. in the last twenty years.

A Boston naturalist with a tuning fork has discovered that crickets chirp in unison, and that their note is E natural.

James Fenimore Cooper has been called the Scott of the seas, from his stories of marine life.

The great lava lake in the crater of Kilauea, Hawaiian Islands, sank 500 feet in one night.

At the Bombay Zoological Gardens, the skin of a sea serpent 64 feet in length is on exhibition.

The Greek common people not only paid no taxes, but received large appropriations from the state in the shape of free shows and games.

Amulets are now worn by royal noble families in India that are believed to have been handed down from father to son for nearly 2,000 years.

Henry Fielding was called the Prince of Novelists, from his skill in depicting character in fiction.

In Korea the Protestant mission force of foreign workers consists of twenty-six married men, fourteen single men and eighteen single ladies.

A black basalt statue covered with fine inscriptions has been found on the site of the great palace of the kings of Babylon where Belshazzar held his feast.

The Roman republic was for a long time entirely maintained by the spoils of conquered nations and the tribute paid by the provinces.

The late Czar was a great stamp-collector. His secretaries had to collect the stamps for him and arrange them in albums. The present Czar is said not to care for such things.

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

Charles James Fox was called the Man of the People, from his generally taking the opposition in politics.

Russia's cross of St. George has been given to one woman. The ex-queen of Naples won it by her gallant defence of Gaeta, the last stronghold of the Bourbons in Italy.

Berlin naturalists are interested over the arrival in the Zoological Garden of three Damara ostriches from South Africa, a species said to have never before been seen in Europe.

The famous Trinity College, Dublin, Ireland, is considering, for the first time in its history, the advisability of giving degrees to women.

In 1874 there were in Germany 1,218 Protestant Sunday schools, with 86,418 teachers and scholars; in 1893 there were 5,900 schools and 784,769 teachers and scholars.

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

Robert, the eldest son of William the Conqueror, was called Short Boots, from the fact that he always wore a pair of boots that reached half way to the knees.

Minerva Eversole, a bright young Italian girl, carries the Borrough Valley mail to and from Fresno, Cal. Through valley and wilderness, by wagon or on horseback, she takes her fifty-mile trip twice a week.

It is asserted positively that the Marquis of Lorne has become a partner in a firm of house decorators, and is actively sharing in the designing work.

British and Foreign.

The death of the Ven. M. T. de Burgh, Archdeacon of Kildare, is announced, at the age of sixty-six.

The Church House has received a legacy of £1,000, free of legacy duty, under the will of the late Canon Pearson, of Canterbury.

We understand that the Rev. Sir James Erasmus Phillips, who has been vicar of Warminster since 1859, will be the new Dean of Winchester.

A movement is on foot to adopt the title of Metropolitan for the head of a number of Provinces into which it is proposed to divide the Church in America, and to give either that of Primate, or of Patriarch, to the Presiding Bishop, as the chief Bishop of the nation.

The Bishop of Liverpool, at a bazaar there to raise money for an electric motor to blow an organ, told his audience how fifty-three years ago he preached a sermon to raise funds to buy a flute for a small church orchestra.

The Rev. F. Sykes, S.J., acknowledges in the *Catholic Times* that "leakage is going on at an alarming rate." He notices the great difficulty of retaining a hold upon the young between the ages of fifteen and twenty-five, a difficulty felt elsewhere than in the communion of Rome.

A minister who has just been elected to a South Side church in Glasgow has received the unique gift of a book containing the names and addresses of the congregation, the elder who made the presentation hinting that he might begin his visiting round on the following day.

Mr. G. C. Benn, who only about two months ago offered to defray the entire cost—estimated at £2,000—of the erection of new schools in St. Andrew's parish, Rugby, has now undertaken the cost of completing the restoration of the parish

church, with tower, spire, and vestries, at a cost of about £10,000.

The Duke of Westminster, the Dean of St. Paul's, three City Companies, and two private individuals have given £1,000 each for the decoration of St. Paul's; the Duke of Westminster gives £200 a year in addition. The Corporation gives £2,000, and the Bishop of London £500. The first subscription list amounts to £15,000.

There is prospect of an ecclesiastical battle royal. The Chancellor of the Diocese of York, Lord Grimthorpe, has deprived the Rev. C. N. Gray, Vicar of Helmsley, of his office of Surrogate, in consequence of his refusal to issue licenses to divorced persons. It will be remembered that Mr. Gray preferred to follow the Archbishop's advice, and took the Chancellor sternly to task for his remarks and orders on the question.

