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Vol. 21.] TORONTO, CANADA, THURSDAY, DECEMBER 26, 1895. [No. 52.

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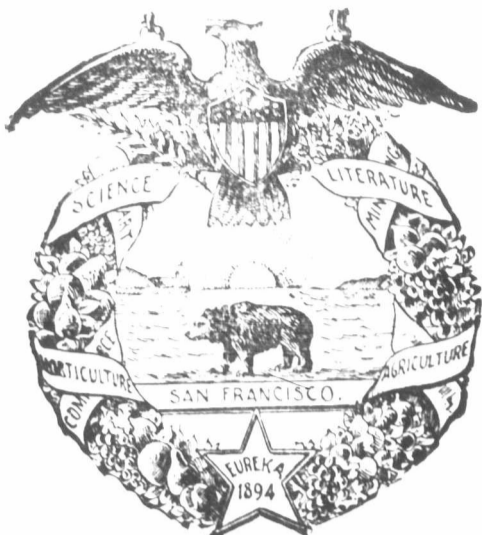
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Lessons for Sundays and Holy Days.

December 27—ST. JOHN, APOSTLE AND EVANGELIST
Morning.—Exodus xxxiii. 9 John xiii. 23 to 36
Evening.—Isaiah vi. Revelation i.

December 28—INNOCENTS' DAY.
Morning.—Jeremiah xxxi. 18 Revelation xvi.
Evening.—Baruch iv. 21 to 31 Revelation xviii.

December 29—1 SUNDAY AFTER CHRISTMAS.
Morning.—Isaiah xxxv. Revelation xix. 11
Evening.—Isaiah xxxviii. or xl. Revelation xix. 11

APPROPRIATE HYMNS for first and second Sunday after Christmas, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

FIRST SUNDAY AFTER CHRISTMAS.

Holy Communion: 58, 809, 464, 558.
Processional: 60, 62, 165, 601.
Offertory: 56, 61, 288, 484.
Children's Hymns: 59, 380, 341, 571.
General Hymns: 57, 59, 68, 180, 289.

SECOND SUNDAY AFTER CHRISTMAS.

Holy Communion: 811, 316, 482, 555.
Processional: 58, 78, 76, 175.
Offertory: 55, 74, 179, 485.
Children's Hymns: 60, 62, 79, 329.
General Hymns: 72, 77, 80, 483, 488.

THE SUNDAY AFTER CHRISTMAS DAY.

GOD OUR FATHER.

The same Collect is appointed for to-day as for Christmas Day, and the same lesson is once more and very plainly drawn out in the Epistle. When thinking of the birth of Christ, we are reminded of our own spiritual birth; reminded that God sent His Son that we might receive the adoption of sons; that He sends the Spirit of Christ into our hearts that we may cry Abba, Father. Let the last thought sacred to Christmastide, before it pass away and a new season dawn, be this: God is our Father. And let our last Christmas wish and prayer be, that we may be humble, loving, and obedient children, even as the Child Christ set us the example, for obedience is also the lesson suggested by the next holy day, the last of the eight days commonly called Christmas week.

THE CIRCUMCISION OF CHRIST.

OBEDIENCE.

In these lessons of her appointed times and seasons it is no new thing that the Church teaches us; she seeks but to stablish, strengthen, settle us in the faith into which we have been baptized, and in which she has been careful to instruct us ever since. The Collect for to-day, like so many of the Collects, is little more than a prayer that we may keep our baptismal vow; for have we not promised to renounce "all worldly and carnal lust," promised to obey God's will? The Collect reminds us also that we cannot "in all things obey God" without "true circumcision of the spirit"—that is, without "mortifying our worldly and carnal lusts"—unless we keep the first part of our baptismal vow, and renounce the world and the flesh; we cannot even begin to keep the third part and obey. Jesus is our example in this matter of obedience, as in everything else. Our Lord was born a Jew of the tribe of Judah, and during His life on earth, He was obedient to the ceremonial law of the Jews. He kept the Passover and the other Jewish feasts, and observed all the appointed ceremonies. We commemorate, now, His first act of obedience to this law—His circumcision on the eighth day after His birth. The ceremonial law is not binding upon Christians; it is the moral law, the Ten Commandments, which we have promised and vowed to keep, "and to walk in the same all the days of our life." It is by remembering this our promise, and striving always to fulfil it, that we can imitate the example of our dear Lord's obedience which is held up to us to-day.

ABOUT OURSELVES.

We always feel a great disinclination to take any notice of rumours which in their nature are more or less to be heard and put up with by all men engaged in any and in all kinds of business. But there are times when statements are made and industriously circulated, calculated to do damage and to disquiet the minds of friends, and which seem to demand an instant and definite contradiction. For the last few weeks more than once such a statement has been made regarding the CANADIAN CHURCHMAN. We understand that certain people interested in another newspaper venture, have represented themselves as anxiously striving to supply the Church people of Canada with another publication and that for the furtherance of their scheme it was necessary that the CANADIAN CHURCHMAN should be absorbed or bought off, and that very reasonable terms and alluring offers were made to bring about such a consummation. We wish to assure our numerous readers that no business-like approach in this direction was ever made; nothing except a very indefinite intimation of probable future advances and a hint of very inadequate compensation has ever been made. We hope that this is definite and plain enough. Further, we have this to say, that it would have made no difference, for the CANADIAN CHURCHMAN is not in the market, and intends to go on as it has gone on for the last twenty-two years, a journal independent of all interference, and devoted to the interests of the Church people of Canada, free from dictation from any outside parties, no matter how prominent they may be. Our object has been to produce a Church paper acceptable and useful to all the members of the Church.

Our aim has not been to produce a professional clerical paper. The clergy in this country are not sufficiently numerous nor is there enough cohesion amongst them to support such a paper. It is the laity who are chiefly to be thought of, and helped and instructed. The great English papers, which would not be read by nine-tenths of the laity, should satisfy the cravings of the clerical mind. We repeat, we want to be of service to the great body of the laity. We now desire to take our many friends into our fullest confidence and speak our mind. And we ask first, why should we, simply to gratify certain people, and further, a scheme in which we have no confidence, give up our own independence and our own paper, flourishing as it has never before done in all its history? We see no reason for it. We feel under no obligation to do so. We are encouraged by our present happy condition beyond any encouragement we have in the life of the paper ever experienced. At the present moment, prominent gentlemen, both clerical and lay, and able writers and devoted Church workers, are giving us their sympathy and valuable assistance to an extent we have never enjoyed before. We ask again why, to please the whim of people in whose ability to conduct a Church paper we have not the fullest confidence, are we to sacrifice everything? If, according to them, the Church needs but one Church paper, and two are an injury, the burden of the injury inflicted lies upon them, not on us. No! We have through long years enjoyed the loyal support of Churchmen; we have tried to deserve it; we intend to try to deserve it, and we honestly say, we think we do in a measure deserve it. There was a time when tempting offers were made. To have accepted them would have been a betrayal of loyal Churchmen from one end of the Dominion to the other—it would have been a betrayal of Catholic truth—it would have been an increase of this world's goods, but a betrayal of principle. We refused to have anything to do with such an offer, though made in good faith, and with many specious arguments, by gentlemen devoted to and sincere in their convictions and possessed of abundant wealth to propagate them. We incurred the pecuniary loss for the sake of principle. We managed to hold our own during the difficult and trying times that followed; we have endeavoured to be true to the Church and the spiritual interests of her people; we have ever upheld the hands and maintained the dignity and prerogatives of the ministry; and we have trusted to their sense of justice, and we have not trusted in vain. We believe that on the whole, we are satisfying the needs of our many patrons. We believe that they evidence this by their continued support, their active sympathy, their practical assistance. During the last six months our circulation has immensely increased; letters are constantly coming expressing congratulations; a number of deaneries have endorsed this paper and its value, and to-day we feel we are beginning a course of prosperity and usefulness which shall surpass anything in our previous record. We intend to pursue our own course, and have not the slightest intention of yielding to any one the fruit of our own patience and labour, or to sacrifice the influence and success we have attained through the loyalty and kind consideration of our friends.

OUR CHRISTMAS NUMBER.

OPINIONS OF THE PRESS.

Hamilton Times.—The Christmas number of the CANADIAN CHURCHMAN is an excellent specimen of journalism and typography, and the illustrations are well executed.

Hamilton Herald.—The CANADIAN CHURCHMAN has published an exceedingly handsome Christmas number.

Hamilton Spectator.—The CANADIAN CHURCHMAN sends to its subscribers a very handsome Christmas number, ornamented with fine illustrations and filled with good Christmas reading. It is an excellent religious weekly.

Canadian Journal of Fabrics.—The CANADIAN CHURCHMAN has produced a most creditable Christmas number, with a handsomely designed coloured cover. "The Squire and His Daughter on Christmas Morning," and the "Ring of the Christmas Bells," with a portrait of Bishop Dart, of New Westminster, B.C., are among its illustrations. Mr. Wootten is to be congratulated on his production.

Toronto Saturday Night.—The CANADIAN CHURCHMAN, of December 12th, is a really fine Christmas number. It has a very appropriate cover, and some good pictures effectively illustrate the matter, which breathes the spirit of "Peace on Earth."

The Week, Toronto.—The Christmas CANADIAN CHURCHMAN is arrayed in a cover suitable both to the season and to the nature of the publication. There is an article on "The Church's Christmas Festival." Another paper treats of "Christmas in Africa." A well-written sketch is entitled "Christmas and Christmas Bells," and is of the nature of a reminiscence. Other articles for the season are "The Holly," "Christmas Day and How to Keep it," and "Peace and Good-Will." The issue contains several Christmas poems, and seems inspired throughout with the spirit of Christmas-tide.

Toronto World.—The CANADIAN CHURCHMAN has issued an excellent Christmas number that is really a credit to its publishers. The number contains an engraving of "The Madonna and Child," "Ring of the Christmas Bells," "The Squire and His Daughter on Christmas Morning," and an excellent likeness of His Lordship, Bishop Dart of New Westminster, B.C. Reading matter and several other engravings suitable to the season are to be found in its columns.

Toronto Globe.—The Christmas number of the CANADIAN CHURCHMAN is an unusually attractive issue, a very pretty cover having been added and two full-page photogravures, "Madonna and Child" and "At the Gates of Bethlehem on Christmas Morning," giving a distinctively Christmas tone to the publication. Several well-written articles upon the great festival make the number up to date and timely in every respect.

Mail and Empire.—The CANADIAN CHURCHMAN celebrates the season by issuing a Christmas number filled with happily-written articles that strike the key-note of the great holy day—the note of joy, of peace on earth and good-will towards men. The editorials are marked by their usual brightness and close touch with practical life. The special articles, two of them in particular—the one on "Christmas and Christmas Bells," the other on "The Church's Christmas Festival"—have the ring of the chimes and carols about them. The poetry, to name no more than "Christian Memories," has caught the music that seems to be in the air at Christmastide. A feature of the number that fits the season, as well as any other, is the Cathedral Fund, which the CANADIAN CHURCHMAN

has just started. To that fund, of which the object is to assist in continuing the work of building St. Alban's Cathedral, all are invited to contribute.

CONFERENCE OF WOMEN-WORKERS AT NOTTINGHAM.

No one could read the account of the above Conference without being greatly moved. The spectacle of a large number of women, including ladies of high degree, and others who attended as representatives of working women, must have been a striking one, and mighty must have been the earnestness and concern for the welfare of their sisters of the nation, when from all parts of the kingdom, by this divine impulse, they were brought together. Passing over the good natural pleasantries indulged in at their expense, what common-sense and eloquence did these women display! A large number of subjects came up for consideration. Three of these claimed our chief interest. The first was introduced in a paper read by Mrs. Calverly, on "Some Problems of Outdoor Relief." She began by saying, "The first problem which confronts us is *how* to determine whether an applicant for relief ought to receive it inside or outside the workhouse. A very popular test, especially in the case of the aged, is that of character. This is, theoretically, a simple plan; but in practice it is full of difficulty. It may be true to say that material prosperity is the reward of industry, perseverance and thrift; but a man may practice all these virtues and yet fail in the end. Something more is necessary to success—you may call it opportunity, chance or good luck; but it is something which God keeps in His own hands. Exactly in proportion as we arbitrarily reward the man who has failed, we diminish the incentive to exertion. Thrift will always require self-denial. Why, then, should any man practice it if his future is some one else's business? After going carefully into the subject, she concluded by saying, 'The only satisfactory solution of problems of outdoor relief is to be found in its total abolition, or the substitution of increased family responsibility, supplemented by more careful and painstaking charity.' As might have been expected, this raised a storm of counter-criticism, and Mrs. Anne Hicks carried the meeting with her when, speaking as a working woman, she claimed that the working men, having helped to build up the wealth of the nation, had contributed to the rates, and so had a right when past work to receive aid which they could take without a sense of degradation. With eyes that seemed to look through the petty jealousies of life up to the eternal laws of God, Mrs. Hicks bore the conviction home to the hearts of her audience that she spoke that she knew. Mrs. Shaen gave her experience as a Poor Law Guardian. The great feature of the week was the evening meeting for young women engaged in business. It was a wonderful sight to see the Mechanics' Hall packed with girls and women of every class, long rows of young, white faces, which told at a glance of a life in the factory and mill. The organ was played during the arrival of the audience, which gave a much more cheerful aspect to the assembly, and a chattering of tongues was heard merrily till the hour for beginning. Then Lady Laura Ridding gave out the hymn, "O Jesu, I have promised," and with the rolling organ rose the clear voices so characteristic of factory towns. On the platform were gathered workers from all parts of England, women who have spent their lives in trying to lift the lives of others, and foremost among them stood Miss Clifford, Lady

Frederick Cavendish and Lady Laura Ridding. No discussion was contemplated to-night, now, at least, Nottingham should remember the Conference week as a desire from the women of England to stretch out a sister's hand to all in need and sorrow. Lady Frederick Cavendish gave an address on "The True Woman," in which she put before her hearers the perfect aim of true womanhood, and spoke of the first foundation principle—Truth. The ways and fashions of life change, but some things are unchangeable and eternal, and these are principles by which we must stand. Speaking of temptations and difficulties, she spoke of wasted time and thoughts, acquaintances lightly made, marriage lightly entered into, and put before her hearers what life might be, lived humbly, reverently, unselfishly. Looking beyond all that was petty and dying, she concluded with the glorious ideal of long ago, "Whatsoever things are pure, etc., think on these things." Miss Clifford gave an address, to which the girls listened spell-bound, on "How we Make Ourselves," and she spoke of the culture of soul and mind in a manner that must have appealed to all. Then once more they sang a hymn, and the meeting ended. And yet almost the best thing came at the last. The women and girls were streaming back to their homes, when one old woman stopped by the platform. "Tell her," she said, with moistened eyes, to a lady who stood there, "how we thank and bless her." Lady Frederick came forward and listened to the message herself. The post is going, and I must keep the rest of my paper for next week, being only too glad to enjoy Nottingham hospitality for a while longer.

