

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 22.]

TORONTO, CANADA, THURSDAY, JANUARY 2, 1896.

[No. 1.

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ADDRESSES . . .

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1896

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TORONTO, THURSDAY, JAN. 2, 1896.

Subscription, - - - - Two Dollars per Year.

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Address all communications.

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Lessons for Sundays and Holy Days.

January 5—2 SUNDAY AFTER CHRISTMAS.

Morning.—Isaiah 42 Math. 4, to v. 23

Evening.—Isaiah 43, or 44 Acts 3

January 6—EPIPHANY OF OUR LORD.

Morning.—Isaiah 60 Luke 3, v. 15 to 23

Evening.—Isaiah 49, v. 13 to 24 John 2, to v. 12

APPROPRIATE HYMNS for 2nd Sunday after Christmas, and first Sunday after Epiphany, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

SECOND SUNDAY AFTER CHRISTMAS.

Holy Communion: 811, 816, 482, 555.

Processional: 58, 78, 76, 175.

Offertory: 55, 74, 179, 485.

Children's Hymns: 60, 62, 79, 329.

General Hymns: 72, 77, 80, 488, 488.

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 177, 314, 558, 559.

Processional: 78, 79, 219, 313.

Offertory: 173, 178, 300, 365.

Children's Hymns: 76, 331, 333, 571.

General Hymns: 68, 77, 486, 487, 547.

THE EPIPHANY, OR, MANIFESTATION OF CHRIST TO THE GENTILES.

In all her observances of times and seasons, the object of the Church, as we have before seen, is to lead us to "look unto Jesus," in order that we may copy Him in our daily lives. Perhaps in no season is this so strikingly the most obvious lesson as in Epiphany. The great practical lesson of Epiphany is, that Christ's perfect example has been "made manifest" to us in order that we may follow it. Just as the star led the wise men to Christ, so Christ's example will lead us through life to heaven, if only we do as the wise men did with regard to the star—not merely speak of, or merely admire it, but obediently and faithfully follow it.

On this day we commemorate the first manifestation of Christ to the Gentiles, and we rejoice because, in the words of the Epistle, "we are fellow-heirs, and of the same body, and partakers

of God's promises in Christ by the Gospel." The wise men who came from the east to Jerusalem were the first Gentiles to whom Christ was "manifested," or, as the word means, "openly shown." They were led by a star; they followed it obediently; when it "stood over where the young Child was," they "rejoiced with exceeding great joy," because they had been brought to Christ. We, then, who are Gentiles, and to whom Christ is fully manifested in the gospels, in the writings of St. Paul, "the Apostle of the Gentiles," and in the teaching of the Church into which we have been baptized, we must do as the wise men did—follow this teaching obediently, rejoice with exceeding great joy, that it brings us to a Saviour. The wise men followed the star in faith; they were rewarded by finding what they sought—Christ Himself, Christ on earth. It is not here that we look for our reward. All our lives, we must follow Christ's example by faith still, not by sight; and at last, just as surely as the wise men saw Christ Himself on earth, so shall we see Him Himself in heaven. Our Lord said, "I am the way, the truth, and the life; no man cometh unto the Father but by me." It is by following Him here that we shall be led home to God our Father, or, as the Collect says, that we shall "after this life have the fruition of His glorious Godhead."

1895-1896.

That we have in a measure succeeded in making good our hopes and promises during the past year, we think that our very satisfactory progress, our enlarged subscription list, and the unprecedented interest displayed by many leading Churchmen, both clerical and lay, give us very substantial and encouraging evidence. During the past year, and especially during the past six months, we have been the grateful recipients of constant and abundant sympathy in the Church work in which we are engaged, as well as promises of help and co-operation. We believe that this has arisen first from the increased interest and enthusiasm for the Church's undertakings, and then from, we hope and believe, a conviction that the CANADIAN CHURCHMAN is and is likely to be a valuable instrument in aiding and developing Church life. In speaking to our many friends for the last time in this year of grace 1895, we do so with a full heart. To many of us great changes have come, to some for the better, to some, perhaps, for the worse. It may be that the year to some has brought sorrow and disaster. Comfort, homes and wealth may have vanished, sickness and bereavement may have left us desolate. Still in looking forward to the coming year as true disciples of our Risen Lord, with blessed hopes of salvation stirred within us at this Christmas-tide, and with high expectations of an age, a golden age, of unalloyed happiness and universal justice, at the Advent season we may look forward with serene faith and stern resolve. Through God's chastisements we see the loving, educating hand, and can with courage pursue our various paths in life. But if God has brought sorrow into the lives of many of us, He has brought also blessings. In the conduct of this paper, and in our effort to strengthen the hands of the Church and those who administer her discipline and spiritual blessings, we have had obstacles to overcome and discouragements to bear, but it were a base in-

