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# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, JANUARY 25, 1894.

[No. 4.

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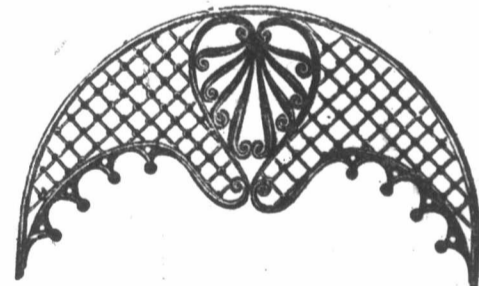
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## Lessons for Sundays and Holy Days.

January 28—SEXAGESIMA.

Morning.—Gen. 3 Matt. 15, v. 21.

Evening.—Gen. 6 or 8 Acts 17, to v. 16.

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

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

CHURCH FESTIVALS AND DISSENTERS.—*Living Church* has been "calculating" that Christmas—once a thing of horror to the Protestant denominations—has been now thoroughly "acclimatized," so to speak, among them. Nearly the same may be said of Easter, and so of Lent, Whitsunday, etc. They are publishing liturgical leaflets, etc., in a way that shows how much their "wall of partition," erected between themselves and the Church, has been taken down.

A CHEQUE FOR \$20,000 was put on an offertory plate at a recent Church opening in Massachusetts, in answer to an appeal from the pulpit. We can imagine that one person at least was able to sing the *special Te Deum* after the offertory with a "good grace" and a comfortable heart. Such an act once in a while is very refreshing in these days of weary monotony in illiberal Church giving.

A CHEQUE FOR \$71,000—this time by a woman!—has been given to build a mission house in a certain part of New York City. What a satisfaction there is in feeling that some of the immense accumulations of wealth in American cities goes the best way! A mission for the poor is an unmistakable charity. Of necessity one's own Church may not be so—at least, it is more open to wrong motives—we may give in order to enjoy.

ELECTRICITY AND FIRES.—It seems that "fire underwriters," etc., have this year to face the fact that one hundred and fifty million dollars, in value, have been destroyed by fire in the United

States in twelve months! "What puzzles the underwriters is that these losses are *more than ever before* upon what are considered the best class of risks." Electricity is a new factor among such buildings, and suspicion is cast upon it as the cause. Governor Flower, of N. Y., advises great strictness with electrical operations. We are sometimes "too smart."

THE "NEW" CALVARY.—The danger of imaginative departures from solid Catholic traditions to follow new fads and fancies is well illustrated by a fact recently revealed in regard to certain great holes in a cliff, giving it the likeness of a human skull. The visionaries at once jumped to the conclusion that this was the original "Golgotha" or place of the skull. Now a certain converted Jew reveals the fact that his father helped to quarry the holes only forty or fifty years ago!

A MAORI HITS BACK.—Several Colonial and other newspapers have published a long letter of expostulation from a Maori who points out the absurdity of expecting success for the Gospel as long as rival bands of missionaries are sent out to wrangle over converts, setting up their different standards of interpretation of the Bible, use of creeds, manner of worship, etc. The Maoris and other heathen tribes are not to be caught with such a tangled and unravelled net!

THE "CLARET AND CRACKER" SECT is described by *Living Church* as having been lately formed at Portland, Oregon, for the enterprising object of "starving out the devil" in individuals, one by one. We might object to the slowness of the process, and try to calculate when the evil one would be thoroughly starved out: but it is more to the point to doubt the efficiency of the diet. "Claret and crackers" can scarcely be called a strict fasting diet. At least, the idea must have originated with somebody who was accustomed to a very high kind of living!

A JAPANESE VIEW OF THE "PARLIAMENT OF RELIGIONS."—The chief heathen delegate from Japan has reported on his visit, "that the object of the invitation was to get some light on better systems of religion for those Westerners, who had become convinced of the weakness and folly of Christianity"—which he characterizes as a mere social adornment! This is a rich commentary on the boasts of those who suppose that the "Parliament" had demonstrated the superiority of Christianity over heathen religions. So much for that fad!

"THE LOYAL CO-OPERATION OF HIGH CHURCHMEN AND EVANGELICALS against a coalition of 'orthodox' Nonconformists, Unitarians, Agnostics, and Secularists," carried through the Committee of the London School Board a resolution for instruction emphasizing the doctrines of the Divinity of Christ. So writes Mr. Riley to the *Rock* on 22nd Dec. What a spectacle both of dissenting inconsistency, and of Churchmen true to their standard—for the latter, thank God. Only one Nonconformist voted with the Churchmen. The committee's report comes up this month for adoption. The victory was "hard won."

ANCIENT BABYLON, as described by a recent writer, consists of heaps nearly 200 feet high lining both banks of Euphrates—at least at the point where the original "Tower of Babel," rather its

ruins, is supposed to be. Sand flats and morasses are about the only things to be seen now from the chambers of that proud palace which Nebuchadnezzar built and gloried in so unwisely. The spot carries us back 2,000, 3,000, 4,000 years ago. So the Bible is proved true.

UNINTENTIONAL "FREE ADS."—A correspondent of the *Guardian*, writing from Sydney, 20th Nov., 1893, about the attack there upon the "Kilburn Sisters" by the local "Church Association," notes that, "The result has been most favourable to the Sisters, for their work has been brought before the public, and its real nature has been enquired into by many who would otherwise have possibly never heard of it." It seems that even a Judge of the Supreme Court (a thoroughly good man, too) was carried away so far as to make a groundless assertion. Result: stong reaction.

EXPLORATIONS IN ASIA MINOR—undertaken for curiosity—have resulted in signal and unexpected illustrations of the routes, methods and successes of the Apostolic missionaries of the Gospel; the guilds and manner of life of Christians, waxing into heathen lands during the first two centuries after the crucifixion: the names under which they cloaked their faith, and the manner in which they confessed it: the survival of paganism in their heresies, and the influence of locality on the strange observations of Montanists or Gnostics: the part that the Church in its first purity exercised in civilizing the interior, &c. So we read in the *Guardian* this month.

"A RETROSPECT" is a very creditable and very interesting four-page paper, got up in the interests of Rev. Forster Bliss's missionary work. It is accompanied by a financial statement in business form. The pamphlet itself is adorned, very usefully, with several "log" churches and "log" schoolhouses, as well as churches and schoolhouses of a much more "advanced type" as regards civilized material. We are also given the "Interior of All Saints church"—an interior which would gratify many a city rector. Mr. Bliss evidently makes good use of all he gets.

"ST. ANDREW'S CROSS" is still flourishing. The January number has a heavy freight of particularly refreshing news. It also begins the interesting story of "Stephen Remarx"—which "novel" Rev. C. H. Shortt has lately been reading and explaining to a Toronto audience. It is a wise course to watch such books and even republish them—even when we cannot altogether agree with them. If they mean well, we ought to know their ideas, study them, and, if possible, correct them.

AMERICAN "CHURCH BELLS" seems to be a somewhat peculiar publication—"published ten months in the year by the Church Bells Association to aid the aggressive work of the American Church." It makes a specialty of aiming at the "restoration of Church unity"—very laudable object. Their "Advent Lenten issue" for this year, just to hand, boasts of an ordinary circulation of 15,000 per month; but in Lent 50,000. Their liberal programme is "to imitate the work of S. P. C. K. in England, to co-operate with all other Church publishers, furnishing electro plates and illustrations when desired." The illustrations are quite equal to those of its English kinsake.

MONTREAL LIBERALITY. — Whatever the rival cities of Canada may say about their population, trade and commerce, business stability, &c., as compared with Montreal, there is not one of them—so far as we have observed—which can “hold a candle to her” in regard to princely donations for public purposes. It is not confined to Churchmen, but they take their full share in this honourable distinction. The record of \$100,000 left by Mr. Gault, or a note of \$5,000 given by Mr. Hague for some one notable enterprise, or other specific object—church, hospital, mission, &c.—are worthy of imitation elsewhere—and by Churchmen.

#### THE EPIPHANY APPEAL.

This appeal—now becoming “annual”—comes each time apparently with gathering force on account of the growing and abiding feeling of its singular appropriateness at this particular season of the Church year. If there had been anything wanting in our Anglican arrangements for this celebration of the Epiphany season, this would seem to supply the deficiency. This is particularly noticeable, of course, at the feast itself and in the beginning of its “tyde”—the journey of the Magi illustrating and emphasizing the manifestation of Christ to the Gentile world, the expansion of the truth from its little corner or centre in Judea; but the whole season keeps up the thought. It is not so well enlarged upon this year on account of the extreme shortness of the “tyde,” and the early coming of Lent, with its grave prelude ushered in by Septuagesima Sunday.

#### THE BISHOPS PREACH WELL

together—though perhaps not so well as separately. It is a difficult matter to combine on a sermon. There is perhaps no style of discourse or lecture presenting this difficulty so much as the most solemn presentation of religious subjects. There the heart of the conscientious sermonizer is touched to the quick, and he proceeds to measure and weigh every word and every phrase, and so chooses and selects his sentences that he feels them afterwards to be his own. You cannot get five or ten such men to think alike and keep the same line in such subjects. If they try to do so the result is necessarily awkward and likely to read coldly or crisply—to be “wanting in unction.” However, though the appeal is composed for the express purpose of being “read as a sermon or otherwise,” there is really not much (in quantity) of the sermon in it, as we usually understand the word.

#### THEY START ON THE DEFENSIVE

very soon, and proceed to deal trenchantly and clearly with several lines of objections to foreign missions—rather excuses made for not encouraging foreign mission work. The “too far away,” “waste of money,” “don’t see our obligations” sort of opponents are very carefully dealt with, and laid aside one by one, in a way which, we fancy, must have made a good many successful business men wince in their pews. It is, especially, so easy to calculate the value or cost of a human soul in a certain mission—so far as the Church’s contributions are concerned. It is rather a “set back” to be made occasionally to face the *Divine and Eternal*—the true value—of an immortal soul.

#### “THE EFFECT OF MISSIONS”

is treated in a particularly happy manner in the appeal. Thoughtless people are so apt to say, I doubt whether heathens are much improved by having Christianity,” that a few salient instances of facts are useful in the way of answer.

If they imagine that the heathen tribes of America, Africa, or Asia are enjoying a kind of “Garden of Eden” existence, as it was before the Fall—they can be very easily undeceived, and made to acknowledge that the parallel is more truly found in pandemonium than Paradise. The changes wrought by the Gospel civilization in many a heathen land—though no land, tribe or nation, on earth can be perfect models of Christianity—are marvellous. They are as different as day from night. We have no reason to be proud of ourselves, but the contrast with 2,000 years ago in British dominions is immense.

#### WHY IS THE PROGRESS SO SLOW?

It is not often that the reply to the query receives so telling a force as in the present appeal. “Your fault!” is plainly returned to them as a full and sufficient answer. The incredible greed and stinginess of Christian people, the niggardly and grudging support of missionary work, are the true reasons why the work is not “hastened” as some would wish, and some do pray. God has seen fit to leave it to man to do—in common gratitude for benefits received—and will hold him responsible for the slowness of the progress. The question will come from another quarter some day—the day of the “Great Assize.” People do not think enough of that side of the matter.

#### “WHY HAVE YOU MADE THE WORK GO SLOWLY?”

will come home with terrible force to such objections and excuses hereafter. When one calculates the hundreds of millions freely expended on the luxuries of life, while the great work of missions is languishing for a fraction of that sum, there is good cause for thinking seriously about the advisability for many of us of “turning over a new leaf,” and of taking stock of our spiritual as well as financial condition—of our financial as related to our spiritual condition. The Bishops have not spoke too soon or too severely on this point. One thing they have left unsaid—because this Appeal was not the proper place to say it—namely, the neglect of Foreign Missions may be great, but it is trifling compared with the neglect of Home Missions. Those who refuse to give to the former because they are “far away,” &c., do not give to the latter because they are so near—so they furnish more material for their complete conviction.

#### REVIEWS.

“THREE CHURCHMEN.”—Sketches and Reminiscences of Bishop Russell, of Glasgow, Bishop Terrot, of Edinburgh, and Dr. Grub, Professor of Law in the University of Aberdeen, by the Rev. Wm. Walker, LL.D., Monymusk; 8vo. pp. 285, price 5s. Edinburgh: R. Grant & Son; Toronto: Rowsell & Hutchison.

The three Churchmen selected are representative of Scotch episcopacy, the first and last as being natives, and the second an Englishman, but throwing in his lot with it so soon as he had been ordained in England. The first two were teachers of Dr. Walker, and the third his most intimate friend of at least fifty years; yet in all the memoirs there is the honest endeavour to present the men as they were, and in them to picture the times as mutually illustrative. This object is materially assisted by excellent portraits of the two Bishops and the Professor. The memoirs embrace a period of nearly a century, and sixty years of this are the active years of these lives. Bishop Russell was the diligent student and writer. He followed Bishop John Skinner in having the clergy disabilities further removed; his deep Biblical learning was eminently useful in dealing with what is now called the higher criticism. Bishop Terrot was slightly later, and his mind was acutely philosophical and mathematical. Although he was Bishop and Primus at a time of no little theological controversy, it was not the

character of the man to come forward as a partisan, and the keenness of his intellect gave him the place rather of a critic. But at heart he was most kind and affectionate. By the world he is best known by his translation of Ernesti’s *Institutes*, but by your reviewer he is best remembered by the hearty pinch of snuff that he took from his vest-pocket as he preached. Than Dr. Grub’s one will seldom find a more simple, genial, lovable character; he was every inch a Churchman, and had to take a prominent place in a long theological controversy, yet he never lost a friend or made a foe. As the writer of the *Ecclesiastical History of Scotland*, published in 1861, his impartiality and truthfulness are freely acknowledged. He was full of information as the result of an unusually retentive memory, and no more congenial companion could at any time be desired. He was early associated with the archaeologists Hill, Burton, Robertson and Stuart, and passed away in a ripe old age. Dr. Walker has done honour to himself in selecting such men for his painstaking, unambitious pen, and there does not appear to be a flaw in his work. He has laid the community under great obligations by his previous *Lives of Solly, Gleig, and of the father and son, John Skinner*. This fifth appeal to the public is certainly superior to the rest, and even on this side of the Atlantic will be read with much pleasure. The publishers have given us a very neat, handy volume, with fine clear pages, from which we need not affect to make any extracts, but like Dr. Grub in company, they are full of anecdotes and useful information.