INFIDELISM IN THE PROVINCE OF QUEBEC.

BY REV. HENRY E. BENOIT.

The progress of infidelity among the French Canadians is beginning to cause grave apprehension among Christian people of this country. One sees, almost daily, indisputable evidences of the fact that the Church of Rome is fast losing its hold upon these people. Not only is this the case with the male portion of the population, but the women, in ever increasing numbers, are heard freely expressing doubt concerning many of the fundamental truths of the Christian religion. The writer, who is himself a French Canadian, and who has lived many years among his countrymen both in Canada and in the United States, has come to the conclusion that the French Canadians are becoming infidels. This conviction has been forced upon him after mature consideration, and from personal acquaintance with a large number of the leading French Canadians of the present day. One of these men recently declared that he had not been inside of a church for 21 years; yet this man felt very much offended when it was intimated that he was not a good Roman Catholic. Not long ago in an address delivered at Ingersoll, Ont., Mr. J. Israel Tarte declared that throughout the Province of Quebec he was looked upon as an infidel because of his opposition to the ultramontane party. It had long been known in French Canadian circles that Mr. Tarte was a Romanist in name only; but that he should have thought it necessary to give this information upon the eve of a political struggle, is not without a great deal of significance. Mr. Tarte very well knew that by declaring himself an infidel he would not be likely to lose the vote of any of his constituents. If we may judge from recent happenings in the Province of Quebec, being looked upon as an infidel is the sure road to popularity. To mention but one, the reader will re-

member the Chenier incident. It was desired to honour the memory of Dr. Chenier, one of the patriots in 1837. The clergy at once pronounced against this undertaking on the ground that Dr. Chenier was an infidel who had been under the ban of excommunication. This opposition of the Roman hierarchy seemed only to have added to the popularity of the movement. A splendid monument was recently unveiled in the city of Montreal, in the presence of thousands who had assembled to honour one who, though cursed and anathematized by the Roman Church, was still regarded as a hero by the common people. Another illustration may be found in the case of *La Patrie*, a publication which has, without doubt, the largest circulation of any French Canadian paper, though its editor, Mr. H. Beaugrand, ex-Mayor of Montreal, is a professed infidel, and his wife an American Protestant lady. Moreover, *La Patrie* has never failed to expose and freely comment upon any inconsistencies among the French Canadian clergy. A few months ago the *Montreal Gazette* called attention to a large class of people who were palming off on the street car companies 25c. medals of the Blessed Virgin Mary, in payment for a street car ride. To such an extent was this true that the street car companies had to take measures to protect themselves from this class of dishonest persons. In view of all that has been said it is perhaps not to be wondered that only 15 per centum of the total population in the city of Montreal attend any church on the Sabbath. This statement is made on the authority of the Rev. Mr. Silcox, one of Montreal's leading clergymen, who claims to have enquired carefully into the subject. Should any person find it hard to believe that the masses of French Canadians are being alienated from the Church of Rome and driven to infidelity, let him recall the fact that at the beginning of the present century France was without question the leading Roman Catholic country in the world—to-day it is the leading infidel country of the world. The French Canadians are only following in the footsteps of what many are still pleased to look upon as the mother country. The Church of England ought not to be charged with proselytizing for trying to win to Christianity those people whom the Church of Rome has not been able to keep within her fold. That this is the object of the Sabrevois mission is clearly shown from a letter received from the Lord Bishop of Montreal, under date of June 16th, 1895. The Bishop says: "The objects of the Sabrevois mission are to afford the ministrations of the Church of England, and instruction in her principles to any of the French speaking population of the Province of Quebec who may have become alienated from the Church of Rome, and who speak only the French tongue; also to provide education for their children under Church of England influences." Moved by this consideration, the Provincial Synod at its late meeting adopted a resolution endorsing the work of the Sabrevois mission and commending it to all loyal Churchmen. It is only by sound religious instruction in our schools that we can hope to stem the tide of infidelity which is sweeping through the Province of Quebec and among French Canadians in the United States.

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years

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

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$88 50
Sister Sarah.....	1 00
Archdeacon Jones, Brockville.....	5 00
J. E. W. T.....	5 00
K. E. D.....	1 00
5 Communicants from Church of Good Shepherd, Stayner.....	5 00
Churchman, Port Hope.....	5 00
F. A.....	0 50
Mrs. E. S. Carry.....	1 00
2 Communicants of St. Mark's, Parkdale..	2 00
A Church Member.....	1 00
A Friend.....	5 00
J. F. Roberts, Parkhill.....	2 00
Received by the Lord Bishop—	
Mrs. P. H. Drayton.....	3 00

THE BISHOP'S APPROVAL.

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

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

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

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

ST. STEPHEN'S DAY.

Martyrdom is often a battlefield where no clash of earthly combatants is heard; it is often a theatre no wider than a single nameless home. Sometimes it is passive endurance; sometimes it is active opposition; sometimes it is decided warfare

against a tyranny; sometimes it is the stout declaration of truth; but it is always a firm belief in the eternal distinction between right and wrong; an evidence of conviction that there are worse evils in life than pain, and poverty, and persecutions; and higher blessings than pleasure, and success and wealth; worse evils by far than those which the world dreads, and higher blessings by far than those for which it toils. To have the spirit of a martyr—and he who has it will be in the highest sense a martyr—is to be true at all costs to the best and highest things you know. He who willingly, and with no thought of reward, risks his life to save others; he who cheerfully braves loss rather than do what he deems dishonourable; he who faces persecution rather than abandon what he feels to be right—he has the martyr's heart. Only be true to your God, be true to your Saviour, be true to yourselves, be true to the highest that you know, and you, too, each in your turn, each in your measure, shall have the high honour of helping forward by your example the cause of God, the cause of good; you too, shall be Christ's witnesses.

ST. JOHN THE EVANGELIST'S DAY.

The character of St. John has been often mistaken. Filled as he was with a most divine tenderness—realizing as he did to a greater extent than any of the apostles, the full depth and significance of our Saviour's new commandment—rich as his epistles and his gospel are with a meditative and absorbing reverence—yet he was something far removed from that effeminate pietist which he has been usually represented. The name Boanerges, or "Sons of Thunder," which he shared with his brother James, their joint petition for precedence in the Kingdom of God, their passionate request to call down fire from heaven on the offending village of the Samaritans, the burning energy of the *patois* in which the Apocalypse is written, all show that in him was the spirit of the eagle. And since zeal and enthusiasm have ever been indispensable instruments in spreading the kingdom of heaven, doubtless it was the existence of these elements in his character, side by side with tenderness and devotion, which endeared him so greatly to his Master, and made him "the disciple whom Jesus loved." The perfect faith which inspired his devotion, and the perfect love which precluded fear—these were the gifts and graces which rendered him worthy of leaning his young head on the bosom of the Lord.—*Farrar*.

REVIEWS.

Thomas Whittaker's familiar annual—"The Protestant Episcopal Almanac and Parochial List, A.D. 1896"—puts in its appearance, and is filled with information regarding the American Church. In the search for improvement there are losses and gains, but the general result is satisfactory. We have had special pleasure in studying the "tables showing the work, aims and benefits of the institutions" of our American sister, but its four hundred pages of carefully collected and edited information single it out as one of the best and cheapest year books in the market, and always up to date.

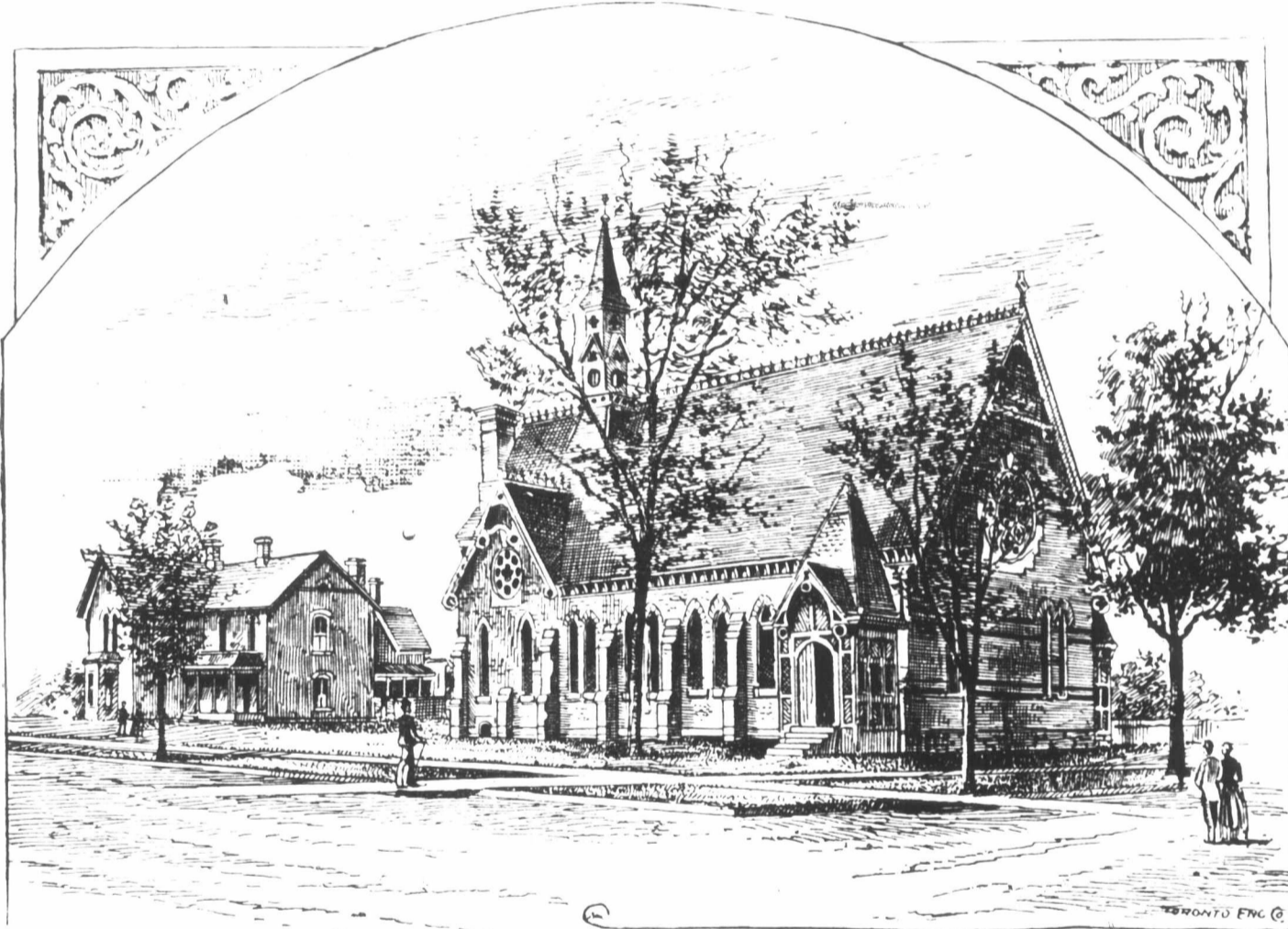
We have received a copy of an anthem, "These are They which came out of Great Tribulation," by the Rev. J. Francis, of Cayuga, Ont. It forms No. 740 of the *Parish Choir*, published in Boston, Mass. It contains a part for tenors and basses, and also a trio. After an *andante* passage, there is a treble solo, and ends with a chorus for all the voices. For those who introduce anthems into their services we commend this as not only being tuneful and free from exaggeration, but within the compass of ordinary singers. The trio beginning, "They shall hunger no more," we think will commend itself as being smooth and particularly pleasing. We congratulate the reverend composer, as we have had the opportunity before of doing, on the excellence of his productions. The anthem is intended for All Saints', but is suitable for other occasions.

HOLY TRINITY CHURCH, NORTH CHATHAM, ONT.

