

# Canadian Churchman

AND DOMINION CHURCHMAN

A Church of England Weekly Family Newspaper.

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TORONTO, CANADA, THURSDAY, DECEMBER 23, 1897.

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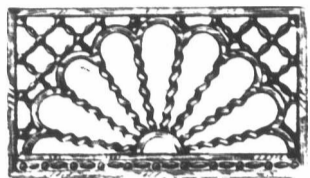
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# Canadian Churchman.

TORONTO, THURSDAY, DECEMBER 23, 1897

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

Dec. 26th.—FIRST SUNDAY AFTER CHRISTMAS

Morning.—Isaiah 35.

Evening.—Isaiah 38; or 40.

Appropriate Hymns for Christmas Day, First and Second Sundays after Christmas, compiled by Mr. F. Gatward, organist and choirmaster of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H.A. and M., but many of which are found in other hymnals:

### CHRISTMAS DAY.

55, 59, 60, 61, 62, 316, 329.

### FIRST SUNDAY AFTER CHRISTMAS.

Holy Communion: 64, 309, 311, 558.

Processional: 59, 60, 65, 175.

Offertory: 56, 61, 67, 288.

Children's Hymns: 62, 333, 335, 343.

General Hymns: 57, 58, 63, 66, 482, 484.

### SECOND SUNDAY AFTER CHRISTMAS.

Holy Communion: 70, 316, 319, 555.

Processional: 62, 165, 393, 464.

Offertory: 55, 179, 483, 485.

Children's Hymns: 58, 73, 329, 339.

General Hymns: 59, 71, 72, 74, 523, 548.

## OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

Gospel for St. Stephen's Day. (First Sunday after Christmas.)

St. Matt. xxiii. 34: "Some of them ye shall kill."

Fitting that the great festival of the Nativity should be attended by days conveying great lessons. So St. Stephen, the first martyr for Christ (a martyr in will and deed) commemorated on the day after Christmas Day. St. John (martyr in will, but not in deed), on the day following. Innocents (in deed, not in will), next day. Fitting that martyrdom should attend on the

Incarnation, which gives the principle of all martyrdom in the sacrifice of love.

i. God sends Prophets to convince of sin and to produce repentance. So among the Israelites. So at the setting up of the kingdom. The Baptist: "Repent; the kingdom is at hand." So Jesus, so Peter on the Day of Pentecost. A necessary outcome of Christmas Day. The birth of the Son of God for the regeneration of man. Hence the old man must die and the new man live. A work to be realized by faith and love, to be inspired by the teaching of the truth.

ii. The witness of the Prophet often rejected.

1. Such the testimony of sacred history. All through that history witnesses disbelieved, rejected, sometimes killed.

2. A common assumption that the unpopularity of a teacher usually arises from some fault in himself. Such, doubtless, often the case. We mistake our impatience for zeal, and our bad temper for fidelity. The great teacher did not "strive." Yet He also came to send "not peace, but a sword."

3. Jesus warned His disciples to expect the same. The prediction speedily fulfilled. In the case of St. Stephen—witnessing—suffering, dying. So St. James the greater: the glorious company of the Apostles—the noble army of martyrs.

iii. Some lessons.

1. Everywhere in life joy and sorrow blended. Christmas a time of joy. Yet also shadows.

2. Suffering the note of the followers of Christ. "He was a man of sorrows." Birth. Flight. Poverty. Cross.

3. The blessedness of such suffering for Christ's sake. St. Matt. v. 10-12; I. St. Peter, iii. 14; Heb. xii. 11.

## PROFESSOR CLARK ON THE ANGLICAN REFORMATION.\*

This new volume of Epochs of Church History has a special interest for ourselves as being the only one in the series which comes from the hand of a Canadian, and especially from one of the principal contributors to this paper, which owes many of its articles and reviews to his pen. Dr. Clark puts us in possession of his point of view at the very start. "The Anglican Reformation," he says, "had certain features in common with the religious convulsions which took place about the same period in Europe, but it was distinguished by other characteristics of its own. In Germany, in Switzerland, in Scotland, there was an almost complete sweeping away of the institutions of the Middle Ages, and of earlier periods. In England there was not, and there was not intended to be, any break in the continuity of the Church. Moreover the changes which were brought about were revolutionary only in the sense of throwing off what was

The Anglican Reformation: By William Clark, D.C.L., etc.: in the series of Ten Epochs of Church History. Price \$2. New York: The Christian Literature Co. Toronto: Revell Co. 1897.

regarded as the encroachments of unlawful authority. The English Reformation differed from the Protestant Revolutions almost as much as the English Revolution of 1688 from the French Revolution of 1789. It is not difficult, therefore, to understand that, in the eyes of foreign Protestants, it should always have appeared as a very imperfect measure of reform." The whole volume may be regarded as an expansion and illustration of these statements. Dr. Clark traces the connexion between England and Rome from the foundation of the Anglo-Saxon Church to the period of final separation. This is one half of his work. The other half relates to the gradual purification of the doctrine by the removal of all those parts of mediæval doctrine which were neither parts of the original deposit nor lawful developments from it. There is, therefore, a great deal of matter in this volume which occasionally produces a feeling of compression and a desire for further expansion of the historical records. As, however, the volume is of the full length allowed in the series, this is impossible.

Beginning with a short sketch of the Anglican Church before the Conquest, and of the relations of the Norman and Angevin Kings to the Papacy, the writer proceeds to deal with Wycliffe, and then with the later precursors of the Reformation—Colet, Erasmus, and More. Five chapters are given to the work of Henry VIII., to whom the author evidently attempts to do justice, whilst heartily disliking the subject. The reign of Edward VI., on the contrary, is treated with more consideration than it generally receives. To Gardiner and Bonner justice seems to be done, whilst Cranmer is an evident favourite of the writer, who, however, does not hide his faults. The chapter on the Marian Persecution is one of the most interesting in the book, and the closing comments on Mary are pathetic. The seven chapters given to the "Great Elizabeth" are full of interest. It was a great period, full of great men, with a great woman at the head of them. Parker's consecration is vindicated briefly but adequately. The chapter very properly conceded to Richard Hooker is one of the best.

It has been customary with some writers to end the History of the Reformation with Elizabeth. Dr. Clark properly carries it down to the latest revision of the Prayer Book under Charles II. Here are his closing words: "As we look back over nearly a century and a half which has elapsed since Henry VIII. began his conflict with the Bishop of Rome, the eye falls upon many a scene which fills the heart of the beholder with gratitude and hope, if there are also incidents that awaken sorrow, shame, and apprehension. Yet we have before us the record of a series of events, which, taken as a whole, may well make the child of the Anglican Communion proud of his spiritual descent. If the figures which stand out before us are seldom heroic, it would be difficult to find, in any similar period of the history of mankind, and within the same compass, an equal number of men

so highly distinguished by calm intelligence, extensive learning, a deep and sincere sense of duty to God and man, and a resolute devotion to the work to which they believed themselves called by the Providence and Spirit of God."

#### THE JEWS AND RELIGION IN THE PUBLIC SCHOOLS.

An Australian correspondent of the Church Times sends the following interesting testimony of one who is not a Christian, as to the importance of providing religious education in the Public schools. It is in remarkable contrast with the view set forth in the manifesto of the Jews of Toronto, when recently an effort was made to secure religious instruction in the Public schools of the city. The experience and candor of such a prominent man of their own faith should go a long way in transforming their opinions, especially as they would, under the proposed system, have the same opportunity of teaching their own children in religious subjects as Christians theirs. It seems strange that they should forego a privilege which would certainly be to their advantage to exercise, in order to prevent Christians from teaching their own children what is so evidently necessary to make them good citizens and worthy members of society, as well as to prepare their young lives with seed that shall bear fruit not only in this life, but in the life to come.

Sir Julian Solomons, in an address at Sydney the other day on Federation, thus spoke on the question of religious education: "When I was a young man—and no one can doubt my sincerity—I subscribed to the meeting to which I am about to refer, and at which I took the chair, the sum of £100, which I could not afford, in order to make it a success. That meeting was in favour of a national system of education which should be free, secular, and compulsory. I have ever since been filled with remorse. I live near a great public school, and day after day I see upon the palings of my own and my neighbours' residences—mine I had to pull down and put up a stone wall to prevent it—not once or twice, but always, forms of language and expressions of indecency and obscenity which would disgrace grown-up men. I myself have made no representation to the head of that school, but I am told by a friend of mine that he has said that his duties were limited to the boys in school. It has, however, convinced me of this, that education without religion is like putting a sword into the hand of a savage, and I have come to the conclusion that any one of the branches of the great Christian religion, or any great religion analogous to it, although they may differ in their theological forms, is better than no religion. Just as the twig is bent, the tree is inclined." That is the opinion of a Jew politician, a deservedly respected man, concerning the purely secular education provided for the rising generation by the Governments of these colonies.

#### THE BI-CENTENARY OF ST. PAUL'S CATHEDRAL.

London papers of recent date contain extended notices of a great and notable service held by the Freemasons of the United King-

dom in St. Paul's in order to celebrate the above event. The service was held on the afternoon of December 2nd, and was in many respects pronounced to be the most notable event which has ever occurred in the history of Freemasonry. As the architect, Sir Christopher Wren, and many of his chief subordinates are commonly reported to have been Freemasons, it was thought fitting that the bi-centenary of the completion and opening of the noble fane should be marked by a grand gathering of the craft. The arrangements for this notable function were undertaken by a joint committee appointed by the Dean and Chapter and Grand Lodge, but the suggestion that such a service should be held appears to have emanated from one who is both a member of the Cathedral Chapter and also a member of Grand Lodge, viz., Bro. the Ven. Archdeacon of London (Dr. Sinclair). The cathedral seats about 5,200, and no less than 15,000 applications for seats were made to the members of the committee from Masons living in all parts of the United Kingdom. H.R.H. the Prince of Wales, the Most Worshipful Grand Master, was not able to be present, but was represented by Brother William Beach, M.P., P.G.M. for Hampshire and the Isle of Wight. The Earl of Latham, Pro-Grand Master, would have been present as the Prince's representative had it not been for his very sad and terrible bereavement in the loss of his wife. All the members of the craft who were present at the service were clad in full Masonic regalia, the ordinary brethren filling the aisles, nave, and transepts, whilst the Grand Officers and Provincial Grand Officers occupied seats in the front and main part of the great circle beneath the dome. The various clerical brethren, of whom there were a large number present, had seats allotted to them immediately behind the Grand officers. The choir stalls were reserved for the Lord Mayor, sheriffs and aldermen of the city of London. Each Grand officer had the privilege of inviting two ladies, and long before 3.30 p.m., when the service was timed to commence, the tiers above the choir stalls, the quarter-dome galleries, and the platforms above the east and west doors were filled by members of the fair sex. There were three processions, viz.: (1) The Lord Mayor and the representatives of the city, (2) the procession of Grand officers, and (3) the Bishop of London, who preached the sermon, and the officiating clergy. The ordinary cathedral choir was considerably augmented for the occasion, and Bro. Sir J. Martin, the organist of the cathedral, presided at the organ. The service commenced with the singing of the hymn, "Blessed City, Heavenly Salem," and the prayers were intoned by Bro. the Ven. Archdeacon Sinclair. Special lessons were taken from Haggai and Revelation, and were read by the Dean (Dr. Gregory). The Magnificat and Nunc Dimittis were those of Gadsby in C, and the anthem chosen for the occasion was one by Sir John Goss, "Praise the Lord." At the conclusion of the prayers the hymn, "Lift the Strain of High Thanksgiving" was sung, and then the Bishop of London (Dr. Creighton) preached from the words, "The house that is to be builded for the Lord must be exceedingly magnificent, of

fame and of glory throughout all nations." The Bishop possesses a singularly clear enunciation, and very few, if any, of the large number of brethren present—some 5,500 in all—were unable to follow his Lordship's discourse word for word.