#### CONFIRMATION—AGE AND NECESSARY QUALIFICATIONS.

A Paper Read at the Meeting of the Archdeaconry, of Winnipeg, in St. Matthew’s Church, Brandon, December 5th, 1893, by the Rev. T. C. Coggs, M.A., B.D., Vicar of Poplar Point, Man.

In submitting the following paper on confirmation I am reminded by the limitation of the Agenda paper that I am to confine myself, as far as possible, to the two practical phases of age and necessary qualification.

Confirmation in its absolute character is accepted by all branches of the Catholic Church as an integral and essential part of the Church’s economy. Differing in name and estimated value among the various branches of the Church, it is universally acknowledged as a necessity. Whilst on the one hand it is called a Sacrament and on the other a Rite, the difference is one mostly of name and definition rather than of essence. Whilst the Roman Church calls it a Sacrament, it is so only in its relation to the larger Sacraments of Baptism and the Lord’s Supper. It has no Sacramental character *per se*. In the Anglican Church it may be called the necessary corollary to Baptism, and has been regarded as the necessary preliminary to the Lord’s Supper.

But whilst there is this near approach to unanimity as to the character and position assigned to Confirmation, there is an accepted difference as to the age at which it should take place and the qualifications necessary for its reception. Whence and why this difference? These are pertinent questions, the pursuit of which may lead us to a correct view of the character and position of the subject in the government of the Church. For I apprehend the present divergence as to age and necessary qualifications is not one of chance and haphazard, but is designed and in each case is so designed as to set forth the true character relative and absolute, and its proper position according to the belief of the various branches of the Church Catholic. It is when we come to these Rubrical requirements that we find a question. The subject is a live one in the Mother Church. It is undergoing much debate and many men of eminent piety and approved loyalty are openly questioning not only the expediency, but also the justice of the Rubrical enactments on the subject. Hitherto there has been too great a tendency to accept present usages; it is erroneously supposed to make for peace. But the true seeker after truth prefers to pursue her into her innermost chambers, to behold her in her primitive state. And to you who pray daily for the peace of Jerusalem I would commend this axiom—that there can be no peace apart from truth. In its pursuit I would suggest this condition—that loyalty to the great royalty of truth will come out in tenderness of conscience, and the scrupulous observance of little things. Where do we instinctively turn to find such conditions, but to the customs and usages of the primitive Church?

This leads to the first enquiry, viz.: The custom of the primitive Church. Here I would say there

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is no account of the institution of the Rite of Confirmation. But there is abundant evidence that the Apostles themselves practised the Rite, and the promptness with which they practised it affords a reasonable presumption that in so doing they were acting upon Divine authority. And all accounts that we have of their performance of this rite present this first great truth, viz., that there was no limitation of age as to its performance, that Confirmation followed immediately upon Baptism even in the case of infants wherever possible. In cathedral towns and small dioceses, where the Bishop himself could be present at all christenings, whether of infants or adults, the "laying on of hands" appears to have followed immediately after baptism, and so general was the custom that Confirmation came to be looked upon as almost a part of it.

*Tertullian* (born A.D. 135) speaks of the two conjointly thus: "After this, having come out from the bath, we are anointed thoroughly with a blessed unction, and next to this the hand is laid upon us, calling upon and inviting the Holy Spirit through the blessing."

*St. Cyprian* (born about A.D. 200) says: "The custom has also descended to us that those who have been baptized be brought to the Bishops of the Church, that by our prayer and the 'laying on of hands' they may obtain the Holy Ghost."

*Jerome* (born A.D. 300) speaks of it as the custom of the Church. Subsequent references by the fathers are of frequent occurrence.

In the process of time when the centres of Christian missionary activity began to multiply and to radiate, much time was necessarily involved in passing from one to the other. Constant personal Episcopal supervision became an impossibility. Hence arose the first limitation. Confirmation could not always follow immediately after baptism, but was deferred till the visit of the Bishop. But the primitive idea was still the governing one. The baptized were confirmed at baptism or at the earliest subsequent opportunity. The Venerable Bede tells how St. Cuthbert, Archbishop of Canterbury, early in the eighth century used to go all over his diocese and "lay his hands on the baptized that they might receive the grace of the Holy Ghost." And so on down to the dawn of the mediæval ages the Church knew no limitation of age; the only necessary pre-requisite being baptism by water in the name of the Father, and of the Son and of the Holy Ghost. The Greek Church, whilst it allows Priests to confirm and does not retain the imposition of hands, yet with singular fidelity as to this point still administers Confirmation immediately after baptism.

The Roman Church brings its meed of testimony to Apostolic custom by confirming its children at the early age of seven years, though this is of course a departure from the custom it covertly praises.

It is not till the time of the mediæval Church that an age limitation was insisted upon. "Years of discretion" became a requisite. The "Church thought fit so to order," for the subsidiary purpose of a solemn re-dedication of themselves by the baptized, confirming in their own persons the vow taken for them by their sponsors. It was accordingly ordered that they should be instructed and examined in the faith, like candidates for adult baptism, and that they should publicly renew their vow. The age of Confirmation was thus still longer delayed with a view to these requisites. In the present day from thirteen years of age is the interpretation of "years of discretion" by most of our Bishops. Of course this interpretation is governed by the requirements, "So soon as they can say the Creed and the Lord's Prayer and the Ten Commandments, and can also answer to such other questions as in the Short Catechism is contained."

In examining the present custom as to age limitation, we must as loyal Churchmen dismiss from our minds all idea of an arbitrary spirit in the choice of from 13 to 15 years of age. If the re-dedication and renewal of vows are to be of any value they must be intelligent. Further, the candidate must have not only an intellectual, but also a spiritual perception of the solemnity of the Rite. He must have an intelligent perception of what is meant by the service of God; what are the responsibilities as well as the privileges of the new life to which he is invited. He should understand how much depends upon the choice he is about to make. He must remember that henceforth he is not merely a pupil in the school of Christ, but rather a pupil teacher. That at the same time that he is daily learning the principles of holiness and regularly absorbing Christ and all that this absorption implies, he is henceforth expected, as the first fruits of this new life, to "take of the things of Christ and to show them unto others." Henceforward he is in a more special sense a fellow worker with Christ. In baptism he was made "a member of Christ, a child of God and an inheritor of the Kingdom of Heaven." Now in his new, intelligent service for God he is about to realize and to enter upon in no small degree the joys of this heavenly inheritance. These arguments and

others of the same character no doubt have had great weight in fixing the age, viz., "Years of discretion, as that from thirteen years upward."

The whole strength of the argument lies in the idea of intelligent choice. Granted this premiss and the position appears unassailable. But it seems to me that those who argue thus are apt to fall into what is becoming too prevalent an error among us, viz., that of making the efficacy of Baptism dependent upon Confirmation. Baptism is administered with fear and trembling, the anxiety of which is only relieved at subsequent Confirmation. "We were doubtful in Baptism," say they; "but will take good care there is no mistake in Confirmation." And so the advanced age of thirteen years is chosen.

Well, Mr. Archdeacon and brethren, I most humbly offer my protest against such a view of either Baptism or Confirmation. Further, I believe that the age of thirteen years is highly dangerous, for—

I. I have found that in many instances of children of tenderer age than thirteen there has already commenced that terrible age of "drift." The age of "leakage" has commenced, that period when dissenting bodies and unbelievers have been enriched at our expense. Deprived of the opportunity in their own congregation, youths have been led to seek and have found it elsewhere, and imbued with the idea which this view of Confirmation tends to foster, they have taken the first opportunity of joining "a church," an opportunity too long deferred by their own Church. Dissenters are well aware of this weakness in our system and make the most of the opportunity presented. A much larger proportion of proselytes to schism have been made in the years of the pre-Confirmation age than many of us are perhaps aware of. If we admit that to confirm at an earlier age would be a possible or even a probable error, I reply that schism is a positive and a worse evil. If there be any efficacy in the grace of Confirmation, who dare erect a barrier of age against its operation?

Again, if ignorance be a barrier, I reply that our Confirmation service seems to have been expressly formed to meet the case of the ignorant and unlearned, and so the Bishop prays that there be given "the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness." Surely no one will for a moment assert that the need of these gifts is not a reality before thirteen years of age.

The whole argument of intelligence seems to me to overlook the part of the Holy Spirit in Baptism as well as in Confirmation. The intellectual requirement of our modern plan limits the keeping power of the Almighty.

It assumes that in Confirmation the essence of the Rite consists in the re-dedication and renewal of vows. If this be the true view, what is the meaning of the frequent catechism exercises that take place in our Sunday Schools? What is the object of the daily and weekly repetitions of the Church's creeds, in which the unconfirmed as well as the confirmed join? Surely the public profession of Christ made by the young on such occasions has its place in the Church's system. Dare we affirm that these are not acts of worship complete each in itself. And do we find it to be the rule that children before thirteen years of age cannot join intelligently in the services of the Church?

My own experience is that the majority of our truest and most loyal Churchmen have, as far as they were concerned, become fully established in their position and attachment to the Church long before reaching such an age.

Discretion and the ability to comply with the requirements of the Church as set forth in the baptismal service, are acquired at a very early age.

But we must remember that it is in *Baptism* and *not* in Confirmation that we are made members of the Church of God. What then is the essence of Confirmation? The principal ceremony in Apostolic times was undoubtedly the "Imposition of Hands." And so in our service, when the Bishop, as directed, lays his hand on the candidate and utters the "Precatory Benediction" and the prayers following, therein is discovered to us the essential purpose of the Rite, viz., the bestowal of the gift of the Holy Ghost for all purposes of the complete Christian life. Hence it is a means of grace by which what is called the "Priesthood of the Laity" is conferred, by which also the Christian whose sins were all forgiven in baptism, receives a further measure of strength, enabling him to meet the temptations which will come with further years. Thus Confirmation may be said to be a complement of Baptism, in that it—1. Renews and strengthens the Christian life given at Baptism; and, 2. Carries the baptized person on to "perfection" so that he becomes competent to take part in the highest of Christian ordinances. But through all and above all looms this great characteristic feature that Confirmation is the act of the Holy Spirit rather than the act of the candidate.

The considerations then:

1. The custom of the Primitive Church.
2. The fact that many children at an earlier age

are qualified even to the extent of the present requirements of the Church.

3. The dangerous "leakage" into schism and *unbelief* that ensues during the present extended period between Baptism and Confirmation.

4. The fact that the great interval between Baptism and Confirmation tends to obscure the original conception of Confirmation in the Church's economy.

5. The fact that the essence of the Rite consists in the work of the Holy Spirit—all point at least to the expediency of a consideration of the position of the Anglo-Catholic Church at the present day upon the subject of age requirement in Confirmation. I feel convinced in my own mind that the possible evils of the present customs, as touched upon in this paper, would be at least minimized if not altogether prevented by an approach to, if not a return altogether to the custom of the Primitive Church.

II. I pass now to what are called in Agenda "Necessary Qualifications."

1. First there is the pre-requisite of Baptism. In the case of Baptism as administered by any branch of the Catholic Church there can be no possibility of difficulty. Such Baptism we know to be valid and receive as such.

But in the case of Baptism as administered by the numerous dissenting and still dissenting bodies, great care must be used in ascertaining that such is really valid.

My experience leads me to emphasize this caution. Those who without Catholic Orders assume the functions of the priesthood, are not in every case scrupulous as to the manner of their performance. In this country especially, where we are daily receiving fresh arrivals from all the various countries of the Old World, the danger of contravening this necessary qualification is present in all its intensity. I would, therefore, urge my brethren not to accept as sufficient evidence the mere "ipse dixit" of every candidate. Enquire diligently into the form and matter of the Sacrament. Cases have occurred of candidates presenting themselves for preparation for Confirmation, who have received no form of Baptism whatever. But these cases are easily ascertained in the class by the diligent pastor, and of course are easily met. The great danger lies in the case of Baptism by the numerous foreign dissenting bodies. If any doubt exists the faithful pastor should refer such cases to the consideration of his diocesan. On no account should he, of his own responsibility, present any candidate for Confirmation of the validity of whose Baptism there is in his own mind the slightest doubt.

2. *Secondly*.—The ability to say the Creed, the Lord's Prayer and the Ten Commandments, and also to answer to such other questions as in the Short Catechism are contained. The Church adds, "which order is very convenient to be observed." I would only qualify this statement by adding that to the minister of God it is absolutely essential. A difficulty may perhaps occur to some of us as to the case of illiterates. The difficulty is only an apparent one.

