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VOL. 18.]

TORONTO, CANADA, THURSDAY DECEMBER 8, 1892.

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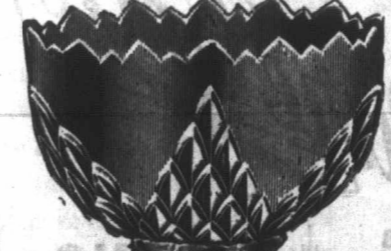
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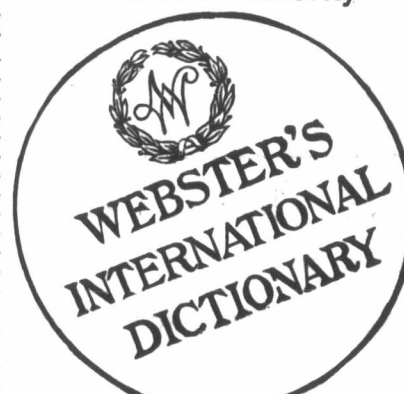


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SHORT SERMONS.—The Archbishop of Canterbury and several other Bishops are going to contribute short sermons to *Lloyd's News*. It has an enormous circulation amongst a class where it is most important to gain access for religious views. Christian people ought to be cheered and encouraged by the great increase in the demand for religious news and religious literature.

THE DANGEROUS CUSTOM of burying people in churches has been again exposed in connection with St. Mary Woolchurch Haw, Lombard street, London, Eng. Even the leaden coffins, which were to preserve from peril, have contributed to the danger. It is ghastly to read that the clergy have heard shocking sounds of falling coffins in the vaults underneath whilst they have been conducting service in the church. The sooner earth is returned to earth, the better every way. As population accumulates the disposal of the dead becomes an increasingly serious problem.

ENGINEERING ACHIEVEMENTS.—A great railway engineering achievement was recently accomplished in England. This was the piercing of the Totley tunnel on the Dore and Chinley Railway, the new line on the Midland system connecting Sheffield with Manchester. The tunnel, with the exception of that which runs under the Severn, is the largest in England, being a little more than three and one-half miles in length. Over 1,000 men have been engaged on the undertaking for the past four years, and considerable difficulties, caused by the presence of immense quantities of water, have been surmounted.

WORKING ON CHURCH LINES.—Major Malet says that Ardeley, in Essex, where his father was rector for many years, is a typical agricultural parish being successfully worked on Catholic lines. When his father first went there he found in one portion of the parish no less than 850 Dissenters, and when he died, some six or seven years ago, there were not half-a-dozen. One reason for the success of his work was his power of thoroughly identifying himself with those among whom he lived.

THE SCOTCH REVIVAL.—The movement in the Presbyterian Establishment of Scotland has just found expression in the formation of "The Scottish Church Society." The general purpose of the society is thus stated:—"To defend and advance Catholic doctrine, as set forth in the ancient Creeds and embodied in the Standards of the Church of Scotland, and generally to assert Scrip-

tural principles in all matters relating to Church order and policy, Christian work, and spiritual life throughout Scotland."

FAITH AND REASON.—The school of God and nature require two contrary manners of proceedings. In the school of nature, we must conceive, and then believe; in the school of God, we must first believe, and then we shall conceive. He that believes no more than he conceives, can never be a Christian; nor he a philosopher that assents without reason. In nature's school, we are taught to elicit the truth by logical discourse; but God cannot endure a logician. In His school, he is the best scholar that reasons least, and assents most. In divine things I will conceive what I can; the rest I will believe and admire. Not a curious head, but a believing and plain heart is accepted with God.

BRITISH COMMERCE.—Mr. Parkin, in his address on Imperial Federation last week in Toronto, said it amounted to 1,200 millions of pounds sterling a year, which was floating upon the open sea. How was this divided? Seven hundred and forty million pounds sterling belonged to the mother land, £460,000,000 belonged to the outlying parts of the empire. The trade of the motherland had increased in the last 50 years five times while the trade of the outlying parts of the empire had increased in that time nine times.

EXPENSES OF THE NAVY.—The Parliament votes £14,500,000 sterling. In what proportion was this cost divided? Of that vast sum the taxpayers of the United Kingdom paid 19 shillings, 5 pence 8 farthings on the pound. India, which was entirely under the control of the British Parliament, paid 5½ pence, and Australia, which has a commerce equal to that of the mother country when the Queen came to the throne, pays a small fraction of a halfpenny in the pound. Canada does not pay the smallest fraction of a farthing.

ANNEXATION.—Mr. Parkin said he did not look upon it as an open question in the minds of the Canadian people to-day. Attorney-General Longley, Premier Blair and Sir Oliver Mowat were with him in this belief. Canadians had no desire to become mixed up with the negro question which was causing great apprehension in the United States. Another point was that annexation, as Principal Grant had put it, was a fighting question. There was the passion of the minority to cope with when the question of annexation was carried in any country.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.—At the opening of the new headquarters in Westminster, the Bishop of London said a man might respect other people's opinions without giving up his own; he himself might be called an extreme man in the matter of total abstinence, but that did not prevent him from recognizing the fact that there are very good Christian people who are not total abstainers, and do not mean to be. You must acknowledge it, he added, because it is a plain fact which stares you in the face.

THE LOWER MIDDLE CLASS, Bishop Mitchinson says, has been neglected by the Church, and as a result the Dissenting bodies had taken them in hand. It was one of the best things the Dissenters had done, and he said all honour to them for

it. Could they wonder that the lower middle class were almost Dissenters to the backbone? He recognized the fact that lower middle class education had slipped out of the hands of the Church, and that if she would hold her own she must recapture the children of this class.

FAITH.

"When the Son of Man cometh, shall He find faith on earth?" What is the measure of our fidelity to Him? Not a mere intellectual assent to creeds and doctrines, but a vital, personal faith in a Living Christ, in the power of His Sacraments and the Truth of His Church, and an earnest obedience to His Will, in conformity to His Life.

"Whom say ye that I am?" is the question He asks concerning the witness of our lives; can others take knowledge of us that we have been with Jesus, seeing the marks of His Cross upon our acts, the evidence of His Grace training and restraining us, the manifestation of His Strength being perfected in our weakness, until our lives are transformed into His Likeness, and the glory of the Divine Life revealed? Such a witness of faith would prove the reality of our union with the Son of God, and be an evidence to the world of His Power; such faith would enable us to endure all trials or sufferings "as seeing Him Who is invisible," and would give us a place at the last great day among those who were "called, chosen, and faithful." In Hebrews xi. we see different instances of lives triumphing over the temptations of Satan and the allurements of the world, through faith in God and in the powers of the world to come, and note the various kinds and duration of their trials. Through sorrow and pain, loss of earthly hopes, the pressure of evil around them, or the burden of suffering laid upon them, they remained steadfast in faith, never wavering or turning away from the lot to which God had called them. Our faith must be ready to venture something for God, as well as to bear His Will; to go forth in untried paths when He calls us "arise and depart for this is not your rest"; to let go our hold upon earthly helps at His Bidding, trusting wholly to His Grace; to leave the ship in which we feel secure and walk upon the waters to go to Jesus, if He says to us "Come," or tells us to "launch out into the deep" in new work instead of remaining in easier shallows, for "If I go down into the uttermost parts of the sea, even there also shall Thine Hand lead me."

Our faith may be called to stand the test of loneliness, darkness, the loss of all consolation even in times of the sharpest suffering for body or soul. He Who trod the winepress alone sometimes calls us to share His Loneliness there, bearing the hiding of His Face or suffering the heaviest pressure of sorrow or care with true faith in His Love, that no drops of bitterness, no complaint or self-pity, may be wrung from us, marring the pure wine of love and trust which He looks for and which it is in our power to offer Him at such times. When faith seems to fail us, when we go mourning because our sins or the snares of the world, the flesh and the devil have clouded and entangled our souls, and we search vainly for our Lord, because "Thou didst turn Thy Face from me and I was troubled," then we can take comfort from Dr. Pusey's words, "Desolations of soul, even though chastisements for sin, are among God's choicest means of enlarged grace. Dull not then thy pain by any distractions of earthly consolation; shrink not to minister in love to others because thou seemest dead thyself; leave not thy wonted times of prayer. If thou canst not go in gladness, go in sorrow; if not upborne by any con-

solation, go desolate; if without any heart, yet do His Will; if no good thoughts come, repel the ill; if distracted, bind thyself anew; if thou canst not speak to God, look to Him; if the affections seem dead, hold fast by the will. Forget thyself, remember God."

Such counsel helps to keep us steadfast through all seasons of spiritual trial, loss of energy in the spiritual combat, or in the fears and depression of weakness. Do we not still *desire* to be faithful, unto death, even when we feel most incapable of such fidelity? When our strength fails and one stronghold or weapon after another seems taken from us, we still cast ourselves in faith upon God; our sufficiency is of Him, and in His Strength we strive to "withstand in the evil day, and having done all, to stand," bearing ourselves "like unto men that wait for their Lord," that we may be found at our post when He comes. The issue of the fight is in His hands; and through all the weariness and trial which may beset the last hours of our watch for Him, we will still rise and prepare for His Coming as best we can, in the grace of perseverance,—

"That when that day and hour shall come,
In which Thyself will be the Sun,
Thou'lt find me dressed and on my way
Watching the break of Thy great Day."

"WHY AM I A CHURCHMAN?"

CHAPTER VI.—Continued.

The following are the chief particulars in which the teachings of our Church differs from the teaching of the Church of Rome. Let us see which is most nearly identical with the teaching of the Apostles and "first teachers of the Gospel," and thereby judge which has most right, according to the standard of the Church of Rome herself, to the title of *Catholic*.

The following first ten Articles are now imposed in the Roman Church as necessary to salvation, by the Creed of Pius IV. or subsequent decrees, but are denied by our Church:

1. *Supremacy of the Pope.*

The Roman Church holds that she is the mother and mistress of all Churches, and the Pope, as successor of St. Peter, is the "Vicar of Christ," and has supreme power and jurisdiction over the whole Church, so that to be in union with him is a necessary mark of a true Church.

Jerusalem, not Rome, was the "mother of all Churches." No trace of any supremacy given to St. Peter, or acknowledged by the other Apostles, in Scripture. All the Apostles were equal.

No Bishop of Rome summoned, presided at, or confirmed the decrees passed at any of the first six generally received Ecumenical Councils, at which the Catholic Faith was finally declared, *i.e.*, to the year 680. *Gregory the Great*, Bishop of Rome (590-604), who sent Augustine to England, not only said that none of "his predecessors ever consented to use so profane a title" as that of Universal Bishop, but confidently affirmed that "whoso calls himself, or desires to be called, Universal Priest, in his pride goes before Antichrist" (Ep. v. 43, vii. 27-33).

A "primacy of honour" was early accorded to the Church of Rome, as being the chief city of the world, as declared by the Council of Chalcedon in 451, and as being the only ancient Patriarchate in Western Europe. But when claims of *supremacy* over the other parts of the Church began to be put forth by the bishops of Rome, they were everywhere strongly resisted.

2. *Papal Infallibility.*

The Vatican Council of 1870 (4th Session, Ch. IV.) decreed, "We, the Sacred Council . . . teach and define that it is a *dogma divinely revealed*, that the Roman Pontiff, when he speaks *ex cathedra*, *i.e.*, when discharging the office of pastor and teacher of all Christians . . . he, by the Divine assistance promised to him in St. Peter, possesses that infallibility with which the Divine Redeemer willed that His Church should be endowed in defining doctrine regarding faith or morals, and that, therefore, such definitions of the said Roman Pontiff are of themselves *unalterable and not from the consent of the Church*." There is not a trace of any such power having been given to St. Peter or of the other Apostles having regarded him as the Infallible Teacher of the Church. If this had been a "dogma divinely revealed" there would have been no need of Councils to decide the Truth, but the Church has recognized no other means of ascertaining the Truth.

This doctrine was only made a dogma of the Church, and declared as amongst the things necessary to be believed for salvation, in 1870, and then in spite of the earnest protests of many of the most eminent and learned of the bishops and theologians of the Roman Church.

It is *contrary to fact*, for some Popes have notoriously sided with heresy, *e.g.*,

Liberius (352) "subscribed an Arian Creed and condemned St. Athanasius";

Zosimus (437) "approved the Pelagian confession of Coelestius";

Hormisdas (514) "censured those who taught the right faith";

Honorius (625) was anathematized by the sixth General Council for having taught the Monothelite heresy. "Every Pope for several centuries had to renew the anathema at his coronation." His condemnation has now been cut out of the Breviary, where it stood till 1595.

Gregory II. (715), Stephen II. (752), Celestine III. (1191), "gave wrong decisions on questions touching marriage, and sanctioned what was in effect adultery." Vide Bossuet, *Defensio Declarat. Conv. Cleri Gall.* 1682, quoted by Pusey, *Truth of Office of English Church*, pp. 34-37, and Littledale, *Plain Reasons*, p. 175.

It is contrary to some of the distinct assertions of some of these so-called infallible Popes.

Pope Celestine (431) declared that "the charge of teaching has descended [from the Apostles] equally upon all. We are all engaged in it by an *hereditary right*: all we who have come in their [the Apostles'] stead, . . . we ought to enter into the labours of those whom we have all succeeded in dignity. . . . He [Christ] has assured the world that in the persons of the Apostles, they hear Him." Letters to Councils of Ephesus (Fleury, xxv. 47).

Gregory the Great (600) declared "If one Bishop be called universal, the whole Church falls to pieces if that one, being universal, falls." Therefore in Gregory's estimation he might err.