gratitude not to acknowledge that difficulties have been overruled in the past to our great advantage, and to say that there is every reason to think that it will be so in the future. In thanking our many patrons for their past support and valuable assistance, we beg to say that we shall continue to deserve their confidence by making this paper of real service, and a welcome visitor at their homes. They will be glad to be informed that, notwithstanding the stress of monetary depression, the year 1895 has brought to us a large increase of circulation, and it may interest them to know that the CANADIAN CHURCHMAN finds its way, not only among English-speaking people in all distant parts of the British Empire, and into France and several countries of Europe, but into Palestine and even into the far distant China and Japan. Our effort has been to produce a Church paper replete with Church news, and to supply lay Churchmen and Churchwomen with articles calculated to meet their wants, and written in such readable form that they are understandable and claim their interest. We have endeavoured to start them thinking upon subjects of high importance, and to develop a desire for information that shall lead them on to other sources of knowledge. This we have ever done in the interests of that truth which we believe is best set forth in the doctrines and practices taught and held in the Church to which we belong. In the news columns we have not only given all the news within our reach connected with the Canadian Church, but we think we have succeeded in giving very succinctly the chief items of interest in the history of the Church abroad. Our family department has, we venture to say, maintained its reputation. From far and near we have repeatedly received words of satisfaction and commendation, expressions pleasing and grateful, and even surprising to us both from the source from whence they came and from the subject that brought out the acknowledgment. In our correspondence columns we have held to our unvarying rule that everybody and every subject should have fair play. There have been times when we have had to repress personalities, and even admit the discussion of subjects with which we have had no sympathy; still we retain our old opinion that it is better for such subjects to be brought to the light, in order that they may be controverted. That this has been a wise course we have abundant evidence; even some who have commenced some controversy have confessed to a change of mind which has come with a better understanding and a wider knowledge of the matter written about. Further, when the replies of correspondents have not to our minds quite met the demands of the case, we have spoken our own convictions in articles for which alone we accept full responsibility. During the year 1896 we shall do all that lies in our power, all that our long experience and enterprise can accomplish, to increase the work of the CANADIAN CHURCHMAN. We shall leave our programme to develop itself, and as the Church makes its history we shall try to seize upon every event and movement, and turn it to account to the best interest of our readers. While stimulating a fervid enthusiasm in the Church's present well being, we shall not forget the past, and we shall by our illustrations and reading matter strive to enkindle love for a venerated history, and strengthen the

bonds that unite us to a vast multitude of Christ's servants who, during nearly eighteen centuries in the motherland, have worshipped God, have laid the foundations and built up the structure of the "Holy Catholic Church" in Britain, who have maintained the faith, lived the lives of saints, have ennobled their spiritual mother by their works and their piety, have established her seats of learning, built her cathedrals, and whose uprightnes, courage and patriotism have made Great Britain what she is. In wishing our friends a "Happy New Year," we do it with great sincerity; and hope that it may come to each of them laden with all temporal and spiritual blessings.

FIVE THOUSAND MORE WANTED.