Many persons incapable of reading and writing are sweepingly classed as illiterates; but the amount of general knowledge of some illiterates is most astonishing. My own educational experience has taught me this fact that there is no person in possession of a sound mind, technically untrained though it be, but what is perfectly able, under diligent pastoral care, of qualifying under this head. In the case of idiots, and I touch on this only by way of parenthesis, we should bear in mind this merciful truth, that it is neglect, not the absence of the power to qualify, that constitutes the barrier to participation in the blessings of this Holy Rite.

3. *Lastly*, and this by implication, the candidate must understand the Sacrament of what our Church calls the "Lord's Supper or Holy Communion." He must understand the solemnity of such an act; its responsibility as well as the blessedness of a right participation in this Holy Sacrament. Though instruction on this point is in the main deferred till after Confirmation, yet a general apprehension of its value and significance should be an essential qualification in every candidate for the Rite of Confirmation.

I close with this general remark on this Holy Rite. Its beauty is great. In it we see the Grace and Spirit of God descending to meet and dwell amid the fragrance of regeneration, and the blessedness of the seal of God. In the sphere of its power and influence, the soul of the child of God catches the echo and receives the substance of the Divine Encomium, "This is My beloved Son." It is God's seal to the compact of acknowledged enlistment in the army of Christ. It is the lay ordination to that "Royal Priesthood" which is the privilege of all believers. It confers the arms and equipment of the leader upon his soldiers. It marks the King's soldiers from the King's allies. Associated with its pre-requisites it is the very foundation of the Christian life.

At Great Falls, Mont., the mercury has been known to drop 25 degrees inside of five minutes.

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## NOVA SCOTIA.

WINDSOR.—A very successful meeting in behalf of foreign missions, to supplement the Epiphany Appeal, was held in Christ Church, Windsor, on Wednesday evening, 3rd inst. The rector, Archdeacon Weston-Jones, said the opening prayers and called upon Prof. Vroom of King's College, who gave an address on the Universities Mission to Central Africa, as a notable instance of the zeal and devotion for the cause of missions resulting from the spiritual awakening of the Church of England in recent times. Mr. Charles Wilcox, mayor of the town and a zealous St. Andrew's Brotherhood man, then spoke on the individual responsibility of Christians for furthering foreign missions, and showed what might be done by systematic and concerted work. Rev. Dyson Hague, of St. Paul's, Halifax, followed up the remarks of Mr. Wilcox by warning his hearers against the fallacy of supposing that the Church at home suffered from what was given to foreign missions. He recommended that each person should take an interest in some special mission and in the work of some special person in that mission, and to pray constantly for their success. The collection taken up on the Sunday following amounted to \$176. The Students' Missionary Society of King's College, "beginning at Jerusalem," has now under its patronage an Arab from Palestine, who is studying at Windsor with a view to missionary work under Bishop Blyth.

## MONTREAL.

Missionary Meeting.—On Monday evening, 9th inst., in Synod Hall, was held a missionary meeting under the auspices of the Women's Auxiliary, at which was a large attendance. His Lordship Bishop Bond presided, and opened the meeting with devotional exercises. He then called upon Rev. G. O. Troop to introduce the speaker of the evening, the Right Rev. Dr. Young, Lord Bishop of Athabasca, which Mr. Troop did in a few well-chosen remarks, referring to the great need of this mission in the West. Dr. Young then addressed the meeting. He said their blessings had come in tides, rather than in continual outpourings. He believed that the missionary earnestness in the West depended upon the missionary spirit in the East. The throbbing of the missionary pulse in the West was in accordance with the beating of the heart here. Great interest had been aroused in the Church of England, and it was a matter of much thanksgiving that in Canada the people were coming forward to the support of the missions in their own country. Dr. Young referred to the recent Toronto convention. At that gathering, one of the speakers remarked that the Church in the West resembled the tail of the old story which moved the body. He was very willing to allow the churches in these Eastern provinces to be regarded as the body, so long as the Western Church might have the power of the tail in moving the body to the welfare of the weaker part. It was the nature of tails to be restless, and he hoped the day would never dawn when the work of the Western Church would be as an idle tale. The speaker said he yearned for the old days when the missionary preached, and the collection was received, not only from the wealthy, but from all who were disposed to give, and he trusted that this work would reach the hearts of all, and whether by little or much, that they might have a practical interest. The Bishop then gave a vivid description of labour at Christ Church Farm on Smoky River, where the Rev. Gough Brick is in charge; also, of the Rev. Mr. Howie's mission at St. Peter's on Lesser Slave Lake, and the Lake Wabiska Mission. All these missions are in needy circumstances, notwithstanding the fact that Mr. Brick had not for many years drawn his salary. The Indians, he claimed, are anxious that their children should be educated, and this, he thought, would prove the success of the work—in developing in the children the Christ-like character. The speaker very graphically described work done in the tents of the Indians on snowshoes, and closed with an earnest appeal for funds, which were needed principally for a new farm. The meeting was closed with the benediction.

## ONTARIO.

ROSLIN.—On the festival of the Incarnation a new chapel organ was used for the first time in St. Paul's, Roslin. The exterior has been greatly improved by the erection of a substantial and much needed churchyard fence. The congregation of Christ Church, Thomasburg, made the Christmas festival the occasion for placing a new font in this church as a thank-offering to the Almighty for His mercies vouchsafed during the past year. Adjoining this a large and commodious shed has been built, and

supplies a long felt want. The Rev. John Fisher, incumbent of this parish, has been the recipient of a fine fur coat as a Christmas present from the relatives of the late Miss Coyle.

BELLEVILLE.—Presentation to the Rev. A. L. Geen.—From the parishioners of Adolphustown, Gosport and Fredericksburg, the Rev. A. L. Geen, whose clerical help they have enjoyed for the past five years, is the gratified recipient of a tasteful and costly *souvenir*, consisting of a large heliographic picture of the *Last Supper*, by the celebrated German painter Gebhardt, the original of which is in the National Gallery of Berlin. The picture, ordered from Messrs. Castle & Son, Montreal, is enclosed in a superb gilt frame, in which the following inscription appears: "Presented to the Rev. Albert Loft Geen, B.D., as a token of regard and appreciation, from the parishioners of Adolphustown, Gosport and Fredericksburg. Xmas, 1893." Accompanying the picture was the following address:

To the Rev. Albert L. Geen, Belleville.  
Christmas, 1893.

REVEREND AND DEAR SIR:—We, the churchwardens of the churches in Adolphustown, Gosport and Fredericksburg, in the name of the parishioners, beg your acceptance of the accompanying work of art, as a slight token of our regard for yourself personally, and our appreciation of your clerical services, as ungrudgingly rendered us, for more than five years, and literally "without money and without price." We regret to learn that you can no longer assist in the Sunday work of this parish as heretofore. We shall miss you from among us, but it will be a satisfaction to know that others, nearer at hand to you, will gain what we lose. Accept our best wishes for your future welfare and prosperity and for the welfare of your family. May you long be spared to be useful in the Church of God. We are your sincere friends and well wishers. Signed by James Chalmers (Capt.) and S. M. Outwater, Adolphustown; John Soby and Thos. Tierney, Gosport; Arthur Phippen, and Allan Neilson, Sandhurst.

KEMPTVILLE.—The St. James' Ladies' Aid held their annual meeting on Tuesday last to transact business and elect officers. Mrs. Emery, the president, read an admirable statement showing what had been accomplished, and what remained still to be done. She stated that \$245.13 had been raised during the year, which with a balance remaining over from the preceding year, made altogether \$388.53, the greater part of which sum was spent in cleaning and tinting the church, placing kneelers and choir desks, and matting it throughout, and placing sixty new chairs in the Parish Hall; she also referred to two stalls for the priest's desks being made and shortly to be placed. The ladies resolved to improve St. James' Hall at once. The president read a letter from a former parishioner now residing in Hortney, N.W., asking for help towards building a new church. They voted \$10 towards this object. The same officers were re-elected for the current year.

## TORONTO.

Trinity University.—The annual missionary meeting in connection with the Theological and Missionary Society was held in Convocation Hall on Monday, Jan. 15th, at 8 p.m. The Lord Bishop of the diocese presided and spoke of the good work that was being accomplished by the members of the Society, about twenty of whom are engaged in work every Sunday. Bishop Tuttle of Missouri made a very impressive speech, in the course of which he recounted some of his adventures as a missionary in Idaho, Montana and Utah, amongst stage drivers, miners, Chinese, Indians and Mormons. He dwelt upon the tremendous influence of family life and of good women. In conclusion he offered some useful advice to the members of the Society, especially to any who contemplated missionary work. The Rev. Provost Body spoke very briefly, thanking the two Bishops for their presence. The Bishop of Toronto then pronounced the Benediction.

WHITBY.—His Lordship, the Bishop of Toronto, paid a visit to St. John's Church on the evening of the 10th, for the purpose of holding a confirmation service. The church was filled to the doors with a large and attentive congregation. Rev. S. H. Gould, the incumbent, presented a class of nineteen candidates. The address of His Lordship was most impressive and instructive, and set forth in a clear and earnest manner the dealings of the Church with its members from their admission at the time of baptism to full membership at the partaking of the Holy Communion. His Lordship expressed himself well pleased with his visit.

ESSONVILLE.—If the kind friends who sent Christmas gifts to this mission could have seen the Rev. H. T. and Mrs. Bourne surrounded by their people on Jan. 2nd, they would certainly feel satisfied that

a better field for their goodness to display itself in could not be found. The scattered population depending on the lumbering as the one chief source of work, apart from their farms, makes life for many of the families a hard struggle "to keep the wolf from the door." The distribution of gifts comes to make a bright spot in many otherwise hard lives:

"A Christmas gambol oft could cheer  
A poor man's heart through half the year."

And the toys and the useful gifts come indeed to cheer numbers of old and young in the back country missions. Few in the cities have any idea of the hardships the families of the farmers endure during many years of their lives as they gradually endeavour to get their farms cleared. At the best it is always "uphill work." And then, in so many cases, human nature's failings in the way of ignorance and incapacity work against the poor people who "locate" so far away from the centres of population. Not one in a thousand of those who shoulder an axe to make a home in the virgin forest can see, in the smallest degree, the depths and bounds of the labour and hardship they are facing. Help given by those who can give from their abundance is then well bestowed when sent to missions such as this. There is no work in which a helpmate can do so much to assist as in a clergyman's, and it is as pleasant a sight as can be looked upon to see Mrs. Bourne with her large number of Sunday school scholars around her, leading them in singing, either in their school or during the service. Truly it may be said the good works of this world are done and carried on very largely by women. Mr. and Mrs. Bourne, assisted by Mr. Bemister, got up a splendid entertainment with the aid of her scholars and choir. The carols she has taught them, "The Christmas Tree," "Carol, Carol, Christians," "Three Kings of Orient" and the hymn "O, come all ye Faithful," being especially well rendered. The tableaux were beautiful. Some of them were: "Bluebeard and his wives," showing his wickedness punished by death; "The old woman who lived in a shoe," "Red Riding Hood and the wolf," "The three kings" and "Britannia and her children," in which Britannia wearing her helmet and holding her trident is seated with representatives of her army and navy, and "Peace" and "Plenty." "Britannia the pride of the Ocean" was sung during this. Mr. Bourne gave an address and a recitation and the children sang and recited. There was a "Santa Claus" to distribute the gifts and the toys; mitts, gloves, wraps and all other articles of clothing evidently gave great joy to the recipients. Mr. Bemister says the children show great aptitude in singing and learning. Every effort was made to render this Christmas time one to be remembered by all with pleasure. Mr. Bourne has a very hard mission to work, covering as it does such a large district with so many "stations" to be served. No clergyman could however be more devoted to his work or more faithful in the discharge of his duties.

## NIAGARA.

NIAGARA FALLS is one of the few towns in Ontario which are growing. On account of steady increase in population for many years past, more church accommodation has been required from time to time. About 5 years ago St. Stephen's Mission Chapel was built in the western suburbs to provide for the Church families in that neighbourhood. But soon the need of more room began to be felt in the east, along the Niagara river, where the bulk of the Church families reside. To meet this demand a committee of the parish church was appointed last Easter to take in hand the enlarging and improving of Christ Church. The committee was allowed to proceed with the work, however, only after they had succeeded in raising \$1,000 by subscription. They were soon able to report several hundred dollars more subscribed than the amount required. Plans were provided without delay, the several contracts let and the work proceeded with. It was completed in time for the re-opening of the church on Sunday the 14th. The old chancel has been removed, and transepts, and a new chancel added. In this way the seating capacity of the church has been almost doubled, though the gallery has been removed. The enlarged church is heated by a new furnace from Buck's foundry, Brantford, and is brilliantly illuminated by incandescent electric lights. The walls have been tinted with a rich warm colour, and the chancels and aisles carpeted anew.

On Sunday, the 14th, the church was re-opened for divine service, to the great joy of the congregation, which had been doomed for some weeks to worship in the Town Hall. The weather was all that could be desired and the services throughout the day well attended. Mrs. Houston presided at the organ, and the choir, ranged on opposite sides of the chancel, sang sweetly and in good time. In the morning, besides the Rector, the Rev. Canon Houston, there were present the Bishop of Niagara, and Professor Rigby, Dean of Trinity College. The

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latter preached and the former was the celebrant at the administration of the Holy Communion. At the afternoon service, the Rev. J. O. Miller, Principal of Ridley College, said the Litany, and the Rev. W. J. Armitage, Rector of St. Thomas' Church, St. Catharines, and Rural Dean of Lincoln and Welland, preached.