Adrian VI. (1522) declared, "It is certain that a Pope can err even in that which pertains to the faith." (Commentary on the fourth book of the Sentences.) This was written before he was Pope, but republished without alteration afterwards (vide *Biographie Universelle*, tome i. p. 259, Paris).

Gregory XII. (1406) appealed to a General Council as that "by which and in which the acts of the Pope are accustomed to be judged."

We have dealt somewhat at length on the above two articles, as they are fundamental for the Roman claims. If what the Church of Rome teaches concerning them is indeed "the faith once delivered to the saints," or can be proved to be "Catholic"

doctrine by the tests above laid down, all else must be conceded.

3. Immaculate Conception of the Virgin Mary.

This doctrine was not only not heard of in the Apostolic Church, but "for 800 years, and was freely denied as heresy by Roman divines down to 1854." (Words for Truth, p. 23.)

Gregory the Great taught, "What human being is without sin save He Who was not conceived in sin? The Author and Redeemer of the Holy Church is alone without sin." (How, in Ezech ii. iv.)

S. Anselm, Archbishop of Canterbury (1093), wrote, "The Virgin herself, whence He was assumed, was conceived in iniquity, and in sin did her mother conceive her, and with original sin was she born, because she too sinned in Adam, in whom all sinned." (Cur Deus Homo, ii. 16a.)

It has been well pointed out that the same argument that the Romans use for the necessity of the Immaculate Conception of the Virgin Mary would apply equally to all her ancestors.

4. Invocation of Saints.

The Creed of Pius IV. only declares it is to be an article of faith that "the saints reigning with God are to be venerated and invoked." Even thus, however, the doctrine is plainly contrary to the teaching of Scripture, and has no countenance from the teaching of the first five centuries. Cardinal Cajetan (1469-1534) allowed, "We have no certain knowledge whether the saints are aware of our prayers, though we piously believe it." "It is not till the eighth century that Roman controversialists can find any clear precedents for the modern practice" (Littledale, Plain Reasons, p. 35). Leo III. (about 800) was the first who canonized. But anyone acquainted with the modern practice and books of devotion common among Roman Catholics, knows that this veneration and invocation, especially in the case of the Virgin Mary, means a cultus scarcely, if at all, inferior to that rendered to our Lord. Thus in formally accredited books we have such fearful teaching as, "At the command of Mary all things obey, even God." "The salvation of all depends on their being favoured and protected by Mary." All God's gifts of the Holy Spirit come to us only through Mary. She is even called "our co-Redemptrix," "the complement of the Trinity." And such prayers as "Sweet Heart of Mary be my salvation"; "Turn then, O our Advocate, thy merciful eyes, and after this our exile, show us Jesus." (The "Raccolta," and Liguori's "Glories of Mary.") For instances of such teachings as this we have to go very late into the middle ages.

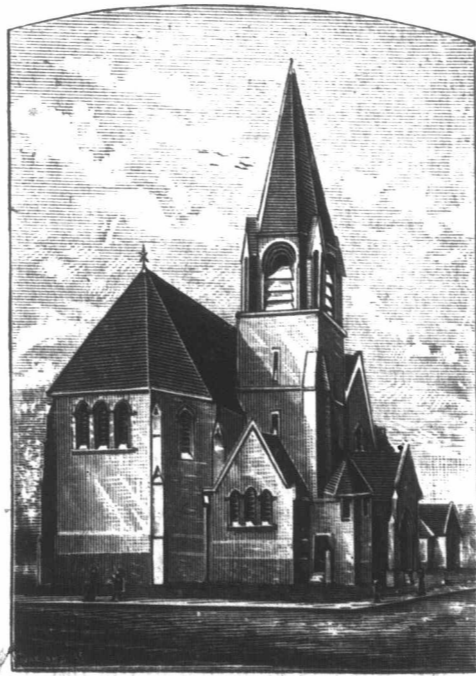
5. Worship of Images.

Here again the Creed of Pius IV. only asserts images are to be "had and retained," and "that due honour and veneration are to be rendered to them." But even this is plainly contrary to the teaching of Scripture and of the early Church for many centuries, which was specially afraid of the introduction of pictures or images into churches owing to the prevalence of heathenism. It is noteworthy that when a Council of the Eastern Church, under the dissolute Empress Irene, had sanctioned Image Worship (in 787), the Western Church, at a Council held at Frankfort, repudiated its decision.

Gregory the Great, in 595, in a letter to Serenus, Bishop of Marseilles, who had destroyed some images and pictures, finding that they were being superstitiously used, admirably sets forth the distinction between the use and the abuse of pictures, and distinctly condemns the present Roman practice, "In so far as you forbade their being worshipped

we entirely praised you, but we blamed you for breaking them. . . . It is one thing to worship a picture and another to learn by the story told in a picture what is to be worshipped. . . . Lo, if any one of you wish to make images, by no means forbid it, but in every way possible avoid worshipping images. . . . and let the people prostrate themselves in honour of the Almighty and Holy Trinity alone" (Ep. ix. vi. 9).

S. Thomas Aquinas, one of the most approved teachers of the Roman Church, teaches, "The same reverence should be displayed towards an image of Christ as towards Christ Himself." "The Cross is to be adored with the same adoration as Christ Himself" (Summa ii. xxv. 3, 4).



CHURCH OF ST. JOHN THE EVANGELIST.

We give, herewith, a cut of the new Church of St. John the Evangelist, Toronto, which is now being erected at a total cost of \$16,500. The old church was built in 1858 as a mission chapel, under the charge of the Rev. T. S. Kennedy, the genial secretary of the Church Society, whose duties, however, were of such a nature that he had but little time for parish work, and the services of the Rev. A. J. Broughall, of Trinity College, were secured as an assistant. Mr. Broughall attended to the parish work to the great satisfaction of the parishioners, until the time of his appointment to the charge of St. Stephen's. He was succeeded in the curacy by Rev. G. T. Caruthers, now an East Indian chaplain. On the death of Mr. Kennedy, Rev. J. H. Plowman became incumbent, and held the charge for three years, when he returned to the mother country to resume work in the old land. In 1865 the Rev. A. Williams was appointed, and still holds the incumbency.

The old church was erected on a site granted by the government from the ordnance reserve, on a portion of which was the old military burial ground. From time to time it has been used as the garrison chapel for the troops stationed here, and at the present time the Royal Canadian Regiment of Infantry attend the services, and take no little interest in the military church. This will account for the unusual feature of a military band in attendance at the laying of the corner stone, on which occasion, under the direction of B. M. Forder, the band not only gave several suitable selections, but accompanied the hymns which were sung during the service, thus making the function more than ordinarily interesting and attractive.

The new church is being erected from plans prepared by Mr. Eden Smith, a young architect, who not only has a knowledge of church architecture, but is under the influence of a devout and reverent spirit which seems to find expression in the general design and various details of the building. In the body of the church there will be a seating capacity of 600, with room in the choir for an additional 50. Under the main floor will be a lofty and airy crypt, divided into a number of compartments, which in these days are considered necessary for the effective performance of the work of a

parish, such as a morning chapel under the chancel capable of accommodating from 80 to 100 people, a choir vestry or guild room, a large room for the use of a Sunday school, a library, lavatory, &c. When finished, the church will be one of the most complete, convenient and churchly edifices in the diocese, comparison, of course, being made with others of an inexpensive character. The building committee and the parishioners are at present congratulating themselves upon having secured the services of so competent an architect, and we can only hope that their happy anticipations may be fully realized in the result when the new church is opened for services.

REVIEWS.

THE GOSPEL OF A RISEN SAVIOUR: Rev. R. N. Cheyne Edgar, A. M. Price 10/6. Edinburgh: T. & T. Clark; Toronto: Presbyterian News Co. 1892.

I can hardly say that the subject of this volume is one which has been neglected. Every age has produced important discussions of the reality and significance of the Resurrection of Christ. But it is necessary that the work should be done over and over again. Friends and foes of Divine Revelation alike are quite alive to the importance of this doctrine. If Christ be not risen, then there is no Gospel for man. If Christ be risen, then His claims are indisputable. Mr. Edgar has not only given us an excellent book, but he has given us one for the present day. In the first place, he proves, as far as anything of the kind may be proved, that the resurrection of Christ is an historical fact. In doing so he meets the obligations which, in recent times, have been urged against the credibility of the occurrence; and he further shows the profound and universal significance of the resurrection. He has some excellent remarks on the demand made by some that the risen Christ should have been seen by foes as well as friends. On the one hand he points out the consequences of such a manifestation made to the public at large; and on the other he shows that the rising Christ must have been seen by the guards at the tomb. The portions relating to the consequences of the resurrection—the gift of the Holy Spirit, the reconciliation effected by Christ, His teaching, and His spiritual power—are excellent.

THE EXPOSITORY TIMES for November is an excellent number. Dr. David Brown, one of the New Testament Company, continues the series of papers on the Revised Version, in some sensible remarks which will not satisfy extreme partisans on either side. Professor Banks writes well on our Debt to German Theology. Dr. John Taylor has a good and fair paper on M. Renan. The Great Text Commentary gives an exposition, together with some useful and helpful sermon sketches on the text: "O woman, great is thy faith" (St. Matt. xv. 28). It is gratifying to know that this scholarly and useful magazine is so widely read by the clergy.

CHRISTMAS CARDS. William Briggs, Wesley Buildings, Richmond street west, Toronto.

We have received a very handsome assortment of Christmas cards from this house. They are artistic in design and really the most beautiful we have seen, and what is more remarkable, the prices are so low no one can complain of the expense. All who want novelty and beauty in Christmas cards can find both in great variety at this well-known publishing house.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

WINDSOR.—On October 12th, the landing of Columbus upon the shores of the New World was commemorated in Christ Church, Windsor, N.S., by a special service at which a large congregation was present and seven clergymen took part. The service was choral evensong, the rector of the parish, Archdeacon Weston Jones, intoning the service. Psalms, lessons and hymns singularly appropriate to the occasion were specially selected. The Rev. F. W. Vroom, the Professor of Divinity at Kings

College, Windsor, preached a most interesting and instructive sermon upon the event. The Rev. Dr. Willets, president of the college, read one of the lessons.

FREDERICTON.

On Wednesday, November 23rd, a very large congregation assembled at Christ Church Cathedral, Fredericton, to witness the impressive ceremony of the enthronization of the Right Reverend Bishop Kingdon. The mandate of the acting metropolitan was given to Sub-Dean Rev. Finlow Alexander, by whom the service was read. The Bishop of Maine was present, and after the enthroning, pronounced the solemn benediction, with which the special service concluded. The *Te Deum* was then sung, after which the Holy Communion was celebrated, the Bishop of Maine gospeller, and the Sub-Dean epistoler. A very large number partook of the blessed sacrament. A sermon suitable to the occasion was preached by the Rev. Canon Brigstock, rector of Trinity Church, St. John, from St. Matthew xxviii. 29. A large representation of the clergy from different parts of the diocese were present.

The Deanery of Fredericton met on the 1st day of the month at the Rectory, Stanley. The meeting was one of the most interesting that has been held of the Chapter for some time. Services were held on Tuesday and Wednesday evenings, and also a celebration of the Holy Communion at 8 a.m. on Wednesday, the 2nd inst.

The annual meeting of the Fredericton Deanery Sunday School Teachers' Association was held at the Church Hall, Fredericton, on the 3rd of November. Reports from the Sunday schools of the deanery were read, showing a total enrollment of upwards of 800 scholars. This is an encouraging advance over the total showing for last year. Officers for the ensuing year were elected as follows: President, Rev. H. Montgomery; vice-presidents, Mrs. A. F. Street, Miss Jacob and Mr. John Bebbington; secretary-treasurer, Rev. H. E. Dibblee; corresponding secretary for S. S. Teachers, Miss Ella Hunt; librarian, Mr. J. Bebbington. It was decided to make grants of books to those Sunday schools in the Deanery actually in need of them.

QUEBEC.

LEVIS.—The Lord Bishop of the diocese has appointed the Rev. Isaac M. Thompson, formerly diocesan missionary, and lately in charge of the mission of Waterville, P. Q., to the rectory of Levis, which has been vacant since the resignation of the Rev. G. G. Nicolls, M.A., twelve months ago.

LITTLE GASPE.—The Rev. H. A. Brooke, B. A., of Bishop's University, Lennoxville, has been appointed to the mission of Little Gaspe, a new station which was formerly attached to the mission of Sandy Beach, of which the Rev. G. L. Harding is the incumbent.

Strange Coincidence.—The second Bishop of Quebec, the Rt. Rev. G. J. Mountain, landed at Quebec on Sunday, September 11th, 1836, and the present Bishop, Rt. Rev. A. Hunter Dunn, landed on Sunday, September 11th, 1892. May the episcopate of the present Bishop be as long and successful as that of the saintly Dr. Mountain.

Missionary Meeting.—St. Matthew's Parish Rooms were crowded on Friday evening, November 25th, when a missionary meeting was held under the auspices of the St. Matthew's branch of the W. A. All the clergy of the city and Levis (with one or two exceptions) attended, and a most interesting address on mission work was delivered by the Lord Bishop of the diocese.

The Cathedral.—A great improvement is noticeable at the services in the Cathedral of the Holy Trinity, especially in the singing of the versicles and responses. The changes were made in accordance with a resolution passed at a meeting of the select vestry, and are calculated to render the services much heartier and more attractive.

St. Matthew's.—St. Andrew's Day was observed as a special day of intercessions for missions. The services were: celebration of the Holy Eucharist at 7.30 a.m.; Matins, 10.30 a.m.; Litany, at 5 p.m., and evensong and sermon at 6 p.m. Special sermons will be preached during Advent at 8 p.m. on Fridays.