The executive of the Church Army have decided to receive a few sons of gentlemen at their training farms in Suffolk. This will provide an opportunity of uniting practical experience for Colonial life and extremely healthy surroundings with a little simple mission work amongst the outcast and destitute. Mr. Johnson, the superintendent of the training farms, will receive these young men under his own personal direction, and will carefully instruct them in every detail.

—We have received from William Briggs, Wesley Buildings, 29 Richmond St. W., Toronto, a collection of beautiful Christmas cards, booklets and calendars which are most artistic and suitable for the season.

Family Reading.

The Hidden Treasure.
CHAPTER III.—CONTINUED.
ANNE'S TALE.

"Because he died a wretched heretic without the sacrament, and was buried like a dog—as he deserved," said Anne with bitterness. "Well for him that he fared no worse, as he would have done, had Father Barnaby been the parish priest instead of Sir William Leavett."

"But Mary says her husband was a kind, good man, and never let her want for anything," persisted Jack. "I wonder where he learned the new doctrine?"

"Among the sailors and merchants of the Low Countries, and the Lutherans of Germany, as I have heard," said Anne: "perhaps from Luther himself."

"Does Luther believe in letting the common people read the Bible?" asked Jack. Anne put down her work, and coming to the side of Jack's couch, she knelt down and put her arm around him. "Dear Jack, what has got into you?" she asked. "Who has been putting these notions into your head?"

"What notions?" asked Jack.

"These notions about reading the Bible, and all this curiosity about heretics and their new doctrines. Oh, brother dear, don't meddle with poison. Don't touch pitch lest you be defiled. Think of your immortal soul—of your friends and your father! Be warned in time!" Anne laid down her head and her frame shook with suppressed sobs.

"Dear Anne, don't cry so," said Jack, wondering at his sister's emotion. "What have I done to make you so unhappy? I have no notion of running after the new doctrine, and even if I do wish to read the Scripture, why should that trouble you so much?"

"Because—because I know what comes of it," said Anne, lifting her colourless face, and speaking in a low tone. "Jack, I had a friend in the convent—the dearest friend I ever had. She was one of the young sisters, and she taught me to illuminate and embroider, and though she was of good family, and I but a baker's daughter, she took a liking to me, and I loved her with my whole heart."

"Well!" said Jack, breathlessly, as Anne paused, for there was something in Anne's tone which awed and interested him.

"She went home for a few weeks," continued Anne. "When she came back she brought with her a certain book. It professed to be part of the Holy Scripture—Heaven knows what it was—but Agnes read it in every spare moment. She would have me study the book with her, and I did read a chapter or two. Then I grew frightened and would read no more. I begged Agnes to burn the book, but she would not. Oh woe is me! She would not."

"Well?" said Jack, again, as Anne made another pause.

"The poison entered into her soul," continued Anne, speaking in a still lower tone, and shivering as with horror. "She became infected and she spoke profane and slighting words of the holy relics of the saints, and of our Lady herself, even declaring that there was no warrant in Scripture for asking her intercession. More she spoke that I cannot repeat—that I dare not think of. Oh, would she had never spoken to me of the matter. Would that it had not been my lot to bring down trouble on her head."

"Anne, you did not betray her!" cried Jack indignantly: "you did not betray your friend."

"What could I do?" murmured Anne, her face once more hidden. "I must needs go to confession and answer the questions which were asked. I was her confidant and the priest knew that, and questioned me shrewdly. I was obliged to tell what I knew, and—oh, woe is me! Why was I ever born? She was called before the abbess and the priest, all the sisters standing by, and there she avowed her heresy, and spake out boldly. She was a modest, shame-faced girl in general, but she was fearless enough then. Never shall I forget her face and her voice. They dragged her away at last, and as she was going I fell at her feet—I could not help it—and besought her forgiveness. She looked down on me with her sweet eyes full of tears. 'I forgive you, Anne, if there is ought to forgive,' said she. 'You could not help yourself, and it must have come out sooner or later. These are the days spoken of by our Lord, when the brother shall betray the brother to death; but whosoever shall endure to the end shall be saved. Pray for me, dear Anne, as I shall for thee.' Then they dragged me away with bitter words of reviling, and I knew no more till I found myself in my cell, with kind old mother Margery watching over me."

"And what became of Agnes?" asked Jack.