In the evening a class of 14 candidates received at the hands of the Bishop the apostolic rite of confirmation. At this service the church was crowded. Not only were the pews all filled, but chairs had to be brought in from the neighbouring houses; and after all many had to stand, whilst some could not gain admittance to the church at all. The earnest address of the Bishop to the candidates and congregation at large was replete with good advice, and produced a good impression upon all. The offerings went towards the reduction of the debt upon the building, which amounts to about \$3,000. The whole cost of the improvements is about \$4,500. Christ Church, Niagara Falls, is now one of the finest and most commodious churches in the Niagara district.

On Monday evening, the 15th inst., the largest number ever present at a vestry meeting assembled through a steady down-pour of rain. The object of the meeting was to receive the report of the Building Committee, fix the rate of pews, and to select sittings. But instead of pews being selected, a resolution was passed almost unanimously appointing a committee to find what the opinion of the members of the Church in general is with respect to making the pews free, and to ascertain what amount could be relied upon for the support of a free church.

It is confidently expected that the result of this canvass will be a strong expression of opinion in favour of free seats and liberal subscriptions, contributed weekly through envelopes, in proof of the sincerity of the feeling in this direction.

**ST. CATHARINES—Christ Church.**—The Rev. Rural Dean Armitage, Rector, last Sunday preached a sermon on the anniversary of this parish. He said it is now 21 years since it was set apart by the late Bishop Bethune on the 19th December, 1872. The Rev. Wm. Shortt was appointed the first Rector. He succeeded, during his incumbency, in building up a united congregation and laid the foundations well for the future work of the parish. In June, 1875, he resigned this parish and removed to Walkerton.

The second incumbent was the Rev. William Brookman. His appointment dates from January 1, 1876. Under his ministrations the congregation increased rapidly. It was soon found necessary to hold one service on the city side of the canal, and rooms were rented in the building on the corner of St. Paul and Ontario streets. It is interesting to remember, as a remarkable co-incidence, that the first gathering of our Sunday School was on historic ground, in the hall in the grove on Mr. J. P. Merritt's grounds. The room is situated on the old church grounds where the original St. Catharines church stood and the founders of our Church in this city first worshipped. The original English Church for Grantham stood in our parish. In 1877 the members of the congregation recognizing the great future before the church, its increasing membership and growing popularity, decided to erect the commodious and beautiful edifice in which we are now gathered. The foundation stone was laid on September 12, 1877, and St. Thomas' Church was formally opened November 19, 1879. It is a church erected through many sacrifices and with many prayers. The late Dr. Mack, one of the firmest friends of the church, voiced the feelings of the congregation in his address at the laying of the corner stone. After a brief statement regarding the need of the new church, the reasons which had induced its members at a time of great financial depression to erect the building to the glory of God and for the salvation of souls, he said: "We enter upon our task in the hope that we shall ere long bring to a satisfactory completion a church wherein we and our descendants for many generations to come may pray in the beautiful and scriptural language of our liturgy, and worship in spirit and in truth, in accordance with the principles of the glorious Reformation and the tenets sanctified by the martyrdom of our Bishops." We trust that this hope, so eloquently expressed, will, with the blessing of God, be fully realized. It is well, perhaps, to remember just here that the deed of trust under which this church is held provides that the ministrations for all time to come must be in entire conformity with the Protestant and Evangelical principles of the bright and blissful Reformation.

The third Rector was the Rev. Oliver J. Booth, who succeeded in removing, through the liberality of the members of the congregation, a large portion of the burden of debt which was incurred in erecting the new church building. He was appointed in 1880 and resigned his position in 1886 in order to take charge of the important parish of the Church of the Ascension, Buffalo.

The present Rector (Rural Dean Armitage) was appointed in May, 1886. During his incumbency

the sum of \$2,000 on the mortgage debt has been paid by a liberal member of the congregation, and all have joined in removing the floating debt which has hampered our work from the first. The structural alterations and the rich and beautiful interior decorations were completed at a cost of between two and three thousand dollars on April 20, 1890.

It is seldom wise to make comparisons, and if we measure the present with the past, we trust that it is in a spirit of humility and with the sole object of stirring up all hearts from the success God has given in the past, to go on with greater earnestness and zeal in the future.

First, then, let us look at the state of the parish. From small beginnings our congregation has grown until it is now in numbers the largest church congregation in the city. The church books show on January 1, 1886, the year I took charge, 127 families and six individuals, that is to say persons outside of families. The parish record on January 1, 1891, shows 261 families, 97 individuals and 95 Ridley College boys. That is to say, there has been a gain amidst a stationary population of 134 families; the number has doubled in eight years, and a gain of 186 persons in addition to the members of the families noted.

The parish statistics reveal the same story of growth. During Mr. Shortt's incumbency there were 49 baptisms, an average of 23 a year; during Mr. Brookman's 73, an average of 18; during Mr. Booth's 141, an average of 24; and in the present Rector's term 275, an average of 36. Mr. Brookman confirmed 22, an average of 6; Mr. Booth 98, an average of 17; the present Rector 278, an average of 40, of which number 50 were brought up outside of the Church of England. Mr. Shortt had 14 burials; Mr. Brookman 30; Mr. Booth 65; and the present Rector has had 158. Mr. Shortt had 11 marriages; Mr. Brookman 24; Mr. Booth 32; and the present Rector has had 72. The number of communicants has more than doubled. But in no part of the church work has there been such a decided advance all along the line as in the Sunday School. We have more than trebled our numbers since 1886.

**HAMILTON.**—We beg to notify subscribers in this city that no one is authorized by us to receive subscriptions for the CANADIAN CHURCHMAN.

#### HURON.

**BRANTFORD.**—Rev. R. L. Macfarlane, assistant minister of Grace Church, left on the 11th inst. for Jamaica for the benefit of his health. He was the recipient of four different addresses accompanied by substantial gifts from different parts of the parish and missions which he has been serving for about four years. Some fifty people saw him safely started on his journey, and gave him their final good wishes for his future in Jamaica.

**ST. MARY'S.**—Mrs. Tilley, Dominion Secretary of the King's Daughters, widow of the late rector of the Memorial Church, London, and daughter-in-law of Sir Leonard Tilley, addressed about fifty "King's Daughters" and friends at the St. James' Church rectory, on Monday evening, Jan. 8th. Her address was a most winning, helpful and womanly one. Its appeals for consecration to Christ were earnest and effective. She showed the privilege of working for the "King" in His Church and of aiding His ministers in their arduous work. After the address a pleasant hour was spent, and refreshments were served. Mrs. Tilley went the next day to Mitchell to address the order in connection with the church there.

#### ALGOMA.

**BROADBENT.**—Rev. A. J. Cobb, Broadbent, Algoma, was taken sick with la grippe on Saturday night, walked two miles to St. John's Church on Sunday morning with the intention of holding service, but was unable, and the congregation dispersing he was driven home by a neighbour. Passed a bad night, being worse next morning; nearest doctor sixteen mile away.

#### RUPERT'S LAND.

**WINNIPEG.**—*St. John's College.*—The college council at a meeting at Bishop's Court, Dec. 26th, 1893, cordially endorsed the suggestion made by the Archidiaconal conference in Brandon, on the 6th Dec., that the Lenten offerings of the Sunday-school children of the diocese be devoted to the formation of a fund to provide studentships for young men in St. John's College, during their preparation for the university course. Now, considering that the missionary work of the diocese is seriously hindered by the lack of men, and that this fund would enable us to secure for the college a number of very desirable students, who would otherwise be lost to us, it is earnestly hoped that you will urge your school children, and other children in your parish, to work for

this object during the coming Lent. It is proposed to ask the children to collect Lenten offerings in boxes to be provided by the Secretary of Synod for the purpose: and the intention is to give each child who collects a small, but suitable prize. The aim is to raise about \$1,000 a year in this way. This would provide ten young men with studentships of \$100 each. Even in a district where there is no Sunday-school, it may be possible to place a number of boxes in families. John Grisdale, Secretary College Council; George Rogers, Secretary Synod.

Seeing that St. John's College is the only missionary college in the Church in Canada, the above appeal for Lenten offerings from the children of the Church, ought to commend itself to a great many of our eastern friends.

St. John's College is the backbone of the diocese, and should be greatly strengthened.

The Rev. W. A. Burman is forming a new parish in North Winnipeg.

The Rev. W. Butterworth, of Hartney, has been appointed to Deloraine.

His Grace, the Primate, will hold an ordination service on Sunday, Feb. 18th, in St. John's Cathedral, Winnipeg.

## Correspondence.

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

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

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

#### Church Exemption.

SIR,—Some one signing himself "Justice" writes in this week's CHURCHMAN in regard to "Church Exemption from Taxation." I don't know much about the law in regard to this matter, so I speak merely from experience. I was a curate in Toronto for a year; I paid no taxes for the reason, as I was told, that I was not receiving more than \$700. I have been in a country parish for over three years. I have paid taxes for those three years. The Methodist preacher in the same village as I live, refused to pay his taxes, and his congregation had to pay them for him. Thus my experience teaches me that the only exemption from taxation which exists is on a church or Sunday school building, and the land on which such buildings stand. I quite agree with "Justice" that it would be much better to have no exemption whatever, much fairer to all. The only difference would be that the congregation would have to pay taxes on their church and lot. They would have less to pay on their own properties or incomes, and would have to pay something more toward their church expenses, which would amount to the same thing in the end, or at least nearly so. Hoping that some one else who knows more of the subject will write in regard to it, I conclude.

W. J. C.

#### "The Layman of Montreal" and Polychurchism.

SIR,—I have had time to read more carefully the first contribution of "Layman of Montreal." May I be allowed to make a few observations on some far less important points than those I noticed last week.

(1) "Holy Scripture knows of no Church, of no local Church even, which is not God's Church." "On this it is to be remarked. . . . that the Church of England never calls herself 'the Church of God in England' or 'the Church of Jesus Christ in England'; so far, therefore, the Church of England does not fulfil this primary condition, though the Congregational churches do." Having proclaimed herself in Canon III, "A true and Apostolical Church," and having condemned the maintainers of conventicles, in Canon II., the point would seem clear. It is not on civil grounds but on religious and ecclesiastical grounds the 11th Canon condemns conventicles, for it denies that they are "true churches." But if "A Layman" thinks these canons passed by what they describe themselves as a "Sacred Synod," are simply expressions of the civil law, let him turn to the service for "the ordering of Priests," and he will there find a local Church, called distinctly, "Christ's Spouse and Body"—so much for point No. 1.

(2) "Holy Scripture knows of no Church in any city or country other than the Church of the city or country." "A Layman" says this statement is incorrect, and mentions the church meeting in the house of Priscilla, at Rome. Of course, interpreting this assertion in the spirit of bare literalism, it is not absolutely correct, but yet it expresses the spirit of a

great truth. I would observe first, that these earlier epistles do not represent the state of the Church and local churches, as we have it represented in the later epistles. So vast is the change in Church organization as represented in the earlier and later of St. Paul's epistles, that a large class of critics have (mainly for this reason) denied that the later epistles are Paul's, but that they are forgeries of a later date. Baur (for instance) ridicules the idea that a man of St. Paul's temperament could have written the Pastoral Epistles, on mere church organization, and Hatch (see Ency. Brit. on "Paul") asserts that the genuineness of the *whole* later batch of epistles, bearing his name, rests on the success of the endeavour to prove they mean what they evidently do not appear to mean; he agrees with Baur on the Pastoral Epistles. The idea is that they are "tendency-writings," that is, forgeries, meant to uphold afterthoughts either of doctrine or organization. I have simply mentioned these facts (not because I agree with them), but to show that there was a real, but rapid development of Church organization under the eye of the apostles. For instance, in the earlier Epistles, 1. and II. Cor., Galatians, and I. and II. Thess., we have no mention of an *official* local ministry at all; such functions as afterwards fell to its lot were performed by means of a ministry of extraordinary "gifts"; some one or more of these "gifts" were in the possession of nearly every member of the Church, at Corinth, and if these epistles were our only authority regarding the government of local churches, we should all be Plymouth Brethren. But when we come to the later epistles we find a vast change; bishops and deacons are mentioned in Philippians, the Pastoral Epistles are a detailed statement of official rule, and by the time the Epistle to the Hebrews was written, it was an *offence* not to assemble with local assembly, and Christians were to look up to their spiritual guides, who were over them in the Lord. If we accept the New Testament Canon, we find therein a rapid development of Church organization, under apostolic direction. In the earlier epistles the Church appears in a molten, fluid condition of spiritual ecstasy, but in the latter we find her cooled down into an organized brotherhood. Each local church is a manifestation of the general society or body, and now no loyal Christian can be a Christian unattached. The simple principle contained in the injunction of obedience to the Christian leaders, and not to forsake the local assemblies (in Hebrews), and the mode of appointment to office as outlined in the "Acts" and "Pastoral Epistles," implies this. Certainly we find traces at Rome of two Christian communities, a Judaizing section and a Pauline section (compare Phil. i. 15-18 with Col. iv. 11), but this was caused not by a difference in interpreting the New Testament, but a simple denial on the part of the section really *outside* (the party of the circumcision) of St. Paul's revelation of "the mystery," viz.: the equality of Jew and Gentile within the Church. As Lightfoot has pointed out, this state of things passed away under Clement, only fifty years afterwards. We should have to go *back* of the New Testament Canon to justify such a state of things.