We are doing very well, but we want to do better. During the past year we have, as all must bear witness, succeeded in keeping the CANADIAN CHURCHMAN to the front, and made it worthy of its name and place in Canadian religious literature; but we still want to do better. We want 5,000 new subscribers. We invite every reader of the CANADIAN CHURCHMAN to give us assistance. We ask this as a personal favour. We are trying hard to meet your wants, and the CANADIAN CHURCHMAN looks upon every subscriber in the light of a personal friend, and is not afraid to ask a favour. We make our strongest appeal, though, on higher ground than this. On several occasions we have, with considerable success, offered various kinds of rewards for activity in its interests, yet we believe that we can appeal to a higher motive with greater success. Think what good might be done if we could only put good sound Church reading in the hands of 5,000 people who, perhaps, now have little or none. Think of 5,000 more people gaining every week more knowledge of the Church's history and doctrines! Think of 5,000 more people increasing their knowledge of Bible truth! Think of 5,000 more people becoming more influenced for good, being made more solid Church people, and more efficient instruments for doing the Church's work! Think of 5,000 more people becoming more interested in what is going on in the Church, and then themselves led on to take a share in her activities! Think of 5,000 more people becoming better Christians and better citizens! Now if for the sake of Truth and the Church, every subscriber would make it a business to get one new subscriber, we could do this. Only one, this is all we ask. Remember we do not presume to ask more than this. We repeat, we want every subscriber to get us but one more, to accomplish this result. Of course we want to increase the circulation of the CANADIAN CHURCHMAN, because it is an undertaking in which we are immediately interested. Of course this is the case, and it is natural and proper that it should be so. But it is not everything. It is not the chief thing. We desire to make the CANADIAN CHURCHMAN a great factor in Church life. We have the ambition, not only to please our friends, but to put into their hands a journal of news and information that shall be a help to them in building up the Church in this great Canada of ours. Now we ask, will you accept our suggestion? Will you give us your help? We promise in return to give back to you, as your reward, our best efforts, our most earnest endeavours. We promise to use our long experience, and every possible means and circumstance, to give you something better than you even ask for. We promise to strive for such a spirit of en-

terprise that, with the increased circulation, and therefore increased power, the CANADIAN CHURCHMAN shall compare with the best religious newspapers upon this continent. Reader, the plan is worth trying; we ask you straight, will you do us this favour?

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

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

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$125 00
From an Irish friend, Ireland.....	1 00
From two Communicants, Kingston.....	2 00
Dr. and Mrs. Montizambert.....	20 00
Mrs. Rooney.....	1 00
Rev. J. Fletcher.....	1 00
E. N. O.....	2 00
From a subscriber.....	2 00
Thank offering for a dear friend ordained at St. Alban's Cathedral, Niagara...	1 00

THE BISHOP'S APPROVAL.

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

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

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

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

CHRISTMAS DAY IN TORONTO.

In Toronto there is a large number of churches and a large number of Church people. Many of these churches are entirely free, and in every one of them, as far as we know, faithful work is being done, and good congregations attend. At the Christmas Festival we are brought face to face with the tangible manifestations of the earnest efforts which have been made during the season of Advent, and the results of that teaching which has been intended to prepare the hearts of people for the proper commemoration of God's great gift to mankind on the day of the Incarnation. The churches were as usual beautifully decorated, and large congregations met for worship. In all the churches unusual efforts were made to make the services bright and consonant with the feelings of Christian men and women at this glad season of the Church's year. We cannot but observe how the people respond to these efforts for their spiritual welfare. Large congregations, large communions and hearty worship attest that the "Old, Old Story" has lost none of its sweetness and inspiring hopefulness and strength for the followers of the Incarnate Son of God, and that the song of the angels is still as powerful to touch the heart and captivate the mind, and lead the will of God's people, as in any bygone ages of the Church's history. Amid all the trials and anxieties that burden human life, amid the mutterings of war and the chances of financial disasters, it is an unspeakable comfort to look upon our congregations met in thankful, devout worship, filled with kindly feelings, relenting even towards those who may cause them distress, and listen to the anthems of praise, and the psalms of thanksgiving, and the words that speak of peace and good-will. Whatever others may do, or threaten to do, Churchmen remember that they are the servants of Him who is the "Wonderful, Counsellor, the Mighty God, the Everlasting Father," and above all, of Him who is more than all this, for the grand climax of these awe-inspiring titles is that which at Christmas time they especially delight in. He is "The Prince of Peace."

THE QUESTION OF PATRONAGE.