Anne shivered again. "That I never knew. They gave out that she was dead, but there was no funeral nor any mass said for her. She may yet be alive in some lonely cell, or her bones may be mouldering in some vault beneath the convent. I dare not ask or think."

"What did they say to you?" asked Jack.

"Father Barnaby was very hard upon me, and gave me many severe penances. If I had been a professed nun it would doubtless have gone hard with me, and as it was, I should have fared worse, had the abbess not stood my friend. But she was a tender-hearted woman, and had grieved for poor Agnes as for a daughter. More than that, she was a sister of my lord, and a person of weight and authority. She sent me home at last, as she said, that I might recover my health, and see somewhat of the world before taking the veil."

"And now, Jack, you know what no one else knows outside the convent walls. You know why my life is one long prayer and penance. I would I could make it more than it is. I would have gone a pilgrimage on foot—aye on my knees, to the Holy City, had not my father forbidden it, if so I might win forgiveness for myself and my friend. I sleep on hard boards bestrewn with gravel and ashes. I perform the vilest offices for the sick and poor. I eat no pleasant food, and wear sackcloth next to my skin, and I watch and guard my very looks that no sin may spoil my good works. But when I think of what Father Barnabas said—that he feared lest the lowest depth of purgatory should be far too good for such as she—I lose all heart and am ready to despair and die." Again Anne bowed her head and wept bitterly.

(To be continued.)

A Merry Christmas.

We wish all of our young readers, boys and girls, a Merry Christmas. You are looking forward to the holidays with joy, thinking of the pleasures they will bring—the games, the presents and Christmas cheer. Many of you, too, as we are glad to believe, are planning to give pleasure to others. You have perhaps saved your earnings or your pocket money for a long time, and you are contriving how you can buy a gift for mother and yet have something left for other friends and play-mates.

I once saw two boys standing before the window of a dry-goods store looking at the beautiful and costly array of silks, laces, etc., spread out for display. They were poor boys, not at all well dressed, and by their blackened hands and faces I judged that they worked in a foundry or machine-shop. As I paused in my turn to look in at the window, I heard the biggest boy say, in a tone of great satisfaction:

"I have bought a real nice shawl for my mother, and she doesn't know anything about it."

"I couldn't buy anything but a handkerchief for my mother," said the other boy, in a tone of regret; "but never mind!" he added, brightening up, "mother knows I would get her the nicest thing there is if I could."

This boy had the right idea about a present. As a good man says: "A wise man regardeth not the gift of the lover, but the love of the giver." It is not the money value of a present which makes it valuable, but the love which prompts it.

But in the midst of your merry making, dear young folks, do not forget the true meaning of Christmas Day. Do not forget to thank God for His grandest of gifts in sending His Son to take our nature upon Him, and to come into the world as a little helpless baby in the stable at Bethlehem. Go to church if you can. Remember there was a time when the Lord Jesus was just as old as you are to-day. No doubt He had His own troubles in school and at home, as you have; so you need never be afraid to come to Him for help. The youngest child who seeks His Saviour will find Him as ready to help as the greatest saint or hero. Once more, we wish you a merry, a happy and a blessed Christmas.

A Christmas Church Idea.

If the platform of a church or Sunday-school room be deep enough to admit of it, an artistic Christmas arch can easily be made by an amateur carpenter. The upper part should have wires stretched across, to which may be fastened small hemlock boughs, thus forming a solid mass of green. The framework should, of course, be wound with evergreen, the whole placed about two feet from the wall, so that behind it may be hung the Christmas bells of red and yellow immortelles at different lengths by ropes of evergreen. These bells may be made to hang at different angles by using fine picture wire, which would not be visible from the pews. Let each bell be worded, so that



A Minister of the World

By Caroline Atwater Mason

The love story of a young and clever country minister who leaves his rural New England parish for the pulpit of one of the most fashionable of New York's churches. His conflicting feelings of duty and of love afford the main theme for a strong romantic interest to the story, and give an interesting series of glimpses of life, divided between a quiet country parish and the gay social world of a fashionable New York congregation.

The story will have a series of striking illustrations drawn for it by W. T. Smedley.

Begins in the NOVEMBER issue of

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they may seem to ring out their own song of "Glory to God in the highest." The lower part of the arch should be arranged to form a dado of green about four feet high.

For a Sunday-school festival, a post-office where each child upon inquiring might find an envelope addressed and sealed, containing a pretty Christmas card, is a unique feature. Then there is the huge snowball made of cotton, besprinkled with diamond dust and filled with gifts for the infant

class, which may be rolled through the window, with an appropriate letter from Santa Claus.