MONTREAL.

MISSION OF BRISTOL.—A very pleasing event, showing the kindly relationship existing between pastor and people, took place at the parsonage here on Thursday evening, Nov. 18, when the incumbent became the happy and surprised recipient of a win-

ter outfit, his wife also receiving a well filled purse. Over sixty persons were present. The address was read by Mr. J. E. Morris. Mr. George Morrison made the presentation.

MONTREAL.—*Parish of St. James the Apostle.*—Advent Sunday, 27 Nov., was the date when the Mission Church, situated on the western bounds of this extensive parish, was opened. Mr. W. R. Spence has kindly consented to take charge of the organ for the first few Sundays. A number of musical amateurs have volunteered their services and now meet regularly for practice. The prospects are that there will be an efficient choir, and that a large congregation will soon be gathered. This result, so full of promise, cannot but be gratifying to those who have so generously contributed towards the erection of this place of worship. The chapel is neat and ecclesiastical in its proportions. The roof is open with woodwork finished in oil. All worshippers are earnestly desired to bring with them prayer and hymn books. The hymn book used in the chapel will be the last edition of "Hymns Ancient and Modern." All seats are free.

Obituary.—Another of Montreal's best known and most respected citizens has just passed away in the person of Mr. Geo. Macrae, Q.C., who died at his residence, McGill College ave. A week ago Mr. Macrae was still attending to his professional duties, and it was only on Thursday last that he had to leave his office. Some time ago he was troubled with disease of the heart, but was considered out of danger from this cause, when a sudden complication of kidney disease confined him to his house, and finally caused his death in a very few days. Deceased, who was 70 years old, was born at St. Johns, P.Q. in June, 1822. His father was the late Wm. Macrae, an officer in Her Majesty's Customs, at St. Johns, and his mother Miss Oliva, one of the co-heiresses of the Montmagny seigniory, and whose father was a Hessian officer. He commenced his education at the Montreal College and afterwards attended Bishop Hopkins' College in Burlington, Vermont, finally going to Marischal College, Aberdeen, Scotland, where he graduated. Upon his return to Canada he studied law in the office of the late Sir John Rose, and was admitted to the Bar in November, 1846. Mr. Macrae devoted himself especially to commercial law, and his ability in this branch of his profession secured for him the solicitorship of the St. Lawrence and Atlantic Railway Company, and later on of the Grand Trunk Railway Company, which last mentioned position he held up to the time of his death. He was also solicitor for the Canadian Express Company. The deceased gentleman always took a deep interest in Church of England matters. He was one of the trustees of Mount Royal Cemetery, and Past President of St. Andrew's Society. For a large number of years he was connected with Christ Church Cathedral, and belonged to the congregation of St. James the Apostle at the time of his death. Mr. Macrae was held in great esteem and respect by all his confederates of the Bar, who are unanimous in expressing sorrow and regret at his demise. A man of strict integrity and honesty, of courteous manners and of high moral principles, he was also an able lawyer, and his loss will be felt, not only in legal circles, but by the whole community at large. Mr. Macrae leaves a widow and six children, four sons and two daughters.

ONTARIO.

KINGSTON.—A meeting of the Alumni and friends of the University of Trinity College resident in the Diocese of Ontario was held in St. George's Hall on November 21st. There were present, Archdeacon Lauder, Archdeacon Bedford Jones, Canon Spencer, Canon Smith, Rural Dean Carey, Rural Dean Grout, Rural Dean Bogart, Rev. H. Auston, Rev. S. Tighe, Rev. W. Muckleston, Rev. C. E. Sills, Dr. R. T. Walkem, Q.C.; Dr. Smythe, Q.C.; Prof. C. H. Worrel. In the absence of the Bishop of the Diocese, Professor Worrel was called to the chair. It was moved and seconded that the Rev. C. E. Sills be secretary of the meeting. After the statement by the president of the purpose for which the meeting was called, and the reading of the formal request of the last meeting of Convocation of Trinity University held at Toronto, that a branch Convocation should be formed in the several dioceses of the Church of England in Canada, it was moved by Rural Dean Carey, seconded by Dr. R. T. Walkem, "That in the opinion of this meeting it is desirable to organize a diocesan branch of the Convocation of Trinity University." A lengthy discussion arose as to the privileges and powers which convocation could or would confer upon the diocesan branches, and it was the unanimous feeling of the meeting that it would be in the interest of the Church in this diocese to become as closely united as possible with such an institution as Trinity University, where secular education and social refinement go hand in hand with true religious training, provided such branches

have sufficient powers extended them as to make their influence felt in moulding the character of the legislation of convocation. There was an evident desire for a *quid pro quo*, and that the branches should not be merely collecting associations for Trinity College. Rural Dean Carey in proposing the motion spoke in the highest terms of the standing of the University at the present time, and of the marvellous advance it has made in the last few years, additions to its staff of professors and increased accommodation being specially noted, while not forgetting the high moral and spiritual tone which now characterize its students, as evidenced by the lives of the men who have gone out from her lately, and are engaged most successfully in the work of the ministry. To a similar effect Archdeacon Bedford Jones addressed the meeting, and in earnest, well chosen words pressed the desirability of supporting Trinity University, as a mutual benefit would accrue to the university and the diocese. The motion was put and carried. It was moved by Archdeacon Bedford Jones, seconded by Canon Spencer, "That the following be a committee to draw up a constitution, and report to a meeting to be held next May, at the time of the Synod committees: Revs. Professor Worrel, Rural Dean Carey, Chancellor Walkem, Dr. Garrett, William Carroll, Revs. Jarvis, Tighe, Sills, Auston and the mover, Archdeacon Bedford Jones." The motion was carried.—C. E. SILLS, South Mountain, Secretary.

WILLIAMSBURG.—On Monday morning, November 28, John W. Loucks, the oldest Church of England member in this neighborhood, passed away, and his funeral took place Wednesday morning, November 30. John W. Loucks was the son of William Loucks, a United Empire Loyalist from the State of New York, who settled in the County of Stormont, Ontario, soon after the American Revolution, and afterwards purchased land in the Township of Williamsburg, County of Dundas, where he died at a great age in 1863. John W. Loucks was born here, May 15, 1796. So was in his 97th year when he died. At the age of sixteen, when the second war with the United States opened, he enlisted in the Provincial cavalry, was at the battle of Crysler Farm, and was rewarded by the Crown with a silver medal for meritorious conduct. He served under Captain Fraser, afterwards lieutenant-colonel. John W. Loucks also took part against the rebellion in 1837-38, and was in the Battle of the Windmill at Prescott in November, 1838, being ensign in Captain J. P. Crysler's company. Afterwards he held a captain's commission in the 1st Regiment Dundas Militia. John W. Loucks for a great number of years held the office of clerk of the Division Court for the United Counties of Dundas, Stormont and Glengarry and was also Justice of the Peace, performing all his duties faithfully, even to over the age of eighty. He was warden of the Church of England for thirty-three years. John W. Loucks was married, July 27, 1817, to Alta, daughter of Dr. John Mosely, of Williamsburg. His wife died some years ago; they had six children, the greater number of whom survive him. To within the last year or so he was particularly energetic in body and possessed a splendid memory; he used often to call himself "a living monument of God's mercy," but not very long ago he met with an accident, fell and dislocated his thigh, and in consequence was confined to his bed, from which he never rose. On Saturday, November 26, he repeated several passages from the burial service, such as, "Write from henceforth, Blessed are the dead which die in the Lord." On Sunday, 27th, the prayers of the Church were offered up for him, the Church of Christ in which he had been a true member, a faithful officer, a constant attendant, a regular communicant. With him the night was far spent, the day was at hand, and when the daylight began to dawn, Monday morning, in the eastern sky, his spirit took its flight, and through the mercy of Christ Jesus he had a peaceful, a happy issue out of all his afflictions. The last rites of the Church were performed over him, and a sermon preached in Holy Trinity Church, Williamsburg, to a very large concourse of people, by the rector, the Rev. Montague G. Pool, who had been his pastor and constant visitor for six years.

TORONTO.

St. Stephen's.—On Sunday, Nov. 27th, the thirty-fourth anniversary was celebrated in this church. The occasion was marked by very large congregations at all the services. Holy Communion at 8 o'clock, with special prayers for the parish, was conducted by the rector, as was also the 11 o'clock service, when he preached an appropriate sermon, his theme being "A Typical Parish." His text he took from Paul's letter to the Philippians, i. 34 and 35: "I thank my God upon every remembrance of you; always in every prayer of mine for you all making request with joy; for your fellowship in the Gospel from the first day until now." In the evening the Rev. Dr. Langtry preached an able sermon

to a crowded congregation on the "Coming of the Lord," St. James v. 8: "Behold the coming of the Lord draweth nigh."

Church of Ascension.—The fifteenth anniversary took place in this church on Sunday, Nov. 27th. The church was crowded at all the services. In the morning the Rev. A. H. Baldwin of All Saints preached, taking for his text Philippians iii. 20: "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." In the evening the Rev. R. Renison, assistant rector, officiated. His text was Psalm xl. 7: "Lo, I come."

St. James' Cathedral.—A beautiful stained glass window is to be placed in the north side of the chancel. It is the gift of Hon. John Beverly Robinson and the members of his family; it is a beautiful work of art and will be one of the finest in the city. It is the work of Mayer & Co. of Munich and London, and is being put in by Messrs. McCausland & Sons, of Toronto.

All Saints.—The regular meeting of the Literary Society was held last Thursday evening. The programme consisted of piano solos, songs, and "catch-speaking." The latter proved very interesting, consisting of impromptu speeches of five minutes' duration on subjects chosen by Rev. Arthur Baldwin and Rev. Mr. Boyd. Prizes were awarded by the critics at the close of the meeting.

St. Alban's Cathedral and St. Cyprian's.—By an accidental error in our last number it was stated that three Sunday schools hitherto carried on in the cathedral and in St. Cyprian's parish had been reduced to two. The fact is that the principal, or joint Sunday school, held in the crypt of St. Alban's, has been divided and re-organized separately, thus adding a fourth school to the three previously existing.

HUMBER.—The attendance here is not so good as during the summer months, from the fact that many families having country residences have returned to town, and also from the state of the weather. The average attendance is about fifty at the services, while that of the Sunday-school is seventy. A change has lately been made in the choir by substituting children (girls) for adults, which is a great improvement. A "Band of Hope" meets every Wednesday evening under the charge of Mr. Deller. At present they are practising for their annual Christmas entertainment. Too much credit cannot be given Mr. Chappell for the good work he is doing at the Humber.

BEAVERTON.—This station, at present a part of the Parish of Cannington, is one of the numerous places having its services supplied by the Theological and Missionary Society of Trinity University. There is a grand field for work here, and we hope that good practical results may be accomplished. There will henceforth be two services each Sunday, instead of one as heretofore. The special feature of the work will be the Sunday-school. It is to be hoped that the people will soon come to see the value of having the church in their midst, and shortly take steps to make it possible for a priest to take up his residence among them.

St. Hilda's College.—The annual meeting was held at the synod office in November, Hon. G. W. Allan in the chair. The report showed steady increase in the numbers attending, and pointed out the necessity of providing, as soon as possible, a suitable home. No institution has done so much, with so little assistance, as St. Hilda's College, which shows the necessity of the institution, and the ability and zeal of the Lady Principal and her assistants. Prof. Rigby most generously offered to institute a course of lectures, which the Ladies Principal of Bishop Strachan School and St. Hilda's felt to be necessary. The ladies of the council undertook to provide the money to enable the much-needed building to be erected, a task which in these times is one of great difficulty.

LESLIEVILLE.—The Young People's Association of St. Clement's gave a most successful literary and musical entertainment in Dingman's Hall last week. The hall was crowded and everything passed off to the entire satisfaction of the audience.

The services on Advent Sunday at St. Clement's Church, were conducted in the morning by the Rev. Prof. Rigby, Dean of Trinity. An excellent sermon was preached by the dean, in which he clearly outlined the importance and teaching of the beginning of the ecclesiastical year. At the celebration of the Holy Communion, a pleasing feature was the large number of communicants. At the evening service the surpliced choir rendered excellent music, a distinctive feature of which was a solo, "I heard the voice of Jesus say," given by Mr. Cashmore.

On Sunday, Dec. 4th, Milton was supplied by J. N. H. Coleman, B.A. Clareville, by C. W. Hedley, B.A. Mr. Little took duty at Fairbank, Mr. Spencer at Beaverton, and Messrs. Pain and Chillcott at Scarborough.

YORK MILLS.—Mr. T. Powell, of Trinity College, under Canon Osler, has had charge of St. Clement's Church, Eglington, for the past two years. Few men in the society have better results to show for their labours than Mr. Powell. Formerly but four services monthly could be had, now the people of St. Clement's enjoy six Sunday services each month, as well as a regular one on Thursday evenings.

A meeting of the Trinity College Theological and Missionary Society was held at Trinity College, on Tuesday, Nov. 29th. It was presided over by Rev. Prof. Rigby. Rev. J. C. Davidson, rector of St. John's, Peterboro, gave an excellent practical address on "Personal Religious Work," laying down his points most clearly and forcibly, that personal appeal is necessary, both from the pulpit and individually in the parish, and that both must work together. His words, especially with regard to the necessity of extemporaneous preaching, evoked a long discussion, and the expression of many wise remarks from Rev. Prof. Clark, the rev. chairman and many others, which required the postponement of the two missionary papers that had been prepared for the occasion.

EAST TORONTO.—Mrs. Gammack wishes to thank all those who have given her orders for "church embroidery," and to say she cannot possibly take any more, as she is remaining only a short time in Canada to finish her present engagements with classes and guilds. It is very gratifying to know her services for the good of the Church have been so highly appreciated and so large a number have availed themselves of the privilege, as she has at present over forty pupils.