At the close of the sermon the two hymns, "Now Thank we all Our God," and "All People that on Earth do Dwell," were sung, the latter ending with the grand doxology, "Praise God from Whom all Blessings Flow." It can without exaggeration be said that never in the history of Sir C. Wren's great temple has its walls resounded to louder and loftier strains than arose from this compact Masonic assembly during the singing of the doxology. Although Sir G. Martin pressed his loudest trumpet-stop, and summoned his deepest diapasons, the notes of the great organ were almost drowned by the combined voices of the thousands of the brethren. The collection, which amounted to the sum of £810, will go towards the completion of Wren's work in mosaics, a definite panel or bay being assigned to the Freemasons. This work is in the capable hands of Sir W. B. Richmond, R.A. After the collection had been duly offered by the Bishop, his Lordship pronounced the benediction, and then the National Anthem was sung by all present, and in this manner one of the most notable services which has ever been held was brought to an appropriate conclusion. The number of Grand officers present was 250, clerical brethren, chaplains of lodges and others, 150, while the Provincial Grand officers numbered no less than 1,600. In addition to the 5,500 Freemasons present, it is calculated that there were at least 1,000 ladies in the various galleries, so that the full number present at this remarkable service did not fall far short of 7,000 persons in all. The only non-Masonic clergy at the service were certain members of the cathedral body. All the Masonic chaplains wore the purple over their clerical vestments. In spite of the fact that so large a body of Masons took part in the service, yet there was not nearly enough room for all those who applied for admission at the cathedral doors, each one having in his possession a properly authenticated card of admission. After all the available seating capacity of the cathedral had been filled up every inch of standing room was also taken, and yet, in spite of all this, several hundred members of the craft, some of whom had travelled several hundred miles to be present, were unable even to gain an entrance, and were obliged to go away disappointed. The aspect of the cathedral during the service was grand and impressive in the extreme, and one which will never be forgotten by those who were fortunate enough to be partakers therein.

#### CANON MACNAB IN ENGLAND.

The Canon Missioner's year in the Old Country has been one of active employment in church missions or parochial work, and also as far as possible in the interests of St. Alban's cathedral, Toronto. The latter, as our readers will no doubt remember, was the main object of his visit to England. This year English parishes have been heavily taxed in support of Jubilee memorials, Indian famine funds,

and many extra charity appeals, which made it difficult to obtain help for Canadian Church work. Notwithstanding this, his special work has been very successful. The months of January and February were passed in Oxford, his headquarters, taking duty in several of the city parishes and making arrangements for future appeals on behalf of St. Alban's. March and April were occupied by a seven weeks' locum tenency of the parish of Bursledon, Winchester Diocese, during which two hundred dollars were collected for the cathedral fund. May and June were taken up with parochial work as assistant priest, during term at St. Margaret's church, Oxford, with occasional Sunday duty at Claydon, Buckinghamshire. During the month of July he was in charge of the English chaplaincy at Berisal, Switzerland, a favourite place of resort on the Simplon, that famous mountain pass constructed by Napoleon for the passage of his armies into Italy. Returning to England, the Canon was appointed locum tenens, for six weeks, of the church at Bridge of Allan, Scotland, where he succeeded in collecting five hundred and fifty dollars for St. Alban's. From September until Christmas he has been engaged in preaching and lecturing in over a hundred parishes on behalf of the Society for the Propagation of the Gospel, and in this work has had a good opportunity of bringing before our fellow-subjects at home the conditions of Church life and work in Canada, and judging from newspaper reports of his lectures and sermons, he bears strong witness to the loyalty of Canadians in days gone by, as also to the spirit of imperialism which inspires the Canadian of to-day to stand as loyally as of old for the unity of the British Empire. English people are as a rule greatly interested in Dominion affairs, especially since the Jubilee gathering at which Canadians were so well represented and so heartily received, and any information they can obtain regarding the advancement of the national life and the undoubted progress of Canadian Church work tends to strengthen the bonds that unite us to the Mother Country. We understand that the S.P.G. has already bespoken the services of the Canon Missioner for the best part of next year, should his leave of absence be so far extended, and the remainder of his time in England will be employed in preaching on behalf of St. Alban's cathedral, wherever he is permitted to make an appeal.

#### THE APOSTOLIC AGE.\*

This is a new volume of the valuable International Theological Library, and in many respects it is quite worthy of a place in that excellent series. It is indeed a book of which we should be glad to say nothing but good, if that were possible, since it is the work of a man of great learning and ability, and who has very considerable power of expression. We can say, then, that this is a book that will amply repay perusal, which, perhaps, it may be even a duty with our learned theologians to take account of; but which in our judgment departs further from the traditional views of

\*History of Christianity in the Apostolic Age: By Dr. A. C. McGiffert. Price 12s 6d. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1897.

the Christian Church than was necessary, and this without giving sufficient reason for doing so. In making these remarks we do not call in question the general views of the Church in the first age set forth by the writer. It is of importance to point out the different tendencies in the way of doctrine, life, and government which were found in the early Church and blended in the Church of later times; but we think that the Pauline doctrine is by no means all of St. Paul, and that it sounds almost ludicrous to hear of the first Epistle of St. Peter being very Pauline. But these are small matters. We will offer some specimens of the conclusions in this book to which we demur. At p. 33 the author says: "there is no indication in the sources that Jesus thought of the coming of the Spirit as instituting a new stage in the Kingdom of God." We decidedly think there is. Of the same day he says (p. 49) "its importance is not that which is ordinarily ascribed to it." Is it not! We do not believe (p. 52) that the author of the Acts thought the "tongues" were "foreign." He finds it difficult to believe that the Trinitarian formula was used at baptism in the first age. Certainly Dr. McGiffert does not lack the courage of his opinions.

At p. 206 he says that Peter's conduct at Antioch was not necessarily due to fear of the Jewish Christians. Now here, with all respect to the author, we prefer to follow St. Paul. In regard to the dates of some of the Pauline epistles we disagree with him, but that is a small matter. In regard to the pastoral epistles, he says there is grave reason to doubt whether they are St. Paul's. He might have mentioned that later criticism seems to be returning to the older opinion. His view as to the readers to whom the Epistle to the Hebrews was addressed, comes with a kind of shock, but we must look further into it.

On one point, we must express our strong disagreement with the author. More than once he speaks of the Apostles as having no official position or authority in the early Church. It is a subject too long to argue; but we see signs of authority alike in their commission, in their conduct, and in the attitude of the churches. With Dr. Ramsay he places I. St. Peter very late, and assigns it to another writer than the Apostle, quoting Harnack as on his side. We do not believe that Harnack is now of that opinion, and Ramsay's opinion as to there being no persecution in St. Peter's time sufficient to account for the contents of the epistle, seems to us inadequate. If, however, I. St. Peter must be given up, is not the chief argument against II. St. Peter gone? We entirely disagree with his statement that St. John could not have written the Apocalypse, and we still hold that he wrote the fourth Gospel. These are serious disagreements. Yet for those who will read with thought and care, this is a valuable book. We may mention that it is generally free from Americanisms. We have noticed only two or three.

#### REVIEWS.

His Grace of Osmonde. By Frances Hodgson Burnet. Toronto: Copp, Clark Co., 1897.

When we take up a new story by the author of "Little Lord Fauntleroy," our expectations are apt to be high, and we do not think they will be disappointed in the present case. In the first place, the story is extremely well written, so that, as mere reading, it is very pleasant. In the second place, the plot is by no means a common one; for although one crisis of importance must be anticipated by the thoughtful reader, there are others which come upon us a surprise. The hero, the son of parents who almost transcend the possibilities of human perfection, is himself, if not perfect, yet heroic. He becomes the intimate friend of the great Duke of Marlborough. The heroine, beginning as one of the wildest of her sex, becomes one of the sweetest, as she is one of the most beautiful. How they meet, when apparently too late, and how they are again brought together—these incidents constitute a large part of the interest of the story. One episode we could wish to have been different; but the story is interesting and well told.

The New Testament, with two hundred illustrations. London: Thomas Nelson. Toronto: Copp, Clark Co., 1897.

This is a very handsome book, quite on a level with the pictorial Bible which we commended some six or eight months ago. The views are all of real, natural objects, and, although small, are carefully executed and effective. It is a great help, especially in the historical books, to have the scenes made thus more real to the reader.

The Naval Cadet: A Story of Adventure on Land and Sea. By Gordon Stables, M.D. London: Blackie, 1898.

An excellent, wholesome, and stimulating story, full of incident and adventure. The hero is a brave Highland boy, and there is also a heroine belonging to the same locality. The hero experiences many dangers and difficulties in many different parts of the world—in Africa, for example, and also in Corea, during the war between China and Japan. He has the highest opinion of the Japs, and a much lower opinion of the Chinese. As we have said, the book contains a great deal of adventure, but it also conveys a good deal of information. For both of these reasons, and for its general excellence of tone, it is a capital book for boys.

Magazines.—The Expository Times for December prepares us for the new Dictionary of the Bible, which Messrs. Clark, of Edinburgh, have for some time announced. Vol. I. is to appear in February. It will represent the high-water mark of Biblical knowledge and research. An interesting notice is furnished by Dr. Salmond of the late Dr. David Brown of Aberdeen, a member of the New Testament Revision Company, and the Nestor of Scottish divines. Dr. Wells' study of "Grace" is brief, but excellent. The great text illustrated is St. John xiv. 15-17. Among the books noticed Dillmann's great commentary on Genesis, the new edition of Driver's Introduction to the Old Testament, and Nowack's Lesser Prophets.

The Penny Poets, published at the office of the Review of Reviews in London, and by A. H. Gibbard in Toronto, is a most valuable series, containing nearly all the best poems of the greatest poets. Even those who have the complete works of these writers—Milton, Dryden, Pope, Spencer, Byron, Moore, Browning, Shakespeare, Scott, Wordsworth, Coleridge, Chaucer, Cowper, Southey, etc., etc., will find these little pamphlet editions handy and useful. But—that which is more important—anyone who will familiarize him with the contents of this remarkable series will have a better knowledge of English poetry than the

vast majority of well-educated Englishmen. The selections are admirable, the type is good, and the paper quite respectable. The price of each number in Canada is 5 cents—quite a reasonable price.

#### FROM THE BISHOP OF ATHABASCA.

My dear friends and fellow-workers,—It is with much pleasure and with earnest prayer for our mutual benefit that I take up my pen to write you a few lines for 1897. Finding there was no pressing need for my presence at the missions or the diocese outside those I visited during the months of January and February last, I accepted an invitation from the Bishop of Saskatchewan and Calgary to visit the Church Missionary Societies' missions in his diocese during his absence in England. Letters from Rev. J. R. Lucas, in charge of St. Paul's mission, Chipewyan, report a steady maintenance of the work there. He has not been in so much contact with the Chipewyans as last year, but hopes to be able to visit them in their camps this winter. Mr. Lucas is busy compiling a vocabulary and grammar of the language, and is making good progress in it. St. Luke's mission, Vermilion, is being diligently worked by the Rev. Mr. Scott. Though afflicted with considerable bodily infirmity, rheumatism, sciatica, and at times with great nervous prostration, he continues to prosecute on foot, and by canoeing in summer, journeys of two to three hundred miles, visiting the Indians in their camps. He gives the following interesting account of one of these visits: "After having travelled over one hundred miles to the Cariboo hills and reached a Cree tent, feeling tired out and painfully lame and dreading the prospect of all the miles of snow which intervened between me and home, after a while I had reading of the Word, singing and prayer. When I finished, an old blind grandmother who was present immediately began to thank me, and to praise God that she had once more heard His Word, and the voice of the 'man of prayer.'" \* \* She could thank God that although her body was now blind, He had given her light in her soul. And she went on to state her faith in Christ in a marvellous way for one with such few opportunities for instruction. All my pain and fatigue seemed to go, and I felt that I could start on another hundred miles for such a reward. From this tent I went about thirty miles in another direction to another Indian tent. The wife was much annoyed about some false reports which had been circulated about her. She felt angry and bitter about the matter. I was sorry for her, and felt she had cause for resentment. I said very little, but opened the New Testament and read what the Lord had done when unjustly accused, and how He had left us an example. The poor woman was melted in tears; she wept much at the thought of her own anger and unforgiving spirit, especially when I reminded her of how much He had forgiven. When I left she followed me outside, and with tears asked me to forget her words, and that I must not be disturbed on account of them, for she had cast them entirely out of her heart, that she would return good for evil to the person who had so injured her. Of this, I have since had ample proof." The Rev. A. J. Warwick combines the work of assistant missionary to Rev. M. Scott, with that of principal of the Irene Training School. During Mr. Scott's frequent absences he carries on the services and the general work of the mission. In his letter he gives a very pleasing account of Matthew Keroutis, who is getting an old man. "He (Matthew) spoke of the joy it gives him to think of heaven. He is looking to God and waiting for Him to call him up to Him." The Rev. Henry Robinson last year passed through a heavy trial in the loss of his wife, leaving three little ones and an adopted Indian girl without a mother's care. He writes very thankfully of the care they received from Miss McKnight, who volunteered for the work, and was sent out by the Holy Trinity branch of the W.A., Winnipeg. Miss McKnight has felt deeply the isolation which this charge entails, but remains bravely at her post. Mr. Robinson is still beset with difficulties, arising a good deal from the failure of crops last year through drought. He writes cheerfully about his work, but I have not