About the year 1872, a mission Sunday school was in operation in this part of the city, then having only the status of a town. The Rev. G. C. Mackenzie, now rector of Grace Church, Brantford, was at this time acting as *locum tenens* for the late Ven. Archdeacon Sandys, D.D., then rector of Chatham, and took a lively interest in the progress of this little mission. The school gathered strength, and constantly grew in interest among the parents and friends of the children. About the year 1874, it was thought desirable by a number of influential people in North Chatham that a church should be organized in that part of the town. The matter was agitated for some time, with opposing opinions as to the expediency of such a move. The Sunday-school was already in existence, and that seemed to be a nucleus of operations around which all those who were favourable to the proposed undertaking might rally. The new movement found a leader in the person of the late Thos. McCrea, Esq., P.M., who was the chief promoter in establishing the new parish. As soon as it was seen that he had sufficient backing to go on with the work, a site was obtained and a temporary building erected thereon at a cost of \$600. It was opened for Divine service in the year 1875. The Rev. Freeman Harding was then appointed the first rector of the new parish. Two years later the present substantial and handsome brick church was erected on a portion of the same lot as the former building, at a cost of \$1,500. It is a fine structure, gothic in style, with chancel and transepts. It is neatly finished in the natural wood and oil, and is provided with modern seats and kneeling stools, the choir seats being disposed antiphonally in the chancel. The seating capacity of the church cannot be far from 400 sittings. The whole aspect of the interior is bright and cheering, and reflects the good taste and Churchly instincts of those concerned. Next the congregation built a handsome rectory of brick, which cost \$2,000, on a site adjoining the church ground. The land upon which the buildings are erected, cost \$1,000. The building committee was composed of the rector, the Rev. F. Harding, Thos. McCrea, D. R. Van Allen, R. Little and Dr. Forsythe. The wardens were J. C. Small and Frederick Skey. Representative to the Diocesan Synod was John E. Brooke. The original wooden building is now used as a Sunday-school room, and has been enlarged and otherwise improved at an additional cost of \$600. About \$1,000 has been further spent in improving the church. Two years ago a new Williams pipe organ was provided by the ladies of the congregation at a cost of \$1,500—the whole property costing \$20,700. Last October the church was consecrated, the balance of the mortgage debt of \$3,800 having been paid off, partly by the congregation and partly by members of the congregation of St. Thomas Church, Dover, who came to the assistance of the former. The following is the list of rectors who have occupied the parish since the foundation: The Rev. Freeman Harding, the Rev. A. A. W. Hastings, the Rev. R. O. Cooper, the Rev. Jeffrey Hill, the Rev. Arthur Murphy, and the Rev. Robert Simms, the present rector. At this church several of the usual parochial organizations are actively engaged in their good work. There is

also a good choir and good responding. The churchwardens for the present year are Messrs. Wm. Ball and C. D. Williamson. The lay representatives to the Synod are Messrs. John E. Brooke and J. E. Johnston. The latter of these gentlemen is the superintendent of the Sunday-school. To Holy Trinity, North Chatham, is for the present linked the following important outpost:

DOVER EAST.—*St. Thomas Church.*—This church, a neat little brick structure, is situated five miles down the River Thames, not far from its western bank. It was the result of a bequest by one of the ladies of the congregation, Miss Ann Smith, now a good many years deceased. She left a will by which provision was made for the payment of one-half of the cost of erecting a church in the township of Dover East, on condition that the congregation should provide the remaining half. Besides this, she bequeathed two hundred acres of land, including the site for the church, for its endowment. The land yields an income of over \$500 a year, of which a portion is applied to make up the stipend of the clergyman in charge, who at the present time is the rector of Holy Trinity Church, North Chatham. The church was built in the year 1875, and being



HOLY TRINITY CHURCH, NORTH CHATHAM, ONT.

free from debt, was duly consecrated the same year, since which time it has been connected with Holy Trinity. The rectors of the latter church have continued to minister to both congregations. The churchwardens of St. Thomas Church are Messrs. George G. Cook and William Wallace, the latter of whom is also the lay representative to the Synod. As there is no bridge across the Thames nearer than that at Chatham, about one-half the congregation have to cross over in boats to attend the services, making it sufficiently troublesome for many to get to church. The services are, however, well attended. The present rector, the Rev. Mr. Simms, has won the hearts of all, and we doubt not but the blessing of God will rest upon his labours.

REVIEWS.

The Christmas number of *Harper's New Monthly* is much to be admired. "By Land and Sea," a series of four sketches by Howard Pyle. The twelve illustrations are charming, especially the frontispiece. A new novel, "Briseis," by William Black, is begun in this number. This gentleman's many admirers will, no doubt, welcome another story from his prolific pen. "The Hebridean Isles," with drawings and photograph, being anecdotes of ancient lore, and

superstitions of the Northern folk. This is a careful piece of erudite work, and evokes profound respect for the collaborators engaged thereon. "The German Struggle for Liberty" is continued; but the story mainly concerns Napoleon, and one is weary of the very name of the dastardly Corsican. There are several other stories, and some verses, notably one by G. D. Roberts, all admirable. Not the least of the attractions of the number are the advertisements, where every conceivable thing seems to be offered, especially in the book world.

Scribner's Magazine for December is a most enjoyable number, pleasant to read, and although a Christmas edition, makes no departure from its usual features. Some splendid specimens of the paintings of Alma Tadjema are shown, reproduced from photographs. The engravings are superbly executed, and although familiar to the art student, are always interesting. Wm. Stockton has a Christmas story consisting of a complicated incident, and a comforting sequel. There is a unique trifle, "On a Forgotten By-way," and an exciting story, "The River Syndicate"; and other tales and sketches all readable, and just the right kind of intellectual comfort for a cold night.

The Xmas number of *McClure's Magazine* opens with a life-like portrait of Abraham Lincoln, and many of the friends of his youth. A dozen pages of anecdotes devoted to that period of his life are interesting beyond measure. Hall Caine are his work, with some sweet views from the island of the Manxman, will be appreciated. And thirty specimens of "Madonna and Child," by masters, old and new, are all admirable. These beautiful engravings are accompanied by some critical and descriptive matter, written by Will H. Gow, which may be read with profit. Indeed, the whole number is much to be commended.

If you desire something choice to read, buy the *Cosmopolitan*. This magazine opens with a Legend of King Arthur's country—with some lovely views of the Glastonbury neighbourhood, Robert Louis Stevenson's "Sarah Grand," "Ouida" and "Zanguill," are all represented. "Ouida," from her Italian home, has a story glowing with local colour. And "Zanguill"—in a fanciful sketch—is brilliant as in the "King of the Schovoners" or anything else he has written. Some examples of art are delightfully drawn. In viewing these exquisite specimens, we are thankful to the proprietors for their conscientious and unfettered choice of subjects.

A SERMON.

Passages from a sermon preached on the evening of Tuesday, November 12th, in Napanee, before the R. D. Chapter and congregation, by the Rev. R. S. Forneri, B.D.; text, II. Corinthians vi. 6. Subject, "Some Characteristics of the Christian Ministry. Lay or Clerical." Under the first head—"By Purity," the preacher observed: "Without this grace there can be no real service done for God. There may be activity, there may be zeal, there may be eloquence, but without purity of heart or motive there will be no true and laudable service. It is only the heart made clean by grace that can render pure service: it is only the life set free from impuri-

ty that can truly co-operate with God. Am I clean—my character, my motives, my aims? Have they been purged by the blood of sprinkling? Is there the pureness of real consecration within my soul? The measure of my power to influence others for God, is the measure in which I am perfectly right with God myself. How earnestly then and how constantly ought we to pray, "Lord, cleanse the thoughts of our hearts," etc.

Secondly: *By Knowledge*—The contiguity of this qualification of the Christian ministry to that which precedes is not by chance—on the contrary they are coupled together like the consecutive links of a chain. Elsewhere the same Apostle declares that "to the defiled and unbelieving, nothing is pure." "Even the *mind* (he says) is defiled," where he bids us mark the blurring of the intellect under the influence of an unpurged heart. In the conception of the Apostle, you see, the culture of the heart and mind went together, lest the heart should corrupt the mind. "Brethren," continued the preacher, "I do not desire to speak in any disparagement of the efforts of the present day to make education accessible to all classes of the community. I am only anxious to maintain what in our time there is a strong disposition to overlook, namely, the necessity of making religion the basis of our educational system. It is a sad reflection upon Christian countries, like England and our own, that a struggle must be engaged in, a battle must be fought and won, to secure for Christian children the privilege of being instructed in the national schools, in the simple truths and precepts of the Gospel, which tend to purify the heart, clear the mental vision and form a well balanced and honourable character. Recent criminal phenomena, especially of juveniles, with which we are confronted all over the civilized world, notably in the colony of Victoria, where education is wholly secular, should open our eyes to the truth of the Iron Duke's warning, uttered some 50 years ago, that "children educated without religion and the restraints of the moral law, would become simply clever heathens"; and being thus warned of the civil consequences of such a system, ought we not to throw the full weight of our influence in with those who are earnestly contending for "pureness" conjoined with "knowledge"—for religious instruction side by side with secular? But we must not forget that it is primarily of the ministry of Christ the Apostle is writing. They above all others were to recommend themselves "by knowledge"; and never before, perhaps, in the world's history has the importance of true knowledge asserted itself, or the necessity been more pressing for the instructor of the people to be men like the "children of Issachar, who had understanding of the times to know what Israel ought to do." The days we live in are solemn and eventful. Things that most intimately concern the temporal and eternal interests of men are being subjected to excessive strain and agitation. Social problems, the most momentous to the well-being of humanity, press for solution. Religious problems, also, the restoration of unity among the family of God on earth; the re-churching of the masses; the defence of the faith against infidelity; of the Holy Bible against the new and surprising methods of criticism. Insoluble enigmas are on all sides. The cry of the poet Goethe is becoming universal—"more light, more light!" The clergy, then, above all others, as the guides of the people on the very highest subjects, should be men of understanding and knowledge. And the bishops of the ecclesiastical province only echoed the demands of the hour, when at the recent Provincial Synod they put on record their conviction that "the time had arrived when the interests of the Church would be promoted by the adoption generally of a higher standard of intellectual attainments." The bishops' desire is that their clergy should be men of wide and liberal culture, such as University training and residence alone can make them. They want them to be abreast of the age in all that is true and good; and to be able, in a day when subtle heresies and all kinds of errors are so rife, to distinguish between truth and falsehood, between the "knowledge that puffeth up" and "the knowledge that edifieth." Above all they wish them to be theologians in the best sense of the word, that they may be sure that the divine truth they teach is the whole of truth—in other words, is Christ Himself—in His Deity and in His humanity—in His holiness, His wisdom and His love.

Thirdly: *By the Holy Ghost*—The general idea of this third qualification of the Christian worker is spiritual power. After expanding this idea, the preacher continued: "But, my dear brethren, co-workers with God, let us not mistake for this divine energy the mere energy of the flesh. There is no credit to some people in being active. It is natural to them. The question is, 'What is the power that is working in me impelling me forward?' Is it my activity, or is it Christ's activity in me? God save our parishes, our conferences, our synods, ourselves from all mere carnal energy—from all desires, counsels and works which are not made holy, just and

good by the inspiration of the Holy Ghost! But let us particularly observe just what special presence of the Spirit the Apostle means when he speaks of commending his ministry "by the Holy Ghost." It is no other than the Divine Spirit which dwells in and energizes the Church, to which he is referring. For when the Son entered as man into the glory which He had in God, the Holy Spirit came down to form separate believers into one living organism, and this body became the habitation of the Spirit. He took up His dwelling in the Church which He had created, to be her animating Spirit, her strength, her life, and through her to communicate His blessed influences to the world. It is true that at the present day things are in a dislocated condition as far as regards the outward manifestation of the Body of Christ on earth. It is true that confusion and perplexity reign as the effects of this: but God has always been faithful if the Church has not; and has continued to work by that Holy Spirit sent down from heaven. Yes, in the Church, disrupted as she is, the Lord's great work has been going on age after age. Age after age God's Word has been preached and believed on in the world; age after age the Holy Sacraments have been fulfilling their appointed purpose; the font and the altar carrying on their great and blessed ministrations. Brethren, you belong to the One Body, the Church. You have been baptized into that One Body by the Holy Spirit. This is as much a matter of faith as that you are a child of God. But if you are a member of the Body, are you acting as such? Do you realize your corporate position and obligation? Do you realize that whatever gifts you possess have been given you, not for your own sake only, but for the good of the Body, that you should minister the same one to another, and help forward the Church's work and welfare in the world? Multitudes even of real Christians stop short of this: and though their personal safety may not be forfeited, it is a selfish safety. They who care only for their own soul's salvation have no heart for their Redeemer's glory, or for learning and doing the will of God about that which is so dear unto Him as His Church. Nay, brethren, let us be thorough in our devotion as members of the Body of Christ. Let us be Churchmen through and through. Let us covet earnestly the best gifts, that we may use them for the good of God's family, 'as good stewards of the manifold grace of God,' and then we shall become living witnesses, lights, powers in behalf of Christ and His Church. Men will take knowledge of us that we are such by reason of the Divine Spirit which worketh in us, and they will be led thereby to glorify our Father which is in heaven.

Finally: *By Love Unfeigned*.—"Pureness and knowledge and power—not even with this combination are the members of Christ and co-workers with God "perfect, thoroughly furnished unto all good works." Love is necessary, love unfeigned.