We come now to the study of patronage in the Mediæval Church (A.D. 700-1500). We have seen that the history of the origin of parishes makes it clear that the choosing and sending a priest to a particular cure of souls is not a compliment to ordination, which the bishop may entrust to other hands, but an integral part of the one function inherent in his office. The Church entered upon her mediæval history with the bishop's jurisdiction just as full and complete in the appointment as in the ordination of a priest. The late Dr. Hatch tells us in his article, "Patronage" (Dic. Christ. Ant., Vol. II.), that the modern Church patronage vested in patrons and advowsons, which has come down to us from pre-Reformation times, has no connection with—is essentially different from any right or privilege of patronage given to the founders of Churches, but is the outgrowth of feudalism, and had its origin, not in any endowment of the Church, but in its spoliation; in the first instance by the Karoling Kings. Dr. Hatch, when dealing with facts, as he is in this statement, is as thorough and reliable as he is untrustworthy and picturesque when making his sallies of suggestion into the blue distance of inference. At the beginning of the Middle Ages, Charles Martel robbed the Church, as though it were his treasury, for the payment and reward of his soldiers, and not this

only, but posed him rible state time of h letter of o of Germai spoliation Carloman 'At sub p pecuniae is gentiae D Christ. B These lan temporary 779 reserv ing them. titled by despoiled tain moiety came to be was made functions was added the usurps of feudali Zachary, Pippin to a religious and sacred tion, consi ber of the came to be acter of ar that the which he his kingdo built up t had no in headship ing. He advocatus weird iron VIII., at coupled to defensores. of feudalis useful ser his policy and at fir king, drav papacy, re as to the great Chu Vernon-st Catholic c ceses was i. 24), and was conti advancem the end heredity, in robbery Vol. I., p tory of ou with utr foreign th mediæval living org punity, m There are advowson this enq That it w lay person made the and made

only, but he banished his bishops when they opposed him and kept their Sees vacant. The terrible state into which the Church had sunk at the time of his death, is described in the memorable letter of our Boniface, the great missionary bishop of Germany to Pope Zachary (A.D. 742). This spoliation of the Church was continued by Pippin Carloman under their capitulary of A.D. 743, "At sub precario et censu aliquam partem ecclesiasticis pecuniis in adiutorium exercitus nostra cum indulgentiis Dei aliquanto tempore retineamus" (Dic. Christ. Biog., Vol. IV., Article Pippinus III.). These lands were assigned as *beneficia*, that is, temporary and recoverable, but a capitulary of 779 reserved to the king alone the right of recalling them. The receiver of these lands was entitled by the king the *patronus*—patron—of the despoiled Church; and covenanted to give a certain moiety of their income to it. This payment came to be looked upon as a gift, and the patron was made to hold in regard to it all the rights and functions of a feudal lord under the king. There was added to the sin of sacrilege this greater sin, the usurpation of patronage. This last, though born of feudalism, was conceived of the papacy. Zachary, hard-pressed by the Lombards, caused Pippin to be anointed king. This anointing was a religious function, and gave to the king an august and sacred character, was of the nature of ordination, constituting him, as it were, an actual member of the clergy—an *alter-episcopus*—as the king came to be called, and it was in this priestly character of an *alter-episcopus*, and not as a layman, that the king claimed the right of patronage, which he exercised through the feudal system of his kingdom—a patronage, however, that had been built up upon tyranny and robbery. The pope had no intention of including patronage in this headship of the Church, conveyed in the anointing. He thought of the king thus created, as the *advocatus et defensor* of the Church. There is a weird irony in these Korolingians and Henry VIII., at either gate of Mediævalism, being coupled together as respectively *ecclesie* and *fidei defensores*. The Church Advocate was a creation of feudalism, and the pope sought to make it a useful servant of the Church. This was a part of his policy of adapting the Church to the times, and at first it seemed to succeed. The feudal king, drawn more closely by these bonds to the papacy, ratified and partially executed the decrees as to the restoration of Church property, and a great Church Council was held in the palace of Vernon-sur-Seine, where the re-establishment of Catholic discipline and the re-organization of dioceses was taken seriously in hand (Pertz. Leg. i. 24), and this work of Church restoration reform was continued in the following years, to the great advancement of the Church's well-being. But in the end the Church Advocate was true to his heredity, and became one with the Church patron in robbery and usurpation (see Dic. Ch. Ant., Vol. I., page 34). This kindred origin and history of our modern advowson and patron exposes with utmost vigour the delusion that bits of foreign things taken from the trend of the times, mediæval or democratic, can be crammed into the living organism of the Catholic Church with impunity, much less with any abiding advantage. There are two aspects of mediæval patronage of advowsons and patrons that especially concern this enquiry. I. It was not lay patronage. That it was, in some instances, administered by lay persons, was an accident of feudalism which made the patronage inherent in the fief or land, and made the patron, or holder of the advowson,