much progress to report. The work may become more colonial in his mission. The discovery of rich gold mines on the Yukon; also reported discoveries of paying deposits on the Upper Peace River, will hasten the opening out of the north, more especially of the Peace River country. Its fertility and proximity to the further north seem to point it out as a natural source of supplies for these far northern gold fields. Again the increasing desire in Canada for an all-Canadian overland route to the Klondyke, which must cross the Peace River country—these and other causes will tend this way. Mr. Robinson is a fluent Cree speaker, and this, combined with an earnest Christian spirit, makes him a useful missionary. Besides working among the Indians in his immediate neighbourhood, he visits them at other points—Dunvegan, Spirit River, etc. I still long to be able to place a mission among the Beaver Indians, more to the west; but so far any attempts in this direction have been frustrated. Straitened means and disappointments in those whom, judging well cut out for pioneer work, I had hoped to send out, are the chief causes. I trust, however, that the way may yet be opened out for beginning a good work among them. The Rev. G. Holmes has had to defer his return to Lesser Slave Lake for another winter on account of Mrs. Holmes' state of health. I hope, however, to see him back at his mission in the early summer of next year. In the meanwhile the Rev. W. G. White continues in charge, while superintending the work of his own mission at White Fish Lake. Mr. A. S. White, who was stationed at this post last winter, has been accepted by the committee of the Canadian Church Missionary Association to receive at their expense a theological course at Wycliffe College. Mr. W. has served a good probation, having wrought for two years; the only remuneration being his board and clothing. He is possessed of good missionary qualifications, earnestness, a readiness in picking up the language, a strong constitution, and a capacity for bearing burdens and fatigue. I need not recapitulate my visit during last January and February to Wapuskaw, Trout Lake, White Fish Lake, and Lesser Slave Lake, an account of which I published last spring. Re Lesser Slave Lake: letters lately received from Rev. W. G. White, report the prospect of a good attendance at the Boarding School this winter. Miss Durnall discharges her duties as matron with thoroughness and efficiency. This is of great importance, as it is desirable to win the Indian children to habits very different to the slovenliness and dirt that too often prevail in their homes. Mr. D. Currie returned from here in October, after a visit to Edmonton. Mr. Chas. White is waiting here for an opportunity to join his brother at Lesser Slave Lake, as he sorely needs assistance. Rev. M. Scott, at my request, paid a visit to Wapuskaw last summer. He travelled by canoe along a route very little known. On account of many rapids, made worse by low water, he had a very trying journey. Mr. Weaver, referring to his visit, writes he came at a good time, as the Indians were all gathered round the two (i.e. Wapuskaw) Lakes for the fishery. He accompanied Mr. Scott to three encampments, in all about 45 tents. Mr. Scott gave addresses, besides visiting and talking with them in their tents. There is, however, a lamentable slowness in coming forward for baptism. I trust, however, the earnest efforts made for their instruction will with God's blessing effect a change. I have not yet decided on my movements this winter. I am hoping, however, to visit Wapuskaw, and even further. At the Landing we have no resident Indians in the winter. In summer they camp here from different points, sometimes coming from long distances. Many opportunities are thus afforded for visiting them in their tents, and thus imparting Christian instruction. One school has a steady attendance almost entirely of half-breed children, some of whom are little removed from the Indians. Mr. Gordon Weston is busy at present in putting St. John's Gospel in large Cree syllables through our little printing press. St. Mark's Gospel is already bound and in circulation. Though well bound in cloth it only weighs 4½ ounces. It is therefore in a very portable form. Our Indians can now sit by their camp fire and read a portion of God's Word in their own tongue. I remain ever yours most sincerely,  
RICHARD ATHABASCA.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

The Rev. Mr. Montgomery, who is visiting the Rural Deanery of Chatham in the interest of Diocesan Missions, addressed an interested and appreciative audience in St. Mary's Sunday school room on Tuesday evening, the 7th inst. The chair was occupied by the rector of St. Paul's, the Rev. Canon Forsyth, who, after the singing of the hymn "Jesus Shall Reign," etc., and appropriate prayers, introduced the speaker of the evening. Mr. Montgomery then related the circumstances which had led to the appointment of the three diocesan delegates who are now visiting the parishes of the diocese in behalf of its mission work. The union of the Diocesan Church Society and Diocesan Synod would be consummated at the end of the present year, and in future the management of the mission work of the Diocese would be in the hands of the Board of Diocesan Missions, appointed annually by the Diocesan Synod. This board will consist of the Bishop, sixteen clergymen, and eighteen laymen, representing the whole diocese. Each rural deanery will elect a clergyman and a layman to represent it on the board. Mr. Montgomery then proceeded to give details showing that in order to carry on the mission work of the diocese a considerable increase in the mission fund will be necessary. He gave the following statement of the present annual income and expenditure in connection with diocesan missions:

1. Income from S.P.G.	\$2,860
2. " Investments	4,528
3. " Contributions from Aided missions	14,129
4. " Contributions from self-supporting missions	3,700
5. " Children's Mission Fund	300

Total income.....\$25,517

The expenditure on behalf of Diocesan Mission work is as follows:

1. Grants to aid mission work	\$26,144
2. Pensions to widows of clergy	488
3. Salaries of secretary and treasurer	600
4. Expenses in carrying on the work—printing, etc.	600

Total expenditure.....\$27,832

The foregoing statement, he said, showed that \$2,315 more are needed at the present time to keep all our diocesan missions open. But inasmuch as the Society for the Propagation of the Gospel is withdrawing its grant at the rate of \$500 annually, and as the rate of interest on investments is decreasing, \$5,000 a year more must be contributed by Church people throughout the diocese if services are to be maintained in all the missions. Mr. Montgomery forcibly dwelt upon the duty and the need of Churchmen coming to the aid of the Mission Board in their endeavours to supply the ministrations of religion to the weaker and neglected parts of the mission field, and it was evident that the audience felt a desire to respond to the speaker's call for sympathy and substantial aid. He outlined a plan proposed to secure more systematic contributions by means of pledge cards and envelopes, and the help of active and earnest agents in the various parishes. The interest and attention of the meeting was sustained from beginning to end, and a hearty vote of thanks, moved by his Honour Judge Wilkinson, and seconded by the Hon. Speaker Burchill and passed unanimously, was presented to Mr. Montgomery by the rector. Contributions amounting to \$14.12 were collected during the singing of the hymn "O Lord of Earth," after which Judge Wilkinson spoke of the work Mr. Montgomery had in hand, which would, he had no doubt, commend itself to the hearty support and sympathy of all present. He referred to the increasing practice of

many in setting apart systematically a portion of their income for the purposes of worship and religion in imitation of the Divine rule under the Jewish Dispensation, and mentioned the case of a late English Bishop who, not from any desire to boast, but as an example, and to refute the statement that Bishops had grown rich on their income from the Church, said that he had devoted all his means to the service of the Church, only providing for his family by means of inherited incomes. His Honour had good hope, he said, that the work of the diocesan agents would be successful, and he was glad to unite with all well-wishers of the Church in wishing them God-speed in their endeavours to improve and systematize the contributions to diocesan missions. Mr. Churchwarden F. E. Winslow also expressed his entire sympathy with the work in hand, and after the singing of the hymn "Glorious Things of Thee are Spoken," etc., the meeting was closed with the benediction by the rector.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

Magog.—November 20th was marked by an event of very great encouragement, namely, the organizing of a branch of the Brotherhood of St. Andrew in connection with St. Luke's church. A provisional step in this direction was taken about a year ago, but now the movement has assumed a definite form, and we have an actual chapter consisting of six members, of whom our two licensed lay readers are the officers—Mr. Ben Verity, director, and Mr. Frank Day, secretary-treasurer.

Georgeville.—The Ladies' Guild have had the exterior of St. George's church painted at an outlay of about \$45, and have also come to the wardens' rescue and paid off an old church debt of \$74. It is hoped that the men of the congregation will be spurred on by this excellent example to do their share in meeting our obligations, etc., hereafter.

North Hatley.—A handsome font, designed by Mr. Bertram Goodhue, architect, of Boston, and made of curly birch, enclosing a large metal bowl, has been presented to the Church of St. Barnabas by Miss Jennie Daves, of Baltimore, as a memorial of her brother.

MONTREAL.

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

Montreal.—The Lord Bishop held an ordination on Sunday, 19th, in Christ Church cathedral. Deacon, Mr. James S. Ereaux; priests, Rev. W. W. Craig, B.A., Rev. S. H. Mallinson, B.A., Rev. F. W. Steacy, B.A., Rev. G. A. Gagnon, M.A. Dr. L. H. Davidson gave the members of the St. George's Young Men's Christian Association the benefit of his extended knowledge of the operations of the great missionary societies of the Church of England, speaking most interestingly for over an hour of the work of the S.P.G., the C.M.S., the S.P.C.K., and the D.F.M.S. The Rev. C. J. James, who presided, then called on the Ven. Archdeacon Lofthouse, of Moosonee. The latter just touched on the fringe of his fifteen years' labour in that vast land. That the Diocese of Moosonee is equal to just one-third of the whole area of Canada is a thing hard to realize, but nevertheless true. The northern part, in which Archdeacon Lofthouse labours, contains 450,000 square miles, being 1,500 miles long by from two to three hundred miles wide. Missionary work commenced here fifty years ago at York Factory, then the depot for the whole North-West. The work had been abundantly blessed, for they who were then in heathen darkness, now numbered some of the brightest and noblest Christians in the whole world. Theirs was a practical Christianity; they brought it into their daily life; and the speaker said that he believed in the practice of Christianity much more than in its profession. These people of the northland always began the day with family worship, never under any circumstances forgetting it; and when the day's work was over they

never thought of rolling themselves in their blankets and lying down without committing themselves to God's protecting care and reading a portion of His word. The missionary spoke of some of the hardships. Men did not go out to that country simply for enjoyment. When it snowed there it snowed good; it began in September and kept it up into June, and sometimes July. The worst hardship was undoubtedly the isolation. Sometimes for four years he never so much as met a fellow-worker. His nearest neighbour was one thousand miles away, and when he wanted to call he just got up and walked to where he was. Then he was not able to stay more than a couple of days. Once when they started out with twelve days' food, they travelled sixteen days without meeting a soul from whom to obtain fresh supplies. Then they fell in with a party of five Indians, who were also on the verge of starvation. They left the latter some tea and sugar and pushed on, and in two days more they met with assistance. Men going out as missionaries to that country had to endure hardships as good soldiers of Christ. There were severe bodily trials—he felt little disposed to speak of them—but he thought spiritual trials were much harder to endure, and they had no spiritual trials in that north land, for the people simply hungered and thirsted after righteousness. The Dean thanked Archdeacon Lofthouse and Dr. Davidson for their very interesting addresses.

Last Friday night the first pleasant evening under the auspices of St. Barnabas church, St. Lambert, was held in the Academy Hall. The programme consisted of vocal and instrumental music, interspersed with elocutionary recitations. There was an excellent attendance, the entertainment proving successful in every respect.

ONTARIO.

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

Bath.—The Archbishop of the diocese has appointed the Rev. E. T. Evans rector of Bath and missionary of Ernestown. He took charge of the services in St. John's church, Bath, last Sunday. The new arrangement will relieve the mission fund of the diocese.

Wolfe Island.—His Grace the Archbishop of Ontario administered Holy Confirmation at Trinity church, Wolfe Island, on Sunday, Dec. 5th. As the vestry of the church is very small, one of the ladies of the congregation, whose house adjoins the church, kindly allowed her house to be used as a vestry. The candidates, with the Archbishop and clergy, marched in procession therefrom to the church, the female candidates all wearing white veils. There were 32 persons confirmed, of whom four were converts from dissent. After the confirmation service the Archbishop celebrated the Holy Eucharist, and all the newly-confirmed were admitted to First Communion. In spite of the rough weather and bad roads, not one of those who had previously given in their names for confirmation failed to appear, although some of them had to drive 18 miles to be present, and others had to come by water from adjoining islands. May they all bring forth in their lives the fruits of that Spirit which they have received by the laying on of apostolic hands.

Rev. J. R. Serson, Tamworth, has been appointed rector of Christ church, Gananoque, vice Rev. Henry Austin, resigned. Tamworth remains vacant.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

South Mountain.—On Tuesday evening of last week his Lordship the Bishop of Ottawa Diocese held Confirmation in St. Peter's church. The attendance was very large, the church being crowded to the doors. His Lordship gave a most practical and eloquent address. Six candidates received the rite of Confirmation in the church, and one lying on a bed of illness was confirmed at

home. This is the second confirmation within two years. On Wednesday evening of last week representatives of the congregation of St. Peter's assembled at the rectory to say farewell to Rev. Mr. Sills and wife, and to bid them Godspeed in their new home in the parish of Winchester and Chesterville. Mr. Sills has been rector of St. Peter's church here for five years or more, and both he and Mrs. Sills have made many warm friends. An address was read to them on Wednesday evening expressing the esteem in which they are held here, and a well-filled purse was presented to Mrs. Sills. Mr. Sills made an appropriate reply, expressing the warm thanks of both himself and wife for the kindness shown them in South Mountain parish, and wished the members of his late congregation all happiness and prosperity. He also referred in warm terms of appreciation to the help rendered him in all his parish work by Mrs. Sills.