And this love, the first love of the bride to the heavenly bridegroom, and in Him to all that are His, dwelt largely in the Ephesian Church when St. Paul wrote his wonderful Epistle to it. He gives God thanks for their love unto all the saints. He draws them without a misgiving into the deepest mysteries of human love and divine. But, alas! in the next generation there was a mournful change—"I have this against thee (saith the searcher of hearts) that thou hast left thy first love." And with the loss of love, everything was lost, and not repenting, her candlestick was removed. How like the fallen Church of Ephesus was the condition of things in the English Church during the first decades of the present century! What a time of apathy and helplessness! Church life was low and feeble. The professional had almost taken the place of the spiritual. The High Church party was inert and cold. Among the evangelists, the love of souls which had so nobly distinguished them, 50 years before, was now dying out. The great Reform agitation had unsettled men's minds. A bill for the suppression of several Irish Bishops was passing Parliament, the prelude, it was feared, of more serious charges. Pamphlets were in circulation for the abolition of the creeds from public worship; and from sweeping from the Prayer-Book all mention of some of its distinctive doctrines. The Church was in jeopardy from the ignorance of foolish men, but methinks it was in even more imminent peril from the judgment of Him who walketh in the midst of the seven golden candlesticks. But by the great mercy of God, both dangers were averted by that great, spiritual and ecclesiastical awakening, called the Anglo-Catholic revival. And how, brethren, did this movement commend itself alike to God and man? "By love unfeigned"—by the passion of humanity; the missionary zeal; the great outburst of brotherly love which accompanied it. But while the Church was saved by her timely return to her first love and first works, the tide of false liberalism which the Oxford movement was designed to countervail, has been steadily rising in the world around her. On the surface this current

appears clear and sweet with brotherliness and philanthropy: men hail it as the stream which is to make glad the city of God; but below the surface the waters are bitter and turbid with the blasphemies of secularism and infidelity. Men are beginning to greet the new century at hand as the "Brotherhood Age." Social Reformers are beginning to proclaim the doctrine of brotherly love to be the saviour of society. And, no doubt, the world will ultimately be saved "by pureness, by knowledge, by the Holy Ghost, and by love unfeigned" pervading it. But the saving virtue is *Christian love*, not *Latitudinarianism*, yet is not *Latitudinarianism* the spirit that is working in the children of men? Is not this the *Zeit Geist*—the Time Spirit, which the Church has been awakened from her slumbers to resist, "even unto blood"? Sadducean liberalism seeks to unify Christendom, but how? By abolishing creeds and standards of orthodoxy, by allowing men to believe what they please, requiring them only to subscribe to the Fatherhood of God and Brotherhood of Man. But liberalism has wider schemes in view than merely Christian union. This is but to pave the way for religious union. Writings on the Science of Religions and the transactions of the Parliaments of Religions held a couple of years ago in Chicago, have lent an evil impulse to the idea of a universal religion, which should embrace all the historic faiths of the world. The advocates of this abomination exultingly anticipate the time when the Kingdom of God shall include devout souls of every description: when Brahmins, Buddhists, Mohammedans, Jews and Christians, realizing their religious fellowship, shall, with like acceptance, waft their orisons to that heaven where sits the common Father of all men. Multitudes of professing Christians applaud such ideas, and dignify them by the names of liberality and charity, while in truth they are the very devices of Satan for the overthrow of Christianity. But godless Liberalism reaches a deeper depth still, in infidel secularism. The aim of this phase of unbelief is simply to unite mankind upon a humanitarian basis, with but one article in its creed—the Brotherhood of Man. This is a veritable wolf in sheep's clothing. It has its mouth full of the magical words—charity, humanity, fraternity, philanthropy, altruism; but in all its vocabulary of splendid and generous phrases, there is no God; there is no Christ. They are not wanted. Society, we are told, has within itself the elements of its own recovery. Universal love and benevolence are to be evolved, as soon as religion is defunct, out of the bosom of humanity. Dear brethren, when we consider the time, the occasion and the character of the last great renewal of our beloved Church's faith and life; when we consider her recovered belief in the Church as a Divine Society and Brotherhood—a holy fellowship of souls, in the past, the present and the future; when we look at her revived apprehension of the doctrine of the Incarnation, and its bearings upon human life in its manifold phases and relations; when we think of the passion of philanthropy which it kindled in her; when we consider these things, we cannot, I think, avoid believing that God has in these last "perilous times" of the age, poured out anew, upon His Church, "the spirit of power and of love and of a sound mind," in order that she may come to the help of the Lord against the mighty hosts of unbelief. It is her calling to separate between the precious and the vile; to bring to the touchstone of Holy Scripture and the Catholic creeds and historical truth all schemes for religious reunion, for social regeneration, for the uplifting of the masses; for the unification of mankind—in a word all plans and proposals which come to us in the attractive names of philanthropy and brotherly love. It is her calling to exemplify before the world the true spirit and method of Christian brotherhood among her own members, and by her self-forgetting efforts for the highest welfare of mankind. It is her calling to maintain steadfastly that the Gospel and Spirit of Jesus Christ alone have the power to make individuals and communities noble and good; and that society can be saved only as the souls of men are saved. That this is the Church's glorious calling in these days of laxity, misbelief and gainsaying, we can hardly doubt. And difficult and painful as this position is, her Lord is able to supply her with all needful strength and resolution—to bestow upon her the will to suffer and the power to save. It is probable that as evil men wax worse and worse and scoffers multiply, she will find herself and her testimony in the place of rejection and reproach. It is probable that when "all the world" of infidelity and indifference are gathered round the 'Beast' of Revelation, to "wonder after" and to "worship him," the Church will be scoffed at, persecuted and nearly swept away. But God will never suffer His truth to be driven out of the earth, or those who preach it "in pureness, in knowledge, in the Holy Ghost, in love unfeigned," wholly to be cut off. A compact few will be left, a little flock in Christ, to prove the truth of the promise that, however diminished and brought low, the gates of hell shall not prevail against the Church. "It shall come to pass,

said the Lord, that two parts that are therein shall be cut off and die; and I will bring the third part through the fire and refine them as silver is refined, and will try them as gold is tried; and they shall call upon my name and I will hear them; I will say it is my people; and they shall say, the Lord is my God." Then, "the loftiness of man shall be bowed down, and the haughtiness of men be made low, and the Lord alone will be exalted in that day." Then shall the Church, which the Lord has loved with an everlasting love, purified and reunited by her tribulations, come forth from the wilderness leaning on the arm of her Beloved, who shall speak comfortably to her and say, "Sing and rejoice, O daughter of Zion: for lo, I come and I will dwell in the midst of thee." Then shall it be seen what Christianity can do in behalf of men and nations; for the Lord will employ the glorious energies of the renewed Church for the right ordering of human life, whether social, civil or religious, so that peace and happiness, truth and justice, religion and piety shall "cover the earth as the waters cover the sea," and all mankind shall at last understand and acknowledge the loving kindness of the Lord. One word more in connection with the Apostle's theme, the Christian ministry. Who does not feel that without this love unfeigned, all other gifts—eloquence, knowledge, power, devotion—would fail to commend a man as a minister of Christ, and co-worker with God in the Church? Who does not feel, on the other hand, that just in proportion as we can reflect the glow and the radiance of that new feeling towards the brethren, and towards all men, which the Lord Jesus brought with Him out of Heaven, and which His Spirit breathes into all hearts that are His, will be our power for Christ, our testimony for Christ, our endurance for Christ, in the sanctuary, in the home, in the parish, in the Church or in the world! "Beloved, let us love one another; for love is of God, and everyone that loveth is born of God and knoweth God. He that dwelleth in love dwelleth in God"—man feels that God is in him, as a light, as a strength, as a love, as a consolation.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

MONTREAL.

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

MONTREAL.—Points of a good Sunday-school lesson suggested by Eugene Stock, Esq., at a meeting in Montreal of the Local Board of the Diocesan Sunday-school Association, on the evening of 1st November, 1895. 1. There must be thorough preparation, consisting of 2. Industrious application; 3. Patient meditation; 4. Fervent supplication resulting in the construction of a lesson characterized by 5. Scriptural foundation; 6. Appropriate classification; 7. Strict condensation; 8. Vivid realization; 9. Gospel declaration, aiming at 10. Easy assimilation; 11. In delivery let the lesson be marked by careful recapitulation; 12. Clear explanation; 13. Familiar illustration; 14. Skillful examination; 15. Pleasant conversation; 16. Bright animation; 17. Practical application; 18. Loving invitation; 19. Let there be no hesitation; 20. No elation; 21. No irritation; 22. With fellow workers let there be entire self-abnegation; 23. Unselfish consideration; 24. Mutual appreciation; 25. Be sure always to proclaim a full salvation, comprising 26. Justification; 27. Sanctification; 28. Glorification; 29. And don't forget to have your share in world-wide evangelization; 30. For all this we need the Spirit's inspiration, leading to 31. Entire consecration; 32. And then we shall win the Master's commendation.

MONTREAL.—*Christ Church Cathedral.*—A large number of the past and present teachers and scholars of Christ Church Cathedral Sunday-school met on Saturday afternoon to present their late superintendent, Mr. R. H. Buchanan, with a silver salver, accompanied by an address. The following is the inscription on the salver:—Presented to R. H. Buchanan, Esq., by the officers, teachers and scholars, past and present, of Christ Church Cathedral Sunday-school, as a slight token of their grateful appreciation of his fruitful and successful work, as superintendent, for over twelve years, during which time he not only kept his school up to a high standard of efficiency in gospel training, but did much to improve Sunday-school work generally in the city and province. While deeply regretting their own loss in his removal, they hope and pray that he and Mrs. Buchanan may long be spared to carry on the same good work in even more important spheres.—1st Thess., 3 ch., 11 and 12 vs.

St. Simon's Church.—The bishop has appointed Mr. Harry Naylor, B.A., of the Diocesan College, eldest son of the Archdeacon of Clarendon, to take charge of St. Simon's, pending a clerical appointment to the post.

TORONTO.

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

St. Simon's.—The Rev. Mr. Heathcote, late of King, has been appointed curate to this parish.

St. James' Cathedral.—The death occurred last week of Mr. Robert Gilmor, for many years clerk of the vestry of this church. Mr. Gilmor had been ailing for some time past, and his death was not unexpected. He resigned the office of vestry clerk a year ago, after a long period of faithful service, during which he secured the esteem and confidence of thousands who came in business and social contact with him. The deceased gentleman was in his 79th year.

Toronto Church of England Sunday-School Association.—A largely attended meeting of the Association was held on Thursday evening, Dec. 19th, at the school house of the Church of the Redeemer, when a very interesting lecture on "Church History" was given by the Rev. Prof. Clark, illustrated by lantern views. The lecturer dealt briefly and in broad outlines with the introduction of Christianity into England and its subsequent progress, and gave a very clear exposition of the varieties of ecclesiastical architecture as illustrated by the different cathedrals. He also referred to the leading historical incidents connected with the foundations of the sacred edifices. The views of the various cathedrals presented were most beautiful and clearly drawn, and they were under the management of Mr. George Mercer, Secretary of the C. E. T. S., from whom Sunday schools wishing to exhibit them may obtain the use thereof at a small charge. The attendance numbered over two hundred, including some twenty clergy and representing twenty-three Sunday-schools within the rural deanery of Toronto. The next meeting of the Association will be held on Thursday, January the 16th, 1896, in the Holy Trinity school-house, at 8 p.m.; this will be the annual meeting, when the election of officers will take place. Reports of the I. D. examination and presentation of diplomas by His Lordship the Bishop of Toronto, and the annual "At Home," will take place.

Ordination Service.—The Bishop of Toronto held an ordination service in St. Alban's Cathedral on Sunday morning last. Rev. Prof. Mitchell of Wycliffe College preached. The candidates for holy orders were Mr. G. F. Davidson, curate of St. Anne's; Mr. H. Clapp, curate of St. Stephen's; Mr. R. E. Starr, B.A., curate of St. John's, Norway; Mr. H. M. Little, Holland Landing.

The Executive Committee of Convocation of Trinity University met on Thursday evening, Mr. J. A. Worrell, Q.C., in the chair. There were also present Dean Rigby, Professors Cayley, Young and MacKenzie, Rev. John Mockridge, and Messrs. G. F. Harman, Kirwan Martin, C. S. MacInnes, and N. F. Davidson. The most important item of business transacted was the consideration of the report of the sub-committee appointed to make arrangements for a Toronto branch of Convocation. A recommendation was adopted that the meeting be held on Monday, the 20th of January. The committee was instructed to issue a circular and arrange all other details. The committee appointed to look after the getting out of the year-book reported that enquiries were being made as to the cost of doing so.

Trinity Convocation.—Considering the short notice given, there was a fair attendance at the Trinity Convocation, held in the University Convocation Hall, Friday afternoon, at four o'clock. In the absence of the Hon. G. W. Allan, Chancellor of the university, the Vice-Chancellor, Provost Welch, presided. The members of the corporation and the faculty, as well as a number of prominent city clergymen, occupied seats on the platform. Rev. Professor Clark officiated as esquire bedel. The proceedings were opened with a prayer by the Rev. Dr. Jones, university registrar, after which Provost Welch read a letter of regret from the Chancellor. The registrar then presented his lordship for the degree of D.D., *jure dignitatis*, which was conferred upon him by the Vice-Chancellor, who, in a few words, expressed his pleasure at being called upon to perform so agreeable a duty. Professor Huntingford, the university orator, then read the Latin oration. His lordship, in reply, expressed his deep sense of the honour which had been done him by his old Alma Mater. In the course of his speech he outlined the work under his charge, giving some interesting particulars of the diocese he had been elected to rule over. He also referred briefly to the high places which many Canadians occupied in the United States, and spoke in a flattering manner of the Canadian character. The benediction was pronounced by the Bishop of Toronto. The degree of M.A. was also conferred upon Mr. Sinclair *in absentia*.

WESTON.—The Rev. Charles H. Rich, late assistant rector of Grace Church, Toronto, has been appointed incumbent of this place. We wish Mr. Rich every success in his new field of labour.

BROOKLIN.—The members of the Woman's Auxiliary in the Mission of Brooklin and Columbus, have the satisfaction of announcing to their friends that the task undertaken by them in April, 1894, of discharging the balance of debt (\$211) on the parsonage, Brooklin, has, under God, been accomplished. They take this opportunity, also, to acknowledge the liberality of the General Purposes Committee of this diocese in their grant for this purpose; and to thank the many contributors toward the above object, which they congratulate themselves in being able to say, has been attained by direct appeals to fellow Christians, and by money earned by individual members of the local Woman's Auxiliary.

MAPLE.—The congregation known for the past sixty years as St. Stephen's, Vaughan, took a great step in advance last Sunday (December 15th), when the new church was opened in Maple. When the Rev. V. P. Mayerhoffer held the first service in the old log church, there was no village for many miles, and the old site answered its purpose as well as any other would have done. The growth of the village of Maple at Richmond Hill Station has now provided a natural centre for the work in East Vaughan, so that the parishioners wisely decided to build the new church in that place, two and a half miles north of the old building. It is a beautiful little red brick church in the gothic style, built from plans prepared by Mr. Ellis of Toronto. The opening services were well attended throughout the day. The choir of All Saints' Church, King, led the musical part of the worship; the sermons were preached by the Rev. C. H. Shortt, of St. Cyprian's, and Rev. F. Heathcote of St. Simon's, Toronto.