The Bishop of Ontario, through illness, has been obliged to change his appointment for meetings in behalf of the subdivision of Diocese of Ontario, but will attend the following: Ottawa, Tuesday, Dec. 6; Carleton Place, Thursday, Dec. 8; Smith's Falls, Friday, Dec. 9; Perth, Sunday, Dec. 11. All other meetings are cancelled for the present.

The Lord Bishop of the diocese held confirmations in the Parish of Caven on Advent Sunday, St. John's, at 10.30 a.m., Christ Church at 8 p.m., and St. Thomas at 6 p.m., admitting 44 candidates in all. The bishop expressed himself as much pleased with his visit, and congratulated Christ Church congregation on their handsome new church erected since his last visit.

QU'APPELLE.

REGINA.—The Bishop, before leaving, compiled a table showing the number of Confirmation candidates who have been presented in each district of the diocese since its formation in 1844 to be 601.

WHITEWOOD.—The Women's Guild of St. Mary's held a very successful bazaar in October; the proceeds of the whole amounted to about \$90.00, which will be devoted to clearing off loan on rectory.

MOOSE JAW.—It is to be hoped the new church in this district will be ready for use this month.

SOURIS DISTRICT.—Services have been held in different points in the district, at least once in the month. It is to be hoped this district will soon be divided and another clergyman appointed, as the country is altogether too extensive for one clergyman to work.

GRENFELL.—St. Michael's.—The appearance of this church has been greatly improved by the erection of the new bell tower. The Harvest Thanksgiving service was quite a success, and the sermon was preached by the Rev. F. V. Baker, Principal of St. John's College.

BROADVIEW.—St. Luke's was very prettily decorated for the Harvest Thanksgiving service. A Sunday school has been started in connection with this church and is successfully carried on. A very successful concert has also been held in aid of the church.

COTHAM.—In this mission there has always been shown a true devotion to the Church, and much Church work has been accomplished.

WAPPELLA.—At the Thanksgiving service held in Christ Church it was packed by worshippers. This speaks well for the rector, Rev. W. H. Green, and certainly must be very great encouragement to stimulate his efforts in the future.

WEED HILLS.—St. Andrew's.—A handsome brass altar desk has lately been added to the furniture of this church, and new windows of cathedral glass were given to Mr. Skrine whilst in England, and will shortly be placed in position.

MAPLE CREEK.—A new font for this church has been placed in position.

MEDICINE HAT.—The Bishop consecrated the new cemetery in connection with St. Barnabas before leaving the diocese.

CANNINGTON MANOR.—The Harvest Thanksgiving services in All Saints' Church were well attended and heartily rendered. A handsome alms-dish has been presented to this church. The Ladies' Guild held their annual sale of work, and held an entertainment in the evening. The proceeds of both amounted to nearly \$170.

BRIEF MENTION.

Rev. J. K. McMorins's health is improving at Washington, to the great pleasure of his host of friends in Kingston.

The "Home for the Dying," established by a Scotch woman in London seven years ago, has become very popular.

Rev. M. M. Harding, curate of St. George's Cathedral, Kingston, has been given a call to Brandon, Man.

Montreal police committee has voted \$30,000 for the establishment of a patrol system over the city similar to that in operation in Toronto.

One of Buffalo Bill's Indians brought home an English wife.

The first American newspaper was printed at Boston, September 25, 1690.

Rev. J. R. Webb, of Niagara Falls, has accepted a call to Palmerston.

The Archbishop of Canterbury has approved the Church of England scheme for the formation of an old-age pension fund.

An observatory is to be erected on the top of Mount Blanc at an altitude of 4,800 metres.

Rev. J. M. Withycombe, B.A., has been elected Rector of Weymouth, N.S.

It is announced from London that the problem of telegraphing between points without the intervention of wires, has been discovered.

Messrs. Percival & Co. will publish immediately a volume by Lord Norton, entitled "High and Low Church."

A bell heard at a distance of 45,000 feet in water, could only be heard 656 feet in the air, out of water.

It is probable that the United States will purchase the Renan library, which consists of some ten thousand volumes.

Silver sells for eighty cents an ounce. It costs \$1 an ounce to mine it. Somebody loses by it.

Between June 30, 1891, and June 30, 1892, the United States national debt increased \$42,000,000.

Cranmer limited archbishops to six dishes of meat, bishops to five, lower clergy to four.

Assessable property in Ottawa is valued at \$18,588,185. The population is 48,933, an increase of 684.

The address of Rev. C. J. Low, at the recent session of Bay of Quinte clerical union, Camden East, is to be issued, by request, in pamphlet form.

Five hundred thousand persons are dependent upon the sugar industry in the State of Louisiana.

Americans in London crowd Westminster Abbey to listen to Archdeacon Farrar's "meditations" on the Lord's prayer.

The Home Rule bill will be delayed until after the introduction of a bill to reform the franchise. Thus has Gladstone surrendered to Radical pressure.

Mrs. Elizabeth McNair, who lives seven miles from Huntingdon, Que., is 110 years of age.

During the recent visit of Lord Rosebery to Windsor castle, the Queen privately invested him with the order of the garter, the highest British order of knighthood.

The Rev. R. L. Sloggett has tendered his resignation of the rectorate of Trinity Church, St. Stephen, N.B.

The news of Bishop Sullivan's health is of a favorable character. Dr. Jackson, London, has been consulted, and his opinion agreed with that of Dr. Stewart, Montreal.

It is now stated that the Democratic campaign fund in the recent elections amounted to \$10,000,000, and that most of it was contributed by Tammany Hall.

them as to make their aracter of the legisla-an evident desire for branches should not s for Trinity College. g the motion spoke ling of the University marvellous advance ears, additions to its sed accommodation forgetting the high now characterize its ves of the men who nd are engaged most he ministry. To a ord-Jones addressed well chosen words porting Trinity Uni-ould accrue to the he motion was put Archdeacon Bedford-er, "That the follow- a constitution, and ext May, at the time vs. Professor Worrel, Valkem, Dr. Garrett, Tighe, Sills, Auston edford-Jones." The ls, South Mountain,

morning, November Church of England ased away, and his morning, November n of William Loucks, the State of New y of Stormont, Onta- evolution, and after- ownship of Williams- he died at a great was born here, May year when he died. second war with the ed in the Provincial ysler Farm, and was a silver medal for ved under Captain colonel. John W. he rebellion in 1887- Windmill at Prescott n in Captain J. P. s he held a captain's ent Dundas Militia. mber of years held rison Court for the rmont and Glengarry e, performing all his e age of eighty. He Eng-and for thirty- was married, July Dr. John Mosely, of me years ago; they mber of whom sur- year or so he was d possessed a splen- all himself "a living not very long ago he dislocated his thigh, d to his bed, from urday, November 26, m the burial service, th, Blessed are the n Sunday, 27th, the ed up for him, the ad been a true mem- attendant, a regular ight was far spent, n the daylight began the eastern sky, his the mercy of Christ y issue out of all his e Church were per- preached in Holy to a very large con- the Rev. Montague and constant visitor

ov. 27th, the thirty- ated in this church- very large congrega- ly Communion at 8 the parish, was con- also the 11 o'clock appropriate sermon, arish." His text he 'hilippians, i. 84 and ery remembrance of of mine for you all ur fellowship in the now." In the even- shed an able sermon

Rev. A. T. Tucker, M.A., has resigned his appointment in Bermuda, and, we understand, intends taking a parish in Canada.

The English Church Missionary Society is anxious that the British East Africa Company shall remain in Uganda, and is trying to raise £40,000 yearly to subsidize the company.

It is announced that Dr. Vaughan, Archbishop of Westminster, will be raised to the cardinalate on the occasion of the Pope's episcopal jubilee.

A band of dervishes, probably a part of the force of Osman Digna, have been defeated by the Egyptian troops after a fierce battle.

The rector of Grace Church, Toronto, is giving a series of Advent sermons, based upon scripture history and his observations in the Holy Land.

A conference has been held in London to discuss the question of "A Clearing House for the Unemployed." Mr. Arnold White introduced the subject.

There are a good number of reverend applicants for the vacancy occasioned by Rev. Dr. Gammack's removal from St. Saviour's, East Toronto, among whom are three or four very able young men.

Rev. Charles Sterling, of New Malden, England, resigned the other day. In doing so he denounced ritualism.

The Rev. Charles Gore's *Mission of the Church*, four lectures delivered in the cathedral church of St. Asaph, will be published in a day or two.

Rural Dean Bliss made a personal canvass of Bath, and is being followed by Rev. R. Forneri, and was successful in securing a large increase to Rev. Rural Dean Baker's salary.

Dr. J. D. Craig records the case of a woman, an inmate of an asylum, from whose body two hundred and eighty-six needles were taken during life.

London *Truth* says: It is generally understood that the betrothal of Prince George of Wales to Princess May of Teck will be officially announced after the anniversary of the death of the Duke of Clarence.

Bishop Baldwin has confirmed the appointment of his nephew, Rev. F. M. Baldwin, formerly of Aylmer, as rector of old St. Paul's. He will enter at once upon his pastoral duties.

Among the coachmen of Berlin are seven retired army officers, three ex-pastors, and sixteen nobles. London even beats this, for her "cabbies" include a marquis, a baron and an ex-member of parliament.

Rev. J. E. Fessenden, of Chippewa, delivered a lecture on "The U. E. Loyalists" in the Collegiate Institute, Peterboro, on Friday evening, and on Sunday preached in St. John's and St. Luke's churches.

According to statistics compiled by the International Bureau of Berne, there were dispatched in Europe during the year 1891, 207,595,000 telegrams; in the remaining portion of the world 88,422,000, a total of 296,017,000.

The Chinese empire and dependencies, Mongolia, Manchuria, Chinese Turkestan, Kokanor and Thibet, occupy an area of at least 5,000,000 square miles, or about one-third of Asia. The population is estimated at from 860,000,000 to 450,000,000.

Mr. Gladstone has prepared a revised and annotated version of his recent lecture at Oxford, under the title of "An Academic Sketch." It has been printed at the Clarendon Press, and was published recently by Mr. Henry Frowde.

The rector of the Church of the Redeemer, Chicago, was recently called upon to perform an unusual and sad duty. This was to bury the little Esquimaux baby that had the honor of being the first infant to be born on the World's Fair grounds.

In a single church, that of St. Paul's, Haggerston, London, the Incumbent being Rev. S. J. Stone, to whom the Church is obliged for what we might almost call its national anthem, "The Church's One Foundation," more than four hundred Hebrews, most of them adults, have been baptized within the last seven years.

British and Foreign.

News has been received of the consecration of the Rev. Canon Chalmers as Bishop of Goulburn.

The entire cost of St. John's Church, Atherton, just completed is estimated at £23,000, most of which has been raised in private subscriptions.

The parish church of Wallsend-on-Tyne, which has been undergoing restoration for the past two years, at a cost of £4000, was reopened by the Bishop of Newcastle last week.

The Dean of Melbourne, Australia, has just been celebrating the 70th anniversary of his ordination

having been ordained by the Bishop of Liverpool in 1822, or eight years before Bishop Durnford was ordained.

It is announced that the £6000 required for Gloucester Cathedral restoration, which was appealed for last December, has been subscribed. The restoration of the beautiful Lady Chapel is to be now carried out.

The Bishop of London, at St. Paul's Cathedral, delivered the first of the series of Church history lectures arranged by the Dean and Chapter. The Bishop strongly urged the importance of understanding at least some portion of Church history.

At a recent meeting in Brisbane the Bishop of Brisbane strongly advocated the admission of Bible reading in the State schools, and said he hoped to see Queensland at an early date recover from the disease now afflicting her, which he termed Biblephobia.

The Committee of the National Society for promoting Religious Education, at their meeting last week, voted nearly £5000 in grants for the improvement and extension of Church schools in England and Wales.

The Provincial Synod of the West Indies is at present postponed. The selection of a bishop for Honduras will be made, from the three names submitted, by each Bishop signifying the one he approves to the Primate. The new Bishop will be consecrated in England.

The Bishop of Barbados is at present in Demerara, where he will hold an ordination and several confirmations, the state of the Primate's health, though at present showing some signs of improvement, making this assistance absolutely necessary.

The Bishop of London has consented to preside at the annual meeting of the Central Sunday Closing Association on February 13th, 1893. The meeting, which has always hitherto been held in Manchester, will on this occasion be at Exeter Hall.

The Rev. W. B. Hornby, bishop-designate of Nyasaland, will be consecrated in St. Paul's Cathedral on St. Thomas's Day, 21st December next. Mr. Hornby will be the first bishop of the second diocese which has been established in Central Africa by the Universities' Mission.

Bishop Douet, of Jamaica, says of the Isthmus of Panama, "The moral condition of the people on the isthmus is as low as it can be; there are none of those influences at work which tend to civilize and elevate human nature, and there is every temptation and vice of all kinds."

Canon Haygarth, Vicar of Wimbledon, has given £4,000 towards the cost of providing the necessary voluntary school accommodation in Wimbledon, to obviate the necessity of the institution of a School Board.

The celebration by an Anglican Dean of the seventieth anniversary of his ordination has just taken place at the Antipodes. Dr. Macartney has been Dean of Melbourne since 1852, and, although in his ninety-third year, is still a strong and vigorous preacher.

It is some satisfaction to learn that at the E.C.U. choral celebration in Gloucester Cathedral (the first occasion on which the Society has been welcomed to an English Cathedral), neither vestments, coloured stoles, nor altar lights were used.—*The Rock*.