TORONTO.

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

A Generous Response.—On Sunday, 12th inst., at St. James' cathedral, Bishop Sullivan made an appeal to the congregation for a collection of \$2,000 to be applied to the diocesan mission fund. While the contribution did not net the full amount asked for, the collection was a large one, reaching the sum of \$1,200. On one of the collection plates was placed what at a distance appeared like a small plum pudding, but which, when examined, turned out to be a bag of coppers totalling \$5, contributed by the infant class under the charge of Miss Atkinson.

Woman's Auxiliary.—The December board meeting took place on the 9th inst. at St. Thomas' school-house, Huron street, the president, Mrs. Williamson, being in the chair. After the minutes had been read and confirmed, the diocesan secretary read her report. The statement that St. Mark's branch had been reorganized gave general satisfaction, this having been one of our oldest branches. The conference with the missionary board, which took place Nov. 17th, was not largely attended, and the president was out of town. The announcement then made that until the debt on diocesan missions was removed, the missionaries would receive only half their stipends caused much regret, and it was hoped that this extreme measure would stimulate the general exertions in this direction. Mrs. Benson, of Port Hope, has been made a life member by her branch. Miss Macdonald, the extra nurse for the Blackfoot Hospital, finding herself unable to go, another lady, Miss Esson, will take her place. As this lady lives near that district, the sum subscribed towards her travelling expenses not being needed, was voted by the board towards purchasing linoleum for floors of wards in the hospital, it being much needed. The treasurer reported a balance of \$315.04. The Dorcas secretary stated that 28 bales had been despatched, and one other going, to various places. Many of these contained Christmas gifts for poor parishes. Donations sent to central rooms for distribution had been very large and most encouraging. A girl's branch sent 24 and 20 jars of preserve to Blackfoot Hospital and Shingwauk Home, respectively. Twelve members sent 12 pairs boys' pants. Young girl at service knit 10 pair red mitts for Sarcee Home. There was a balance of \$93.62. Three new books, given by Mrs. Davidson, also other publications, were reported by the secretary of the Literature Committee. The P.M.C. treasurer showed total receipts for the month to be \$253.61. A most urgent appeal was made for additions to the Education Fund. There is only \$8.31 in hand to meet expenses, and the board has received an earnest request to educate another son of a missionary. The importance of this fund cannot be over-estimated, the past results have been so gratifying, and it is hoped many will respond to this appeal. The E.C.D. treasurer reported \$68.19. There were the usual three appeals before the board. 1. Towards debt on church at North Bay, which is very large and causes much anxiety to the Bishop. 2. Towards paying for small church at Fort a la Corne, being built by poor white settlers. A large

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amount of the sum (\$1,000) has been raised, the Bishop giving one-fifth, but \$100 is needed now for purchase of paint, nails, etc. 3. For school for the blind, Onu, Japan. Blindness being very prevalent there, they have bought land and built school, which has a staff of teachers, and 15 pupils. St. Luke's Gospel has been put in raised type in Japanese, and the pupils make good progress. After some discussion the money was voted to North Bay church. The noon Bible reading and address on "Study of the Scriptures," was taken by Mrs. Broughall, after which Mrs. Tytler gave a most stirring address of her personal experiences in Delhi during the commencement of the Indian mutiny, and concluded by an earnest appeal for the Indian children kept by Government and private charity during the famine. The girls, if given back to the natives, will be doomed to lives of infamy, and the boys to a worse fate. After lunch a short account was given of Miss Patterson's Training Home in Japan; \$50 supports a girl for a year. Toronto supports one of her four girls. Rev. Frank Kennedy another, she herself has adopted and provided for a third, and the fourth has yet to be paid for. A pretty photo of her Home, erected at her own expense, was shown. Letters were read from the secretary of the Brampton branch, telling of interest awakened by half-yearly meeting, held there Nov. 9th. From Rev. C. Lord, Apsley, thanking the board for E.C.D. money sent last month towards debt on church at South Burleigh. From Mrs. Bourne, expressing thanks for past aid from W.A. Education Fund in educating her eldest son, who is now expecting his appointment to the Bank of Commerce. From Rev. Hickland, thanking board for bales, and saying he had two schools built in his district (Temiscamingue) and he had received assistance in clothing from the wife of a gentleman he met on a journey who heard his sermon and appeal for wants of his people. The population is largely a lumbering one, and very poor. From Mrs. Dyke-Parker, announcing safe arrival of communion linen, which was greatly needed. From Mrs. Hines, Devon Mission, 450 miles from Prince Albert, saying Mr. Hines had built three small churches this summer, and hoped to build two more next year with funds collected for this purpose in England. Each church costs \$200. From Miss Turner, Blackfoot Hospital, asking for linoleum for floors of wards, and stating that out of 1,200 Indians on the reserve, about 400 are sick as a rule, consequently the work of this hospital is very important. A resolution was passed that any representative of a branch absenting herself for three months from the board meetings be considered to have resigned, unless she notifies the diocesan secretary of her intended absence. After a few words from Mrs. Renaud on the Christian Letter Mission, and a cordial vote of thanks for the hearty welcome and entertainment to St. Thomas' branch, the meeting adjourned till Jan. 13th at St. Paul's school-house.

Holy Trinity Branch of the W.A.—During the regular weekly meeting of above busy branch, in which numble fingers stitched away at sundry articles of wearing apparel and otherwise, Mrs. Fletcher, vice-president of the branch, read a most instructive paper—which, we may add, has been published—on Dorcas Work, by Miss Halsan, provincial Dorcas secretary. A copy of this excellent treatise should be in the hands of the secretary of every branch of the W.A. A short business meeting followed the "Dorcas Work," which opened with the usual form of prayer, read in a devout manner by the president, Mrs. Thompson. The interesting minutes of last monthly meeting of the branch were read by the secretary, Mrs. George Holmstead. Much praise was noted of the genial reception tendered the recent general board meeting by the branch of the Church of St. Thomas. Indeed, it was a right royal reception which the 200 visitors were tendered, in which flags were flying and decorations, with a generous luncheon at the close of the meeting as the order of the day. The secretary announced that the January board meeting would be held at the school-house of the Church of St. Paul, Bloor east. Business arising out of the minutes, elicited among other matters a resolu-

tion to redeem the pledges of the branch at the close of the Christmas holidays. The pledges being educational and missionary and the resolution, which was carried, being moved by Mrs. Fletcher, seconded by Mrs. Aubrey White. The secretary then read the correspondence, among which was an interesting letter to Mrs. Sullivan, from Miss Julia Greenshields, secretary of the Deep Sea Mission, which letter overflowed with gratitude for gifts received for this almost pathetic mission. The next matter on the agenda was the exhibiting on a great table the multitudinous articles for the Christmas bazaar. There was more than a suspicion of Santa Claus in the air, in the large display of toys, dolls, and toy-books, which will delight the heart of many a wee dot in the County of Haliburton. There were a large number of useful gifts also, among them being a really grand bat and leather ball. There were some especially dainty little bedsteads of covered pasteboard for wee dolls. There were knitted cuffs for cold wrists, etc., etc. Some special gifts were sent for a new baby in Haliburton, also in the parish of Rev. F. W. Shepherd, and to which Mrs. Claude Andrews generously contributed. Mrs. Hammond very generously donated six small handsomely-bound prayer books for above Christmas bazaar for Haliburton. Among those present at this interesting gathering, notwithstanding that it was "spilling rain," were the President, Mrs. Thompson; Secretary, Mrs. Holmstead; Treasurer, Miss Selby; as also Vice-presidents Mesdames Fletcher and Hammond, besides Mrs. Blatchford, Miss Blatchford, Mrs. Blackburn, Miss Handscombe, Mrs. Mountstephen, Mrs. Savigny, Mrs. Sullivan, Mrs. Aubrey White.

Trinity Alumni.—The annual reunion of the Divinity Alumni of Trinity University will be held at the College from January 10th to 13th, 1898. The "Quiet Hours," which will precede the conferences, will be conducted by the Right Rev. the Lord Bishop of Nova Scotia, who will also be one of the speakers at the public missionary meeting, which is to be held in Convocation Hall on Tuesday evening, Jan. 11th, at 8 p.m. The complete programme will be published shortly.

Special appeal for the Mission and Widows' and Orphans' Funds of the diocese, which was made in St. Mary's church, Dovercourt, on Sunday, 12th inst., the speakers being Hon. S. H. Blake at 11 a.m., and N. F. Davidson, Esq., M.A., at 7 p.m. The amount received in cash and pledges was: At the morning service, \$66.75; evening service, \$62.14; total, \$128.89. Amount of October collection, previously sent in to Synod office, \$34.42; total, \$163.31. Amount of assessment, \$134.65; surplus, \$28.66. Of the contributions to the appeal on Sunday last \$84.39 was in cash.

The Rev. John Gough Brick, well known in Toronto and throughout Canada, died in St. Luke's Hospital, New York, at noon on Monday of last week. Mr. Brick has been conspicuous for his missionary work, in which he was very zealous. He was for many years engaged as a missionary in the North-west, during which time he frequently visited Toronto. He was in charge of the church at Weston for a short time. From there he went to Barrytown, N.Y., a small town on the Hudson. For the past year he has been unwell, and since three months ago was in St. Luke's Hospital. He underwent an operation there, from which he never quite recovered. He leaves two brothers and a married daughter in Toronto, besides whom there are two sons in the North-west, one in St. Catharines, and one a traveller. His wife died in Barrytown two years ago, and was buried here. The funeral took place from the residence of Mr. Brick's daughter, Mrs. A. Mathews, 269 Sherbourne street, to St. James' cemetery. Rev. A. H. Baldwin, who was a personal friend of Mr. Brick, conducted the service.

Ashburnham.—On Sunday evening, Dec. 12th, Mr. Clougher, of Toronto, gave a most eloquent and inspiring address to the congregation of St. Luke's church, on the subject of "The Layman's Work in the Church." The edifice was crowded,

and Mr. Clougher was heard with the utmost attention. St. Luke's church has recently been repainted, and a memorial to Rev. W. C. Bradshaw has been placed on the north wall of the chancel. Since Rev. H. Symonds became the rector of St. Luke's, over \$2,000 has been spent upon the improvement of the church property.

Stayner.—A few Sundays ago, by invitation of the Rev. H. H. Wright, the Rev. Dr. Caswell, of Meaford, visited Stayner and preached at the Harvest Thanksgiving services. At the morning service, instead of a sermon he gave, by request, an address on the "Church Catechism," illustrated by his outward and visible sign charts, which was greatly appreciated by all present, some having come a considerable distance to hear the address.

#### NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

Hamilton.—Niagara Quarterly W.A. met in the school-room of All Saints'. It was preceded by a celebration of the Holy Communion in the church. Rev. George Forneret, the rector, was celebrant. The meeting was largely attended, and every branch of the W.A. was represented, with the exception of one newly formed. The meeting was most interesting and the reports recorded increased zeal and work. Hospitality was provided by members of the various city congregations, many taking advantage of the luncheons provided by the Agenoria to treat their friends and add to the funds of this benevolent society. In the afternoon Mrs. Gwynn read a capital paper on "Christian Giving," making some very strong points. That "it requires more courage to wear an old-bonnet or last year's dress than to ford a river or climb a mountain," is a plain statement of an everyday fact, when we see how little is given for missions and how much for dress. The address received a hearty vote of thanks. Rev. Mr. Stocken then gave a most interesting account of his work on the Sarcee. One followed with sympathetic interest his endeavours at teaching school. The heroism of these first missionaries is marvellous. The days of discomfort and discouragement, the isolation, the longing for some visible token of Divine approval on their work, and the long lifetime waiting, all were suggested as one listened to Mr. Stocken's address. At the close Rev. Geo. Forneret moved a vote of thanks to Mr. Stocken for his most admirable address, and the meeting closed with the benediction.

St. Thomas.—The St. Andrew's Brotherhood had their corporate communion in this church on St. Andrew's Day at 7 o'clock. A large number were present. A pleasing little incident in connection with the Cathedral Brotherhood was the receipt of a letter from England to the president, thanking him for the card found in his hotel room inviting him to service, an offer which he gladly availed himself of. Brotherhood service must result in Brotherhood results, and this one especially of notice of service is most happily responded to in more cases than one.

Memorial services were held in the Central Presbyterian church last week in honour of the members of the congregation who have died during the year, Rev. Dr. Lyle mentioning the names of eleven deceased members and two adherents. The church was draped in black, and the musical services were appropriate to the solemn occasion.