—If possible, seal your lips in silence when the storm is rising; shut up your anger in your own bosom, and, like fire that wants air and vent, it will soon expire. Angry words often prove a fan to the spark. The subjection of our temper to the control of religion is a thing that must be done.

John Catto & Son.

This firm, so well-known to the many readers of the CANADIAN CHURCHMAN, are now occupying their very handsome new stores, 57, 59 and 61 King St. East, Toronto, on the site of the old buildings. This elegant building has a frontage of 67½ feet and a depth of 100 feet, is five storeys in height, including basement, and contains 6,300 square feet of space. The front of the building is designed in the Florentine style, and that portion above the cornice is ornamental terra-cotta and brick. The main floor is devoted to Scotch tartans, mourning goods and household lines, for which this house is noted, and are in greater variety than ever. There is also an elegant assortment of Christmas novelties in Bernares, Beaten Brassware, composed of vases, pitchers, hanging baskets, etc. An electric elevator, finished in cherry and fancy grill work, carries passengers to the upper floors, where an extensive stock of eider down quilts, pillows, tea cosies, blankets, shawls, travelling wraps, table covers and cretonnes are displayed. Every one should visit this very handsome store, and we can assure our readers they will be courteously received.

When Others Fail

Hood's Sarsaparilla builds up the shattered system by giving vigorous action to the digestive organs, creating an appetite and purifying the blood. It is prepared by modern methods, possesses the greatest curative powers, and has the most wonderful record of actual cures of any medicine in existence. Take only Hood's.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. 25c.

Sins of Thoughtlessness.

A very good motto to put up in your bedroom in bright red letters is this; "Evil is wrought by want of thought." Yes, it is, but that is no excuse for it. You are a thinking human being, and you have no right when you have done wrong to excuse it by saying you didn't think about it. It is one's business in life to think. You were rude, your manner was not perfect and the words you said were the evidences of ill-temper; thoughtlessness will not pardon any of these. It always seems to me as if it were the weakest of all reasons, that one of lack of thought. It is equivalent to saying that you've no brain. You are asked by your mother to dust the parlor; it isn't done, and when, later in the day, you find her busy at it and know that she is so tired she ought to be resting at this time, what a poor reason it is for you to give as an explanation of your neglect, "I got to talking and didn't think."

You are asked by an employer to carefully watch a certain account and to see that there are no errors. At first you do with much enthusiasm; then, without exactly formulating the idea, you let it alone. Some day there is a great error; it means a loss of much money, and when you are reminded of what you were asked to do isn't this a poor excuse for not having attended to your duty: "I looked carefully after everything else, but lately I haven't given a thought to that?"

You hear a bit of gossip, you repeat it to your best friend. It goes around the circle and eventually you are forced to face it again. Then the woman about whom you said it asks you why, and it seems a mean, low reason when you say: "Well, it was told to me and I never gave a thought to there being any harm in repeating it." So you see what may be wrought by thoughtlessness. The shrug of the shoulder, the curl of the lip when some one else is referred to may, on your part, mean very little, but when they are described and much stress laid upon them, the impression is that you know a great deal that you haven't told. What you did was done from thoughtlessness; that is your excuse. But this is absolutely true, one can easier battle with something that is premeditated than with something that is done in so-called thoughtlessness.—*Home Journal*.

Salt rheum with its intense itching, dry, hot skin, is cured by Hood's Sarsaparilla, because it purifies the blood.

Counterfeit Compliments.

By Mrs. HAMILTON MOTT.

There is a great deal for us to hear and to learn about ourselves that is disagreeable, so long as we are human and consequently imperfect beings. The choice is between knowing our defects—a fault understood is half cured—or hugging ourselves in the conviction that we are as tasteful, as well-bred, as intelligent and high-minded as we should or can be, and making ourselves ridiculous often in this belief. Nothing is so supremely absurd as a little mutual admiration society of such a kind, or so treacherous, let me add. The selfishness of human nature is there under the pleasant flatteries and soothing manners, and no persons have their sensibilities and self-love so easily scratched as your hyper-amiable folks who can scarcely bear to hear you speak against the east wind, because it blows where they came from. The ingrain truth-tellers, who speak truth from instinct and obligation, are the kindest, most self-sacrificing and most faithful of friends. They say disagreeable things when the saying is necessary, and it costs them much more to speak than to lend their last hundred dollars. Unduly disagreeable things are often no more the truth than the fictions which we call politeness. The end of truth is neither to please nor to displease, but to say the thing which is, and to avoid saying the thing which is not. When we are asked for bread are we to hold out in return the empty hand, or give the stone wrapped in paper and nicely tied? We would not pass counterfeit coin for worlds, how is it then that we are not ashamed of passing counterfeit opinions and compliments daily? Harsh language, do you say? We are growing so finical that we scarce dare to speak of the meridian crossing the equator for fear of hurting the feelings of either the equator or the meridian. The definition of a lie is "an untruth told with intent to deceive," and false opinions answer this description as thoroughly as anything else.