MALTON.—This pretty little church, Holy Trinity, was formally opened on Thursday evening, Dec. 5. Evensong was said by Rev. J. M. Morley, of Tullamore. The lessons were read by Rev. A. J. Davidson, of St. Ann's, Toronto. Rev. J. P. Lewis, of Grace Church, Toronto, preached a most eloquent sermon, and was listened to with marked attention by the large congregation which filled the church. The church was tastefully decorated with a large quantity of flowers. The music was suitable and hearty Mrs. Softley sang "Rejoice Greatly," by Handel. Miss Softley, from St. Olave's, Swansea, presided at the organ. On Sunday, December 8th, the lord bishop administered the Holy Communion, and preached an impressive sermon. Mattins was read by Rev. Professor Cayley; he also read evensong in the afternoon. Rev. H. O. Tremayne, of St. George's, Islington, preached to a large congregation which filled the church. In the evening the church was crowded to the doors, many being unable to gain admission. Rev. Prof. Cayley took the service, and gave a most suitable sermon. On the following Tuesday evening, a concert was given in the Temperance Hall by the choir of St. Stephen's Church, Toronto, in aid of the bell fund, which proved to be a great success. On Sunday, December 8th, the lord bishop held a confirmation at St. James' Church, Grahamsville. Eight candidates were presented by the Rev. H. Softley, the incumbent. This church was recently re-opened, after being closed for over ten years. This service was largely attended. His lordship expressed great pleasure at seeing the doors again opened, and gave words of encouragement for the future. On Sunday evening, same day, the bishop administered the rite of confirmation in Christ Church, Claireville. A large congregation assembled to witness the ceremony, and many were much impressed at his lordship's discourse. Miss Porter presided at the organ. Much praise is due to her for the suitable and bright music on that occasion.

HURON.

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

LONDON.—It is just 22 years since the Memorial Church on William street was founded in memory of the late Bishop Cronyn. Under the ministrations of the rector, Rev. Canon Richardson, the church is prospering and every society in connection with it is in a flourishing condition.

LONDON.—The deacons ordained by the Bishop of Huron on the 8th inst., have been licensed as follows: The Rev. Cyril A. E. J. Anderson, to Alvinston mission; the Rev. Mr. Durnford, to Point Edward; the Rev. Mr. Hooper, to Teeswater; and the Rev. Mr. McQuillan, to Kirkton. The Rev. Jas. Burgess, who was ordained to the priesthood, is a professor in Huron College, and the Rev. Mr. Graham is curate of Grace Church, Brantford.

MILVERTON.—Rev. C. H. Shortt's mission in this church closed December 2nd. The church has not

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LONDON.

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ission in this church has not

been long organized here and this was its first mission. There was a good average attendance throughout the week, and the mission will doubtless result in much good. Beside the practical mission addresses given nightly, there was a series of instructions on baptism, confirmation, Holy Communion, worship, etc.

ATWOOD.—Rev. Rural Dean Deacon and Rev. Mr. Kerrin were the missionary delegates appointed to Atwood. Their recent visit to Atwood resulted in a capital meeting, at which stirring missionary addresses were given and a good service held.

LONDON.—*St. John the Evangelist*.—A large addition to the Sunday-school building attached to the church, has been completed at a cost of about \$2,000, consisting of increased space for general classes, besides most commodious infant, women and men's Bible-class rooms, the latter forming the vestry with folding doors leading directly into the church. This will be neatly fitted up with cupboards for choir surplices, clergy robes, etc.; it is intended to use this as a parish reading and meeting room for young men and the various church organizations. The other class-rooms are connected by large sliding doors with the main school, thus forming one entire hall for general as well as for school purposes, and in all more than doubling the capacity of the school-house. The re-opening of the building took place on the afternoon and evening of the 12th inst., for which ceremony a careful and interesting programme had been prepared, consisting of a conversazione; during the evening songs, recitations, etc., were in order. In various parts of the room were tables for sale of fancy work, candies, etc.; a large and well covered Christmas tree at the end of the hall was well patronized and admired by the young folks. The great attraction, however, was a rainbow tea—the tables, chairs and walls of the room, together with the costumes of the many charming young ladies who served at the numerous small tables, were all representing various rainbow tints and produced a most pleasing effect. The proceedings were under the charge of the popular rector, the Rev. W. T. Hill, and performed as usual in his genial and friendly style. The whole affair was a great success, and very largely attended and highly appreciated by all present. The proceeds of the sales from the various tables, Christmas tree, tea, etc., amounted in all to a liberal sum, which will be applied to the school building fund.
Dec. 14th, 1895.

KIRKTON.—The Rev. Mr. McQuillan, recently ordained deacon at St. James' Church, London, by the Bishop of Huron, has been appointed to succeed the late Rev. R. S. Cooper at Kirkton and Biddulph.

STRATFORD.—Rev. Rural Dean Deacon, M.A., and D. Williams, M.A., of this city, attended a meeting of the Executive Committee of Huron Synod at London, Thursday. Much of the business transacted dealt with local matters in various parts of the diocese. The report of the Missions Committee recommended the confirmation of the assessments made by the local committees of each county. It was stated that there had been an increase of assessments throughout the diocese of nearly \$1,000. The clause was adopted with the exception that Tilsonburg's assessment was left the same as last year. Various special mission grants were continued, except that to Moraviantown. The bishop was requested to send a commissioner to visit Hensall, Staffa, Dublin and Brewster, with a view to the re-arrangement of services. Rev. F. Roy, of Hensall, appeared before the committee to state the difficulties connected with the carrying on of the work in his large mission. After full discussion it was decided that under the circumstances of the case a grant of \$50 be made for this year. The re-arrangement of the parish of Princeton, Drumbo and Falkland, as made at last meeting, was confirmed. The widow of the late Rev. R. S. Cooper was placed upon the list for the usual amount. The rector and wardens of St. Matthew's Church, London East, received leave to sell the old church and to apply the proceeds towards the building of the new church. A letter was read from Charles Jenkins stating that out of the estate left by the late Mrs. Jenkins the sum of \$200 had been donated to the Mission Fund of the Diocese.—From *Stratford Herald*, Dec. 18, '95.

ALGOMA.

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

EMSDALE.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks seven dollars from Dr. Ogden Jones, Toronto, and three dollars for log church at Sand Lake. Other sums will be thankfully received and promptly acknowledged by Incumbent.

QU'APPELLE.

WILLIAM J. BURN, D.D., BISHOP, QU'APPELLE STATION.

WAPELLA.—A new altar has been placed in the church here and was dedicated on the Sunday after All Saints' Day, together with a new white frontal.

CANNINGTON MANOR.—A very successful bazaar and refreshment sale was held here during last month. The receipts were \$123.95.

TOUCHWOOD HILLS.—The boarding school for Indian children was opened in October. The building is 48 feet long and 42 feet wide. It is substantially built and well finished. The Indians were delighted with the House and particularly with the fine dormitories for the children.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

CARTWRIGHT.—His Grace the Primate held a confirmation in this parish on December the 16th.

THORNHILL.—The new church here was opened on Sunday afternoon, November 3rd. The service was a very bright and hearty one. The Rev. Canon Matheson preached a most excellent sermon, which was listened to with great attention by the large congregation. The offertory amounted to \$59. Canon Matheson also preached to the Freemasons in St. Thomas' Church.

British and Foreign.

A bamboo organ has been built and placed in a church at Shanghai.

The Rev. W. E. Rowlands, M.A., has been appointed rector of Bonchurch, Isle of Wight.

The Rev. W. Tuke, curate of Nuthurst, has been appointed rector of Christ Church, Huntly, N.B.

The Rev. W. H. Luke, D.D., until lately vicar of St. Matthias's, Earl's Court, died recently, aged 64.

The Ven. W. Taylor, D.D., Archdeacon of Warrington, has been transferred to the Archdeaconry of Liverpool.

A canopy is about to be placed over the high altar in Zanzibar Cathedral in memory of Bishop Smythies.

The Rev. A. Ingilby, for the past fifteen years rector of Oban, resigned the charge recently. He has been succeeded by the Rev. C. Pressley-Smith.

The Church of England Waifs' and Strays' Society has received a second anonymous gift of £1,000 in reduction of the debt of £4,000 on its general fund.

The Bishop of Rochester has appointed the Rev. J. H. Greig, curate-in-charge of St. Luke's, Deptford, to the vicarage of St. Paul's, Lorrimore Square.

The children attending St. John's school, Dumfries, recently gave a very enjoyable concert in the school-room on Rae street. The Rev. J. R. Denham presided.

A second son was born to the Duke and Duchess of York at Sandringham Hall on December 14th, the anniversary of the Prince Consort's and Princess Alice's deaths.

The Rev. C. W. H. Connolly, curate of St. Jude's, Southsea, has been appointed organizing secretary of the Ministering Children's League for the Southern Counties.

A monument to the late Bishop of Chichester is to be placed in the cathedral. It is also intended to rebuild the north-west tower of the cathedral as an additional memorial.

The Archbishop of Canterbury has conferred the degree of M.A. upon the Rev. H. M. Joseph, late principal of the Wilberforce Educational Institute at Chatham, Ontario.

The parishioners of Barking, Essex, recently presented their late vicar, the Rev. H. H. Henson, with a testimonial, in the form of an illuminated address and a cheque for fifty guineas.

It is believed that Canon Jacob, the Bishop-designate of Newcastle, will, in the not far-distant future, be united in marriage to Lady Sophia Palmer, who is a daughter of the 1st Earl of Selborne.

The Rev. A. Mitchell, until recently curate of St. John's, Dumfries, and now rector of St. Andrew's Church, Glasgow, is to be presented by the Dumfries parishioners with a writing table and a writing desk.

The vacant Crosse Scholarships for theology at Cambridge University, have been awarded to C. F. Andrews and A. H. McNeile, who are both B.A.'s, and both of whom are Scholars of Pembroke College.

At Cambridge, the Jeremie Septuagint prizes have been awarded to F. Lillington, B.A., W. L. Parsons, B.A., both of Pembroke College, and to W. F. Wright, B.A., of St. John's, all three of whom are equal.

The Duchess of Albany recently laid the foundation-stone of the new Church of St. Mark, Plumstead. She was attended by the Rev. A. V. Baillie. The Duchess was received by the Rev. J. Hughes and other clergy.

Canon Gore has given two lectures recently in Westminster Abbey, on the "Efficacy of Prayer." The same gentleman has during the past month delivered three lectures in Stepney parish church on "Faith and Life."

The Rev. John Lewis Jenkyn, B.A., precentor of the cathedral church, Liverpool, and curate of St. Nicholas' Church, has accepted the living of Wistaston, Cheshire. He is an able preacher and an admirable organizer.

A new organ, which has just been placed in St. Michael's, Hill Square, Edinburgh, was opened recently. A recital was given upon it, in connection therewith, by Mr. T. Collinson, Mus. Bac., the organist of St. Mary's Cathedral.

A new hall which has recently been erected by the congregation of St. Bartholomew's Church, Gourrock, was formally opened, by Mr. Lonson Walker, a few days ago. The cost of the hall, when completely finished, will be about £400.

The Right Rev. George Hills, for 33 years Bishop of Columbia, died a few days ago in England. He resigned his See in 1892, and was succeeded in that year by the Right Rev. W. W. Perrin, the present occupant. Dr. Hills was 70 years old.

The whole of the chants used on a recent Sunday in the Church of St. Columba, Crieff, were selected from the compositions of Thomas, Daniel, Henry and Edward Purcell. This was done in connection with the recent celebration of the Purcell bi-centenary.

The Rev. C. D. Mason Cox, for the past three years senior curate of Tewkesbury Abbey, has been appointed vicar of North Nibley, Gloucestershire, by the Dean and Chapter of Christ Church, Oxford. He was inducted last week by the Archdeacon of Gloucester in the presence of a large congregation.

An address, giving expression to the high sense entertained by the clergy of the Norwich Diocese, of the services rendered by Canon Hinds Howell to the diocese and the Church at large, has been extensively signed, and is to be presented to the Canon on his approaching 87th birthday.

A drawing-room meeting was held recently in London on behalf of the work in the parish of St. Thomas, Bethnal Green. The Bishop of Southampton presided, and the meeting was addressed by the vicar, the Rev. Henry Fawcett, Mr. Arnold Statham and Lady Jeune. There were a large number of people present.

On a recent Sunday the Rev. H. E. Hill, M.A., was formally instituted by the Lord Bishop of Glasgow as the first rector of St. George's Church, Maryhill. The present rector has been curate-in-charge since 1889, since which time a stone church has been erected, capable of holding 350 people. This church was consecrated last May by the Bishop of St. Andrew's.

The Lord Bishop of St. Andrew's held a confirmation lately in Holy Trinity Church, Dumfermline. The Rev. T. R. Cormack, curate of St. James', Cupar, carried the pastoral staff. In the evening a reception was held in St. Margaret's Lecture Hall, at which the bishop delivered an inspiring address, after which Sir Arthur Helkett, on behalf of the ladies of the congregation, presented Mr. and Mrs. Day with a purse of sovereigns.

St. Luke's Church, Newcastle-on-Tyne, after having been closed for some months, was re-opened recently. The chancel floor has been raised and tiled, and the altar now stands nine steps above the nave. A reed oak screen and gates, the gift of an

anonymous donor, has been placed at the entrance to the chancel. This is surmounted by a large carved cross. The Lord Bishop of Riverina preached in the morning on behalf of the S.P.G., and the Lord Bishop of the diocese in the evening.

The 7th anniversary of the dedication of Holy Trinity Church, Shoreditch, was observed lately. A special feature connected with the day was a service for men only, held at 4 p.m. At this service the church was filled with men of the working class, and the sermon was preached by the Lord Bishop of Worcester. After the service had ended the bishop visited the lodging house, club room, and other points of interest connected with the parish, and expressed a warm interest in and sympathy with the work which is being carried on there.