Recently the Rev. Canon Balfour returned to Fort Salisbury, South Africa, after having walked from there to Umtali, thence to Victoria, and from the latter place back to Salisbury, a distance of 800 miles.

Of the thirteen new versions added last year to the Bible Society's lists, one is in Fasiko, the language of part of the population of the New Hebrides. It is a curious illustration of the state of the people—all of them originally, with a few exceptions, inveterate cannibals—that no suitable native word could be found for "God."

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

The Diocesan Synod of Down and Connor and Dromore met on Tuesday last week, under the presidency of the Bishop, whose address dealt mainly with diocesan affairs. His Worship remarked, concerning church extension, that so far as returns had been given there were 12,766 children in the schools of the united diocese under Church management, while the number of Church children attending schools not under Church management was 6,094. He had no doubt, however, the number of the latter was very much greater. It was a matter for serious consideration that there were so many children belonging to their Church attending day schools not under Church management.

At the recent meeting of the annual Synod of the Diocese of Edinburgh, the Bishop, referring to the confirmation statistics, said:—"As in previous years, a very large proportion of those who are presented for Confirmation have come to us from other Christian bodies. As a matter of course, candidates from the sister Churches of England and Ireland are frequent. But it is remarkable to note the numbers of adults from other religious communities who seek admission to the benefit of this sacramental rite. And the variety of these communities is such as, one might almost say, represents not unfairly the unhappy divisions of Christendom. As is to be expected in this country, by far the larger number of such have come from Presbyterianism, as represented by the Established, Free, and U.P. bodies, but there have been also presented candidates from the Original Secession Church, the Evangelical Union, the Glassites, the Roman Catholics, the Wesleyans, the Irvingites, the Congregationalists, the Swedenborgians, the Baptists, the Morrisonians, New Jerusalemites, the Lutherans, the German Reformed Church, and others. Whenever there existed reasonable doubt as to whether Baptism had been administered with water in the name of the Father and of the Son and of the Holy Ghost, conditional baptism is directed to be administered." A resolution was passed expressing the opinion of the Synod that the withdrawal of British protection from Uganda would be a great hindrance to the cause of Christianity and a great furtherance of the evil of the slave trade.

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.

All Canonical Obligations Fulfilled.

SIR,—A copy of the "Canadian Church Magazine" for September last, has just been sent to me. In it I notice a list of offerings for missions received from the various parishes or missions in the diocese of Algoma, from April, 1891, to March, 1892. The name of Port Arthur, the most important, and the first self-sustaining parish in the diocese, does not appear in the list. As I am only too painfully aware of the cause of its absence, I should not have drawn your attention to it but for the editorial note which attributes any such omission to one of three causes: (1) Vacancy of the mission; (2) poverty of the people; (3) culpable negligence of the clergyman. Now the mission has never been vacant since its formation. Poverty of the people can scarcely be pleaded. And if there has been "blameworthy neglect" I decline the responsibility. I went to England in the autumn of 1890, and did not return until January last. My last annual report to my bishop previous to my departure shows all the canonical obligations fulfilled, as usual, and a local branch of the S.P.G. sending a contribution of \$258 direct to Westminster a humble effort made towards endowment, &c., &c.

This indicates neither parochial poverty nor clerical neglect. Since my return from England the special offertories appointed by the bishop have been duly taken up, and forwarded to the proper quarters; and I am patiently trying, little by little, to gather up the threads of my work which were snapped asunder during my absence. Port Arthur will compare favourably (if just comparison be made) with much older and larger parishes in other parts of Canada. When the Gravenhurst church required to be rebuilt, our contribution was a creditable one; and upon my appeal for Newfoundland recently, at one service an offertory of \$65.54 was humbly presented. To sum up. (1.) The parish of Port Arthur is not vacant. Its incumbent is resident. (2.) We do not plead poverty, although from various causes we are suffering a temporary financial chill; and (3.) the

Lord helping me, there shall be in the future no justification for a charge of "blameworthy neglect."

Port Arthur, Nov. 25th, 1892.

Aggressive Work of the Church.

SIR,—I was quite interested in reading the thoughtful and sensible letter of the Rev. Dr. Langtry, on the "Aggressive Work of the Church" which appeared in your paper of Nov. 3rd. Also the letter of "Presbyter," in your paper of the 10th. These letters have afforded me food for meditation, as I pace the shores of Long Island, down by the sounding sea. There is no more comprehensive description of the Church than that it is a great missionary organization. The commission originally given by the Saviour was, "Go ye into all the world and preach the Gospel to every creature." What effect upon missions will result from the limitation of a diocese to a single city and its appropriate portion of surrounding country? It is the chief argument against the division of dioceses that the weaker is cut off from the stronger part. But where new dioceses have been formed in England, in New Zealand, in Australia, in the United States and in Canada, so far from the Church suffering, her missionary work is in a much more vigorous and aggressive condition than before, and a fresh impulse given to all kinds of Church work. Multiplied dioceses have always resulted in multiplied co-workers. It is not development, but reconstruction, on the primitive model, we want, when from metropolitan to deacon every one was the centre of influence. We have bishops, but the Church burdens them with vast fields of labour, which they must constantly travel over, and it is difficult for them to undertake what the apostles and primitive bishops regarded as one of the first duties of a Christian Bishop, the fellowship of the ministering to the saints, the care of the poor of Christ, of His widows and orphans, the sick, &c. The present cumbersome episcopal jurisdiction should be divided. The question of the proper limits of a Bishop's jurisdiction is regarded by many too exclusively from a single point of view. It is considered a matter in which the Bishop chiefly is concerned, to be decided by the powers of physical endurance, the convenience, comfort and comparative dignity of the diocesan. These things are worthy of consideration, and were the Episcopate merely an ornamental appendage to the ministry, might perhaps exercise a controlling influence. Each parish clergyman, however, realizing that Episcopacy is an integral part of the Church, the source of all vital energy, whose power and guidance should be everywhere felt and acknowledged, just as the head of the human body controls the action of each member, will be conscious to himself how absolutely essential to the permanent success of his own labours is the right termination of that question now engaging the attention of the Church. "One Bishop for a city, and one city for a Bishop." At the time of the meeting of the Council of Nice, a city and a diocese were evidently considered synonymous. In the Epistle and Canons set forth by the Council, it is evident that a city, a church, a parish (otherwise a diocese in the modern sense), are used indiscriminately one for the other. What inference are we to draw from this, except that it was an acknowledged right for every city to possess its own Bishop. The Apostolic Canons show conclusively that a city means a diocese.

The lay element now largely employed will be felt in the aggressive work of the Church. The course of popular opinion tends strongly towards a sort of democratic equality in the Church, which recognizes the people as the source of all power. Compare the popular standing of the ministry of all denominations as a body at this day with their status of fifty years ago. There was at that time a degree of reverence, respect, and profound regard which is largely wanting in the present day. "Presbyter" says: "I believe all our dioceses would be glad to see a largely increased episcopate, but they want the dignity of the office kept up by a large stipend. The American Church has shown us that her Bishops lose none of their dignity because their salaries are small." Bishop Lewis used to say that respectability and dignity were killing the Church. "Is there no way in which the present endowment funds of the various sees could be divided, so that as each Bishop dies, the four or five thousand dollars he gets may be used for two successors instead of one. I believe the late Metropolitan during the last eleven years gave half of his stipend to the coadjutor, and both these Bishops seemed none the worse for their comparatively small pay." The salary of the late Bishop Field, of Newfoundland, was derived from an annual grant of \$2,500 made by the Society for the Propagation of the Gospel, and \$2,500 from the annual vote of the British Government for the North American clergy, making altogether a salary of \$5,000 per annum. The Bishop strongly urged the subdivision of his diocese. He says, "If this cannot be done by detaching Bermuda, then by the appointment of an assistant or suffragan Bishop. I should

be quite willing to give up for his support all I now receive from the Society, \$2,500, or, if necessary, all I receive from the Society and Government, \$5,000 a year. Or I should be quite willing, and in some respects prefer, that another Bishop, as Bishop of Newfoundland, should be appointed, and I act as his coadjutor or assistant, retaining the place of rector of St. John's (which I have assumed) without any stipend except that of a missionary, and what I could obtain in addition by fees and assistance from the Church Society." In 1867 Archdeacon J. B. Kelly was consecrated coadjutor Bishop. On the death of Bishop Field, Dr. Kelly became Bishop of Newfoundland. He is now Bishop of Moray and Ross, Scotland.

The Roman Catholics, with a population of 66,000 in Newfoundland, have three Bishops, while the Church of England, with a population of 60,000, at the present time has but one Bishop.

In 1851, a fund was raised in England, Ireland and Scotland, the interest of which, together with annual subscriptions, went to the salaries of the seven Scottish Bishops, each of whom received from \$550 to \$900. The bishopric of Argyle is endowed by a separate fund. Each of the seven bishops in Scotland now receive a salary of \$2,000 per annum. The Scottish Church has not been idle in these days of revival—great progress has been made and a number of churches have been built within the last twenty years. The salaries of the Roman Catholic Bishops are paid in this way—the Bishop creates four or five, or more, parishes, the revenues of which he appropriates to himself, out of which he pays a certain sum to each officiating priest in those parishes, reserving the rest for his salary. The stipends of the R. C. Bishops are not large.

Twenty-four years ago I wrote a letter on the increase of the Episcopacy, which was published in the *Church Herald*, at that time published in Toronto. The Rev. John Stannage wrote several letters on the subject, addressed to Bishop Lewis, which were published in the *Canadian Churchman*, at Kingston. I hope the next Provincial Synod will take definite action for the increase of the Episcopate.

PHILIP TOCQUE.

Brooklyn, N.Y., Nov. 1892.

Most Urgent Case.

SIR,—Seeing the appeal made in your paper in behalf of the Parsonage Fund at Hilton, St. Joseph Island, I feel it my duty to say that this a most urgent case, and needs immediate help. Subscriptions may be sent either to me or D. Kemp, Esq., Toronto.

EUSTACE A. VESEY, Rural Dean of Algoma.

Sault Ste. Marie,

Intoning.

SIR,—The Rev. Mr. Whitcombe has sent you a long communication drawing issue with my remarks on "Intoning the Prayers of the Church." I little thought that short letter would have stirred him up so effectually. I fear his criticisms have not altered my views, which are based not on my own fancy, but on an experience and study of some years in England. If Mr. Whitcombe will state that he has made a study of the vocal organs, and that in consequence of that he has come to the deliberate conclusion that monotone and intoning are not injurious to the voice, I will recognize his right to express an opinion on the matter, though I must, at the same time, be excused from deferring to it. I still maintain that intoning is monotone on an unnatural high note, or if Mr. Whitcombe will try to monotone on G for a few months he will find that his throat will enter a protest against such an unnatural proceeding. The reason why so many clergymen in England intone on this note is because they think it necessary to do so to enable the voice to carry farther. But while its value in this respect is to a great extent over-estimated, the actual and undoubted result is that the practice is not only entirely destructive of the sense, and still more of the beauty, of the prayers, but is specially injurious to the throat. I have been assured that precentors in cathedrals are rarely able to retain their office long in consequence of the strain on the voice.

Now, to show Mr. Whitcombe that I am not singular in my views, I will quote three passages, two of them from works written by clergymen. The Rev. James Pycroft, B.A., in his interesting work, "Twenty Years in the Church," says: "I am only relating a simple fact when I say that almost every error in the use of my poor lungs, stomach, throat, palate, tongue, teeth and nasal organs had their day with me; and rarely do I hear a clergyman read but I recognize one or more of the same blunders. Many a clergyman, from want of knowing the benefit he would derive from a course of reading lessons, inflicts a cruel drawl on his congregation, and most unnecessary labour on himself. As to the

clerical sore throat, the barrister and the ordinary speaker are alike free from it; the dissenting preacher is also free from it; it is for the most part a truly orthodox complaint." A writer in *Fraser's Magazine* says: "The new method, we cannot say of reading the Liturgy, but of ruining it, is distinctly mischievous. It is an absurdity and an iniquity," wrote Bishop Gibson, "which we justly charge upon the Church of Rome that her public service is in a tongue unknown to the people; but, though our service is in a known tongue, it must be owned that, as reading it without being heard makes it, to all intents and purposes, an unknown tongue, so is confused and indistinct reading, with every degree thereof, a gradual approach to it." The habit of intoning occasions the very obscurity which Gibson deprecated. The prayers may, indeed, be said or sung, but not read and sung. When the prayers and lessons are mumbled over in this sing-song way (the derisive name in the sixteenth century was 'Mumble Matins'), much of the devotion of the first, and even more of the instruction of the second, are lost. Let reading the liturgy form a branch of the University theological examinations, and let the certificate of the examiner be essential to the interview with the bishop. If this plan is adopted, we may hope to see the absurdity of intoning rapidly give way." The Rev. G. F. Goddard says: "To sing is one thing, to read is another; an intermixture, which is neither one nor the other, is intolerable, and cannot be justified on any plea of reason, pleasure, or convenience. An admirer of the monotone once pleaded with his diocesan that such a manner was proper to the art of supplication, because beggars habitually assume a whine in asking alms. 'True,' was the reply; 'but when they do I assume that they are imposters and refuse them.'" The falsetto, which is assumed while intoning, has been truly, though somewhat severely, described as "both grating and effeminate; and he must have no mean powers of thought or emotion who can give his hearers the pleasure of eloquence with such an instrument of expression."

Now, I am not saying that the above applies to all the clergymen in Canada, but it will do so some day if they adopt the fads and absurdities of some would-be innovators.