The Standing Committee of the Niagara Synod met in the Masonic building, the chief business being the considering of applications for grants from the mission fund in aid of certain missions in the diocese. Canon Sutherland presided.

H. R. Quinn and W. Thomas, of St. Augustine's College, Canterbury, England, sailed on the 11th of December for Canada. The former is a son of Robert Quinn, Esq., of the Grand Trunk railway. Mr. Thomas will be curate at Christ Church cathe-



dral. Bishop DuMoulin will ordain both these gentlemen soon after their arrival.

Stamford.—Rev. Mr. Archer, who has kept up the publication of a clever churchly parochial magazine for some time, gives up (we are sure quite reluctantly) its publication this month. (As a people we seem willing to read anything and everything under the sun but Church literature).

Fonthill.—Under the auspices of the Ladies' Guild of Holy Trinity, Welland, the amateur performance, "Our Boys," was performed successfully for two nights.

Nelson.—The English church, which has been undergoing repairs, was reopened on Sunday last. On Monday evening stereopticon views illustrating the history of the church were given in the Town Hall. The Township S.S. convention was held in the Methodist place of worship. Rev. Rural Dean Fennel was present, and gave a profitable and instructive address.

Guelph.—The annual meeting of St. George's Church Interior Improvement Association was held in the large school-room last week. There was a large attendance. The chair was occupied by the president, Dr. Lett, and Mr. Gummer acted as secretary. The meeting was opened by the Ven. Archdeacon with prayer, and the minutes of the last annual meeting were read and confirmed. The president submitted his annual report, showing in detail the progress that has been made towards the accomplishment of the work. He spoke in glowing terms of the action of the Bible Association in contributing to the funds of the association the sum of \$100. He also submitted a financial statement, showing that there was over \$1,000 now in the treasury, and he suggested that it would be as well to go on with the work at once. A free discussion took place as to the advisability of commencing work at once, and by resolution the Executive Committee were empowered to at once proceed with the work of improving the interior of the church. A hearty vote of thanks was passed to the Bible Association for their munificent donation of \$100 towards the improvement fund, and also to the ladies who undertook the work of canvassing and collecting the subscriptions. The election of officers resulted as follows: Hon. President, Ven. Archdeacon Dixon; Hon. Vice-president, Rev. J. A. Ballard; President, Dr. Lett; Vice-president, Lieut.-Col. Macdonald; Secretary, J. B. Powell; Treasurer, S. J. Taylor. Executive Committee.—The officers of the association, Mr. W. H. Dunsford, and Mr. H. Gummer, churchwardens; Mrs. J. M. Bond, Mrs. Lett, Mrs. J. C. Chadwick, Miss Masters, Mrs. J. Dixon, Mrs. McConkey, Mr. W. H. Jones, Mr. J. Hallett, Mr. T. C. Dawson, and Mr. Webb. It is expected that arrangements will be made to begin the work at once, as the members of the congregation desire that the improvements should be completed before Easter Sunday.

Mrs. Fessenden, formerly of Ancaster, has been interesting herself in a very worthy cause. As was reported in the telegraphic news from Hamilton one day recently, she has appeared before the School Board and urged the adoption of a "patriotic day" in the schools, with flag exercises and addresses. The children taking part should be known, she suggests, as the "League of the Union Jack." The matter was well received by those present, and action was deferred until the next meeting. The School Board in Hamilton is composed of eminently patriotic and representative men, many of whom have promised the loyal suggestion a hearty support. If adopted in Hamilton it is probable that the same idea may be shortly carried out in every town and village in the Dominion.

Rev. S. J. Woodroffe, rector of Homer, St. David's and Grantham, has announced his resignation to accept the parish of Glasgow, N.S.

Prof. Starkie has been appointed to the presidency of the Queen's College, Galway.

#### HURON.

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

Meaford.—The special service held in Christ church on Tuesday evening, Dec. 7th, brought out a large congregation. The sermon was preached by Dr. Caswell, the rector. The music introduced during the service was nicely sung by the choir and congregation. The Magnificat and Nunc Dimittis were the Rev. Mr. Plummer's own composition, with which the choir was familiar under Miss Foster's excellent training. After the evening service proper was ended, the Rev. Mr. Plummer gave an organ recital of somewhat more than half an hour, and at intervals an anthem and inspiring hymns were introduced. The high-class music played by Mr. Plummer was splendidly rendered, and thoroughly enjoyed by all present. It was certainly a great pleasure to hear the compositions of some of the best masters upon the organ, and it was a hope expressed that in Meaford we might have more frequent opportunities of hearing such a rich musical treat.

Berlin.—St. John's church.—Rev. C. S. Smith, M.A., rector. A well attended meeting of the men of this parish was held on Thanksgiving night to discuss the formation of a Church club. In opening the meeting, the rector said he desired to have some organization that would interest the men in the work of the Church, as well as instruct them in the history, aims, and distinctive character of the Church. He then introduced the speakers of the evening. Mr. N. F. Davidson, president of the Brotherhood of St. Andrew in Canada, spoke on "The Work of a Layman in the Church." He gave a good practical talk of what he himself had seen accomplished by laymen. He showed how the whole tone of a parish in a country town was raised by a chapter of the Brotherhood of St. Andrew. He was followed by the Rev. T. G. A. Wright, of Millbank, who having once been a member of a Church club, gave a practical talk on the subject. The object of a Church club was, he said, the cultivation of a deeper knowledge of Church history, of the work of the Church in all its branches, as well as creating a deeper interest in its spiritual life. A committee consisting of Messrs. Passmore, Rowley, and Miller, of Berlin, and Webbe, Grasett, and Gilhuly, of Waterloo, was appointed to draw up a constitution and report at a future meeting. An ex-member of St. John's, spending Sunday in town, observed a marked increase of men at evensong. The Brotherhood of St. Andrew is responsible.

Preston.—The anniversary services of St. John's church, Preston, and St. James' church, Hespeler, were held on Sunday, Nov. 28. The Rev. Dean Rigby, of Toronto, and the Rev. James Thompson, of Ingersoll, were the select preachers. The sermons were altogether admirable. The offertories for the day were applied to the church debts. The offertory at Hespeler amounted to \$70, and at Preston, \$75. By the efforts of two ladies the Preston offertory was subsequently augmented to \$105. The debts on the two churches now stand as follows: Hespeler, \$240; Preston, \$700.

#### RUPERT'S LAND.

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

Winnipeg.—Christ church has now for some years had the annual confirmation held in the early part of the season of Advent. This year the Bishop of Qu'Appelle, Dr. Grisdale, performed the apostolic rite in the absence of his Grace. The confirmation was held on the 2nd Sunday in Advent, at 11 o'clock, matins being said at 10 o'clock. The Rev. S. G. Chambers, curate, sang the Litany, the Ven. Archdeacon Pentreath (former rector) of Columbia, read the lesson; the rector, Rev. Welbury Mutton, presented the candidates, nineteen in number. The anthem sung by the choir was well rendered. The Bishop addressed the candidates in some simple, yet beautiful words, on the Church teaching. He dwelt upon the gift of the Holy Spirit in Confirma-

tion, on the benefit arising from Confirmation in being able to receive the Body and Blood of Jesus in the Blessed Sacrament; and the pardon that he received through the precious Blood. A wonderful incident happened, for a new country like this; all the rectors were present who have been at Christ Church since its inception, with the exception of the Rev. H. Bradshaw, priest, who is at rest. The Bishop, Dr. Grisdale, was the first rector; he built the first church twenty-two years ago, and held the parish from 1875 to 1879, he was succeeded by the Rev. H. T. Leslie, M.A., at present immigrant chaplain in Winnipeg. Mr. Leslie was at Christ Church from 1879 to 1882, when the Rev. E. S. W. Pentreath took charge, coming from the diocese of New Brunswick. Mr. Pentreath was rector 1882 to 1895. He built the present church, rectory and part of the school, and during his term was appointed Rural Dean of Selkirk, Honorary Canon of St. John's, Winnipeg. This year he is appointed by the Bishop of New Westminster to the Archdeaconry of Columbia. The Rev. H. Bradshaw was only rector for a few months, ill-health causing his resignation. The present rector, the Rev. Melbury Mutton, was elected in 1896, and Mr. S. G. Chambers was ordained as curate this year, 1897. The presence of these clergymen was a mere chance, but it was remarkable that they should be gathered together on that day. In the afternoon the Bishop confirmed candidates at All Saints' church, at the south part of the city, where the Rev. F. V. Baker, formerly chaplain to Bishop Anson, of Qu'Appelle, is rector.

#### British and Foreign.

The death of Dr. Brownless, Chancellor of Melbourne University, took place recently.

Mr. A. S. Eve has been appointed bursar of Marlborough College, in the place of the late Rev. J. S. Thomas.

The Rev. C. V. Childe, Vicar of Christ church, Cheltenham, has been made an honorary Canon of Gloucester cathedral.

In the churchyard of Addington parish church, near Croydon, lie the remains of five Archbishops of Canterbury, namely, Manners-Sutton, Howley, Summer, Longley, and Tait.

At the present moment there are no less than five Indian, colonial and missionary bishoprics vacant, viz., those of Bombay, Victoria (Hong Kong), Mauritius, Osaka, and the new East African See.

The Bishop of Lichfield recently consecrated a church at Stretton, Burton-on-Trent, which has been built by Mr. Gretton, of Sudbury Hall, at a cost of considerably over £30,000.

Mr. T. R. O'Connor has offered to present a stained-glass east window to Clonfert cathedral in honour of the Queen's Diamond Jubilee. He also contemplates presenting the cathedral with a carved oak pulpit.

Owing to extremely ritualistic practices on the part of the Vicar, five superintendents and 37 teachers belonging to the parish schools of St. John's, Dukinfield, in the Diocese of Chester, have resigned their various positions.

Sir Gerard Smith, the Governor of Western Australia, laid the foundation stone of the Goldfields cathedral at Coolgardie on St. Andrew's Day. The ceremony, which was performed with Masonic rites, was an impressive spectacle.

To complete the restoration of Shakespeare's church a further sum of £5,000 is required, and the Mayor and Vicar of Stratford-on-Avon are making an appeal for that amount to all English-speaking people.

The Rev. G. F. Head, vicar of Christ church, Hampstead, has accepted the living of Clifton.

Chancellor Davey has been installed Dean of Llandaff cathedral, in succession to the late Dr. Vaughan.

The Hon. and Rev. Canon Edward Lyttleton, headmaster of Haileybury College, is very likely to be appointed headmaster of Charterhouse School, in succession to Dr. Haigh-Browne.

The Rev. T. Brocas Waters, curate of Holy Trinity, Marylebone, has been offered the vicarage of Jasmond, Newcastle-on-Tyne, which is about to become vacant owing to the resignation of the Rev. E. S. Savage.

The death is announced of the Rev. Prebendary Sandham, rector of Hardham and Vicar of Cold Waltham, near Pulborough, Sussex. He was appointed to the two livings in 1846, and has therefore held the cures for over fifty years. The gross income of the two livings is but £70 per annum.

A workingman of Hirwain, near Aberdare, who was a sawyer by trade, has left in his will a sum of £350 towards the parish church, £300 to the funds of the Additional Curates' Society, and £300 towards the Llandaff Church Extension Society. These sums are the savings of a lifetime.

The permanent memorial of Bishop Ellicott's episcopate in the united Dioceses of Gloucester and Bristol is to be a reredos in Bristol cathedral, designed by the well-known architect Mr. Pearson, the news of whose death reached us by cable a few days ago. The cost will be £2,400, nearly the whole of which sum has been already subscribed.

The consecration of the Rev. Canon Crozier, D.D., as Bishop of the united Dioceses of Ossory and Ferns in succession to Dr. Pakenham Walsh, took place in the National cathedral, Dublin, on St. Andrew's Day. The Archbishop of Dublin officiated, and was assisted in the service of consecration by the Bishops of Down, Cork, and Meath, and Dr. Pakenham Walsh. The Bishop of Down preached the sermon.

In a lecture by Mr. Arnold Mitchell on "Peterborough Cathedral," delivered in London recently, the speaker mentioned that by direction of the Dean 2,006 stones had been taken down from one of the gables of the cathedral and numbered. Of them 170 were too decayed to be replaced, while 1,836 had been put back in exactly the same place that they had occupied before, and with exactly the same surface on the stone work.

There are many superstitions connected with the coming of Christmas. To the cock has, from time immemorial, been attributed unwonted energy and sagacity at that season. Even now it is common to hear one say, when he is heard crowing in the stillness of the November and December nights: "The cock is crowing for Christmas." He is supposed to do this for the purpose of scaring off the evil spirits from the holy season. The bees were said to sing, the cattle to kneel, in honour of the manger, and the sheep to go in procession in commemoration of the visit of the angel to the shepherds.