(3) "Holy Scripture knows of no Church in any city or country or in the world, other than the visible community of the baptized." "This is a definition or declaration that can be applied to every organization calling itself a church in modern Christendom," so says "A Layman of Montreal," but I differ from him. *It cannot.* This definition does not say "a visible community of the baptized," but "the visible community of the baptized" in that city or country or the world; it could easily be shown that the Church of England in England simply calls herself "the Church" because she looks upon the *whole* community of the baptized as belonging to her, although only the loyal conform. No other "communion" could historically make such a claim to allegiance; they all repudiate the notion as bigotry, and not one of them is "the visible community of the baptized" over any given area. "A Layman" is altogether wrong on this point.

This concludes my observations on the first letter of "A Layman of Montreal."

WM. BEVAN.

Mt. Forest, Jan. 6th, 1894.

#### Lack of Hospitality in our Church.

SIR,—Now I shall leave you to talk among yourselves. Do try to become acquainted with one another. Miss H., will you introduce Miss R. (a new comer) to the other young ladies? I do want you all to *know* one another." Sunday after Sunday the good Doctor, rector of a large and fashionable Church, would make this, or some similar remark, as he hastened from his young women's Bible class to attend to other Sunday school duties. The class was composed of daughters of the wealthiest and most fashionable families, together with those of less social consequence, and one could see that one of the Doctor's aims in forming and

taking charge of this class was to find a common ground for these "classes," some of which will in the near future yield so much influence in society. The Doctor had the same end in view in dealing with older members of his congregation. Hospitable and cordial himself, he strove earnestly to instil the same sentiment into the minds of his people. "Mrs. R., allow me to introduce Miss L.; Miss L. lives on your street, I hope you'll look after her." Mrs. R. was "a great Church worker," but she had many social demands on her time and her smiles. The stranger often crossed her path but not her recognition. There is no need of multiplying examples—that there is a lack of hospitality in the congregations of our Church must be painfully apparent to all who give the subject the least thought. This want is not confined to the city churches; it can be found in the little village churches also; and, much as a Churchman may dislike to draw comparisons between "the Church and the dissenting bodies," he must acknowledge that this inhospitality does not to such an extent exist among Presbyterian, Methodist or Baptist congregations. Now if there be a great impediment in the way of our progress, surely we should do all in our power to uproot it, and the work must be done principally by the people. In this respect the rector's power is limited. Sunday after Sunday, week after week, we talk about unity; we sing about unity; we pray about unity—how united are we? The possible strength of our unitedness, were it a reality and not a mere theory, could not be estimated. By welcoming strangers we do not know how many weak-hearted we help to strengthen, or how much active interest in the great cause we are awakening. As to the kind of welcome shown to strangers—why should any foolish conventionalities prevent people who meet one another every Sunday, and often, too, at week-day services, from bowing pleasantly to one another, even without the formality of introductions? And what is the objection to the members of the congregation exchanging *one* call with such strangers; by so doing nothing is lost, but much may be gained. The evil effect of this selfishness—for that is the cause of the lack of hospitality—spreads, too, into the Sunday school, where at least one might expect to find a feeling of friendly interest. A young woman, a stranger, offered her services in one of our large city Sunday schools and was gladly welcomed by the superintendent, who was in need of teachers. Regularly every Sunday, for several months, she went to her class, meeting the different teachers, only one of whom took the trouble to even bow to or exchange a pleasant word with her. There is no need to question whether such conduct is Christian-like, but is it wise—does it foster the growth of our Church? Kindness and courtesy are two of the elements of that charity or love "without which," our Lord has taught us, "all our doings are nothing worth." Let us strive, each one of us, especially we women, to break down these barriers of social selfishness, praying for increase of zeal, and remembering:—

"One the object of our journey,  
One the faith that never tires,  
One the earnest looking forward  
One the hope our God inspires."

CHURCHWOMAN.

#### Observe the Rubrics.

SIR,—In these days of contention for the observance of the rubrics of our Book of Common Prayer, whether they be of importance or not, permit me to observe that it is the custom in many of our churches for the people to remain silent during the reading of the first Lord's Prayer in the Holy Communion service, as if the rubric forbade them, whereas if we refer to the order for morning prayer, it will be observed that there is a general direction for the people to repeat the Lord's Prayer, "and wheresoever else it is used in divine service." Now the Holy Communion being a part of divine service, as we see by the rubric after the Nicene Creed, the people are required to repeat the Lord's Prayer, as they do in the two other Lord's Prayers, in the morning prayer. If it had been otherwise, its Amen would have been printed in italic. *Wheatley* on the Book of Common Prayer gives this reason for the printing the Amen sometimes in one character and sometimes in another: "At the end of all collects and prayers which the priest is to repeat or say alone, it is printed in italic . . . to denote that the minister is to stop at the end of the prayer, and to leave the Amen for the people to respond; but at the end of the Lord's Prayer, confession, creeds, etc., and wheresoever the people are to join aloud with the minister, there it is printed in Roman"; it therefore appears that it was the intention of the compilers of the Prayer Book that the Lord's Prayer at the commencement of the Holy Communion service should be repeated by both minister and people.

C. ROLES BELL.

Keswick, 11th January.

#### Church News Items.

SIR,—Your remarks on (amongst other things) reporting Church news, being headed "for the clergy only," is sure to gain the attention of the laity among your readers, and as I am one of that class, I desire to put in a suggestion on the subject, for of course you are aware that everyone knows how to "run" a paper except the editor.

My gravamen is this: we laymen readers, and perhaps some of the clergymen also, are interested in knowing what is doing in all parts, how the Church is getting on, or not getting on, both in town and country; if the young people of Wayback have given an entertainment to raise a fund to buy a new rag carpet for the rectory, we want to know it, and are pleased if it has been a success; but we emphatically do not want to have 20 or 30 lines put before us to describe how charmingly Miss Hawbuck sang "Coming through the Rye" and how delighted the audience were with Mr. Hayseed's comic recital, and so on, *ad nauseam*. Although I mention a supposed remote mission to illustrate my remarks, I wish to be understood as referring just the same to city and town parishes; we do want the news, but we do not want it loaded with details of mere local or personal interest, or copies of addresses and the like. When such a paragraph appears we simply pass over the whole of it as unreadable, for such things afflict us with weariness.

Let the news items be concise and crisp, and the more of them there are the better, even if some of them are not very important. But here we come to another class of paragraphs which are not wanted, *i.e.*, those which contain no information, an example of which appeared in a recent number of your paper, as follows: "St.—; Bright and joyous services were held in this church on Christmas Day, the rector, Rev.—preaching an appropriate sermon at —a.m." The same paragraph, *mutatis mutandis*, might have been sent to you from every church in Canada—at least I hope so—and no one would be a bit the wiser as to whether the church is prospering or otherwise.

GRUMBLER.

#### Reply to Query.

SIR,—In reply to a query in your columns of the 4th inst., may I recommend "Enquirer" to get "A Plain Exposition of the 39 Articles" by Dr. Baker, and published by Rivington's. It costs only 2s. 6d., and is a very excellent book in every respect.

For Church History, he might get "Twelve Hundred Questions on Church History" by Cults, 5s. For Bible History he will find all that he requires in Dr. Pinnock's "Old and New Testament Histories," 2 vols., at 3s. 6d. each.

REV. JOHN FISHER.

Thomasburg, Jan. 13th.

#### An Extraordinary Procedure.

SIR,—As a Churchman and as a man not altogether in sympathy with the prohibition movement, although a strong temperance advocate, kindly allow me to protest strongly at the action of my brethren of the newly formed rural deanery of Lennox and Addington, in sending an address to the laity (as printed in the *Whig*) just before the 1st of January. It has fallen to my lot to travel a good deal in England, Ireland, Scotland and Canada, and also to travel somewhat in U.S.A., but never before have I known of a body of men to directly insult their Bishop as these gentlemen have done by their action in this matter. It is a clear case of clerical "anarchy," which, if copied by the different "schools" in the Church, must at last pull the bishops from their thrones and put Presbyterianism in the place of Episcopacy. It is the part of a clergyman to address words of counsel to his parishioners touching "faith and morals," but there is no authority whatsoever allowing priests to send "addresses" or "pastorals" to the laity in Canada, or elsewhere, as to how they are to vote. The "House of Bishops" (as head of synod and diocese) may communicate with his own people, but it is an open violation of our "orders" for a deanery to send such an address to the public press as that printed a few days ago. We all know that *prominent* men in England have from time to time sent *ad clerum* addresses to the papers in times of great excitement, but this is even a very questionable mode of procedure. I have, however, never seen such an address, especially directed to the laity of a deanery, as that issuing from our good friends to the west of us. I am sure my fellow-workers had no intention to do as they have done—replace the Metropolitan of the Province of Canada, and for an occasion deprive him of his just rights as Bishop of this Diocese. They will, I trust, pardon me for thus protesting, but I do so in the future interests of the Church and in a spirit of love. It would be a terrible thing if such an extraordinary procedure were to go unchallenged. The Bishop will, doubtless, smile at the "modern" way

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Lombard

SIR,—I columns a "poke up recent is wonder h could for of many c candidly all, perha of writing to our Ca practice c course, I local pres these loc Whereas is far awa is among; All very v out of 100 and lack for one, st your artic etc.

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of doing things, but "the Church and her ways" must be dearer to us than even ourselves. If we ignore the office of a bishop and usurp his functions, we stultify the whole clerical brotherhood in the eyes of an enlightened people. Canada is not a nation ignorant of the fitness of things. She has many cultivated minds among her millions. We must not behave unseemly even though she be only a young country; we should shun party politics.

The deanery could have passed a "resolution" declaring their views, but they had no authority to address the public. This belongs to the Bishop and the House of Bishops. Possibly if a tyrannical Bishop tried to trample upon a deanery, an appeal to the people might be allowed—we should prefer an appeal to the synod. Appeals to the people are dangerous things unless in proper order.

C. A. FRENCH.

Lombardy, Jan. 12th, 1894.

## Clerical Delinquents.

SIR,—I do not know when I have read in your columns an article so well calculated to stir up or "poke up" our clerical easy-goers than that in a recent issue addressed "To the clergy only." I wonder how many of us can say he has "done all he could for the Church press?" From the experience of many of us, I doubt whether there is one who can candidly and conscientiously say that. We have all, perhaps, or nearly all, 'dabbled' in the practice of writing news, advice, or sending correspondence to our Canadian Church paper. But this occasional practice ought to be part of our regular routine. Of course, I know that many of us feel so much the local pressure of parochial calls: this is our excuse. These local claims cannot be avoided or overlooked. Whereas we say, "Oh, the editor of the CHURCHMAN is far away in Toronto; he will not notice or miss us amongst many; he will have enough without us." All very well if only a few said this, but when 99 out of 100 or so act thus, it produces a dearth of news and lack of general information and interest. I, for one, shall try and act upon the strong hints of your article, and send you "brief and telling items," etc.

RECTOR.

## Ontario Diocese Missionary Meetings.

SIR,—As our annual missionary meeting campaign is now being prosecuted in this diocese, I am advised that it would be as well, in order that it may be attended with the best results possible, to caution conveners of deputations against making the mistake made by some in former years, to the great detriment of the work, viz., that of not consulting the convenience of the clergy and their congregations, before fixing the dates of the meetings. It is hoped this rule will be strictly adhered to in all cases, and that not less than a fortnight's notice be given of each meeting.

E. H. M. BAKER,

Chairman Board of Rural Deans.

The Rectory, Bath, Ontario, 15th January, 1894.

## Notes and Queries.

SIR,—Is there any difference in the form or the teaching of the burial offices used by the English and the Americans? F. R.

Ans.—There is no essential difference in the teaching, but the Americans have evidently been afraid lest the service appear too hopeful for those who to all appearance are unworthy, and have lowered its tone. It is often a scandal in the eyes of Churchmen when the same office is used indiscriminately, and they have to resort too much to the plea of charity, ignorance and hope. The American service tries to minimise this, but at the risk of an aspect of coldness which has decidedly a chilling effect on the real mourners. This was slightly relieved at the last revision by the insertion, for optional use, of three prayers: the last is from the prayer "for the whole state of Christ's Church" in the Scotch Communion office. But the form of the offices is the same, and the changes in the words are few.

## BRIEF MENTION.

The Rev. L. G. A. Roberts, of St. George's, Hamilton, has received a new font for his church.

Ireland is larger than Scotland by 1,200 square miles.

To the naked eye 3,000 stars are visible; the best telescopes show 5,500,000.

Arabic coins have a sentence from the Koran, and, generally, the Caliph's name, but never an image.

In the world's mints from 1850 to 1890 there were coined 9,194 tons of gold, 81,235 tons of silver.

Rev. F. W. Dobbs, St. John's Church, Portsmouth, has celebrated the fortieth anniversary of his installation as rector.

Napoleon Bonaparte has been janitor of a Kentucky church for 30 years.

The cause of the twinkling of stars is believed to lie in the dust and vapor of the earth's atmosphere, through which the rays penetrate.

The oldest flute in the world is made of the thigh bone of a sheep and was found in a tomb on the Nile.

Rev. Rural Dean Bliss will at Easter take charge of the Eganville mission. The people are delighted at the prospect.

The Anglican Synod, in session at Montreal last week, unanimously declared against the running of Sunday cars.

Augustus was not the public benefactor he is represented. He was the most exacting tax collector the Roman world had up to his time ever seen.

The Persians first gave cavalry the importance it held in all Oriental armies until the introduction of European tactics.

When tobacco was introduced into England by Sir Walter Raleigh it was worth its weight in silver.

Mr. Harry Smith, organist of St. George's, St. Catharines, received a gift of a beautiful watch at Christmas time in recognition of his services.