Mr. Whitcombe adduces an unfortunate proof in support of his claim as to the superiority of the monotone, namely, that schoolmasters find that "the only effective method for the common recitation of children." I will not appeal to "a very great number" of educated persons as to whether the reading of the children in schools is anything but an utter abomination, exhibiting a total absence of expression, intelligence, feeling and even of sense, but will simply quote the well-considered statements of some schoolmasters and government inspectors, which are to be found in the Report of the Commissioners appointed to enquire into the Elementary Education Acts, published in 1888. Mr. E. Morris, headmaster of the British School, Anglesea, says: "The chief fault of the reading is that it is too mechanical and unintelligent, so the pupils get to hate their books." Mr. Mark Wilks, a member of the London School Board, says that "the children are kept too long at mere unintelligent mechanical reading." "Teachers," says Mr. Fitch, H. M. Chief Inspector of Training Colleges for Schoolmistresses, "fail to attend to expression." And a writer in *Chambers' Journal* says: "Few schoolmistresses give much attention to elocution. The vast number of boys and girls are merely expected to read their lessons, or repeat their verses, intelligibly—not intelligently; no art, no expression of feeling and interest, is looked for from them. They are not taught to read—to make a proper use of their voices; the ear is given no critical training."

Mr. Whitcombe, after implying that I know nothing about the voice or the vocal organs, also says that I am not able to judge whether the clergy "read the prayers either with expression or sense." Let me again quote one of his brethren. "Amid various complaints and suggested remedies," writes the Rev. G. F. Goddard, "one of the most obvious has escaped the notice which it demands—I mean the manner of reading and saying prayers. Passing by the monotone—or nasal sing-song—which is adopted, it might be supposed by men laboring under an incapacity to read, and which, as being neither 'saying' nor 'singing,' complies with none of the rubrical injunctions—we can scarcely enter a church where prayers are read or said, without a painful conviction that an essential part of the education of men who are to speak in public is neglected in the training of our ministers. Good taste, a critical ear, devotional feeling are constantly offended by false intonation, wrong emphasis and affectation, greatly to the injury of what we should wish to be the prevailing temper of mind at such a time." As a *bonne bouche* for Mr. Whitcombe, I have kept to the last the opinion of so eminent a man and so eloquent a speaker as the late Archbishop Thomson, of York, who says: "In place of clear, fluent enunciation, true expression and feeling, we too

often meet with instances in which the reading and speaking are characterized by the absence of almost every requisite that should mark a good delivery.

These various faults in delivery too often mar the effect of our church services, the reading of the holy Scriptures, and the delivery of sermons."

Lastly, Mr. Whitcombe says that in the instances I quoted of blunders, accentuation in the creed and the absolution, I am "hypercritical and pedantic." He states that it would require "an almost unnatural effort" to read "rose again" properly. If I saw him for two minutes I would soon convince him to the contrary. The blunder as to "He," in the absolution, he says, is "very far-fetched." If it is so, I would like him to give me the "grammatical construction" of the whole passage down to "absolveth." While he is about it, perhaps he would also enlighten us as to the grammatical construction of the latter part of the collect for "grace," and also as to the most important words in the following passages, and give his reasons:—"Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us;" "open Thou our lips;" "The Lord be with you;" "That it may please Thee to bless all Thy people;" "That it may please Thee to give us a heart to love," etc.

This letter is already too long, so I must close for the present.

A. BISSET THOM.

Galt, 30th Nov., 1892.

Sunday School Lesson.

3rd Sunday in Advent. Dec. 11th, 1892.
THE PRINCIPLES OF PUBLIC WORSHIP.

Why do we go to Church? To worship God. It is of God's worship that we are to learn to-day. Open your Prayer-Books at Morning or Evening Prayer (also called Mattins and Evensong); we may learn the "Principles of Public Worship" from the exhortation which precedes both offices. "Exhortation" means "advising," "persuading," "encouraging." Now look at the exhortation. It reminds us that Holy Scripture moves us in many places to confess our sins. (Several passages of Scripture precede the exhortation, some of which speak of confession.) We are then reminded that we ought particularly to confess our sins "when we assemble and meet together." Four reasons for our meeting together are mentioned, and these are the four "principles of public worship," the four reasons why we go to Church. Let us see what they are.

1. THANKSGIVING. "To render thanks," etc. Here is the first object for our coming together. Psalm cxvi. 12-14. [Illustr.—If you want to see some one who had done some great thing for you, the first thing you would do would be to thank him.] In Morning and Evening Prayer "The General Thanksgiving" is used. Some of the Psalms are Psalms of Thanksgiving.

2. PRAISE. "To set forth His most worthy praise." We go to church in the next place "to praise God." This we do in the Canticles and Psalms, also in the Creed, which is an act of praise, and as such, is directed to be "sung or said." We thank God for what He has done, we praise Him for what He is. God loves us to praise Him. (Ps. cxiii. 1, 2, 3; xcii. 1, 2, 3; 1. 23.) See name of New Jerusalem (Isa. lx. 18). Our service of praise begins with the Versicle and response, "O Lord, open Thou our lips. And our mouth shall show forth Thy praise."

3. INSTRUCTION. "To hear His most Holy Word." We have seen that the first two objects in going to church are to give and not to get. We go to give thanks and praise. We also go to get two things, the first of these is instruction. "To hear His Holy Word." This we do in both Psalms and Lessons, and if there be a sermon, in it also. But notice we have all four principles of worship in our service, even when there is no sermon.

4. PRAYER. "To ask these things that are," etc. Our service of prayer begins with lesser Litany and Lord's Prayer after the Creed, which concludes our service of praise. The fourth thing for which we go to church is to ask things necessary for both soul and body. Thus this is the second of those things which we go to church to get.

You see we go to church to give two things and to get two things. Repeat four reasons for which we go and point these four principles of worship out in our Prayer-Book.

The Confession and Absolution stand at the beginning of Mattins and Evensong as our act of preparation for worship, i.e., preparation (1) for thanking God; (2) for praising Him; (3) for listening to His Word, and (4) for asking Him favours.

"I was deaf for a year, caused by catarrh in the head, but was perfectly cured by Hood's Sarsaparilla." H. Hicks, Rochester, N.Y.

Family Reading.

Harry and Archie; or, First and Last Communion.

Continued.

These were his self-examination questions at night:

Have I thought of my First Communion to-day? What sins in myself have I seen which I must strive that my First Communion may put away?

Am I prepared to lead a much stricter life, and to be more watchful, after my First Communion?

When Harry got outside he crossed the stile. He was thinking deeply as he walked along of all that had passed, when Archie's voice sounded merrily behind him, "Why, Harry, where have you been? All this time with the minister?"

"Yes, Archie."
"Well, now, what did he say? that we ought to be confirmed?"

"To be sure, Archie; you know that."
"Well, as to that, I see no objection to being confirmed; but I am afraid of that Communion after it. I could not make up my mind to take that."

"Why not, Archie?" said Harry, looking still at the tall grass through which he was walking.
"Why not! why because it would be so dreadful to take it and do wrong afterwards; and how could I help doing wrong afterwards in that factory there?"

"Well but, Archie, as the minister has just been saying, if we are trying not to do wrong, that is what God expects. For no one can be sure of not doing wrong for an hour: and our blessed Lord gave the Holy Communion to St. Peter and the rest, all of whom did do wrong that night; for they all forsook Him, and St. Peter denied Him. They meant right at the time, and though He knew they would fall, He gave it them."

"Well," said Archie, "there is something in that; I never thought of it."

"Oh, Archie! how I do wish you would be grave and thoughtful; time is so short, and our life, Archie, may soon be past. Oh, do think of it; you may never have another opportunity of receiving your First Communion."

Archie was very thoughtful. He determined he would be confirmed, and do as Harry wished him; and nothing could go on better than he did for days and days: he prayed by Harry's side, and read with him every evening. He went several times with Harry to see Mr. Morris; and would often cry at the earnest way in which he spoke to him.

"Oh, Harry," he would say, as they came home, "what should I do without you! you are my kind, dear friend; if you were to go what should I do? I know, I am quite sure, I should not be good any longer."

"Oh, Archie, you must lean on the grace of God to make you good; nothing else can, and that will never fail you."

"Ah well, Harry, I know I should fail directly, if I had not you. I have no trust in my own self."

Archie and the orphan had many walks together about the hills, and many long talks. Archie seemed fond of Harry, and had many good feelings, which, when he was talked to, came out; but he was changeable, and governed by the feeling of the moment. He loved to think of the more beautiful things in religion, and to talk of another world, and how happy it would be to be ready for death; and when he spoke of these things his eyes would fill with tears, and he would press Harry's hand in his, and determine to do what the orphan boy told him. When religion bid him subdue his quick temper, and give up pleasures which stood in the way of his duty, he did not like it; and by degrees it became more and more irksome to him.

"Indeed, indeed, Harry, I am too young for First Communion. I shall never keep to it; I wish I could; but I never shall. I must wait till I am a little older and more settled."

"I can't reason about it with you," said his companion, "for it is not my place. But I know what I've read in books, and it says, that while we neglect it we are living in wilful sin, and have no hope, and that is very dreadful."

"Well, I can't believe it was ever meant for one so young as I."

"But surely, Archie, if you are not too young to sin, you are not too young to get help against sin; and besides, I can't see why we are not bound as much to take the First Communion as we are to say our prayers and go to church, and you would not hesitate at that; and still, to do this, if you were not fit, would be very wrong."

"Well, well, Harry, you can talk me over to anything; I wish I were like you; I wish I was always with you; but when I get among those others, I am so easily led away."

Archie went on preparing for his First Communion, and Harry was happy.

Meantime Harry's troubles did not grow less. He was no favourite with the overlooker, and the neglect his uncle showed him became a cause for others to neglect him.

He still worked on in his solitary corner under the dull window pane, and often used to cry by himself when he thought how very long it was since he had seen Nannie. And then Archie continually disappointed him—Archie would go much oftener than he used with other boys and youths whom Harry knew were light and bad; but Archie's gay heart, and bright merry manner, won the liking of all who came in his way, and it became his great and sad temptation.

At length Harry noticed a marked change. His little friend grew more and more distant, and drew away from being with him. Matters of discontent had grown up among the workpeople, and many secret meetings were being held at night and after dark. Whisperings and low murmurings were continually going on in the long factory-room; and especially when the overlooker came in, many angry and discontented faces were turned towards him; signs and nods were changed from one to another; and they seemed to be hatching an outbreak. All this state of things only made the overlooker more severe and overbearing still. It was quite plain to Harry that Archie was mixed up in whatever there was which was wrong: his silent uneven manners and frequent glances at the orphan, the very way in which he seemed to avoid him, and steal away from his notice,—all convinced Harry things were not right.

Matters grew daily worse; when the overlooker came in, there was a sudden hush and feint, like a storm quickly going down, and nothing but the whirr and whizz of the engines and machines were heard, where just before the noise of low murmuring, talking, and whispering had almost drowned the other. Every eye was fixed directly at the work, as if one common feeling and impulse led them all on; and no hand moved quicker, or eye seemed more intent than Archie's. The overlooker, of course, noticed all this, and walked along the room looking vexed and irritated, which he showed by his manner, which was quick, and sharp, when there was no seeming reason; which only stirred up still more the feeling against him.

Harry saw what was coming and dreaded the consequences for Archie.

One night he lay in his little bed in the corner of his room, where he always slept. He did not sleep; his mind was uneasy; the summer moon shone into his face, and the stars of a hot night hung their coloured lamps in the sky, out of the window. Archie had not come to bed yet; and still it was late, very late; much later than it should be. Harry felt very uneasy and unhappy. He had said his prayers; he had looked out to the world where the peaceful moon was; he had prayed about his First Communion; he had prayed for Archie; he lay wakeful and uneasy: at last a footstep was heard treading softly under the window. Harry listened and counted; there were more than two. The figures seemed approaching the room where he was; he thought he knew Archie's footstep; a strong inclination led him to keep awake and pretend to sleep, to hear what might pass; perhaps he might save Archie from ruin; he had not long to hesitate, for the door gently opened, and the figures entered. Harry's eyes were closed; but his heart beat high, enough to choke him. He could perceive that more than three came in, by the very quiet whispers which he overheard.

"Is he asleep?" said a very low voice.

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"Fast," was the answer. "Maybe he's not though."

"Oh, yes, he is: he's not the lad to pretend." Harry did not know what to do; he did not feel right in pretending to sleep, while he did not; but yet he longed to hear anything which might enable him to help or warn Archie.

They came up close to his bed, and put the lamp near his eyes: Harry was obliged to decide on a sudden, and he pretended to sleep.

"Stow them away under the bed," said a voice. "They lie best there."

"Suppose they catch fire?" said the low voice of Archie.

"Well, there will be a blow up before the time," said the other.

"There they'll be safe enough; good night, Archie, boy."

"Stop, stop," said Archie. "Do you know I think I'd rather not."

"Rather not what, you coward?" said the same harsh voice which had spoken before; "rather what not? You won't go and peach now, will you?"

"No, no; but I thought I should like to ask some one."

"Ask some one what? I suppose you'll go and ask that sleeping fool yonder?"

"No, not that."

"Well, well, Archie; see, he's stirring. Remember to-morrow evening at the sunset, out in the three-corner field. Don't you fail, or you know the consequence; bring all the things along with you. We shall have work enough to fire the corner of the factory which they've given us."

"Well, but," said Archie, again hesitating, "it seems hard to let Harry have a chance of being burnt, all for not knowing."

"Why, whose fault is that, silly; whose but his own; for being such a fellow we can't trust? Good-night, Archie; keep up to the scratch."