The Rev. Canon Winnington-Ingram was consecrated Bishop of Stepney in St. Paul's cathedral on St. Andrew's Day, by the Bishop of London, who acted under a commission from the Archbishop of Canterbury. The Bishops of St. Alban's, Lichfield, Rochester, and Bristol, Bishops Barry and Brownby, and the Bishops of Marlborough, Southampton and Colchester, also assisted in the service of consecration. The Bishops of Lichfield and St. Alban's read the Epistle and Gospel, respectively, and the Bishops of Rochester and Bristol presented the new Bishop to the Bishop of London for consecration. The Rev. J. Shelford, rector of St. Mary's, Stoke Newington, and Prebendary of St. Paul's cathedral, preached the sermon. The

Archbishop of Canterbury was not able to take part in the service owing to temporary indisposition.

## Correspondence.

All letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

### THE PRAYER FOR THE GOVERNOR-GENERAL.

Sir,—As many churches omit this duly authorized prayer, maybe the correspondence of one observer and another may stir up some of the defaulters—by way of remembrance—to better things. However that shall result with others, with your correspondent, when saying the aforesaid prayer last Sunday night, all "bother" and difficulty completely faded away in the petition for "the advancement of the Governor-General's own salvation"—when pronouncing the concluding words—through Jesus Christ our Lord, Amen. Surely the salvation of his Excellency, for whose benefit the prayer has been prepared, must not be left out—by no means—for religion is a personal thing, and these words objected to are the very clincher of the whole thing! "Observer" himself has possibly been long lulled by the symmetry of the divine formula—so as to overlook its all-prevailing power. Like Lot's wife, his trouble seems to arise from looking back instead of looking to the glorious foreground, where alone salvation is to be found, even through Jesus Christ our Lord. L.S.T.

### MANITOBA MISSIONS.

Sir,—How is it that the Church in the east is called on to support missions in Manitoba, and then, as in the case of Deloraine (see Brandon Sun) our churches are at the disposal of Methodists, Presbyterians, and (last, but not least), Anglicans? Is it any wonder Presbyterianism is the religion of Manitoba? These "union" services on Thanksgiving Day should not be allowed to take place in consecrated buildings. Where are our Bishops?

READER.

### QUESTION ANSWERED.

Sir,—As a member of the committee of the Canadian Society of Christian Unity, I would like to answer your question as to why we do not join the A.P.M.C. That excellent society is composed exclusively of members of the Church of England. We hope to include all denominations, asking only that each one who joins should pray and work towards the visible unity of the Body of Christ.

CHARLES H. SHORTT.

St. Thomas', Toronto, Dec. 6th, 1897.

### AN APPEAL FOR OLD MAGAZINES.

Sir,—May I ask the use of a small space in your columns to make an appeal to any of your readers who may have old magazines for which they have no use. I can put them to good use in my parish, and shall be very glad to be entrusted with such as are likely to be of interest, to the young especially. I can arrange for the magazines being called for.

F. C. C. HEATHCOTE,  
St. Clement's Church.

### THE PRAYER FOR THE GOVERNOR-GENERAL.

Sir,—Propositions stated as matters of fact are supported by proof, those submitted as matters of opinion by argument. I venture therefore to sug-

gest that the introductory sentence in "Observer's" second letter is not apposite. Without intending hereafter to continue the discussion of this subject, I beg to offer the following as arguments in answer to those adduced by "Observer" in his communication, which appeared in your issue of 9th inst. Does not salvation consist in more than merely the state of being saved from perdition? Does it not include the idea of reward—not indeed as a matter of fact, but of grace? To use a familiar illustration: The lad at school who obtains a prize, say for good conduct, has done nothing more than it was his duty, yet he not only escapes punishment, but obtains a reward. If in one aspect our Lord characterized certain servants as unprofitable, in that they had only done their duty, in another point of view He characterized those who had done their duty as faithful servants, and indicated that their reward, or degree of salvation, would be in proportion to their work. Since St. Paul exhorted the Philippian Christians to work out (a very strong word in the original) their salvation, it may reasonably be believed that he would not have cavilled at the idea of advancing salvation or the expression of that idea, as contained in the prayer in question. In "Observer's" first letter, it seems to be conceded that it would be allowable to pray that the Governor "may faithfully and wisely use his delegated power so that he may not, through failure of duty, endanger or fall short of his salvation." If this negative form might be used, why should objection be taken to the affirmative form that he may use his delegated power in such a manner (in the performance of his duty) as to obtain, and enhance, or "advance" his salvation?

### ANOTHER OBSERVER.

### KESWICK BROTHERS.

Sir.—This must be my last attempt to find the connecting link between the Keswick Brothers. I fail to see the parallel between Nicodemus and themselves, unless it be that both were very much in the dark, but unlike Nicodemus, who came to the true light, they light fire on strange altars, not heeding that "the Day-spring from on High hath visited us." Anglican by the operation of the Holy Ghost, called to be a priest, having the added grace of Holy orders, needed not thus to wander. The position of the P.M.A. may "represent the victory of the people," but like the voice of the people, is not always that of God. With Archbishop Cleary, of Kingston, I have nothing to do. I am not a Romanist. It should be enough for us to see to it that the festering cancer of heresy and schism on our own border is not concealed by the mantle of charity till death ensues. Rather let it be anathema. M. Savigny says these Brethren have a "nice motto." I appeal to him if that is sufficiently strong food for those who desire to continue in the Apostles' doctrine and fellowship?

PERPLEXED.

## Family Reading.

### MERRY CHRISTMAS!

Merry Christmas! Merry Christmas!  
Singeth through the crowded street,  
How it rings up from the pavement  
Trode by eager, busy feet!  
Each to each the bright contagion  
Passes, as they swiftly move;  
Arms so full of precious bundles!  
Hearts so full of happy love!

Merry Christmas! Merry Christmas!  
Gaily peal the festive bells;  
Swiftly back the echo flashing  
All the earth with music swells!  
Little snowbirds hopping blithely  
Chirp in ecstasy of joy,  
Chattering with whirling snowflakes  
Dancing from the frosty sky.

Merry Christmas! Merry Christmas!  
Shout the evergreen and pine!  
And replying, sing their comrades  
Now bedecked in splendour fine.  
With the toys all ranged about them,  
Gay with lights, they honoured are  
As a depot for dear Santa  
And his heavy-laden car.

Oh, this dear old Merry Christmas!  
Was there ever such a time!  
Gladdest poets oft despairing  
Fail to give thee fitting rhyme.  
Better speak these merry children,  
Romping, rushing through the hall,  
"Merry, Merry, Merry Christmas,  
Unto you, and unto all!"

KEEPING CHRISTMAS.

When the writer was a child only Church-folk were said to "keep" Christmas. You could tell by walking through the streets where Church-folk lived—by the branches of spruce or hemlock in the window. The exchange of gifts, the distribution of bounty to the poor, the Christmas dinner, were confined to Church-folk. And on Christmas Day worshippers crowded the parish church, with a goodly sprinkling of dissenters among them, those who "didn't keep" Christmas, as they used to say, but who came to see the decorations, or hear the Christmas sermon. But now, it is said, everybody "keeps" Christmas. And if the exchange of gifts, the distribution of bounty, the big dinners, and the general hilarity, is "keeping" Christmas, we must admit that everybody does "keep" it. But is everybody's way the true way? Is there, indeed, any meaning in it? If, amidst the grand rejoicing, we do not catch the key-note of the feast, "Glory to God in the Highest," if in the exchange of gifts we forget God's Supreme Gift to us, of His Only-Begotten Son; if in feeding the poor there is no real remembrance of Him who for our sake was born in a stable, we can hardly be said to "keep" Christmas in any true way, whether we be Church-folk or dissenters. It is a mock Christmas; an empty Christmas; because it is a Christmas without Christ. The way to "keep" Christmas is quite another way. The place to "keep" Christmas is not at the fireside, or the festive board alone, or chiefly; but at the altar. There the faithful "keep"

Christmas, indeed, with Him who humbles Himself anew, and makes of His temple another Bethlehem—the house of the Living Bread.

Let us, with the shepherds, when they heard the glad tidings, hasten to this our Bethlehem, there to "keep" Christmas with our new-born King.

A CLUSTER OF HOLY DAYS.

Holy days cluster about Christmas like precious stones about the diamond in a glorious piece of jewelled work.

In the last days of Advent we keep the martyrdom of St. Thomas.

On the day following Christmas we honour the first martyr, St. Stephen.

The next day we commemorate him who, next to the Ever-Blessed Mother, was most loved by our Lord, St. John the Evangelist.

On the third day after Christmas we sing the praises of the Holy Innocents, whose blood tells of the impotent fury of King Herod against the King of Kings.

The fourth day is the anniversary of the martyrdom of a great English Archbishop, St. Thomas a Becket, who died in defence of the Catholic Church.

The octave day (Jan. 1) is the day on which the Holy Child received His Name, Jesus—that Holy Name which we love and honour, and at which we bow and worship.

The twelfth day (Jan. 6) is the Feast of the Epiphany, on which the Three Wise Men worshipped the Holy Child and gave Him gifts—gold and incense and myrrh.

Let us keep holy all these days with which the Church surrounds the day of the birth of the Holy Child Jesus.

THOSE WHO ENDURE

The pains of rheumatism should be reminded that a cure for this disease may be found in Hood's Sarsaparilla. The experience of those who have taken Hood's Sarsaparilla for rheumatism, and have been completely and permanently cured, prove the power of this medicine to rout and conquer this disease. Hood's Sarsaparilla is the One True Blood Purifier and it neutralizes the acid which causes the aches and pains of rheumatism. This is why it absolutely cures when liniments and other

outward applications fail to give permanent relief. Be sure to get Hood's.

HINTS TO HOUSEKEEPERS.

Rice and Meat Croquettes.—One cupful of boiled rice, one cupful of finely-chopped cooked meat—any kind; one teaspoonful of salt, a little pepper, two tablespoonfuls of butter, half a cupful of milk, one egg. Put the milk on to boil, and add the meat, rice and seasoning. When this boils, add the egg, well beaten; stir one minute. After cooling, shape, dip in egg and crumbs, and fry as before directed.

Horseradish Sauce.—Two tablespoonfuls of grated horseradish, 2 tablespoonfuls of cider vinegar, one cup of cream, yolk of one egg, one tablespoonful of butter. Salt to taste. Cover the horseradish with water, let boil half an hour, drain off the water, add the vinegar, butter, half a teaspoonful of sugar and the salt, mix together; beat the egg and cream, and add just before sending to the table. Serve with oysters or cold fish.

Chicken Soup.—Take one well-dressed chicken and cut it in small pieces. Put it in a stew-pan nearly full of water. Add one large tomato, one large onion, one-half pod of red pepper, cut fine, one-half cup of rice. Salt to suit the taste. If the chicken is not fat, add a small piece of butter.

For Dainty Luncheons.—Delicious deviled ham salad may be made by mixing two teaspoonfuls of deviled ham with four tablespoonfuls of creamed horseradish. Sprinkle one-half a teaspoonful of salt over three cups of boiled potato cut into cubes, and add one teaspoonful of lemon juice. Stir in gently one-half of the radish, and pour the balance over the whole. Garnish the top with sliced hard-boiled eggs, gherkins and sprigs of fresh parsley.

Pampas grass may be cleaned very easily by making a lather with tepid water and soap, then shake the grass about in it, smoothing it through the fingers till the dirt is removed. Rinse in cold water, to which a little blue has been added, and shake well before the fire till it is quite dry.

Never cover hot meats or soups when putting them away till they are perfectly cold. If there is no escape for the hot air, they are certain to spoil.

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Little children, Jesus calls you,  
'Mid your work and 'mid your play,  
Day by day His sweet voice calleth.  
Listen, you will hear Him say:

"Come to Me, My son, My daughter,  
Give to Me thy youthful heart;  
Come, for I alone can bless you,  
And true happiness impart."

Jesus is your loving Shepherd,  
And, when sheltered in His fold,  
He will keep you from all danger,  
Shield you from the bitter cold.

Little lambs, your early childhood  
He will fondly watch and tend;  
And through little joys and sorrows  
He will be your faithful Friend.

He will love you, guard you, keep you,  
He will be your constant guide;  
And not death itself shall harm you  
While He standeth by your side.

Listen, then, for now He calls you;  
Listen to His voice to-day.  
Will you give your hearts to Jesus?  
Sure, you will not say Him "Nay?"

ARE YOU WATCHING?