when not the king, the vassal or man of the king, with no personality of his own that could affect the character of the patronage. The fief or land was the sacramental tie that made the patronage the king's (see Enc. Brit., Art. Feudalism, and Hollin's Middle Ages). The king held the patronage in his character of *alter-episcopus*; which made it under the claims and action of king and pope, episcopal in its character. The pope, as bishop of St. Peter's throne, claimed the power of determining the functions of kingship in the Church and of making and unmaking its kings; and the mediæval king claimed on his part, as *alter-episcopus*, the right of this patronage. There was exaggeration, usurpation and tyranny on the part of pope and king in abundance, but no claim of lay patronage anywhere. In the second place, this patronage and its doctrine is not a creation of the Catholic Church, and never has been accepted by her any more than the papacy and its doctrine has. She has resisted both, and in very much the same way; for example, the battle of Anselm was against the doctrine and principles of this patronage, as that of Grosseteste was against the papacy. The conflict was unquestionably greatly confused, but not in the one case more than in the other. It is just as inadmissible to say that the Catholic Church accepted the doctrine of this patronage, as it is to say that she accepted the doctrine of the papacy. If she can be proved to have done the one she can the other. The argument in the one case will be just as plausible, and will be beset with just as great difficulties, as in the other. In our next, and concluding article, we shall speak of the position of the national Church of England in the matter of Church patronage.

REVIEWS.

PAMPHLETS.—We have before us quite a pile of pamphlets, some of considerable value, and we must do our best to bring before our readers such of them as seem most worthy of notice. First, we would note a very interesting essay on Justice, entitled, "The Individual and the State" (Ginn, Boston), by Mr. Thomas Wardlaw Taylor, of Manitoba, Barrister-at-Law. The essay was written for the degree of Doctor of Philosophy at Cornell, and is a very valuable contribution to an interesting and important subject. The question, "What are the Doctrines of the New Church"—in other words—of the Swedenborgians, is "answered by B. F. Barrett"; and we can quite believe that some persons may feel a reasonable curiosity on this subject, even if they can go no further. "Canada's Problem" (*Week* office) is a series of papers relating to the outlook in Canada, more especially in respect to the population of the Dominion. The author, Mr. Ernest Heaton, is well known, and his papers will be of great use to those who want really to know the prospects of Canada. "The Historical Position of the Episcopal Church," by the Rev. Francis J. Hall (Young Churchman Co., Milwaukee), is not only an admirable statement of the Episcopal position, but possesses unusual interest as having been read before a Baptist Divinity Club at Chicago. Some of our "fellow-Protestants" may be a little surprised to learn the opinions of their founders on these subjects. "What is Life?" by X. Y. (Copp, Clark Co.), is a scientific essay, tracing existence from the inorganic up through all the various phases of life. Next comes a pamphlet on "The Jesuits," by Dr. Otto Henne am Rhyn (New York: Fitzgerald), which gives an account of their history, constitutions, moral teaching, political principles, etc. As far as our examination enables us to decide, we believe the statements in this pamphlet may be relied upon, and it gives a very unpleasant impression respecting the Fathers of the Society of Jesus. "The Supremacy of St. Peter" is a good sermon by Canon Bell, of Cheltenham (office of *Home Words*), pointing out chiefly the untenableness of the Roman