Truth-telling people are not so pleasant to spend a quarter of an hour with as flatterers, but they wear better to the end of the twenty-four. I know a woman who has the art of accidentally saying in conversation the nicest things, things that make you want to put your arm about her, or kiss her hand in thanks. You hear her say openly one day that she is fond enough of hearing pretty things not to care whether they are genuine or not, and your folly is not so superlative that you can take much comfort in her favour after that. You come to know the counterfeit nickel, no matter how bright it is, and soon despise people who are passing spurious coin on you every day. Two or three busy men I know look up from their desks to give me unqualified sincerity of opinion, whether I like it or not; I would not part with their friendship for their weight in gold. One girl I know, still at school, has such a lovable, friendly way of telling the candid truth—telling it as though she thought too much of you to possibly do otherwise—that hearts cleave to her and love goes with her steps, and will to the end of her pilgrimage. Telling the truth is love. Here is the secret of character, the great secret which girls and women need to learn anew. Truth, even in little things, is the soil in which love roots deep and branches wide.

My Daughter's Cure.

Mrs. George L. Hicks, 76 McGill St., Toronto, Ont., writes: "It is with pleasure that I testify to the wonderful merits of K.D.C. My daughter has suffered severely at intervals for the past two years and was steadily getting worse. She tried three of the best doctors in the city, but obtained no relief; also every remedy that friends would recommend with the same results, and continued to grow worse all the time. She was recommended by a friend to try K.D.C., and sent for a sample package. Before taking all of the sample the symptoms of dyspepsia were gone, and though she has since taken only one \$1 package the symptoms have not returned. She has also gained considerably in weight, and her friends are surprised at the change in her appearance. If any person in Toronto suffering from the same disease would like to call on me, I could tell them more fully what K.D.C. has done for my daughter."

Hints to Housekeepers.

MINCE PIES.—Take a pound of beef, free from skin and strings, and chop it very fine; then two pounds of suet, which likewise pick and chop; then add three pounds of currants nicely cleaned and perfectly dry, one pound and a half of apples, the peel and juice of a lemon, half a pint of sweet wine, half a nutmeg, and a few cloves and mace, with pimento in fine powder; have citron, orange, and lemon peel ready, and put some in each of the pies when made.

Spanish onion chopped fine and mixed with twice the quantity of canned salmon, is said to be an appetizing filling for a sandwich to be eaten at bedtime. The mixture should be seasoned with salt, pepper, and a very little vinegar. Sardines are excellent mixed with the chopped pulp and grated yellow peel of lemon, seasoned with salt and pepper, and spread on hot toast or crackers. Two lemons are used for one small can of fish.

K.D.C. the quick reliever of Indigestion.

Pastry-cook's cream for filling of cream puffs or custard pastry, is made of six ounces of fine sugar, the yolks of four eggs, half an ounce of potato or rice flour, half a pint of new milk. Bring the milk to the boil, throw in a pinch of salt, whisk the sugar, eggs and flour to a smooth paste, then pour on to it the boiling milk, pouring it on very slowly and gradually, and stir it over a gentle fire till it gets thick, when you lift it off the fire. Have already dissolved three sheets of best leaf gelatine. Stir this into the custard, and when it is cooler, but still not stiff, add any flavoring to taste.

Fig paste (a very dainty inexpensive candy).—Chop into bits and boil a pound of figs; when soft strain and press through a sieve; return to the water in which they were boiled, and which should be reduced to one cupful; stir in three pounds of granulated sugar, and cook down slowly until a thick paste is formed. Pour in pans lined with paper; let cool; take out on the paper, and cut into sections. Dust with powdered sugar.

To make cocoon drops, take two grated cocoanuts, one pound of confectioners' sugar, and the grated yellow rind and juice of two lemons; work together well and form into drops the size of an English walnut. In the centre of each cake put a small piece of citron, place on buttered tins, and bake in a hot oven until the tops are brown.