A young lady whose parents had died while she was an infant, had been kindly cared for by a dear friend of the family. Before she was old enough to know him, his business took him to Europe. Regularly he wrote to her through all the years of his absence, and never failed to send her money for all her wants. Finally word came that during a certain week he would return and visit her. He did not fix the day nor hour. She received several invitations to take pleasure trips with her friends during that week. One of these was of so pleasant a nature that she could not resist accepting it. During her trip he came, inquired as to her absence, and left. Returning, she found this note:

"My life has been a struggle for you; might you not have waited one week for me?" More she never heard, and her life of plenty became one of want.

Jesus has not fixed the day or the

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American Missionary

Letter From a Minister's Wife in India—How She Keeps Well Through the Long Summer.

The following is from Mrs. P. H. Moore, the wife of a Baptist minister in Nowgong, Assam, India:

"I have been in Assam since January, 1880, with the exception of one year in America. After being here for several years I found the climate was weakening me and my blood was altogether too thin. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that since my return to Assam in 1891 I have taken one dose of Hood's Sarsaparilla every day, the first thing in the morning, for 9 months in the year, that is, through the hot weather. My weight does not vary more than one pound throughout the year. My general health has been excellent and my blood is in good condition." MRS. P. H. MOORE. Remember

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hour of his return, but he has said, "Watch!" and shou'd he come to-day would he find us absorbed in thoughtless dissipation?

SEVERE BRONCHITIS YIELDS PROMPTLY TO DR. CHASE'S SYRUP OF LINSEED AND TURPENTINE.

I used your Dr. Chase's Syrup of Linseed and Turpentine for a severe attack of Bronchitis. I got better from the time of taking the first dose. Having a family of young children, my doctor's bills have annually come to a considerable sum. I believe a bottle of Dr. Chase's Syrup occasionally will aid me in reducing them very materially. W. R. Alger, Insurance Agent, Halifax, N.S.

AN INCIDENT.

On a railway train the writer noticed the entrance of a mother and little son who were unexpectedly greeted by a friend of the mother. The friend was only going from one way station to the next, while the others were on a long journey. There happened to be but one vacant double-seat in the car and into this the boy slipped, taking the seat next to the window. His mother, eager to improve the ten minutes with her friend, asked her son to give up his seat and take another for that little time, so that she could sit with her friend: "No, I won't; because I want to sit by the window, and all the other seats have people already at the windows."

"But darling, only ten minutes, and then you can sit by the window all day."

"No, I won't go. I want to sit by the window now."

"But, dear, not to give mamma pleasure?"

"No."

"Not for just ten little minutes, when mamma wants so much to talk with her friend, and you can sit by the window the whole day long?"

"No!"—with impatient emphasis,

And in spite of humble entreaty from the mother, and good-natured urging from the friend, that home nurtured bit of selfishness kept his place, the mother never dreaming of

insisting on the right and courteous thing, but murmuring gently that "Bobby did so enjoy looking out of the window."

When seven-year-old Bobby becomes Robert, the husband, his sad little wife will wonder, "Why is it that men have so little tenderness for their wives?"

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PENITENT CROW.

This is the story of a tame crow named Richie, who once showed a feeling of penitence, or at least a disposition to "make up." He was in the habit of receiving cracker and water from his mistress' window, but sometimes requited the kindness by seizing the tumbler in his bill and hurling it to the ground.

At other times he would enter the room unobserved and commit such havoc as only crows are capable of—removing the corks from bottles and emptying the contents in perfect torrents over the floor, plucking the pins from the pin-cushions and scattering writing materials, letters and bric-a-brac in every direction.

One day he entered the window, seized an unused lead-pencil, and, before the indignant servant could snatch it away from him, flew off with it to a neighbouring tree.

His mistress, incensed by this theft,

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refused to recognize him in any way and pushed him away from her window when he came for his food. He flew off, and within five minutes appeared again bearing in his bill the stolen pencil, bereft of its rubber end piece, but otherwise uninjured. He deposited it with all solemnity on the window sill, and then bowed and cooed in his most captivating manner, evidently begging for a restoration to favor.

PILES CURED WITHOUT THE USE OF KNIFE BY DR. CHASE.

I was troubled for years with Piles and tried everything I could buy, without any benefit, until I tried Dr. Chase's Ointment. The result was marvellous. Two boxes completely cured me. Jas. Stewart, Harness Maker, Woodville, Ont.

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The Slocum Chemical Company, Limited, will send three free sample bottles (Psychine, Oxygenized Emulsion and Coltsfoot Expectorant) of the great discoveries and specifics of that distinguished scientist and chemist, Dr T A Slocum. They are not a cure-all, but a certain specific for consumption, lung and throat troubles and all forms of tuberculosis. If the reader is a sufferer, don't hesitate to take advantage of this free offer, but send at once name of your post office and express office to the T A Slocum Chemical Company, Limited, 186 Adelaide street west, Toronto, and the three free bottles will be promptly sent to you by express. They have on file in their laboratory hundreds of letters from those benefited and cured in all parts of the world, and they take this means of making known to suffering humanity their great specifics. Don't delay until it is too late, and when writing to them say you saw this free offer in THE CANADIAN CHURCHMAN. Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. If the reader is not a sufferer, but has a friend who is, send friend's name, express and post address, and the samples will be sent.

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TALK WITH THE CHILDREN.

David says in the twenty-third Psalm: "My cup runneth over." Let us try to illustrate this text. Take a cup and carry it out into the yard, where the grass is dry from the hot sun. Place the cup down in the grass. Pour it full of water. Now pour in one half cupful more. What happens? It overflows. Where does the overflow go? Down among the grass roots, and to-morrow there will be a green spot where to-day was parching grass.

Take another cup. Place it in the dry grass; but put a saucer under it. Pour the cup full of water. Pour in one half cupful more. What happens? The saucer catches the overflow, and the grass remains dry and thirsty. David says nothing about a saucer to his cup. "My cup runneth over;" but there was no saucer to catch and hold the overflow. How many poor were helped by his liberality? how many sorrowing ones were cheered by his joy? how many have been led to the "Good Shepherd" of whose tenderness he told in his beautiful Psalms? The overflow from his saucerless cup reaches men to-day, and every Sunday you drink of the Water of Life that sparkles in the Psalter read at Morning and Evening Prayer.

The cup of Judas ran over; Christ did much for him—chase him to be treasurer, gave him all the promises He gave the other disciples; but Judas put a big saucer under his cup and caught all the overflow for himself. The cup of the "rich man with much goods" overflowed. "What shall I do with this? Pull down my old barns, and build for myself larger ones." He put his saucer under his cup to catch and enjoy all.

God has poured into our lives and hearts rich blessings and precious promises. Our cups are full if we only believe Him—full to overflowing. How many of us have our saucers ready to catch all that runs over the brim? We are afraid that the springs of God's blessings will dry up; afraid that we may not have enough for ourselves—think that others ought to catch as much as we have. We have a hundred excuses for not breaking our saucers or throwing them away. If you will mark on the cup, "Blessings," and then count up all that God has done for you, you will soon see how full it is. If you will mark on the saucer, "Selfishness," you will see at once that it should not go with the cup.

Out into the mission fields of the diocese go the overflows from the cups of the children. Did your cup overflow? When you see the flowers of the gospel blooming in waste places, can you thank God that you helped to

A Simple Catarrh Cure

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, FREE, and post paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address Professor J. A. LAWRENCE, 114 West 32nd St., New York.

FREE

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, &c. Thousands of testimonials from grateful people who have been cured. We send the medicine free and post-paid. You save doctor's bills and get well. Good Agents wanted. Write to-day. Address EGYPTIAN DRUG CO., New York.

water them? Or have you kept all for yourself—a cupful and a saucerful?

I think it will be a good plan for us all to read this twenty-third Psalm (the Bible version), and when we come to the words, "my cup runneth over," then every one of us break our saucers.—*Set.*

D-O-D-D-S

THE PECULIARITIES OF THIS WORLD.

No Name on Earth so Famous—No Name More Widely Imitated.

No name on earth, perhaps, is so well known, more peculiarly constructed or more widely imitated than the word DODD. It possesses a peculiarity that makes it stand out prominently and fastens it in the memory. It contains four letters, but only two letters of the alphabet. Everyone knows that the first kidney remedy ever patented or sold in pill form was named DODD'S. Their discovery startled the medical profession the world over, and revolutionized the treatment of kidney diseases.

No imitator has ever succeeded in constructing a name possessing the peculiarity of DODD, though they nearly all adopt names as similar as possible in sound and construction to this. Their foolishness prevents them realizing that attempts to imitate increase the fame of Dodd's Kidney Pills.

Why is the name "Dodd's Kidney Pills" imitated? As well ask why are diamonds and gold imitated. Because diamonds are the most precious gems, gold the most precious metal. Dodd's Kidney Pills are imitated because they are the most valuable medicine the world has ever known.

No medicine was ever named kidney pills till years of medical research gave Dodd's Kidney Pills to the world. No medicine ever cured Bright's Disease except Dodd's Kidney Pills. No other medicine has cured as many cases of Rheumatism, Diabetes, Heart Disease, Lumbago, Dropsy, Female Weakness, and other kidney diseases as Dodd's Kidney Pills have. It is universally known that they have never failed to cure these diseases, hence they are so widely and shamelessly imitated.

—God puts within our reach the power of helpfulness, the ministry of pity.

FOLLOWED THEIR ADVICE.

"I broke out with great blotches on my face, and friends told me my blood was out of order and that I ought to take a bottle of Hood's Sarsaparilla. I followed their advice and from that time to this I have not had any eruptions on my face. I know Hood's is a good medicine." Mrs. A. E. Radkey, St. Louis, Mich.

—Catarrh, like scrofula, is a disease of the blood and may be cured by purifying the blood with Hood's Sarsaparilla.

—No great right was ever done through a little wrong. Depend upon it, if you cannot aid without a breach of trust, it is not the will of God that you should be the one to do it.

Yorkville Fire Station, Toronto, March 3rd, 1897.

Dear Sirs,—Having used Dr. Chase's Pills for Costiveness, I am very pleased to say that I consider them superior to any pill I ever used, as they have perfectly cured me of this trouble. Thos. J. Wallace, Fireman.

Hood's Pills

Should be in every family medicine chest and every traveller's grip. They are invaluable when the stomach is out of order; cure headache, biliousness, and all liver troubles. Mild and efficient. 25 cents.

TRUE AMBITION.

Every man, whether an employer or an employee, should have a proper ambition, not of the sordid kind that means simply piling up dollars, but the worthier kind—an ambition to do the best he knows how. The boy that starts out with the idea that he is going to give just so much work for so much pay, will find that he has taken the wrong road, and when he has been in business a quarter of a century, he will wonder why he has not made a greater success of his life, and grumble and attribute his ill luck to the failure of others to appreciate his efforts, when the mistake has been entirely with himself in beginning on the plan of measuring out his service according to his pay.

The truest ambition anyone can have is to render the best services possible, and sooner or later the reward will come. Sometimes a good and true man may grow weary of well-doing when no reward follows, but even if then he has the knowledge of honest effort, and has such a true respect for himself in the good service he has rendered, in the sense of having performed his duty, which is in itself a high reward; and we say to man or boy who hopes for advancement in life, do not measure out your labour, but put your heart into everything you do, and so render the best service in your power.

I WAS PAST RECOVERY.

Doctors said so, but South American Nerve has no Hopeless Cases—It Nurses Back to Health and Never Fails.

"For fifteen years I was a victim of dyspepsia. At intervals I was confined to my bed and my life despaired of. I consulted many doctors, with little or no relief—they proclaiming my case past curing. South American Nerve was brought to my notice. I procured a bottle. The first few doses gave me great relief. Its effect on me was wonderful, and I think it the greatest cure in the market to-day for stomach disorders." Mrs. D. McArthur, Dundalk, Ont.

THE DISAPPEARING HORSE.

We have all grown familiar with the trolley, cable, and electric cars on

Don't Chase Butterflies

When you have Rheumatism But be practical and use only "NEW LIFE" Medicine. It is guaranteed to cure rheumatism of every kind. "It is not a cure-all." It has never failed in thousands and thousands of cases; we have the testimonials to show. If your druggist does not keep it, send to the Laboratory. \$1 bottle or 6 for \$5. W. E. DOBSON, Laboratory, 21 Jarvis St., Toronto.

Miss Dalton

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the streets, and even country roads have been taken possession of by the trolley. Now, what has become of the horses who used to do this work. and of the men who used to care for the horses? Think of all the oats and hay and straw that was needed to care for the thousands and thousands of horses that were used in drawing street-cars in this country! In Chicago alone there were 30,000 horses used in drawing street-cars, and 3,000 men were employed in caring for them, besides 1,500 blacksmiths. They ate 5,460,000 bushels of oats and 1,000,000 tons of hay. The men will have to learn new businesses, and the farmers will have to raise something else than hay and oats. The horses perhaps are back on farms, plowing and reaping, and carrying children to school. Do you suppose they have to ring a bell to make the horse stop and start? I heard of one farmer who could not use the horse he bought from a street-car company until he had put a bell on his plow, and another on his rake. After the farmer learned how to ring the bell so that the horse recognized the sound, he proved a valuable horse.