Max Kaufman, a Berlinese jeweller, has made a perfect ivory chariot, with movable wheels, the whole weighing but two grains.

Rev. Dr. Barclay, Montreal, conducted the inauguration service last Sunday at the private chapel recently completed by his excellency the Earl of Aberdeen at Rideau Hall.

In California during the winter of 1851 milk was 50 cents a quart, and eggs \$5 a dozen. Turkeys were worth \$12 a piece.

A handsome brass tablet has been placed in the chancel of St. James' Church, Perth, in memory of the late Rev. R. L. Stephenson, rector.

Stephen Langton, Archbishop of Canterbury, first divided the Bible into chapters and verses, this about the close of the twelfth century.

The Rev. Mr. James, of St. James' Church, St. John, N. B., has been appointed assistant minister of St. George's Church, Montreal.

The Rev. Frank Leigh, of Rodney, has been appointed by the Bishop of Huron to the parish of Bridgen, Colville and Wilkesport.

The Heal House estate, Wiltshire, England, has been sold by private treaty. It was in a room in the mansion on this estate that Charles II. was concealed for some weeks after the battle of Worcester.

The Rev. Fred. Helling Fatt, late of the Trivett Memorial Church, Exeter, is at present sojourning at Walkerton, previous to accepting charge of St. James' Church, Meritton.

The tower which is being erected by the Russians on the highest point of the Mt. of Olives, at Jerusalem, is already several stories high, and but one more is to be added. It is to be so high that both the Mediterranean and Dead Seas can be seen from the top.

Miss Gertrude Mitchell, of Liverpool, 18 years of age, has achieved the first place in all England and Wales in the examination for the Queen's scholarship. Her triumph was gained over 4,750 competitors.

A final survey of the ship canal across the Florida peninsula will shortly be made. The canal will be about 800 feet wide and about 150 miles in length. It will shorten the distance from New Orleans to Liverpool 1,000 miles.

Rev. C. A. Lewis, of Calabogie mission, held his farewell service last Sunday evening in St. Mary's Church. He will at once remove to his new station at Tweed, but have the satisfaction of leaving both of the churches he has built at Calabogie mission free from debt. This is creditable alike to his energy and popularity.

The word "ye" as it appears in all old books and legal documents, should always be pronounced as "the," the "y" being only a corruption of the

old thorn letter, a symbol which stood in place of "th," and which was formerly used by printers when difficulties were experienced in "spacing out."

In the United States last year 41 ministers of the various denominations have sought orders in the Episcopal Church. They are classified as follows:—Methodists, 13; Congregationalists, 7; Presbyterians, 7; Baptists, 8; Roman priests, 2; Universalists, 2; Unitarians, 1; Lutheran, 1; total, 41.

Rural Dean Bliss has resigned the missionary work on the Upper Ottawa in which he has been engaged for twelve years. He leaves it thoroughly organized and is removing to another part of the deanery to take charge of a mission that has been vacant four times in five years. He has hopes of seeing it improve in time.

## British and Foreign.

The Rev. Charles Gore has been attacked, for the fourth time, by influenza, and has been advised to go away for at least two months.

The lectures delivered recently by the Bishop of Derry, at the invitation of Bishop Potter, before the president, professors, and students of Columbia College, New York, have now been published under the title of *Primary Convictions*.

A popular preacher in Central London has been boasting that he has a whole drawer full of stoles received as presents from ladies of his congregation. The same clergyman has also a superabundance of embroidered slippers. According to the best authority, a local shoemaker, they are made up for the clergyman to the number of about thirty pairs a year. So sayeth the enterprising interviewer.

The Bishop of Llandaff performed his Advent ordination service in the Welsh language. This is probably the first occasion in this diocese within the last two centuries on which candidates and congregation have had an opportunity of hearing the service in their mother tongue.

A laudable effort has been made since the Bishop of Christ-church's return to the colony to deepen the general interest in mission work amongst the Maoris. The Bishop's plan is to have an English priest set apart for work amongst the aborigines, who, at least for three months in the year, should live at the Chatham Islands, where there are over 250 of these people. More than the amount—£300 per annum—has already been guaranteed for this purpose.

By the death of Mr. Stanhope, the new Church Parliamentary Party loses its first chairman. A meeting of the executive was held in one of the committee rooms of the House of Commons recently to elect a chairman in his stead. It was hoped that Sir Michael Hicks-Beach would accept the post; but in the event of his declining Sir Richard Webster was to be asked to serve.

Protestantism in Germany shows steady increase, notwithstanding the numbers in which members of the Reformed Church emigrate to the Antipodes and America. In 1867 there were 24,291,000 Protestants in the empire and 14,564,000 Roman Catholics. In 1891, when the last census was taken, there were 31,026,810 Protestants and 17,671,921 Roman Catholics. In Alsace-Lorraine the Protestants are increasing in number, while the Roman Catholics are decreasing.

The death is announced of the Right Rev. Walter Chambers, D.D., formerly Bishop of Labuan and Sarawak. Dr. Chambers became the first S.P.G. missionary to the Dyaks of Borneo in 1850, and on the resignation of Bishop M'Dougall in 1869 was appointed to the Bishopric, a position which he held for twelve years. He was sixty-nine years of age. The funeral took place at Aberystwith on Tuesday, a preliminary funeral service being held at the late Bishop's residence at Kensington by the Rev. the Hon. E. Carr-Glyn, Vicar of St. Mary Abbott's.

Bearing on a story which appeared in the *British Weekly*, a "well-known London minister" writes in that journal: "I had pronounced the Benediction; the congregation was retiring; the organist was playing a furiously loud out-voluntary, when he suddenly dropped into a faint, sigh-away, die-away passage, in the midst of which a lady (who had to raise her voice because of the din, but had not been prepared for the cessation of it) was heard all over the church explaining to another, 'My cook's leaving!'"

Recent statistics show that the Scriptures have been printed in no fewer than 354 languages and dialects, either wholly or in part. The American Bible Society has aided in the translation, printing, or distribution of the Scriptures in 95 versions. Up to 1892, the British and Foreign Bible Society had issued 131,844,796, and the American Bible Society 55,581,906 Bibles, Testaments, and portions of the Scriptures. Other societies had issued about 50,000,000 copies, while private publishers had increased these issues by scores of millions besides. At the present day the Scriptures are circulated among nearly all the nations, and there are few countries where legal impediments to the circulation now exist.

## Family Reading.

### Giving and Living.

Forever the sun is pouring its gold  
On a hundred worlds that beg and borrow;  
His warmth he squanders on summits cold,  
His wealth on the homes of want and sorrow;  
To withhold his largess of precious light  
Is to bury himself in eternal night.  
To give  
Is to live.

The flower shines not for itself at all,  
Its joy is the joy that freely diffuses;  
Of beauty and balm it is prodigal,  
And it lives in the life it freely loses;  
No choice for the rose but glory or doom,  
To exhale or smother, to wither or bloom.  
To deny  
Is to die.

The seas lend silvery rays to the land,  
The land its sapphire streams to the ocean;  
The heart sends blood to the brain of command,  
The brain to the heart its lightning motion;  
And over and over we wield our breath,  
Till the mirror is dry and images death.  
To live  
Is to give.

He is dead whose hand is not open wide  
To help the need of a human brother;  
He doubles the length of his lifelong ride,  
Who of his fortune gives to another;  
And a thousand million lives are his  
Who carries the world in his sympathies.  
To deny  
Is to die.

### Love's Mastery: Or the Gower Family.

NUMBER 11—CONTINUED.

"They had better be asked to Somerset's ball on the 26th, and the German lady, whatever her name may be, as well. Would you make a note of it, auntie, please? There are so many; and I forget. We can leave our cards, Somerset and I, the next time we ride that way; he will not be for calling everywhere, I know."

Stella wisely determined to wait a while before asking permission to visit at the rectory on her own account, determining likewise to hint her wish to her future brother-in-law, and secure his alliance in the matter.

Mary Lyon sat in silence for some moments on re-entering the carriage, then heaved a hearty sigh, expressive of relief.

"Well, Mary," said Miss Fridell; "nothing so very formidable, after all."

"Perhaps not, dear friend; but I am so thankful it is over. What an exquisitely-fascinating child! The expression of those large soft melancholy eyes will follow me till I see them again. I do not wonder at papa's enthusiasm. I ventured to ask her to come and see us quietly at home; for, O, I should like to know her. She tells me

that her brother and sister are much older than herself, and there is no one in the neighbourhood she knows or appears to care to know; so that, although I was half-afraid to ask it, I felt quite proud when she said, 'Yes, I should like very much to come.'"

"The child is charming enough; and it will do you good," replied Miss Fridell. "I am sorry, however, that we missed Miss Gower and the gentleman."

Mary would not express a contrary opinion, though in her heart she was very thankful that so it had been.

The new maiden, Alice, had told Stella many a story, while engaged with her young mistress's toilet, or in arranging her fair hair night after night, of Miss Lyon's gentleness and goodness, of her care and sympathy towards the poor and sick, and the love she lavished on the little children of the parish; and thoughts of Mrs. Fleming and of Marian had come to Stella's mind, while she fancied, and truly too, that the rector's daughter must be sweet and lovable as they. She hoped very earnestly that she might one day know her, and share perhaps in her works of loving ministration. More especially since her brief interview with Dr. Lyon had this hope augmented, though she scarcely knew how best its fulfilment might be brought about. But now Miss Lyon had called: she had seen for herself how sweet and unaffected and approachable she was: on Lady Trevannion, too, she had evidently left a favourable impression; and Stella felt that one step was gained. An opportunity for mentioning her wish to Captain Flamank was the next day afforded her.

He came into the little bright study where Stella lay curled up on the sofa, the December sun and the fire-blaze streaming full upon her, as she lay listless rather, both in mind and body. She started and roused herself at the intrusion, the little book which she had been reading slid into her pocket, and she murmured a few words of apology for her apparent idleness.

"I never seemed to want rest, when I could not have it, happily," she said: "now I feel sometimes as though I could lie here all day, and not disturb myself, though I really am ashamed of my laziness, Captain Flamank."

"Only that it happens not to be laziness," he answered cheerfully. "You know, I told you, Stella, weeks ago, that you were doing too many lessons, and wearing yourself out. I threatened, if you remember, then to speak to your sister about it: only you would not permit. Now, I am thankful to say, you are forced into a little quiet, which is good for you. Nevertheless, there is a medium in all things; and it will not do for you to lie here quiet all day. I wanted you to come for a walk with me, this afternoon. I have a pleasant picture floating before my mental vision of a slanting cliff-like hill not two miles distant, with a plantation of green fir-trees and English pines crowning its summit, where the sun will be shining bright and warm this afternoon, reminding us of spring. There will be a glorious view of the sea just beneath us; and the town will lie stretched away on the left, looking far more picturesque than from a nearer survey. Will it be too far? Would you like to come?"

"O yes, so much," answered Stella; for his description sounded very pleasant to her; and, besides, she should be able to talk to him on one or two subjects which she had been pondering over, as she lay on her little couch. "Only can you spare the time, Captain Flamank?"

"How could it be better or more pleasantly employed, I wonder? For, do you know, Stella, I have seen scarcely anything of you the whole week; and I am leaving for town to-morrow. You won't be long dressing. I shall wait for you in the hall."

"O no, not five minutes," and Stella tripped to her room more lightly and cheerily than she had done for days before. She came down looking very bright and pretty in her velvet hat and jacket, and had just joined her companion, when one of the great doors leading out from the hall was opened, and Lora emerged from a sitting-room.

"O George, I was just looking for you!" then, with a sudden fall of countenance, "But where are you going?"

"We are bound for a long walk, Stella and I.

I have a fancy that a little fresh air and exercise will do her good; and so we make a pilgrimage this afternoon to that fir-crowned hill overlooking the sea, which we saw in the distance yesterday: you know which I mean?"

"O yes," replied Lora; "only I thought we were to ride this afternoon. And Stella really ought to take proper exercise, without being constantly looked after. Somerset has bought her a horse on purpose; and the groom is always to be had; or Alice, if she prefers walking."

"My darling, you had a headache this morning, and said you would not ride."

Was there the slightest touch of reproof in his tone? Lora fancied she detected it; and, were she mistaken, her own heart told her that it was merited, and that she was very selfish in suggesting any plan to thwart her young sister's pleasure; for that it was a pleasure Stella's bright face and glowing cheek had clearly manifested.

Captain Flamank turned aside with her for a moment, and gave a parting embrace, and a smile came to Lora's lip and brow. But with the smile a bitter pang was at her heart, as she stood at one of the hall windows and watched the two walk briskly down the garden-drive, he talking and smiling, Stella quiet and listening, until they disappeared from view in the windings of the shrubbery—a pang of self-reproach not destitute of apprehension. That the Captain read her inward feelings and motives well-nigh as she read them herself Lora could not doubt. And what would be the effect of this insight upon his heart? Could he continue to love when he read all, and knew her as she was? the same question that had perplexed and worried her from the very beginning, embittering even the sweetness of his first arrival, and shadowing every later manifestation of love and fond regard.

Why could she not at least have been silent about Stella? Captain Flamank would have his own way with her, whether she interfered or no; and that little exhibition of jealousy which now looked very ugly in Lora's eyes might have been avoided. She returned to the drawing-room vexed and moody; and to Dr. Lyon, who called that afternoon, Miss Gower showed herself in by no means her brightest or truest colours.

(To be continued.)