And the figures went off, leaving Archie standing alone and thoughtful in the middle of the room. The moon shone in through the broken lattice, and fell full on Harry's pale sick face; Archie was standing in the middle of the room; he bit his lips, and looked anxious; his eye first fell on Harry's, then on the moon; the bundle of combustibles lay on the ground. Harry's quiet face looked paler and thinner than ever against the white sheet; and his thin and keen brow made the shadow fall so darkly on his eyes, that his face looked more thoughtful and pure than ever. Archie looked at him, and Harry felt he was looking at him. Archie sighed: "If he knew all," said he, in a low voice, "what would he say?"

"I do know all, at least I guess all," cried Harry, starting up in his bed! "Oh, Archie, Archie, listen to me, Archie: we have been friends but a little time; in that little time I've loved you well, Archie, boy. I have no other to care about me here; and you've spoken many a kind word, and given many a kind look, on the poor orphan Harry, as they call me. Therefore I've loved you, and would do you good service. Archie, you shall not go to this wild, wicked work. You'll make the great God angry, and you'll come to some sad trouble."

"Hush! Hush!" cried Archie, looking cautiously round; "do lie still, Harry, and I'll talk;" for the orphan had started from his thin and tattered bed, in his anxiety about Archie.

The two lads stood talking a long while, the moon all the while sailing through the thin fleecy clouds. Archie hung down his head sadly, as Harry seemed pressing some point of view he had been placing before him.

"You remember all you felt and said about your First Communion. Oh, Archie, Archie, you were getting ready for it, and your heart was set on better things; and I shall kneel alone at the Confirmation, and alone at the holy Altar, and you'll be away who should have been at my side."

Archie was evidently hesitating. He had many a good feeling in him, and loved Harry.

The orphan's thin cold hand pressed Archie's in his, and his full blue eye looked him earnestly in the face. "You'll give this up—say you will—won't you, Archie? just say it, for I know you won't break your word. I'll kneel down by my bedside and pray for help for you for a better purpose." And Harry dragged Archie on his knees.

For hours, till day had fully broken, Harry talk-

ed with Archie, pleaded with him, and entreated him. Archie listened attentively. He did love his orphan companion; and while he looked in Harry's face and earnest eyes, he thought he could not go against what he wished. He thought of all they had talked of together about their Confirmation and First Communion, and his better feelings woke up in him.

His first impulse was to open all his heart to Harry. His tale was full of alarm. The next night it had been agreed by a hundred of the more desperate factory-men to set fire to the factory at different parts; they had trapped Archie into their number. His gay thoughtless spirit and pliable disposition had made him an easy victim. They had laid, and so far carried out, their plot so quietly, that no knowledge of it had got abroad, and the owner, as well as the master of the factory, was in utter ignorance of it all. A signal was to be given at a settled moment, which all engaged would understand, and the place for meeting was appointed.

"What shall I do?" said Archie, in despair. "They would kill me if they thought I would say a word."

"What do?" cried Harry, starting from his bed. "Why, come with me, and tell all you know to the owner. What do? why save life, Archie, and make amends for all you meant to do wrong by doing right."

"But I say they will kill me," said the other. "And better die than do wrong," said Harry. "No, no, Archie, follow me;" and the boy had already crossed the doorway in his eagerness to save Archie's taking another step in the direction of ruin and sin.

"Stay a moment," said Archie, in perplexity. "Not a moment," said Harry; "if you do not come I'll go and tell all."

"You will, will you, young man?" said a voice in the dark doorway, and at the same time a heavy blow on his head stunned Harry, and stretched him senseless on the ground. "Dead men tell no tales."

Archie started back. "What have you done to Harry?" cried he. "Shame on you, what have you done to the poor boy?"

"What I'll do to you next, if you don't hold your tongue and keep secrets."

Archie followed the man out of the house into the short lane which ran up outside, towards the open fields.

The Cause of Rheumatism.

An acid which exists in sour milk and cider, called lactic acid, is believed by physicians to be the cause of rheumatism. Accumulating in the blood, it attacks the fibrous tissues in the joints, and causes agonizing pains. What is needed is a remedy to neutralize the acid, and to so invigorate the kidneys and liver that all waste will be carried off. Hood's Sarsaparilla is heartily recommended by many whom it has cured of rheumatism. It possesses just the desired qualities, and so thoroughly purifies the blood as to prevent occurrence of rheumatic attacks. We suggest a trial of Hood's Sarsaparilla by all who suffer from rheumatism.

Ancient Punishments of Drunkenness.

The offence of drunkenness was a source of great perplexity to the ancients, who tried every possible way of dealing with it. If none succeeded, probably it was because they did not begin early enough. Intercepting some of the ways and means by which the insidious vice is incited and propagated, severe treatment was often tried to little effect. The Loerians, under Zaleucus, made it a capital offence to drink wine, if it was not mixed with water; even an invalid was not exempted from punishment, unless by order of a physician. Pittacus, of Mitylene, made a law that he who, when drunk, committed an offence, should suffer double the punishment which he would do if sober; and Plato, Aristotle, and Plutarch applauded this as the height of wisdom. The Roman censors could expel a senator for being drunk and take away his horse. Mahomet ordered drunkards to be bastinadoed with eighty blows. Other nations thought of limiting the quantity to be drunk at one time, or at one sitting. The Egyptians put some limit, though what it was is not stated. The Spartans also had some limit,

Arabians fixed the quantity at twelve glasses a man; but the size of the glasses was, unfortunately, not clearly defined by the historians. The Anglo-Saxons went no further than to order silver nails to be fixed on the side of drinking cups, so that each might know the proper measure. And it is said that this was done by King Edgar after noticing the drunken habits of the Danes. Lycurgus, of Thrace, went to the root of the matter by ordering the vines to be cut down. And his conduct was imitated in 704 by Terbulus of Bulgaria. The Suevi prohibited wine to be imported. And the Spartans tried to turn the vice into contempt by systematically making their slaves drunk once a year, to show their children how foolish and contemptible men look in that state. Drunkenness was deemed much more vicious in some classes of persons than in others. The ancient Indians held it lawful to kill a king when he was drunk. The Athenians made it a capital offence for a magistrate to be drunk, and Charlemagne imitated this by a law that judges on the bench and pleaders should do their business fasting. The Carthagians prohibited magistrates, governors, soldiers, and servants from any drinking. The Scots, in the second century, made it a capital offence for magistrates to be drunk; and Constantine II., of Scotland, 861, extended a like punishment to young people. Again, some laws have absolutely prohibited wine from being drunk by women. The Massilians so decreed. The Romans did the same, and extended the prohibition to young men under thirty or thirty-five. And the husband and wife's relations could scourge the wife for offending, and the husband himself might scourge her to death.—*Temperance Chronicle.*

The Plain Truth

Is good enough for Hood's Sarsaparilla—there is no need of embellishment or sensationalism. Simply what Hood's Sarsaparilla does, that tells the story of its merit. If you have never realized its benefits a single bottle will convince you it is a good medicine.

The highest praise has been won by Hood's PILLS for their easy, yet efficient action. Sold by all druggists. Price 25 cents.

The True Circle of Friendship.

The test of friendship is frankness. To be able to be one's self absolutely; to never doubt the underlying affection that moods never touch; to have the freedom of expression that knows no doubt; to have a refuge in joy as well as in sorrow—this it is to be rich in friendship. To have one such friend makes poverty bearable, and causes sorrow never to go beyond endurance. Thrice blest is the one who has such a friend in his own family. How little the art of friendship is cultivated in the family circle! In many homes all confidential relations are outside of the family circle.

This is accountable for a breaking of family circles that introduces a sense of desolation which death itself does not leave.

It is the office of the family to create confidence and interdependence among its members. The family should represent a community of intellectual, affectional, and spiritual interests. Marriage sometimes separates a family more thoroughly than death. Every stranger entering a family should seek to cement it closer, should endeavor to bring his own life in harmony socially with that of the one to whom his marriage ties him. This can be done without sacrificing either dignity or individuality. More families drift apart because the elementary laws of social intercourse are ignored than for any other cause. Just so friendships are broken for the same reason, and life, instead of growing richer in love and friendship, grows more barren, has fewer interests, and old age finds a cynic waiting for release.

Hold fast to every love that makes life better, and keep a heart ever open for admission of a friend; but cultivate as friends, most of all, those in the family circle with whom there is a possibility of spiritual exchange.

A FASHIONABLE DRINK.—Menier Chocolate is a fashionable drink. Did you ever try it? Send postal card for samples and directions to C. Alfred Chouillou, Montreal.

The All-Round Boy.

BY CHARLES BARNARD.

There are many ways of learning a thing. You want to know how many pints there may be in a quart. There are the "tables of weights and measures" in the arithmetic, and you can read and remember that "two pints make one quart." And when you repeat it correctly, and go to the head of the class, you may not be able to prove it, or even be able to remember it for more than a week. That is one way to learn. There is another and a far better way now used in many schools. You borrow a pint measure and a quart measure, and then fill the pint measure with water and pour it into the quart. The big measure is not full. It will hold more. Fill the pint measure again, and add it to the water in the quart measure. *Two*, as plain as can be, and not a drop to spare. Two pints are equal to one quart; in other words, one quart measure will hold twice as much as one pint. So it seems there are two ways of learning the "tables."

There are many young folks who think going to school a dull business. It is dull, if you go to the wrong kind of school. Committing lessons to memory and repeating the right answers in the class is often a very dull business indeed. Why, fishing is a great deal more amusing. A fellow with a fishing-pole and a boat learns a great many things, and he is not obliged to recite all the things he learns about bait, hooks, and oars, sails, steering, and all the rest, in order to remember them. Anybody can remember such things without trouble and without once looking in a book. How much better it would be if school kept out-of-doors, and the teacher was a good stroke oar, and knew how to get up sail and steer in a stiff breeze, and other clever things like that! School would be vacation all the year round, and every one would be at the head of the class.

If you took the cars on Sixth Avenue in New York and went uptown, you would find a school on West Fifty-fourth Street that is much like this—a school where the boys and girls learn the "tables" by using real pints and quarts, foot-rulers and yard-sticks, and where the teachers can do more clever things than steering a boat or landing a pickerel. It is a play-school where a jack-knife is as good as a book, and where the scholars write exercises in their writing-books, and then turn the lessons into real things they can carry home in their pockets. There are books, it is true. Books are delightful teachers, because they will repeat the lessons over whenever you wish, and never say a word about sitting up straight and folding the arms. Nobody could get along without books, so they are to be found in this school just the same as in your schools. There is, however, a difference. You start off in the morning with a whole bagful of books, and it is nothing but lessons out of books all day long. In this school nobody studies a book more than an hour and a half, and then comes something else that would seem to you more like fun than study.

Suppose you were a small man or a little woman, and you were so lucky as to go to this school on West Fifty-fourth Street. Being very young, you would enter the handsome school-house, that seemed to look more like a large house where pleasant people may live, and go to the Kindergarten. Everybody knows that would not be going to school at all. Such very little folks only play in the Kindergarten. They do indeed. It is play, but somehow, when they have played every day for a year or more, these little fellows can tell you many things that "grown-ups" never learned.

Being too old for Kindergarten, you go to the next older classes. There is for the first hour nothing wonderful. Lessons to learn, just as in any school. Arithmetic, perhaps. The book says that "four and two make six," and that "four times one is four." You commit these things to memory from the book, and can say them correctly. Suddenly study stops, and the whole class troops upstairs in a procession to another room. Such a strange school! In place of desks there are tables, and instead of books there are a pencil, a ruler, some pieces of brown paper, a knife, a square, and a lump of white clay. You take the pencil and paper, and the teacher says every one is to make a dot on one corner of the sheet. Then

another dot on the opposite corner. Now join the dots with a straight line with the pencil and ruler. Why, this is not school. It's play. On the lesson goes, and pretty soon a square figure is made on the paper. How many lines are there? Four, one on each side. How much is four times one? Why, how plain that is! The four-sided figure is made of one line on each side, and there are just four. Now for the lump of clay and the knife. Set up the drawing on the desk and copy it with the knife on the clay. Then cut the clay away outside of the lines. Why, that makes a solid square. Let us count the sides. There are four—one on each side—and there is the top and the bottom. Four and two are six. Count them. Yes, just six. Why, this is the lesson from the book.

You may be older still, and go to the class-room to study grammar and history and other matters. Not more than ninety minutes over the books, and then comes work in the shop. More pencil and paper, for, of all things, drawing is the most important. The drawing lesson over, there is wet clay to be fashioned into the shapes we have been drawing. So the school day goes on, books and tools, writing lessons and drawing lessons, study, and then beautiful work in clay, copying lovely figures of animals.

Here is a portrait of a boy in this school. He began, perhaps, in the Kindergarten and worked up to this high class in clay. He has drawn a big apron over his school suit, and stands with a lump of soft clay in his hand studying the small figure of a lion on the table. Before him on the bench is the larger figure he is building up in clay as a copy of the smaller figure. Behind him in the book-case are the lessons in real things he and other boys have made in other classes. The lion he is making shows he is a splendid workman. Already the head is well shaped out, and one big paw is nearly finished. At the same time, we may be sure that the boy is well advanced in the things you learn from books.

Are there no girls? Many girls in every class, but when they reach a certain stage in the workshop studies they take up needle-work, as befits a girl, and make designs from flowers and embroider them in silk, or learn to cut and make their own dresses. The older boys go on to other studies, and use lathes, scroll-saws, and the file and hammer in wood and metal work, and will graduate at last with high honors, and make a model steam-engine as a graduating exercise.