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

In London our familiar cobweb party goes under the name of "spider party," and is oftenest given at Christmas time as an attractive way of bestowing holiday favours. The little guests on arrival are greeted by an enormous spider in the centre of a huge web spun across the entire room, and from all possible nails and projections is a maze of white threads, each attached at one end to a large brightly-coloured spider, with a wooden spool ready to reel the thread upon. Each child selects his spool and winds its thread through many intricate ways until it leads to another big and gay insect concealing some little favour of bonbons, knick-knack or small toy. Sometimes the name of each guest is written on the spool, and the child looks for his especial winder to follow to his special gift.

A NARROW ESCAPE.—People who are exposed to the sudden changes of our northern climate have little chance of escaping colds, coughs, sore throat and lung troubles. The best safe-guard is to keep Hagyard's Pectoral Balsam at hand. It is a quick relief and reliable cure for such complaints.

PLEASANT AS SYRUP.—Mr. Douglas Ford, Toronto, Ont., states that Milburn's Cod Liver Oil Emulsion with Wild Cherry Bark is free from objectionable taste, being almost as pleasant as syrup, while for coughs and colds it gives complete satisfaction, acting promptly even in obstinate cases.

HOW TO CURE DYSPEPSIA.—Dyspepsia arises from wrong action of the stomach, liver and bowels. Burdock Blood Bitters cures Dyspepsia and all diseases arising from it, 99 times in 100.

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Children's Department.

Cat and Canary.

My mother had both a favorite canary and equally beloved cat. The bird lived in her bedroom; and when alone, she let him fly about the room, for she could there shut out the cat. By chance, however, she found that Puss was as fond of the canary as she was; and to her surprise, on raising her head from her work one morning, she saw the bird perched upon the cat's body, without fear, and the cat evidently delighted. After that there was no further restraint, and the two pets were daily companions. Their mistress, however, received another fright, for Puss gave a slight growl, and seizing the bird in its mouth leaped on to the bed, her tail swelled out, her hair erect, and her eyes as big as four. The bird was, of course, given up for lost. But the fact was that the door being accidentally open, a strange cat had come in, and it was to save the bird that the cat had seized him, and as soon as the intruder was driven away she set the prisoner at liberty.

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 rational cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, he 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, 290 Power's Block, Rochester, N.Y.

—The Bishop of Carlisle, who thinks that every boy and girl should learn to repeat the Thirty-Nine Articles, as well as the Catechism, recently asked a youthful scholar, at an examination, at a school near Birmingham, if he had read the Thirty-Nine Articles. "No," said the boy, hesitatingly, "but I have read the 'Forty Thieves.'" "You may stand down, sir," said the Bishop.

A Tonic

For Brain Workers, the Weak and Debilitated.

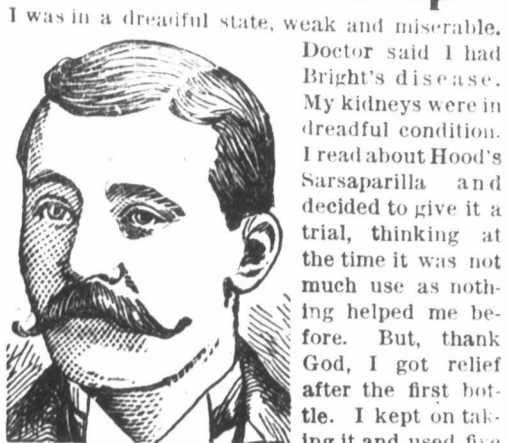
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Dr. E. Cornell Esten, Philadelphia Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

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"Is Father on Deck?"

A number of years ago Captain D. commanded a vessel sailing from Liverpool to New York, and on one voyage he had all his family with him on board the ship. One night when all were quietly asleep there arose a sudden squall of wind, which came sweeping over the waters until it struck the vessel, and instantly threw her on her side, tumbling and crashing everything that was movable, and awaking the passengers to a consciousness that they were in imminent peril. Every one on board was alarmed and uneasy, and some sprang from their berths and began to dress, that they might be ready for the worst. Captain D. had a little girl on board, just eight years old, who, of course, woke with the rest. "What's the matter?" said the frightened child. They told her a squall had struck the ship. "Is father on deck?" said she. "Yes, father's on deck." The little thing dropped herself on her pillow again without a fear, and in a few moments was sleeping sweetly in spite of winds or waves.

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