The Bishop of Winchester recently consecrated the new parish church of Cuddington, Surrey, dedicated to St. Mary the Virgin. From an early date until the time of Henry VIII. there was a church here, but that monarch, in building a country house, demolished both village and church, leaving no trace of them behind. About 30 years ago a temporary iron chapel was erected, but it is only lately that the inhabitants of that district collected sufficient money to erect the church just consecrated. It is a very beautiful church, built in the early English style. The font was presented to the church by 220 children. The pulpit, choir stalls, lectern and east window were also gifts by various donors.

A large social gathering took place recently in Dixon Hall, Cathcart Road, Glasgow, of the members of St. Ninian's Church, for the purpose of celebrating the semi-jubilee of the Rev. M. B. Hutchison, the rector. Both the Bishop and the Dean of Glasgow were present. During the evening Mr. Hutchison was made the recipient of a massive silver salver and a cheque for £300 from the members of the congregation. Mrs. Hutchison was also presented with a beautiful silver tea service. Mr. Hutchison was further presented with a purse of sovereigns and a silver inkstand by the members of St. Martin's congregation. All of these gifts were suitably acknowledged by the rector. The bishop and the dean also spoke.

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.

A Correction.

SIR,—Will you please allow me to correct a statement that appeared in your issue of 12th inst. You say that Bishop Rowe is the first bishop from the Church University of Ontario. Not only has Trinity a missionary bishop (that is, a leader in the practical mission work of the Church) in the frozen regions of the North, but she also has one in the torrid African climes. Dr. Rowe goes to Alaska, and Dr. Carter went out to Bululand about a year ago. Both are graduates of Trinity. I might remind your readers, too, that the present Bishop of Huron is also a graduate of Trinity University, and preached the sermon before Convocation in the College chapel in November, 1894. I have no doubt that besides, there are, or have been, other Trinity bishops. Yes, Trinity men come to the front all the world over, in every vocation of life, civil, military and ecclesiastical. N. C. E.

Various Matters.

SIR,—With your kind permission I will answer some of the assertions made by a correspondent in your valuable paper. The letter has but very little to do with the heading; so it reminds me of the preacher who divided his subject into two parts—first, what was *not* in the text; and, secondly, what it contained, and the former constituted the bulk of his sermon. About the "wails" from some of our laity, I mention that those I have heard were not from men who lay any special emphasis on the word Catholic, but from men who, like myself, spent their early days in a Church that is, in some respects at least, superior to the Church of England, and whose pure Protestantism none but the very ignorant could possibly call in question—I mean the Church of Ireland, the grandest jewel that ever sparkled in the light. If such men wanted Methodism, or any other ism, they would prefer to go to where it was, without having its imitation thrust

upon them in their own Church. The assertion, "Seeing that we are a growing diocese, whilst all other dioceses show decay," is not proved; and I am safe in saying that it is not true with regard to either clause. We have nothing to boast about from either a spiritual, numerical, or financial point of view. Our debt is the only thing that I can find perceptibly growing. But let me take the parish of Strathroy in particular, and the only conspicuous growth there is that of Plymouthbrethrenism out of the Church a few years ago. Not nearly every clergyman in this diocese is a "Prayer-Book Churchman," and if he whose last article I am now considering, is one, I will be very glad to hear that he has lately mended his ways. The correspondent who mentioned the exchanging of the "cassock for the Geneva gown," was not very far wrong; for that same clergyman told me at North Bruce, in the fall of 1888, that if he had not got ordination at the time he did, he would have gone to the Presbyterians. As to the cassock itself, I never had one till I went on a visit to Massachusetts, and after I got it I always wore it in church while there. I do not wear it now, and I have not yet discovered that having it on ever prevented me from preaching the Gospel in its fullness. I do not see how the length of a man's coat can transform him from a Christian into a monster; and thousands of men wear cassocks regularly. Did one of our divinity students speak truly when he told me that this was one of two clergymen who discarded both surplice and stole while holding a mission? I am one of those who respect the sincere convictions of any man, but I utterly despise toadyism.

T. LOFTUS ARMSTRONG.

Dungannon, Ont., Dec. 2nd, 1895.

Revised Version.

SIR,—I listened with attention and pleasure at the recent meeting of the Provincial Synod to the Rev. Prof. Clarke's able speech, advocating the optional use of the Revised Version of the Scriptures in the public services of the Church. Although I could not support his resolution (indeed it was a question rather for the clergy than the laity), I was surprised to observe so much feeling expressed by its opponents. Many of the changes made from the Authorized Version are of course improvements; many are disappointing, and seem to justify the criticism attributed to Spurgeon that the Revisers displayed a better knowledge of Greek than of English. One passage clearly wrong in the A. V., I very humbly submit they have signally failed in. I mean Acts xxvi. 28, 29, *en oligo*, translated in A. V. "almost," and in the R. V. connected with *peithei*, so as to be paraphrased, "with but little persuasion thou wouldst make," when used rhetorically means nothing more nor less than "in brief," "in short," or, as we sometimes say, "to sum up," "in a few words"; or in French, "*en effet*." Agrippa tired of St. Paul's speech, and wishing to bring it to a close (like Festus in v. 18) stopped him curtly with the remark, "in short, thou persuadest me to be a Christian"; using the verb translated "persuade," in the sense of *trying to persuade*; as the Old Testament translators used the equivalent English word in 2 Kings xviii. 32, and as our common people still often use it. The spirit of Agrippa's remark—the brevity of testy impatience, is entirely lost in the Revised Version. Now, *polla* contrasted with *en pollo*, can mean nothing else than the reverse of it: *i. e.*, "at length," *en oligo*, "in detail," Latin "*in extenso*," *euchesthai*, means "to pray long and earnestly"; and therefore *en pollo* in v. 29, adverbially qualifies the verb *euxaimen*, and refers to St. Paul's prayer, and not to his hearers becoming Christian, as the A. V. makes it, nor to his own persuasions, as the R. V. makes it. I would therefore translate the two verses thus:

"Then Agrippa said unto Paul, 'In short thou wouldst persuade me to be a Christian,' and Paul said, 'Not only in short but at length and earnestly would I pray God that not thou alone, but also all that hear me this day, might become such as I am except these bonds.'" Is not this a natural, and true, and almost literal rendering of the passage?

A. W. SAVARY.

Annapolis Royal, N.S., Dec. 10th, 1895.

"Life in a Look."

SIR,—I would gladly have said nothing more under the above heading, but Mr. Newton's letter affords an opportunity for giving instruction which cannot be allowed to pass. I do not mind a bit his wise resolution to keep silence in the future. He would have shown great wisdom had he done so from the very first. I did not wish to bring on any controversy, unless some one cared to defend "Life in a Look" as a proper Episcopal production, in no way subversive of Church teaching. This, I felt certain, no one could do. Mr. Newton's opinion of the phrases "Catholic" and "Holy Catholic Church," will lower him in the estimation of pious minds. Does he realize what he says? Does he

not, every Sunday, say, "I believe one Catholic and Apostolic Church?" Are not the terms "Catholic Church" and the "Catholic Faith" continually upon his lips while he ministers in the priest's office? Can it be that he utters those terms with his lips, and at the same time quiets his conscience by saying, "Oh well, that is merely ecclesiastical and Catholic cant?" Let us hope that Mr. Newton is only some raw, young man, who will in time "add to his faith knowledge, and to knowledge temperance" in thought and speech—he has yet to learn the A B C of Christianity. Residence in the Diocese of Huron taught me that there is a distinction between the term, "One Catholic and Apostolic Church," and the phrase used by Mr. Newton, "The Catholicity and Apostolicity of the Church." The former describes a visible fact of history; the latter is used to convey the impression that the Church does indeed possess the succession of Apostolic doctrine and virtue; but at the same time recognizes every sect as a true Church, and every schismatic preacher as a true "minister of Christ." Those who use that phrase are generally the loudest in decrying the true Apostolical Succession as a "popish figment"; and the sacramental system of the Church as the invention of a band of conspirators who first appeared at Oxford about sixty years ago. But one never hears them preach that the Church is the "pillar and ground of the Truth" (I. Timothy iii. 15); they have exalted the Bible to that position, and have made the "Truth" a mere matter of individual opinion. This formula is: "The Bible, the Pillar and Ground of the Truth, and as for the Truth, why every man must believe what he seems to find in the Bible." His "view" may be only one of a hundred other conflicting and mutually destructive views, but what of that? "It doesn't matter what a man believes so long as he is sincere. We are all fighting for the glorious Protestant faith—all pointing to the same place, aren't we?"—and so on. The Churchman says: "The Lord founded a kingdom; He promised that hell's gates should not prevail against it." "Yes," replies your "Catholicity" friend, "but the Lord only knows who belong to it. It is invisible." Again the Churchman asserts that, according to the Prayer Book, two and two make four. "Softly, my friend," rejoins our "Catholicity" brother. "Do you see this bundle of views, carefully collected from various Episcopal writings? Some of these affirm that two and two make five, others that the product is nil, others again that the result (four) can be obtained without resorting to any process of calculation. Would you back such a book as the Prayer Book against the views of these godly divines? Take care lest your two plus two view place you at issue with the Evangelical Churches. There is a preponderance of view against you." And so it is. The Church licenses men to administer, and bear witness to, certain great facts. They administer those facts; but when the anxious enquirer asks for proof of the fact, he is met with views, views, views! And sometimes he is told plainly that the Church's fact is a farce, and at the best an outward type of a spiritual fact which must be accomplished at some subsequent time, and in a manner entirely unknown to the Church—according to the method prescribed in "Life in a Look." That is, shepherds who should point their flock to the one door by which they entered the fold, and give them to drink of the "Waters of Life" which Christ has provided in His Church; these faithless shepherds, I say, are the very ones who drive their sheep forth to drink at some stinking wayside puddle, by persuading them that their baptism was a mere washing of their poor bodies, and that they must enter Christ's fold by some indescribable, unscriptural Protestant way. But what is the root error—what is the stumbling block in the way of mistaken men like Mr. Newton, that they cannot accept fully and heartily the fact that every baptized person in their congregations (though "dead in trespasses and sins" low), was indeed regenerated, "born from above," in baptism? Mr. Newton states it in his letter in these words: "The wholesome operation (of baptism) will infallibly show its fruits in the after life of the recipient." This is a common Protestant error, and amounts to this: If a man is indeed regenerated he will show it in his life; if he doesn't show it, then he is not regenerate. In short—God's grace cannot be bestowed in vain. But doesn't this error reveal a very imperfect knowledge of Holy Scripture? Take the Old Testament. Does not the whole history of the Children of Israel show plainly that God may pour His richest blessings upon man in vain? Read Isaiah v. 1-7. God says: "What more could I have done to my vineyard (Israel) that I have not done in it? Wherefore, when I looked for grapes, brought it forth wild grapes?" Again (chapter i.), "I have nourished up children, and they have rebelled against me." But it may be said that grace given under the Christian dispensation cannot fail to be effectual. We will take, then, two convincing examples to the contrary, *viz.*, the case of the Corinthian and Galatian Christians. St. Paul begins his Epistles to the Corinthians by addressing them as the "sanctified

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in Christ Jesus, called saints." He thanks God for "the grace given unto them," "that in everything they are enriched by Him," so that "they come behind in no gift." Surely those people were regenerate. And yet they were split into factions—one had committed incest—others were going to law before heathen tribunals—others were going to the Lord's table in a state of drunkenness—others were using their spiritual gifts to gratify personal vanity—all seemed to have forgotten brotherly love. Or take the Galatians: St Paul assures them that they are "all the children of God, through the faith, in Christ Jesus; for as many of you as were baptized into Christ, did put on Christ." But read the Epistle through: "I marvel that ye are so soon removed from Him that called you, unto another Gospel." "O foolish Galatians, who hath bewitched you that ye should not obey the truth." "Ye did run well, who did hinder you?" "I am afraid of you, lest I have bestowed upon you labour in vain." "Be not deceived; God is not mocked; for whatsoever a man soweth," etc. Let those who think with Mr. Newton apply that test to the Epistles, to Romans, Ephesians, Hebrews and others, and they will find that their "infallible" theory is against the witness of Holy Scripture as a whole. It is evident from St. Paul's epistles that a man may be regenerate in the highest sense of the word, and yet show no fruit of it: nay, may bring forth the vilest fruit of the old nature. Let Mr. Newton have done with Episcopal tracts and betake him to a study of the New Testament, and he will find that a man may be a prodigal and still be the Father's son (Luke xv.); just as, on the other hand, a man may be the "temple of the Holy Ghost" and yet be "destroyed" of God for "defiling" that temple (I. Cor. iii. 16 18 and vii.). He will not then dare to say that God's gift of the new nature is not always bestowed, because many give no proof of it. He will learn to look for assurance on that point to God's Word and the teaching of His Church (I. Timothy iii. 15), not to men's lives. He will also grow more humble-minded. He will not—as "Life in a Look," page 11, 12—have the presumption to speak of any "whole congregation" as being "dead in trespasses and sins," or, "largely composed of people absolutely dead before God," and call it "a false idea that they are children of God." He will resent such a claim to omniscience. He will prefer the more hopeful and Scriptural language of the Church, who assures us that every baptized person is a child of God. He will teach his people that blessed fact—teach them, not to "despise their birthright," but to defend it and live up to it, walking worthy of the vocation wherewith they are called; giving all diligence thus "to make their calling and election sure" (I. Peter i. 10). He will teach them that God, "according to His mercy, did save them by the laver of regeneration" (Titus iii. 5, as He saved Israel by the waters of the Red Sea. But like Israel, they have a toilsome journey before them, a salvation to "work out with fear and trembling," albeit with a perfect trust in God's love and mercy; and that no spiritual nostrum, however cunningly devised and eloquently pleaded, can relieve them of the responsibility—responsibility for grace already given—spiritual talents already received.