In all the studies of this school, books and tools go together. There are lessons to be committed to memory, and things to be made at the work bench. Everywhere work and reading, writing and drawing, from the youngest Kindergarten to the graduates who write reports on the skeletons of birds and fishes, read essays in history, and perform experiments in chemistry. It would seem to you a play-school. It is really a work-school, and everybody knows that work is only pleasure if you know why you work, and that lessons from a book are never dull if the same lesson is afterward done over again with a knife or a scroll-saw.

This school is called "the working-man's school," yet we must not make the mistake of thinking that the boys and girls who come out of the school will be only working-men. This is not the plan. The school is meant to make "all-round boys." An "all-round boy" is one who can work with his hands as well as with his head, a boy who knows something of many things, and who can do many things—draw as well as write, turn wood or file iron as well as parse a sentence. An "all-round girl" is one who knows how to draw from nature, darn a stocking, and make a pie, as well as write a fair hand, or do aught that any girl can do who has graduated with honors from the grammar-school.

Human Flowers.

Keep it in your mind, that what you do to-day will help to decide what you will be doing fifty years from to-day (even if you have died before that time). Don't let yourself do a mean, idle, dishonest, or undutiful action to-day, or, in years to come, you may have grown into a wicked man or woman; a part of the rubbish of the world,

which God, in His justice, will have to think about as weeds, not flowers in His big soul-garden, the world, where he sends souls to grow fit for His presence, if they will grow. Determine that you will be one of God's human flowers, which He cherishes, and are looked upon by Jesus Christ and the angels with joy. Turn your face always to the sunshine of our Saviour's grace as flowers turn gratefully and obediently towards the sun, which God the Father has put into the heavens to "light the world by day."

Hints to Housekeepers

For sore throat beat the white of an egg stiff with all the sugar it will hold and the juice of one lemon.

A REMARKABLE CASE.—*Gentlemen*,—About five years ago I noticed on my hands a great number of soft, spongy warts, very painful, and which bled when touched. I never witnessed anything like it, and was quite alarmed. We are never without Hagyard's Yellow Oil, and one evening my little girls applied it to each wart. They did this several nights, and in the morning the pain and itching were so bad I had to cool my hands with snow, but finally the warts dropped out and I have never been troubled since.

MRS. WM. CRAIG, Brighton, Ont.

To mend large holes in socks or in merino underwear, tack a piece of strong net over and darn through it. The darn will be stronger and neater than without it.

BLOTCHES CURED.—*Dear Sirs*,—In 1890 my body was covered with blotches and I was at last induced to try Burdock Blood Bitters; by the time I had used 3½ bottles of it I was completely cured, and I cannot speak too highly of it.

MRS. JAMES DESMOND, Halifax, N.S.

A piece of cheesecloth squeezed out in vinegar and wrapped around Swiss cheeses will preserve them; and all cheeses except cream cheeses can be kept from spoiling by putting them on a thick layer of powdered charcoal and covering with charcoal the top also. Cheese should be kept under glass or in tin or earthen ware, not in wood.

MADE WITH SKILL.—Dr. Wood's Norway Pine Syrup, the modern successful cure for coughs, colds, hoarseness, asthma, bronchitis, sore throat and all pulmonary complaints, is made from the best pectoral herbs and barks by the most skillful and scientific methods, and cannot fail to give prompt relief.

STEWED TOMATOES.—If fresh, scald, peel and slice; place a lump of butter in a hot skillet, put in the tomatoes, season with salt and pepper, cook as rapidly as possible, stirring well; cook canned ones about fifteen minutes. Serve at once in a deep dish lined with toast. A little cream added just before serving improves them.

TOMATO SOUP.—Half a can of tomatoes, five or six cold boiled or baked potatoes, half an onion, one stalk of celery or a few celery tops. Boil all together until the vegetables are very soft, put through a colander, add pepper and salt and a pinch of sugar. Just before serving pour in one cup of hot milk with a pinch of soda dissolved in it. Sift over the top a few very dry bread crumbs.

ORANGE FRITTERS.—Beat three eggs very light, then stir in one pint of milk, a teaspoonful of salt, one quarter of a pound of butter, and one pound of flour. Remove the rind and white pith from four oranges, and divide into sections without breaking the skin. In each spoonful of batter put a piece of orange, and fry to a golden brown. Sift white powdered sugar over each when taken from the pan. Dish on a napkin and serve immediately.

PLUM JELLY.—Boil the plums until soft. Pour into a colander and let stand until the juice runs through. Strain this through a jelly bag and allow one pound of white sugar for each pint of juice; boil until it jellies. Keep in tumblers covered with paper dipped in the white of an egg. A nice plum butter may be made of the plums after taking the juice for jelly. Rub them through the colander and allow seven pounds of sugar to ten pounds of pulp; cook until real thick, stirring constantly. Ground cinnamon, spice and cloves improve it.

Children's Department.

What is a Hero?

A few years ago the traveller through Switzerland might have seen a charming little village, now, alas! no longer in existence. A fire broke out one day, and in a few hours the quaint little frame houses were entirely destroyed.

The poor peasants ran around wringing their hands and weeping over their lost homes and the bones of the burned cattle.

One poor man was in greater trouble than his neighbours even. True, his home and cows were gone, but so was his son, a bright boy of six or seven years.

He wept and refused to hear any words of comfort. He spent the night wandering sorrowfully about the ruins, while the acquaintances had taken refuge in the neighbouring villages.

Just as daylight came, however, he heard a well-known sound, and looking up he saw his favourite cow leading the herd, and coming directly after them was his bright-eyed little boy.

"Oh my son! my son!" he cried, "are you really alive?"

"Why, yes, father. When I saw the fire, I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero."

—Truly it is a hard thing to say where the graceful gentleness of the lamb merges in downright sheepishness.—Lowell.



Patrolman Julius Zeidler

Of the Brooklyn, N. Y., Police Force, gladly testifies to the merit of Hood's Sarsaparilla. His wife takes it for dizziness and indigestion and it works charmingly. "The children also take it with great benefit. It is without doubt a most excellent thing for That Tired Feeling. I cheerfully recommend

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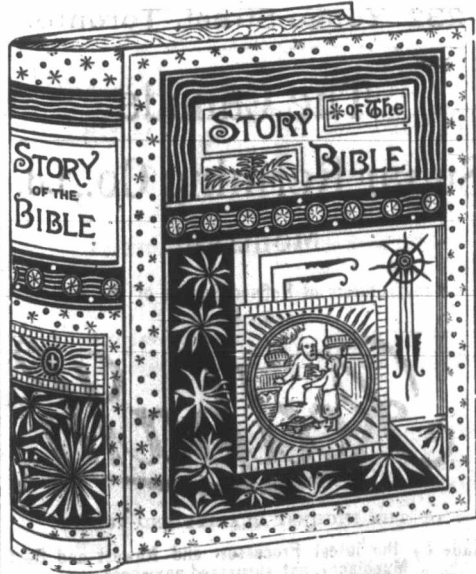
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During September last we paid out for Custom duties alone almost as much money as at one time we handled during a whole year.

Last December we did 4 times as much business as we did formerly in the whole twelve months—and THIS December we will do, at a modest calculation, between 5 and 6 times as much.

What does this prove? Simply this—that we've caught the idea of the public taste and the public appreciates the fact. We know Jewellery, and canvass Europe and America personally till we find it, purchasing in every case direct from the maker. Many SAY that they do this, but WE DO. If your wants this Christmas are in the Diamond, Fine Jewelry, Sterling Silver, Art objects or novelties line, prove us for yourself.

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SILVER TABLEWARE OF EVERY DESCRIPTION AND PRICE.

- Gents' Gold Watches at \$12, \$15, \$18, \$20, \$25, \$30, \$35, \$40 and upwards. Gents' Gold Chains at \$2, \$4, \$6, and upwards. Gents' Gold Scarf Pins at \$1, \$2, \$3, \$5, \$7, \$12, \$15 and upwards. Gents' Diamond Rings at \$12, \$15, \$18, \$20, \$25, \$30, \$40, \$50 and upwards.

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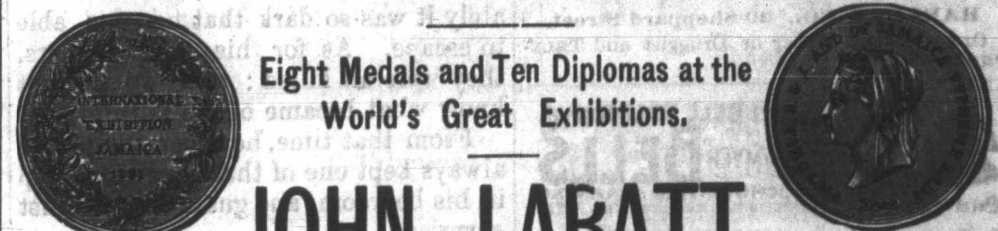
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have to think about big soul-garden, the to grow fit for His Determine that you flowers, which He on by Jesus Christ n your face always r's grace as flowers y towards the sun, it into the heavens

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ND, Halifax, N.S.

ezed out in vinegar ceases will preserve cream cheeses can ng them on a thick covering with char-ould be kept under, not in wood.

od's Norway Pine l cure for coughs, nchitis, sore throat, is made from the by the most skilful cannot fail to give

a, scald, peel and a hot skillet, put it and pepper, cook well; cook canned Serve at once in a little cream added em.

f tomatoes, five or es, half an onion, lery tops. Boil all are very soft, put er and salt and a erving pour in one f soda dissolved in dry bread crumbs.

ree eggs very light, teaspoonful of salt, er, and one pound d white pith from o sections without onful of batter put golden brown. Sift a when taken from serve immediately.

s until soft. Pour until the juice runs a jelly bag and al- r for each pint of p in tumblers cov- white of an egg. A of the plums after them through the ds of sugar to ten eal thick, stirring

, spice and cloves

Angels' work.

I wonder if you have seen that pathetic little story of the poor tired mother who took her three little ones into a parlor car by mistake and was rudely driven into another car in a way that brought smiles to some faces, but a great pity into the tender heart of one of the passengers, a little boy. He showed his sympathy in true boyish fashion by taking some of his own fruit and luncheon to the abashed little group in the common car.

So sweet and gentle was the ministry of the bright-faced beautiful boy that one of the children watching his retreating form, asked, "Was he an angel, mamma?"

"No, dear; but he was doing an angel's work, bless him!" answered the mother.

And it is this answer that rings in my ears persistently that I pass it on to you—"Doing an angel's work."

Is there not a little bit of angel's work for each one of us, every day, no matter how commonplace the day may be? Perhaps you are not quite sure just what an angel's work is, but a little searching of the Scripture will make it quite clear. And having found what it is like, suppose we each one, for just one week, watch diligently for such pieces of it as may lie in our path?

Two Faithful Friends.

What, you want a story, do you? you, Hetty; and you, Charlie; and you too, little Mollie? All want stories, eh? Very well; then I will tell you about some noble animals who saved their masters' lives; will that do?

First of all comes a dog that belonged to a prince.

If you went to Holland, you would see in one of the churches there the marble tomb of a prince who, because he talked so little, was called William the Silent. At his feet is carved a little spaniel, in memory of one who saved his life. It was in this way: the prince was fighting against some enemies from Spain who were over-running his country; but it was night, and in both camps there was quiet; while the prince and his men were all fast asleep.

Stealing along like robbers came a band of Spanish soldiers. The Dutch sentinels were so tired out that they never woke, and William the Silent would have been taken, if his spaniel had not awakened him by whining and scratching his face.

The clever little creature seemed to know that his master was in danger.

The prince sprang up, guessed from the noise that his enemies had entered the camp, and rushed out of the tent. He had just time to mount a horse, always kept ready saddled; and fortun-

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For Bronchitis

"I never realized the good of a medicine so much as I have in the last few months, during which time I have suffered intensely from pneumonia, followed by bronchitis. After trying various remedies without benefit, I began the use of Ayer's Cherry Pectoral, and the effect has been marvelous, a single dose relieving me of choking, and securing a good night's rest."—T. A. Higginbotham, Gen. Store, Long Mountain, Va.

La Grippe

"Last Spring I was taken down with la grippe. At times I was completely prostrated, and so difficult was my breathing that my breath seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid."—W. H. Williams, Cook City, S. Dak.

Lung Trouble

"For more than twenty-five years, I was a sufferer from lung trouble, attended with coughing so severe at times as to cause hemorrhage, the paroxysms frequently lasting three or four hours. I was induced to try Ayer's Cherry Pectoral, and after taking four bottles, was thoroughly cured. I can confidently recommend this medicine."—Franz Hofmann, Clay Centre, Kans.

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ately it was so dark that he was able to escape. As for his poor soldiers, they were all killed; and we do not know what became of the faithful dog.

From that time, however, the prince always kept one of that race to sleep in his bedroom, and guard him against surprises.

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It was engraved too upon the collar that Delta would take no food except from the hand of the son of Severinus.

Now is not that a beautiful story? and all quite true!

—Dr. Hodge, alluding to Paul's characterization of Satan as "the god of this world," says: "Not to serve God is to serve Satan. There is no help for it. If Jehovah be not our God, Satan is."

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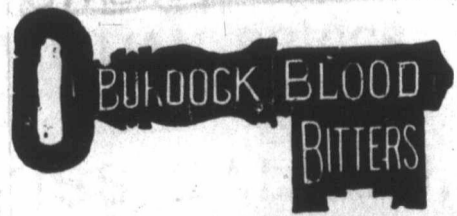
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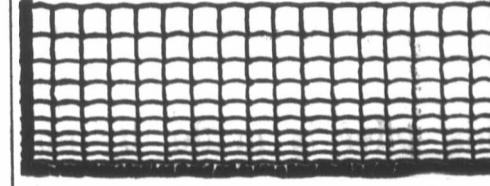
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