Talmage says "dreams are midnight dyspepsia." K. D. C. will cure midnight dyspepsia and dyspepsia or indigestion at any time or in any form. Try it, and troubled dreams will trouble you no longer.

### Prepare for Better Things.

You would like to occupy a prominent place; you would like to be honoured, looked up to, respected, talented. Suppose to-day you were offered just the place which you would like to fill, could you fill it? Not at all. Are you fit for it? By no means. And if by some mysterious miracle you could be thrown to-day into the place your heart desires, you would simply dishonour yourself by your awkwardness and unfitness, and be disgraced in the eyes of all who know you.

If you wish a place among the learned you must fit yourself to occupy a position with the learned. If you wish to fill a place among the wise, you must seek and cultivate wisdom. If you wish to fill a place among the great, you must fit yourself for all that such a position involves. If you would like to be the head of an intelligent and intellectual household, you must cultivate intelligence and intellect. If you would like to be the husband of a noble woman, you must seek to be a noble man. If you would like to be the wife of a learned and cultured man, you must become learned and cultured yourself, so that you would not disgrace and disgust him.

When the time comes to fill a position, it is too late to prepare for it. The preparation must be made in advance; and if you have any high ideals or hopes, you should begin to work toward them the very first thing; for the higher the position of a fool, the more he shows his folly. There are thousands of positions which men covet that they are utterly unable to fill, simply because they have frittered away their time and neglected to do what they might have done to fit themselves for better things.

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## Cloudy Days

O days of cloud! O days of rain!  
With face against the window pane  
We watch the driving of the showers,  
And count the long and dreary hours;  
But wherefore murmur, or complain?

We hope, nor do we hope in vain,  
The sun will soon shine forth again,  
And waken into life the flowers—  
O days of cloud!

Then if no shadows shall remain,  
Nor shrouding mists hide hill or plain,  
And birds sing in the leafy bowers,  
And sapphire skies once more be ours,—  
Peace lieth at the heart of pain,  
O days of cloud!

CHARLES D. BELL, D.D.

## Improvement.

In every performance, especially if it be our own, we see flaws, and are conscious of how it may be better; and this inward vision is to every earnest and faithful worker the mainspring of his continued improvement. So also in every moral action, however much it may be reproved by others, the actor knows that it does not satisfy his own conception of what is right or just, or merciful or true; and this inward glimpse of something better than his actual best is the inspiring influence without which he could never press onward or upward.

K. D. C. cleanses the stomach and sweetens the breath. Try it! Testimonials and guarantee sent to any address. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

## Asleep at his Post.

A short time ago a small steamer left her anchorage in an Irish harbour, bound to a port some distance along the coast. It was night time, and after clearing the land, the captain went below, and left the vessel in charge of the mate. The night was clear and starlit; not a ripple stirred the water; and on paddled the steamer, the only man on deck being the mate. It is not known whether he had been drinking, or whether he became careless as he saw no danger ahead; certain it is that he fell asleep while on duty. On went the ship, but presently her course began to alter, having no hand to guide her. Now she is facing straight for the shore; but those on deck are sleeping, unconscious of their danger. Nearer and nearer; still no stir among the sleepers. Then comes a terrible shock; she strikes the rocks, and remains firmly fastened on them. The men rush on deck, but it is too late: the vessel is lost. The man whose negligence had caused the accident disappeared over the side, and climbing up the rocks, made off across the country.

The Bible compares a state of carelessness about eternal things to a sleep. It comes to us like the shipmen to Jonah, with the question, "What meanest thou, O sleeper? Arise and call upon thy God." "The night is far spent; the day is at hand: let us not sleep as do others, but let us watch and be sober."

## In Terrible Danger.

In some parts of Switzerland the railway tunnels are of great length, and run straight through a mountain. Some time ago an engineer was walking through one of these when he heard the sound of an approaching train. The tunnel was extremely narrow, having only one line of rails, and there was not room to stand between the track and the side wall. He was unable to determine in what direction the train was coming. What was he to do? If he went towards either end, probably he would come straight on the engine. In this dilemma he cast himself between the rails on his hands and face, and listened in breathless anxiety for the approaching sounds.

Presently the train came thundering along; he clutched the ground in an agony of suspense. On came the terrible monster; now the engine has passed; now one—two—three carriages—until the whole have gone by! But who can tell the agony of those moments, which seemed years to the pros-

trate man! He said that as he lay there all the deeds of his life flashed before him with terrible distinctness.

Perhaps we have never had an escape like this; but from how many dangers has God delivered us? Any of us who have been preserved when sickness and death came near, have got cause for thankfulness. But how much more dreadful is eternal danger? Seek to escape from this. There is but one way,—rest in Christ's atoning work, and believe His promise, and you are safe; judgment will pass you over.

## The Young Follower

When Prince Charles Edward, the Young Pretender, arrived off the coast of Scotland, some of the Highland chieftains proceeded on board his vessel. Though they came at his invitation, they were unwilling to take part in his enterprise, but recommended delay until they were joined by troops from France. The Prince expostulated and argued with them, but the chieftains were wanting in enthusiasm, and were aware of the rashness of attempting to overthrow the Government with so small a force. As they paced up and down the deck, the Pretender noticed a young man in full Highland costume leaning on the taffrail of the ship, his eyes glistening and excited, his lips compressed while every now and then he grasped the hilt of his sword. Turning towards him, Charles said:

"Here, at least, is one who will join me."

"I will! I will, Prince!" replied the youth; "though all others should forsake you, I am willing to die for you!"

Like wildfire the enthusiasm spread, and all declared themselves ready to follow their Prince.

This youth was but the younger brother of a chieftain, and might have had little influence, yet his earnestness stirred many hearts. We often hear it said, "What can a child do?" But a child's influence is great. Only let it be seen that you love your Lord, and wish to follow Him, and your fresh young spirit will stir others who have grown cold, it may be, into life and energy. If an earthly prince could awaken such devotion, what shall not the Prince of Peace, the Captain of our salvation, receive? "He that confesseth Me before men, him will I confess before My Father and the Holy Angels."

## Bottled Sunshine.

There are persons who will work for the good of their fellow-men, who will give money and time, labour and thought, to reforms and schemes for general welfare, who will not hesitate to make sacrifices, to perform benevolent and kindly actions, but who never give free and hearty utterance to the gladness that they feel or the pleasure they enjoy. It is not that they intend to deprive any one of happiness, but they do not realize how much they could thus bestow. While trying in many ways to give light and warmth to their fellow-men, they bottle up their own sunshine, forgetting that its influence might extend far and wide. Let all such pernicious silence be speedily broken. If the day is fair, and the air pure and clear, let us emphasize the fact; if we see any beauty, let us point it out; if we feel any joy, let us hasten to share it; if we have received any good, let us freely express it.

## A Bear Incident.

In the summer of 1816 three men living about three miles above Niagara Falls saw a bear swimming in the river. Thinking he would be a capital prize, they rowed towards him in a large substantial log canoe or "dug out." When they had overtaken him, he seemed quite obliged for their attention, and, quietly putting his paws on the side of the canoe, drew himself into it, notwithstanding that they vehemently belaboured him with their paddles. As he came in on one side, two of the men went into the river on the other side. The third, who may be called Fisher, could not swim, and naturally enough felt somewhat embarrassed. Much to his relief, the animal deliberately sat down in the bow of the canoe facing him. As the noise of the rapids and roar of the Falls reminded him that they were ominously

near, Fisher resolved to take advantage of the truce and pull vigorously for the shore. But, when he began to paddle, the bear began to growl his objections, enforcing them at the same time with an ominous grin. Fisher desisted for a while, but, feeling their constant and insidious approach to the rapids, he tried again to use his paddle. Bruin then raised his note of disapprobation an octave higher, and made a motion as if he intended to "go for" him. The men, who had swum ashore, soon, however, reappeared, in another canoe, with a loaded musket, shot the bear, and ended Fisher's terrible suspense. Bruin weighed over three hundred pounds.

## The Plains of Ease.

We read in *Pilgrim's Progress* the following words: "They came to a delicate plain called Ease, where they went with much content; but that plain was but narrow, so they quickly got over it." Probably most of us are in the habit of feeling that the plains of ease in our lives are but narrow, and that we quickly get over them; and we feel it with regret. There is a natural inclination to cling to what is comfortable, and to believe that a continuance of that state would always remain pleasing to us. After a hard day's work, we rightly welcome the rest which evening brings, the quiet home, the refreshing walk, the inspiring music, the companionship of friends. But we forget that it is the hard day's work that has made these things so delightful to us—that without that they would soon become a wearisome monotony, harder to be endured than any toil.

## Fraternal Affection.

No better foundation can be laid for life's social relations than the habit of fraternal honour and affection. The good brother will be a good citizen and a good friend. He has learned in his youth the lessons needed for maturity; he has acquired the same habit of self-control, the same tendencies to sympathetic feelings, to kind and generous actions, to courteous and gentle manners, that form the essence of social happiness. In like manner, the maiden who has been a true and noble sister will be equally true and noble in her other relations of life. She has learned the secrets of influence; she has obtained the key to the human heart; and her whole life will attest the value of the experience.

## Good Moral Habits.

Habits of industry, attention, regularity, order, obedience should be formed long before the child can understand their import or know why they should be practised. Gradually he will come to see their value, and will continue to observe them from other and better motives which at first could have had no effect. Just as we teach him to walk or to read, simply by causing him to make the appropriate effort repeatedly, until it becomes easy and natural, so good moral habits must be formed by the same process if the character is ever to acquire stability and strength.

—If we make an investment, we rightly look for a return; but, if we do a favour or confer a benefit, the very thought of a return should be repulsive and degrading. If it cannot be done freely, it were better left undone. It has been well said, "The rule for the giver and receiver of a benefit is that one should straightway forget that he has given; the other should never forget that he has received it."

—A curious discovery was some years ago made, among the archives at Southampton, of a box containing the original naval laws of that port as early as the fourteenth century. One of them was that if the majority of the sailors of a vessel on the point of sailing were of opinion that the wind was unfavourable, and the vessel was wrecked afterward, the captain was responsible for the value of the goods lost.

—It is a noble and great thing to cover the blemishes and to excuse the failings of a friend, to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the housetop.

## Eight and One.

I've a secret to tell you, Dolly:  
Let me whisper it in your ear;  
To-morrow will be our birthday—  
Your birthday and mine, my dear!  
As soon as the sun peeps over  
The hill where the blackberries grow,  
I'll be eight years old, my Dolly,  
And you will be one, you know.

Don't you remember, Dolly—  
I'm perfectly sure you do—  
When I woke last birthday morning  
The first thing I saw was you?  
You sat on the edge of a work-box,  
Waiting, you lovely child!  
And when you saw I was looking  
You stretched out your arms and smiled.

And you're just as lovely as ever,  
Though your curls are very thin,  
And your poor legs wobble sadly,  
And your left eye's fallen in;  
And if to-morrow morning  
Another doll comes here,  
We'll be kind to her, but she shall not  
Supplant you, Dolly dear.

We'll go to bed quite early,  
And try to fall asleep;  
And if we hear things rustle,  
We must take care not to peep.  
And when we wake in the morning,  
I will kiss you, dear, and say:  
"Many happy returns, my Dolly!—  
You're a whole year old to-day."

## Suggestions.

There are thoughts which impress themselves upon the mind as new truths, and which sometimes amount to convictions. There are possible solutions to vexed problems of society which dawn upon the mind with unwonted clearness and light. There are dreams and hopes and ideals that visit us, and seem to promise great good and happiness to the world could they ever be fulfilled. We have no right to neglect these suggestions, to drive them from our thoughts under the plea that we are too busy to deal with them or too ignorant to investigate them; the fact that they are actually in our minds and exerting some degree of pressure upon us is of itself a sufficient claim for their respectful consideration. They are a trust which we cannot rightly disclaim, a responsibility which we ought not to shrink from.

## Ask Your Friends

Who have taken Hood's Sarsaparilla what they think of it, and the replies will be positive in its favor. Simply what Hood's Sarsaparilla does, that tells the story of its merit. One has been cured of indigestion or dyspepsia, another finds it indispensable for sick headache or biliousness, while others report remarkable cures of scrofula, catarrh, rheumatism, salt rheum, etc.

Hood's Pills are purely vegetable.

## Sincere Work.

Every honest occupation, from the cleaning of a street to the ruling of a nation, has certain objects in view which tend in various ways to promote the well-being of the community. Unless the worker has some appreciation of these objects, some sympathy with them, some desire to further them, he cannot claim sincerity in his labour. He is probably quite sincere in his desire for the gain or the fame or other benefit which will, he hopes, accrue to him as a result, and gauges his efforts with this in view: but sincere work demands that such desire be extended to the excellence and success of the work itself.

## "Tools."

"I never saw a garment too fine for a man or a maid," writes Oliver Wendell Holmes: "there never was a chair too good for a cobbler or a cooper or a king to sit in—never a house too fine to shelter the human head. These elements about us—the glorious sun, imperial moon—are not too good for the human race. Elegance fits man; but do we not value these tools a little more than they are worth, and sometimes mortgage a house for

the mahogany we bring into it? I would rather eat my dinner off the head of a barrel, or dress after the fashion of John the Baptist in the wilderness, or sit on a block all my life, than consume all on myself before I get a home, and take so much pains with the outside when the inside was as hollow as an empty nut. Beauty is a great thing; but beauty of garment, house, and furniture are tawdry ornaments compared with domestic love. All the elegance in the world will not make a home; and I would give more for a spoonful of real heart-love than for whole ship-loads of furniture and all the gorgeousness all the upholsterers in the world can gather."