R. B. WATERMAN.

December 5th.

BRIEF MENTION.

The British and Foreign Bible Society is said to have expended over £11,000,000 during its existence.

The Rev. J. Hughes Jones is chairman of Streetsville High School Board.

Lord Overtoun states that there are still in Africa 200,000,000 who have never heard the Gospel.

Mrs. Burn, wife of the Bishop of Qu'Appelle, has gone to England to spend the winter.

The first glass window in England was one put up in an abbey about 1080. Glass windows, however, did not become general for many years.

Sixteen of the Samoan group of islands have been evangelized entirely by native missionaries.

Almost the only monument of the Roman dominion in Egypt, the fortress of Babylon, at old Cairo, is being torn down to make way for modern buildings.

The Archbishop of Ontario administered confirmation in the church at New Dublin, Thursday afternoon.

A hospital for Indians is to be established by the Church of England at Dynevor, on St. Peter's reserve.

We are very pleased to hear the Very Rev. Dean Carmichael is recovering from his long illness.

Steps have been taken towards putting a memorial tablet to Huxley in Westminster Abbey, but it is thought unlikely that the authorities of the abbey will consent.

Archbishop Lewis will open the new church at Yarker, on Jan'y 4th, and hold confirmation at Napanee Mills on Jan. 5th.

The number of general officers on the active list of the British army who are decorated with the Victoria Cross "for valour" is nine.

K.D.C. the mighty curer for indigestion.

Henry Menier, the chocolate manufacturer of Paris, has bought the Island of Anticosti for one million francs.

Rev. J. G. Hooper, formerly of Napanee, has been advanced to the priesthood in Huron diocese, and appointed to the parish of Teeswater.

The caravan of the late Mr. Stokes arrived recently on the coast of German East Africa from the Congo, with a store of ivory valued at £40,000.

The house in which George III. was born is still standing in St. James' Square, London. It is a small Hanoverian cottage, and has been used for many years as a stable and servants' house.

K.D.C. cures dyspepsia.

Rev. Rural Dean Bliss, desirous of establishing a lending-out library in Eganville, has received from A. Mills, merchant, a donation of \$25 towards establishing such a library.

The Rev. Canon Hincks, of Windsor, preached the ordination sermon in St. Paul's Cathedral, London, on the 8th inst.

Charles Kingsley's daughter, Mrs. Harrison, who is gaining quite a reputation in England as a writer, resembles her father in appearance and temperament, and is very popular personally.

Owing to recent deaths on the episcopal bench, the Archbishop of Ontario is now the senior bishop of the Church of England, not only in England and Canada, but in the Empire. He was consecrated 84 years ago.

A tablet made of Nile mud, recently found in the British Museum, contains in cuneiform characters the marriage proposal of a Pharaoh for the hand of the daughter of the King of Babylon. It was written about 3,500 years ago.

K.D.C. Pills cure chronic constipation.

Cecil Rhodes has ordered large numbers of English song-birds—linnets, thrushes, blackbirds, larks and nightingales—to be sent to Cape Town, where they will be acclimated and set free.

The Prince of Wales has given a church to Babingley, which forms part of the extreme portion of the royal estate of Sandringham. Babingley is reputed to be the parish where the first Christian church was erected in East Anglia by St. Felix, the Burgundian, about the year 600 A.D.

Dinuzulu, son and heir of Cetewayo, the Zulu King, who, after the Zulu war, was transported to St. Helena, now writes the Bishop of Zululand that he has accepted the Gospel. He expresses an earnest desire to have teachers sent to his people.

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

Last Thursday the Rev. G. R. Beamish, curate of St. George's cathedral, Kingston, Ont., baptized Mrs. Orr, now an inmate of the House of Industry in that city, who is 110 years old.

A large number of unpublished letters written by Jean Armour, Dickens, Scott, Byron, Thomas Moore, Beethoven, Haydn and Weber were recently found among the papers of the late George Thompson, a lawyer of Edinburgh, and are now being published by the *Glasgow News*.

The Rev. W. C. Bradshaw, of Christ Church, Winnipeg, who has for some time past been troubled with loss of voice, has gone to Denver, where he will remain for three weeks, hoping by that time to fully recover his health.

In Great Britain and Ireland, from every quarter, fox hunters are raising their voices in a pitiful protest against barbed wire fences.

A committee has been formed for the erection in Metz of a monument to the late Prince Frederick Charles, the "Red Prince," father of the Duchess of Connaught.

The Light of the Year is Low.

The light of the year is low,
 The heart of the year is cold;
 The dark creeps on and the wild winds blow,
 And the tale of his days is told.

Never a breath upheaves
 The weight of his icy breast:
 With rustling garlands of withered leaves
 His desolate bier is drest.

The snows have woven his shroud;
 His dirge is the tempest's swell;
 The solemn stroke of midnight loud
 Is the sound of his funeral knell.

The light of the year is low,
 The heart of the year is cold;
 Yet once by what an irradiant glow
 Was the heat of his pulses told!

Lavish with warmth and light,
 Wooing the answering earth,
 The long, bright days of his reign were rife
 With the joy of his riotous mirth.

His youth was the youth of spring,
 His strength was the summer's prime,
 He was rich with the treasure the harvests bring—
 But he dies in the wintertime.

The light of the year is low,
 The heart of the year is cold;
 And the tears of shadowy watchers flow
 And freeze in his garment's fold.

They weep for the children of men
 Who wasted his gift of days;
 For never a gift will he give again,
 Whether king or beggar prays.

They grieve for the evil deed;
 They sigh for the good uncrowned;
 They sorrow to think of the fruitful seed
 That fell upon stony ground.

The light of the year is low,
 The heart of the year is cold;
 But another dawn from the dark will grow,
 And the new will replace the old.

The night will yield to the day,
 And life will arise from death,
 The frozen core of the clod give way
 In the balm of springtide's breath;

And the voices of fountain and flower,
 The voices of morning and life,
 Shall whisper, "Behold, how passeth the hour,
 Unheeded in feverish strife!"

Be merciful unto thy foe,
 The soul of thy brother uphold,
 Ere the light of the year is low,
 And the heart of the year is cold!"

Truth Out of Experience.

The value of experience depends entirely on the ability to extract from it that which is vital and significant. A great many men and women pass through all manner of experiences without retaining any trace of what they have gone through, save perhaps an agreeable or a disagreeable recollection. They go through life very much as a bird goes through the air, and leaves no trace of its flight and bears no trace with it. As the chief importance of life lies in the educational quality which one gets out of it, and as this quality is secured only by rationalizing our experience, and preserving in our own character and our own growth the results of it, the failure to turn experience into truth and character means failure of the most fundamental kind. The power of growth, which is perhaps the greatest and most valuable faculty which any human being possesses, is measured by the capacity for taking out of experience that which aids the unfolding of one's nature, strengthens against temptation, clears one's views of life, and brings all one's faculties into thorough command. There were obvious limitations in Goethe's nature, and there was, to many persons at least, a great limitation in his view of life, but the marvellous fruitfulness of the man is explained by the fact that he turned all his experience into general truths, and made them a part of his own nature, so that almost every great work of his pen can be traced to some actual happening in his life. This is the secret and the source of power in every successful man and woman. Life ought to be cumulative; it ought never to be necessary to go a second time through the same experience in order to learn its lesson. A constant habit of meditation ought to accompany experience, because it is by thinking upon the things we have gone through that we reach their meaning, and then, by the action of the will, we add the new truth we have found to our capital of knowledge and character. The man or woman who does this becomes a growing force, not drained by the events of life, but rather enriched by them.

Between the Lights.

A little pause in life—while daylight lingers
Between the sunset and the pale moonrise,
When daily labour slips from weary fingers,
And calm, gray shadows veil the aching eyes.

Old perfumes wander back from fields of clover,
Seen in the light of stars that long have set;
Beloved ones, whose early toil is over
Draw near as if they lived among us yet.

Old voices call me—through the dusk returning
I hear the echo of departed feet;
And then I ask with vain and troubled yearning
"What is the charm which makes old things so
sweet?"

"Must the old joys be evermore withhelden?
Even their memory keeps me pure and true;
And yet from our Jerusalem the golden
God speaketh, saying: 'I make all things new.'"

"Father," I cry, "the old must still be nearer;
Stife my love or give me back the past;
Give me the fair old fields, whose paths are dearer
Than all thy shining streets and mansions vast."

Peace! peace! the Lord of earth and heaven knoweth
The human soul in all its heat and strife;
Out of His throne no stream of Lethe floweth,
But the pure river of eternal life.

He gives life, aye, life in all its sweetness;
Old loves, old sunny scenes will He restore;
Only the curse of sin and incompleteness
Shall vex thy soul and taint thine earth no more.

Serve Him in daily toil and holy living,
And faith shall lift thee to His sunlit heights.
Then shall a psalm of gladness and thanksgiving
Fill the calm hour that comes between the lights.

The Hidden Treasure.

CHAPTER XXI.—CONTINUED.

"I will do so!" said Jack. "Give me your blessing and your forgiveness before I leave you, dearest father!"

"Forgiveness is none, where there has been no fault!" said Master Lucas. "From thy cradle till now thou hast ever been to me a dutiful and good son. My blessing thou hast and will ever have, let this matter end as it may."

CHAPTER XXII.

THE BREAKING OF THE STORM.

Jack went to his room where his lamp was already lighted, and taking his beloved books from their usual hiding place, he began to think what he should do with them. They were not many. There was first and dearest of all, the new Testament with Tyndale's notes, given him by Master Fleming; then his Greek Testament; the Prophecy of Isaiah, which he had brought from Mary Dean's house, and two or three tracts and treatises. These last he read carefully through once more and then burned, but he could not bring his mind to burn his Bible. There was a certain little cupboard in the wall, artfully concealed by a sliding panel, which Jack had discovered by accident a few years before, and of the existence of which he had never heard any one speak. He had concealed his discovery with a boy's love for mystery, and now it was to serve a good purpose. He opened it and placed his Bible therein with his Greek Testament. He then closed the panel and pushed his desk against it, and he had hardly finished these arrangements when he heard some one knock at his door. He looked hastily and angrily round. There stood Anne with a lamp in her hand.

"What now," said he, trying to speak indifferently. "What brings you here so late?"

"I might ask what keeps you up so late?" returned Anne. "You seem to have little regard to the repose of your guest that you make such a noise."

"No fear of disturbing him!" said Jack. "He is snoring like a porpoise this moment, and I daresay sleeps all the sounder for his unwonted exercise."

"It skills not talking of him!" said Anne entering, and closing the door. "Jack, what have you been doing this night?"

"I have been burning some papers, if it im-

ports you to know!" replied Jack, not pleased with the tone of the question.

"Jack, have you destroyed all your vile, heretical books?"

"I have no vile, heretical books, sister Anne, therefore I have no need to destroy them. Let me ask you in my turn, since questions are the fashion, what has brought you to my room at this time of night?"

"It is indeed time for all honest folk to be abed, unless they watch as a duty!" said Anne; "but if I had been inclined to sleep, I could not do so. What were you and my father talking of so long?"

"You had better ask my father, if you desire to know!" replied Jack. "If he sees fit to tell you his business, I can have no objection, but I do not think he would thank me for repeating it."

Anne stood silent a moment. Then she said: "Jack, where has Sister Barbara gone?"

"She has gone to see her friends, as she told you."

"That is not answering my question. I ask you whither she is gone!"

"And I reply that even if I knew I would not tell you."

"You mean that you will not trust me?"

"Even so!"

"Jack!" said Anne, setting down her lamp and coming nearer to her brother, "do you know that Father Barnaby is returned, and is even now in Bridgewater?"

"I knew that he was returned, but not that he was here!" replied Jack. "How do you know that he is here? Have you seen him?"

"No—that is—Jack, do you mean still to persist in your heresy? Do you mean to draw down disgrace and ruin over your father's house, to break his heart and mine, all that you may follow your own wicked and headstrong fancy? Are you so much wiser than all the world? What chance have you had to learn so much more than I, that you are so confident in your own opinion?"

"To your first question," replied Jack, "I answer that I do mean, God helping, to hold fast even to the death to His truth, which you call heresy. I do not pretend to be wiser than all the world, but if I see all the world wrong, that does not excuse me for being wrong also. I am not following my own will or conceit, but the Word of God, and I must go whither it leads me, though it leads to prison and death, as it led Agnes Harland, and has led many another."

"And when you are brought—I mean if you are brought before Father Barnaby, will you say these same things? Oh, brother, brother!" she exclaimed, falling on her knees at Jack's side, "do not be obstinate! Do not throw away your life for a dream! You are young. You have been misled by others. They will be merciful to you if you do but recant your errors, and tell the names of those who have misled you. Oh brother, do not be obstinate! Do but confess and all will be well."

A sudden light broke in upon Jack's mind. He cast off his sister's hand and drew back as if from a snake. "Anne," said he sternly, "you have betrayed me!"

Anne did not answer. She covered her face with her hands.

"You have acted the traitor's part a second time!" continued Jack. "It was not enough to give over your friend to death, but you must stain your soul with this new treason. I believe you have already seen Father Barnaby!"

Anne did not deny it. She sunk her head still lower, but said not a word.

"You have then done the mischief already!" said Jack. "When have you seen this priest?"

"It does not become you to question me or to speak to me thus!" said Anne, striving to assume her usual tone. "I have but done that which was right and my duty. No man is bound to keep faith with heretics. You speak of acting according to your conscience. Why should I not act according to mine?"

"You know that you have not done so!" said Jack, fixing a penetrating look on his sister's face. "You have belied your own conscience, and betrayed me to death for the sake of what you know to be a lie. Yes, Anne, you believe in your heart

that what I have told you and what you believe in your heart is true God's own truth. If this way be heresy, you are as much an heretic as I am."

"I will not bear this!" said Anne hastily. "No one shall call me a heretic. You have no right to complain, I gave you fair warning. I came to you to-night, not because I repent of what I have done, but to warn you—to give you a last chance."