CATARRH CURED FOR 25 CENTS.

I suffered from Catarrh for years, and have found Dr. Chase's Catarrh Cure the best that I have used, and gladly recommend it to sufferers.

Yours truly, Harry Stone, Rainham Centre, Ont.

—Emerson in his day was fond of telling a story of a little Quaker girl, which he admitted always called the tears to his eye. A wise and saintly Quakeress, with whom he was acquainted, was once asked by her small daughter if she might do something that took her fancy for the moment. Her mother replied: "What does the voice in thee say?" The child went off and after a while returned to say: "Mother, the little voice says, No."

—Nervous people find relief by enriching their blood with Hood's Sarsaparilla, which is the one true blood purifier and nerve tonic.

—The heavens will never grow dark above us, in this life, while we guard in our hearts the grace of pity.

WHEN NATURE FAGS

And Life's a Drudgery Because of Disease. South American Kidney Cure Brings back the Snap of Good Health.

"I was a great sufferer from kidney disease, so badly affected that I could not attend to my household duties. I read of the almost miraculous cures made by South American Kidney Cure. I procured a bottle. In a few hours I had permanent relief, and six bottles cured me completely. I gladly recommend it." Mrs. D. Coghill, Springhill, N. S.

—One example is worth a thousand arguments.

—Your daily duties are a part of your religious life just as much as your devotions.

Consumption

I will send FREE and prepaid to any sufferer a sample bottle of the Best and Surest Remedy in the whole world for the cure of all Lung and Blood Diseases. Write to-day and be made sound and strong. Address FRANKLIN HART, Station E., New York.

HE LOVED US.

O strange, unutterable love, which counted us friends even while we pierced Him, received wounds from us as enemies, in order by them to make us friends! On us He looked down in love. May He give us grace to catch His gracious eye which seeth us, to read in it His pitying love; to love Him Who loved us, and loving, cleave to Him, and cleaving to Him, follow His steps in the narrow path which for us He trod; that living unto Him we may die unto Him, and never be severed from Him "Who, loving His own who were in the world, loved them unto the end."

May we ever reflect His image in our life in our love for our brethren. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." St. John iii. 16.

VICTORY OVER DYSPEPSIA.

It is Easy and Quick with Dodd's Dyspepsia Tablets.

There's no need to tell those who suffer with Dyspepsia or Indigestion, what is the matter with them.

The great object with them is how to get cured.

They can be cured, easily, simply, and surely. There's no earthly reason why any person should suffer with dyspepsia, indigestion, heartburn, sour stomach, or any similar disease of the digestive organs. It is rank foolishness to do so.

Why? Because Dodd's Dyspepsia Tablets cure these diseases quickly, positively and simply. There's no secret about how they do this. You take one or two of Dodd's Dyspepsia Tablets after each meal, and the work is done, "while you wait."

Dodd's dyspepsia Tablets digest the food. They do the work your tired-out stomach cannot do. At the same time they tone up and strengthen the stomach, fitting it to again do its own work properly.

There can be no failure. If the stomach were paralyzed in every part, Dodd's Dyspepsia Tablets would digest the food taken into it. That's what Dodd's Dyspepsia Tablets are made for. And that's what Dodd's Dyspepsia Tablets will do.

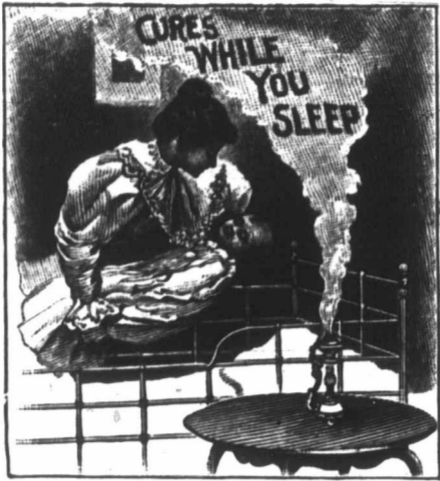
Dodd's Dyspepsia Tablets, each box containing the double treatment, can be procured from all druggists, at 50 cents a box, or will be sent, on receipt of price, by the Dodd's Medicine Co., Limited, Toronto.

SOWING THE SEED.

I believe there is nothing so much like seed as our words. How easily and lightly they float out of our lips, something like thistle-down which floats about when there's a little breeze, and yet every bit of thistle-down contains a seed; and each seed settles down somewhere, and causes a troublesome, prickly thistle to grow up. The farmer finds that out to his cost, for thistles are remarkably tiresome things, and it isn't at all an easy matter to root them up.

Now words are always said in the hearing of some one, aren't they? And a great many of our words are not only heard, but they go straight into somebody's heart, and have an effect on that somebody's life a long time afterwards.

To treat men as if they were better than they are, is the surest way to make them better than they are.



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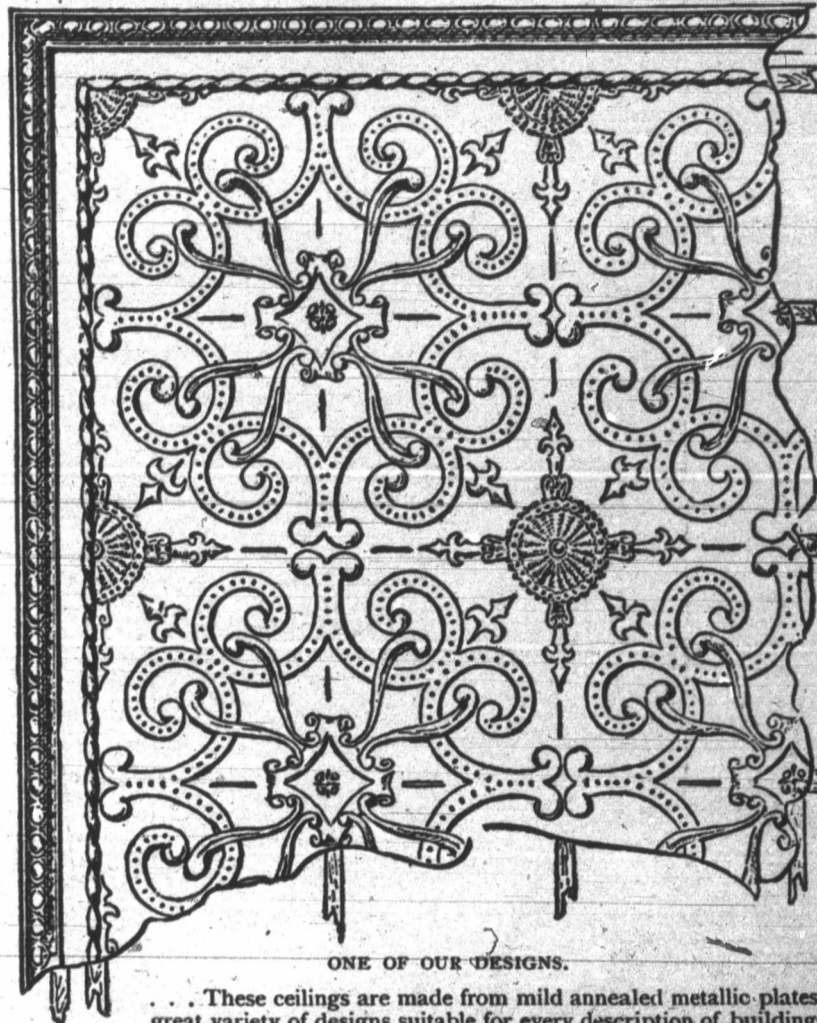
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# Independent Order of Foresters.

## PROGRESS AND PROSPERITY

Date.	Membership	Surplus.	Per Capita.	Death rate per 1,000.
January 1st, 1882	1,019	\$ 3,555	\$ 3.48	11.00
" " 1883	1,134	2,769	2.44	4.73
" " 1884	2,210	13,070	5.91	4.23
" " 1885	2,558	20,992	8.20	7.76
" " 1886	3,642	31,082	8.53	4.85
" " 1887	5,804	60,325	10.39	5.78
" " 1888	7,811	86,102	11.02	6.43
" " 1889	11,860	117,599	9.96	5.85
" " 1890	17,349	188,130	10.84	5.18
" " 1891	24,004	283,967	11.54	6.40
" " 1892	32,303	408,798	12.65	6.25
" " 1893	43,024	580,597	13.49	5.47
" " 1894	54,484	858,857	15.76	5.47
" " 1895	70,955	1,187,225	16.94	5.67
" " 1896	86,521	1,560,373	18.03	5.50
" " 1897	102,838	2,015,484	19.70	....
Nov. " 1897	120,880	2,458,898.60	20.09	....

**A**NYBODY who knows anything about Fraternal Insurance Societies acknowledges that the Independent Order of Foresters is far and away the **best Fraternal Benefit Society in the world.** It was founded at Newark, New Jersey, on the 17th of June, 1874, and has since spread all over Canada, the healthful part of the United States, and also Great Britain and Ireland.

The total number of applications considered by the Medical Board for the year ending December 31, 1896, was 30,249, of which 27,278 were passed and 2,971 rejected.

The Medical Examinations of the Order are unexcelled in the just and careful discrimination made in the acceptance of risks, as shown by the fact that for 1896 the **Death Rate was only 5.50 in 1,000.**

The unexampled prosperity and growth of the I.O.F. are due to the fact that its foundations have been laid on a **Solid Financial Basis**, and every department of the Order has been managed on business principles; thereby securing for all Foresters large and varied benefits at the lowest possible cost consistent with **Safety and Permanence.**

Look at this list of the Benefits which you may obtain for yourself and your family by becoming a Forester:

**FOR YOURSELF DURING YOUR LIFETIME.**

- 1.—The fraternal and social privileges of the Order.
- 2.—Free Medical Attendance, furnished by the Subordinate Court, in the attendance of the Court Physician, within whose jurisdiction the Brother is taken sick. Some Courts, in addition, furnish medicine free, as well as trained nurses, if deemed necessary by the Court.
- 3.—A Sick Benefit of \$3.00 a week for the first two weeks, and \$5.00 a week for the next ten weeks, and as provided in Section 224 (5) of the Constitutions and Laws, \$3.00 a week for the next twelve weeks.
- 4.—A total and Permanent Disability Benefit of \$250, \$500, \$1,000, \$1,500, \$2,000, or \$2,500, this without additional cost.

**FOR YOUR FAMILY, ON YOUR DEATH.**

- 5.—A Funeral Benefit of \$50.00.
- 6.—A Mortuary Benefit of \$500, \$1,000, \$2,000, \$3,000, \$4,000 or \$5,000.

Every member on reaching the age of seventy is relieved from paying any more dues or assessments; his Benefit Certificate becomes a paid-up Certificate, the benefits being still payable as provided in the Certificate and the Constitutions and Laws.

The cost of admission to the Order is \$7.00 and upwards, according to the amount of Mortuary Benefit applied for, with Medical Examination Fee additional.

The Supreme Court, under the Amendments to its Act of Incorporation by the Parliament of Canada, secured in 1896, is required to maintain a deposit of \$100,000 with the Government, to make annual returns to the Department of Insurance, and is under Government Inspection.

To become a member of this great Order will require the payment of the fees for admission, as set out above; but when we consider that the Surplus Funds of the Order are equally the property of all members, whether recently added or long persistent, it is evident that the *per capita* share of a new member, as soon as his membership is consummated, is more than the cost of admission. Hence, in joining the Order one secures membership at a profit.

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Age.	Per Mo.	Per Year.	Age.	Per Mo.	Per Year.	Age.	Per Mo.	Per Year.	Age.	Per Mo.	Per Year.
18	\$.60	\$7.20	28	\$.70	\$8.40	38	\$.84	\$10.08	48	\$1.00	\$22.80
19	.61	7.32	29	.71	8.52	39	.86	10.32	49	2.20	26.40
20	.62	7.44	30	.72	8.64	40	.90	10.80	50	2.50	30.00
21	.63	7.56	31	.73	8.76	41	.95	11.40	51	2.60	31.20
22	.64	7.68	32	.74	8.88	42	1.00	12.00	52	2.70	32.40
23	.65	7.80	33	.75	9.00	43	1.10	13.20	53	2.85	34.20
24	.66	7.92	34	.76	9.12	44	1.20	14.40	54	3.00	36.00
25	.67	8.04	35	.78	9.36	45	1.30	15.60			
26	.68	8.16	36	.80	9.60	46	1.40	16.80			
27	.69	8.28	37	.82	9.84	47	1.60	19.20			

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