Scrofula, whether hereditary or acquired, is thoroughly expelled from the blood by Hood's Sarsaparilla, the great blood purifier.

## Impulses.

The gardener who sees the fruit withering and decaying upon his tree does not content himself with cutting it off. He knows that it bespeaks a disease far deeper than itself, and it is to the very root of the tree that he directs his efforts. So, when we discover that we are the victims of impulses injurious to ourselves, hurtful to others, and contrary to our best ideals of what is right and true and good, it is not sufficient simply to curb them, although that is the first duty. We must search for their causes, discover the forces in our character that created them, and centre upon these our chief attention. If the desires are pure, if the principles are firm, if the heart is true and loving, the impulses will be upright, truthful, honourable, sympathetic, and trustworthy. If, on the contrary, the heart is full of bitterness, envy, and hatred, if the character is selfish and weak and the wishes are impure, then the impulses will share the same character, and can never be yielded to with impunity.

No good blood is made by the dyspeptic. K. D. C. makes good blood by restoring the stomach to healthy action. Ask your druggist for it.

## Meeting the Difficulty.

A good story is told of a worthy Quaker who lived in a country town. The Friend was rich and benevolent, and his means were put in frequent requisition for purposes of local charity or usefulness. The townspeople wanted to rebuild their parish church, and a committee was appointed to raise funds. It was agreed that the Quaker could not be asked to subscribe towards an object so contrary to his principles; but then, on the other hand, so true a friend to the town might take it amiss if he was not at least consulted on a matter of such general interest. So one of their number went and explained to him their project; the old church was to be removed, and such and such steps taken towards the construction of a new one. "Thee wast right," said the Quaker, "in supposing that my principles would not allow me to assist in building a church. But didst thou not say something about pulling down a church? Thee mayst put my name down for a hundred pounds."

Are you troubled with bad taste, belching, burning in throat? Take K. D. C.—the King of Dyspepsia cures. It is guaranteed to cure or money refunded.

## Use Your Talent.

The greatest of men are but fractions of men. No one is endowed with all gifts. Every one has his own particular excellence or ability. No two have precisely the same gifts, and no two are called to fill precisely the same place in life. The lowliest and humblest in endowments is just as important in his place as the most brilliantly gifted. The great life in God's sight is not the conspicuous one, but the life that fills the place it was made to fill, and does the work it was made to do. God asks not great things; He asks only simple faithfulness, the quiet doing of what He allots.

## Natural Kindly Feeling.

A formal politeness chills the affections and repels those who would naturally be drawn together; so also does an assumed manner which is insincere. The courtesy which ranks so highly, and the lack of which is often deplored, is the natural and graceful expression of a kindly feeling. But it is tender and easily crushed; it is delicate, and must be nourished and cherished, or the rude storms of life will sweep it away. Let us protect and honour it as it deserves, and it will in its turn protect and preserve for us some of the dearest and best possessions that life has to offer.

## Hints to Housekeepers.

CORN AND RICE MUFFINS.—One pint of Indian meal, one tablespoonful of flour, one teaspoonful of salt, one cupful cold boiled rice, one scant teaspoonful of soda, one pint of sour milk, one egg, one tablespoonful of melted butter. Half fill muffin pans, and bake about twenty minutes in a hot oven.

Try baking soda to remove spots from the kitchen floor. Moisten the soda and rub it on the grease spots with a cloth.

Half a lemon dipped in salt will do all the work of oxalic acid in cleansing copper boilers, brass teapots and other copper or brass utensils.

OYSTER PATTIES.—Make some rich puff paste, and bake it in very small tin patty-pans. When cool turn them out upon a large dish; stew some large fresh oysters with a few cloves, a little mace and nutmeg, and add the yolk of one egg, boiled hard and grated; add a little butter and as much of the oyster liquor as will cover them. When they have stewed a little while take them out of the pan, and set them to cook. When quite cold lay two or three oysters in each shell of puff paste.

SQUASH SOUP.—Peel and slice thin enough squash to fill a pint bowl. Boil in one quart of salted water till it may be rubbed through a sieve. When smooth, add one cupful of cream, one pint of cold gravy, a cup of boiling water, and a tablespoonful of butter and flour rubbed smooth. Boil up once and serve.

BEAN SOUP.—To one pint of boiled white beans, or cold baked beans, add two quarts of stock; season and heat. When ready to serve add one sliced, hard-boiled egg.

Asparagus soup is very palatable if made from the fresh vegetable, but the canned article is inferior. Skin the stalks, and cut them into inch lengths. Stew in salted water till all are tender. Drain nearly dry, season, and add milk thickened, as for the other soups. Do not make it very thick, and use about a pint of milk to a cup of cooked asparagus.

OYSTER PIE.—Take a large dish, butter it, and spread a rich paste over the sides, and around the edge, but not on the bottom. The oysters should be as large and fine as possible; drain off part of the liquor from them; put them in a pan and season to taste; have ready the yolks of three boiled eggs chopped fine, and grated bread crumbs. Pour the oysters with as much of the liquor as you please into the dish with the paste. Strew over them the chopped eggs and the grated bread; roll out the lid of the pie, and put it on, crimping the edges. Bake in a quick oven.

HAGYARD'S PECTORAL BALSAM.—Hagyard's Pectoral Balsam cures coughs, colds, hoarseness, bronchitis, asthma, whooping cough, and all bronchial and lung troubles. Price 25c. per bottle, or five for \$1.00.

ALTOGETHER DISAPPEARED.—Gentlemen,—About two months ago I was nearly wild with headaches. I started taking B. B. B., took two bottles and my headaches have now altogether disappeared. I think it is a grand medicine. Eva Finn, Massey Station, Ont.

GOED BY A COW.—A fine colt belonging to Mr. Peter Lindsay, of Nixon, Ont., was badly hooked by a cow. Two bottles of Hagyard's Yellow Oil cured it. This invaluable remedy should be in every house. It cures cuts, sprains, bruises, burns and all pains and aches in man or beast.

I am glad to see your children, little dog, us a visit mistress holiday.

Jack we know, it is to England Jack we seemed to way he was side.

Let me He was all with a yellow wings and ly black.

He was bamboo cage ing. Well nursery, a nest and w The little lighted; b and fright his little much as t der?" and black eye bolder, an to perch.

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Children's Department.

Little Jack. A TRUE STORY.

I am going to tell you a tale, dear children, not of a little boy, nor of a little dog, but of a little bird who paid us a visit in the summer, while his mistress went to the sea-side for a holiday.

Jack was born in Africa, where, you know, it is very hot. He was brought to England by a sailor.

Jack was a regular beauty, and he seemed to know it, too, by the saucy way he would put his head on one side.

Let me tell you what he was like. He was about the size of a starling, with a yellow body, red breast, black wings and head partly yellow and partly black.

He was brought in a cage made of bamboo canes, large and strong-looking. Well, he was taken into the nursery, as it was considered the brightest and warmest room in the house. The little children were of course delighted; but poor Jack was very timid and frightened just at first, and put his little head from side to side, as much as to say, "Where am I, I wonder?" and looked about with his round black eyes. By degrees, he became bolder, and hopped about from perch to perch.

One morning when nurse came to give master Jack his breakfast of bread and milk, she could not see him in the cage or anywhere about. Presently she heard the bird call "Jack!" or something that sounded very much like it. On turning round she saw birdie on the edge of little Maude's bowl of bread and milk, eating away, while little Maude clapped her hands with glee at Jacky eating her breakfast. Nurse could not find out how the bird had managed to get out of his cage?



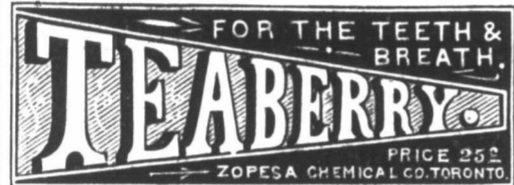
Mr. Joseph Hemmerich

An old soldier, came out of the War greatly enfeebled by Typhoid Fever, and after being in various hospitals the doctors discharged him as incurable with Consumption. He has been in poor health since, until he began to take

Hood's Sarsaparilla

Immediately his cough grew looser, night sweats ceased, and he regained good general health. He cordially recommends Hood's Sarsaparilla, especially to comrades in the G. A. R.

HOOD'S PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.



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CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by address with stamp, naming this paper. W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

and how do you think he did? He had taken hold of one of the canes, which was loose, and lifted it up with his beak, and so squeezed his body through. How to get him back was a question no one in the nursery could answer. So mother was sent for, and she thought of holding the cage with the door open, close to Jack, to see if he would go back; which he did at once.

Another day he gave us a very great fright. He was nowhere to be seen. The nursery door had been left open, and Jack, missing his companions of the nursery, who had gone out for a walk, had flown down stairs into the drawing-room and out through the open window, on to the top of a tall poplar tree in the garden. When we went out to look for him, he called "Jack," "Jack," and there, very high up indeed, was birdie, looking so happy and knowing, as if he would like to stay there; it was quite a pity to want him to come down. But he must, or what would his mistress say when she came back and found that her bird had been lost? Oh dear! we were troubled. Would Jacky come down from that lovely tree, we wondered? His cage was brought, and birdie, like a dear, good little thing, came down directly. He was well scolded, of course; but we were very glad to have him back.

After a few weeks Jacky went home to his own mistress. Every one was very sorry to part with him, he had become such a pet, and so tame he would hop on little Maude's finger and kiss her.

He died shortly after his return. We thought perhaps he missed his kind friends of the nursery.

Dear children, be tender and kind to all God's creatures. He made them, and notes our actions one and all.

A Kind Dog.

A long time ago, when we lived in the country, I had some very pretty white fantail pigeons, that eventually became very tame. They used to feed with the fowls; and one day when I was feeding them I noticed that one of the pigeons had broken its leg, and was fluttering about vainly endeavouring to pick up sufficient corn for a meal, as the other fowls pecked it about. I took it up, bound its leg, and shut it in the stable for a few days, then thinking it might grow better in the open air, I let it go again.

In the yard we had a large retriever dog, named "Nell," and when this pigeon was left loose "Nell" seemed to take it under her special care, for the little bird stayed in the dog's kennel all day, and woe betide any one who attempted to disturb it, for "Nell" would signify her disapproval of meddling people by giving a low growl, though she never attempted to bite any of us.

This care continued until the pigeon was quite well, which it became shortly, and I firmly believe its life was saved owing to the care of our kind old dog.

"Living Water."

In a part of India called Tinnevely, there grows a remarkable tree. God's providence has planted it among a simple, untaught people, to whom it is a friend untold. It gives them drink, food, beds, mats, stock for trade, almost everything they need or possess.

What fills the housewife with delight, And makes her biscuit crisp and light, Her bread so tempt the appetite? COTTOLENE

What is it makes her pastry such A treat, her husband eats so much, Though pies he never used to touch? COTTOLENE

What is it shortens cake so nice, Better than lard, while less in price, And does the cooking in a trice? COTTOLENE

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Does this not remind us of some words of the Lord Jesus, when He spoke of the "living water," which he can give, and which He promises shall be in each true believer "a well of water, springing up into everlasting life"? The seed could not grow until it touched the water; neither can we grow at all, spiritually, unless we come to Christ and drink "out of the wells of salvation." He tells us that the "living water" means the Holy Spirit, "which they that believe on Him should receive," and that our Heavenly Father will "give the Holy Spirit to them that ask Him." Will you not ask Him, that you may have life and grow, and bear fruit to God's glory by-and-by?

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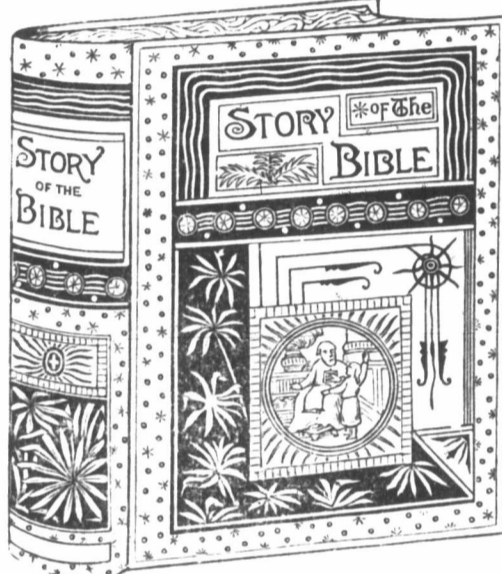
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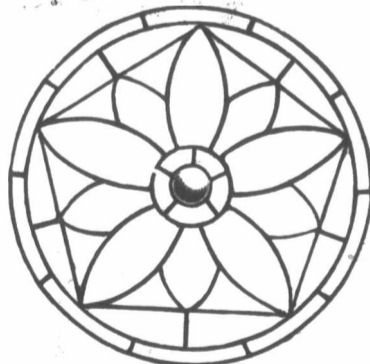
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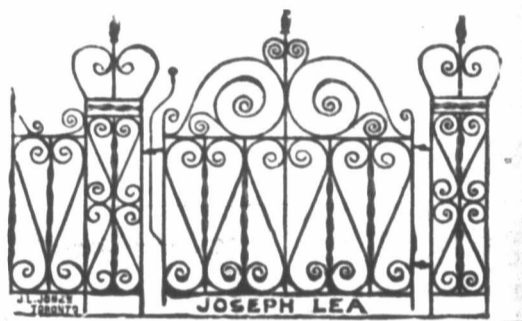
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