"Many thanks to you!" said Jack, with a bitterness he could not altogether restrain; "pray, what is to be the price of this new piece of villainy? Are you to be made a prioress, or are you to found a new order? But I will not speak so!" he added hastily. "God give me grace to forgive you."

He walked up and down the room two or three times, then threw himself upon his knees by the bedside. Anne stood stiff and silent. At last Jack rose and turned to her.

(To be continued.)

Hints to Housekeepers.

KIDNEY OMELET.—Mince one kidney for each omelet of four eggs, stew for five minutes in a gill of brown sauce; lift out with a skimmer, and lay in the centre of an omelet just ready to fold; turn out on a dish and pour the sauce around.

ITALIAN TEA CAKES.—One pound of fine white sugar, one pound of eggs, one and one-fourth pounds of sifted flour, caraway seeds. Mix as almond cake. Then put the mixture into a cornucopia, and drop it in small round cakes on to oiled tins; drop four or five currants on top of each cake, and bake five or six minutes in a moderately hot oven. Will be found good enough for American teas.

SWEETBREADS AU GRATIN.—Parboil the sweetbreads in the soup kettle; lift out, drain, and press between plates with a weight on top; split in halves, lay on a baking dish, season with salt, pepper, and plenty of sweet butter; dust with very fine brown crumbs and place in the oven to colour, basting during the process with melted butter.

SOUP A LA PAYSANNE.—Cut in dice one carrot, one onion, one potato, half a turnip, and a cupful of shredded cabbage, and steam for ten minutes in two ounces of butter; add three pints of any kind of white broth; season and simmer thirty minutes. Lay half a dozen thin slices of bread, about three by four inches, into the tureen, and pour the soup over.

ENGLISH CHEESE CAKES.—One pound of curd from slightly scalded sour milk, drained and pressed dry; three-fourths pound white sugar; three-fourths pound of butter; eight eggs; juice and grated rind of two lemons. Beat the eggs well and mix the ingredients thoroughly. Bake in tart shells, or as small pies with an undercrust only.

SIMPLE CROQUETTES.—Pick over carefully the cold remains of a roast or a piece of boiled meat, remove all gristle and unedible portions, and chop what remains very fine. Chop fine cold boiled potatoes; with these mix bread crumbs, and combine the whole with two or three eggs; add pepper, salt and spice to taste; form into balls and fry in butter or hot lard.

SUNSHINE CAKE.—Beat the yolks of four eggs very light; add to them gradually one and one-half cups of sugar, beating all the while. Beat the whites of eleven eggs to a stiff, dry froth; add to them gently and quickly the yolks of the eggs and the sugar. Then add one cup of flour, which has been sifted five times, with one teaspoonful of cream of tartar. Flavour with one teaspoonful of lemon extract. Turn into an ungreased mould, and bake forty-five minutes in a moderate oven.

MACAROONS.—Beat the whites of four eggs until broken and frothy, but not stiff and dry. Then add gradually one-half cup of powdered sugar, beating all the while. Add a few drops of essence of almond, mix this as quickly and gently as possible with one-half of a pound of almond paste. When well mixed, drop by teaspoonfuls on greased paper and bake in a slow oven until they are of a light brown colour and firmly set. If they do not come readily from the paper when cool, slightly moisten the under side of it.

A LESSON IN COOKING

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Crumbs.

Miss Marie Harris was sitting at her writing-desk in the library, when she heard the sound of wheels outside upon the driveway. "The picnickers must have come back," she said to herself, and directly a pair of light feet were heard running through the hall, and a rosy face peeped in at the door.

"Is that you, Lillian?" said Miss Marie.

"Yes, auntie, and I've had a perfectly lovely time. I am coming in by and by to tell you all about it."

The swift footsteps flew on up the stairs, and, as Miss Marie still listened, she was aware of slower ones which followed without stopping at her door.

"What can be the matter with Mabel," she thought, "that she has nothing to say to me?"

The slow steps were, after all, first to come down again, still they did not come near the library.

"Mabel," called Miss Marie.

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"Yes, auntie," answered a child's voice.

The little girl who came in was eleven or twelve years old. She wore a pretty cambric frock with a broad, silken sash knotted about her waist. Her curling hair fell about her shoulders, and her face, but for the tired look upon it, would have been very attractive indeed.

"What ails you, dear?" asked Miss Marie.

"Oh, auntie, it was horrid! I don't believe I will ever go on an excursion again!"

"My dear, what can have happened?"

"Oh, nothing happened exactly, only, in the first place, the boat was so crowded that there weren't nearly enough seats on deck for the people, and I had a chair wedged in beside that funny old Mrs. Brown and another old lady who took snuff—think of it, auntie! And I didn't dare leave my seat a minute, for fear some of the other people, who were standing up, would take it. And I had made a mistake, too, and gotten on the sunny side of the deck. And I got so tired of those two old ladies asking me questions, and talking about when they were little girls—I don't believe they ever were little girls!"

"Then when we landed at the grove, it wasn't half so pretty as I expected. Another excursion had been there, and the grass was all trampled down, and there were bits of luncheon-paper scattered around. We were dreadfully hungry—Lillian and I—so we thought we would have our dinner right away. We hunted about and found a clean place under a great tree, and then we unpacked the basket. Everything was lovely, just as you had fixed it for us, auntie, and we had the cloth spread on the grass, and were just going to begin eating, when up jumped Lillian, saying—

"There are those little Dorritty children from the mission! I believe they have nothing but bread in their basket."

"Off she ran! I called after her, but she never seemed to hear me, and directly she was back again with Mikey and Susie, and set them right down in front of our lovely spread, with their faces so dirty that it made me feel ill. It was just like Lillian! Why couldn't she have carried some sandwiches and cake to them where they were? I whispered as much to her, but she only said they would enjoy better eating them with us. She never seemed to think whether we were going to enjoy anything!"

"Why did Lillian leave you by yourself on the steamer?" asked Miss Marie.

"She was with me at first, but she gave up her seat to the snuffy old lady." "I suppose she must have found another?"

"Oh, no, auntie, she couldn't! Didn't I tell you there was such a crowd!"

"And she stood for the rest of the time? How tired she must have been!"

"She didn't seem tired,"—Mabel spoke a little more slowly—"she was racing about to see that the Hansom twins didn't fall overboard, because Mrs. Hansom had the baby, and couldn't see after them very well."

"Was there nothing pleasant to do after dinner?"

"Why, auntie, I was more disappointed than ever. Mattie Carson told us of a pretty place further down the shore, where there were ferns and wild flowers, and a little brook, and Lillian and May and Carol and I were just starting to find it, when Miss Cary called us—she has the infant class, you know—and said she, 'Won't some of you older girls help me teach the little ones this pretty game?' And Lillian said, 'Oh, yes, Miss Cary, we should like to!' She might have spoken for herself! So back we had to come, and while we were about that, the whistle blew for everybody to go on board the steamer, and there was an end of it all!"

"But you had the pleasant ride home. It must have been cooler by that time."

"Yes, it was cooler. Lillian and some of the other girls were singing nearly all the way. It sounded pretty over the water, but, somehow, I was too tired to care. Oh, dear! I did want a good time so much to-day!"

Mabel put her arms behind her and leaned wearily against the wall, looking silently upon the floor.

"Dear," said Miss Marie, "is your pet pigeon tame enough yet so that he will let you take him in your hands?"

Mabel looked up surprised and half-grieved. Could Aunt Marie have any sympathy with her, when she could turn the subject so easily? However, she only answered—

"Sometimes he will, auntie."

"I suppose you have to chase him a good while?"

Mabel was still more astonished.

"Why, auntie," said she, "I could never catch him in that way! He would fly away directly. I have to coax him by scattering crumbs or grains of corn."

"That is the way, is it?" Miss Marie's sweet face was serious, but her eyes were smiling. Come here, Mabel. The little girl obeyed, and her aunt

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put a gentle arm around her. "Darling," said she, "to Lillian, as she told me, the day has been 'perfectly lovely.' You found it 'perfectly horrid' Can you think what made the difference?"

Mabel did not speak. "A good time" is like your pretty bird," went on Miss Marie. "One can never have it by running after it,

Timely Warning.



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but if one scatters the crumbs of love and kindness, it comes of its own accord. The seat given to the 'snuffy old lady,' the patient care-taking of the mischievous 'Hansom twins,' the feeding of the dirty-faced little Dorrity children, the cheerful help accorded to Miss Carry—all these were an odd sort of 'crumbs,' maybe, but the 'good time' gathered them all together, and folded its heavenly wings in the heart of the little girl whose hands had strewn them."

Mabel nestled closer to her aunt, and in the gentle silence which fell between them, Miss Marie understood the tender penitence of the young heart.

Its Saving Power.

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Pray for Him.

There is no way in which we can more surely increase mutual love than by praying for one another. If you would retain warmth of affection for an absent friend, pray for him; if you would live in the regards of an other, beseech him to pray for you; if you would conquer enmity in your own soul toward one who has wronged you, pray for him. Dissension and coldness cannot abide between those who bear each other to God's throne in supplication. It is what we meet to do in family worship. Often has the tenderness of a half-dying attachment been renewed and made young again when the parties have found themselves kneeling before the mercy seat. Everything connected with such utterance of mutual good-will in the domestic worship tends to foster it, and thus the daily prayers are as the dew of heaven.

Two Kinds of Love.

Unless one clearly and constantly discriminates between the two kinds of love, he will find himself involved in much difficulty both with regard to the interpretation of the Bible and the guidance of his daily life. For, on the one hand, we are commanded to love not the world, while, on the other hand, there is no plainer duty than to love all the world.

This latter is the love of benevolence or well-wishing. We are to do good to all people just so far as we can, having indeed that sweet fountain of good-will in our heart flowing so freely that nothing can stop it. It pours

itself forth by an inward necessity upon all it can reach, even as the sun shines upon the evil and the good by the law of its own nature, and even as God Himself loves all creatures because of a fullness of affection which must make itself universally felt.

Very different from this is the love of complacency or approval, which can only be exerted upon those who are worthy of it. We can take pleasure only in those whose conduct commends itself to us. We can find satisfaction only in such characters as are conformed to the standard of right. Hence it is very plain that it never was intended that we should love everybody in the same sense. We cannot and should not feel toward the wicked as toward the good. Loving our enemies is a wholly practical duty when rightly understood.

Nervous women will find relief in Hood's Sarsaparilla, because it enriches the blood and thus strengthens the nerves.

The Little Red Crutch.

"The worst of it is," said Nanette, "that there isn't any garret to this house."

Nanette was leaning on the parlour window, pulling the lace curtains very much awry, and looking disconsolately out into the wet street.

"I don't mind rainy days in story-books," continued the young philosopher, "because there are always garrets in story-books—always; and children find the loveliest things in them when it rains—old laces, and skeletons, and things."

"Skeletons!" ejaculated the listener at the other window. "My, Nan! Should you like to find a skeleton? I am rather glad we haven't any garret, if skeletons live in garrets. But I tell you what," lowering her voice mysteriously, and coming over to stand on the same long-suffering curtain that Nan was abusing, "there is a little shut-up place in this house that must have something awful in it."

The "little shut-up place" was a closet in the third story back-room. A gabled roof made irregularities in the room, and one of them developed into a dark closet.

"But it's locked," objected Nanette. "No, it isn't. I pulled it open one day, just a very little way."

"And what was inside?" "Nothing," confessed the discoverer, "except dust and darkness. But I didn't go in, you know. I wouldn't for anything."

The next minute two slim figures might have been seen—they could not be heard—stealing up the great Queen Anne stairway. Tiptoeing, and covering up laughing lips, and pinching each other, they reached the third-story back room, and stood before the closed door. But it was not an obsti-

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nate door; and the small cunning fingers soon had it open. Darkness and dust, indeed!—plenty of both, and nothing else to be seen.

"Would you be afraid to go in, Nan?"

"No, indeed! 'Fraid of what?" "Would you go away back to the very darkest end?"

Nan insisted that she would.

"Well, then, do it!" dared the other; and sturdy Nan plunged into total eclipse. She came back to the cheerful light of day with great alacrity, covered with dust, of course—eyes full, nose and mouth ditto, apron looking like Cinderella's and something in her hand. Winking her dusty lashes, she held up her discovery. It was a little red crutch.

(To be Continued.)

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the small cunning open. Darkness plenty of both, and seen.

afraid to go in, raid of what?" away back to the

she would. "it!" dared the Nan plunged into came back to the y with great alacrity, of course—mouth ditto, apron erebella's and some- id. Winking her held up her discov- e red crutch.

(continued.)

n Runs Riot

ic acid in the blood. tions will be of no . A cure can be by neutralizing this purpose Hood's Sar- it medicine, because la is the only true ominently in the

easily, yet promptly the liver and bowels.



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Beef, hind.....	5 90	to	7 00
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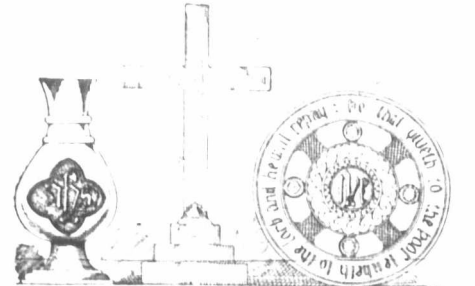
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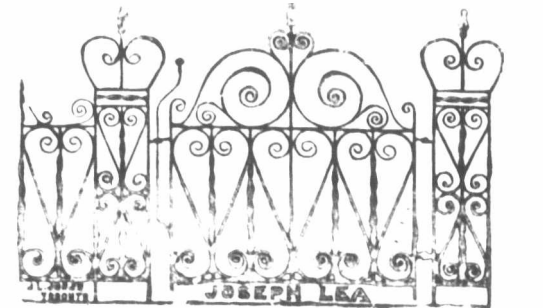


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