claims on the ground of the New Testament testimony. A very remarkable sermon by Bishop Seymour, of Springfield (Young Churchman Co., Milwaukee), comes to us in a second edition. It was preached at the consecration of Dr. Gailor to be Co-adjutor Bishop of Tennessee, and points out some of the dangers to Christian doctrine in the teaching of some members, and even clergymen, of the Episcopal Church of the United States. If we may judge by the quotations given (as we are bound to do), warnings are not unnecessary. A very important pamphlet by Lieutenant-Col. G. T. Denison, reprinted (at the *Week* office) from the *Westminster Review*, deals with "Canada and her Relations to the Empire." The opinions of Col. Denison on these subjects are well known, and are here expressed with his accustomed lucidity, force and eloquence. The pamphlet is not merely a manifesto (representing the sentiments of the people of this Dominion); it is a reasoned discourse which should be studied no less in Great Britain than in Canada. Finally, we have a lecture on the question, "Can They be One?" by Dr. Julius M. Magil, of Reading, Pennsylvania, setting forth the evils of disunion and the desirableness of Christian unity. We can recommend its perusal, because it may not only bring home to its readers a sense of our present evils, but also convince them of the futility of such a kind of unity as the writer thinks to be attainable.

LEOIE, THE MASTIFF. A charming educational humane story, by A. G. Savigny, is on the market. Price 50 cents.

MAGAZINES.—The *Expository Times* for December has a number of useful notes on subjects of immediate interest to theological students—chief among them Professor Sayce's recent remarkable contributions to the archaeology of the Old Testament. The learned professor is by no means a convert to the Higher Criticism, and we must watch this combat with attention and interest. A first instalment is given of the "Song of Songs in Metre," by Canon Fox, all the way from New Zealand. The subject of our "Lord's Agony," already discussed in this periodical, is taken up again, seriously and reverently, by five new contributors. Mr. Charles continues his articles on the "Seven Heavens."

A VISIT TO CARLISLE CATHEDRAL.

I.

I arrived at Carlisle to find it a city of factories, whose tall, grimy chimneys soared from the horizon like the giants that Dante mistook for towers. The cathedral which I had made my pilgrimage to visit is built on an elevation; and stands beneath the shadow of the castle which has so often protected it. The best view of the sacred building I obtained from the churchyard of Stanwix, which lies somewhat to the north of the city. A Roman earthwork once marked the site of this little cemetery, and from the platform of green sod the city is seen as it extends beneath a pall of thin, smoky vapour on the southern bank of the Eden. A good view of the cathedral I also obtained from the castle platform. Like all ancient buildings, this Church of the Blessed Virgin Mary stands out distinct from its modern surroundings; the central tower is actually imposing, as it soars above nave and transepts of that peculiar grace and beauty which the magic of the gothic style alone imparts. Trees and brilliant turf and the ruins of monastic buildings emphasize the clear cut symmetry of the old church. The main portion of the walls are built of dark red sandstone, mellowed by age; only the Norman portions are of white or grey-stone. The red-stone is quarried from the neighbourhood.

When I came to analyze the architectural features of the exterior, I found, as in other English cathedrals, many periods are represented. The wall and windows of the choir aisles exhibit the lancets of early English. This portion belongs to the eleventh and twelfth century. The choir itself is Early Decorated, the east end and roof, Late Decorated, the upper part of the tower, Perpendicular. Thus Carlisle Cathedral is a very beautiful demonstration of the advancing styles of English gothic, and is therefore well worth the careful study of all those who wish to understand the main architectural features of the British cathedral. I paid particular attention to the flamboyant or Late Decorated work, which is the great glory of Carlisle; and the east window,

which belongs to this period, especially arrested my attention. Its tracery of winding stone work, graceful as the trellis of a maple grove, impresses every visitor, and makes the east window of Carlisle what the best judges assert it to be—the most beautiful decorated window in the world. The east end of the cathedral is very striking as a whole. Massive buttresses support the wall on each side of the decorated window. In each of the richly canopied niches of these buttresses are two figures: St. Peter and St. Paul in one, St. James and St. John in the other. The buttresses are crowned with pinnacles; a floriated cross surmounts the gable above them, and this gable is pierced by a lovely triangular window, beneath which is a niche containing a statue of the Madonna and Child. It speaks well for the burghers of "merry Carlisle" that the row of houses which formerly blocked the view of this end of the cathedral has been demolished, so as to allow a full sight of what is certainly the most exquisite piece of Late Decorated that I have as yet discovered in the British Isles.

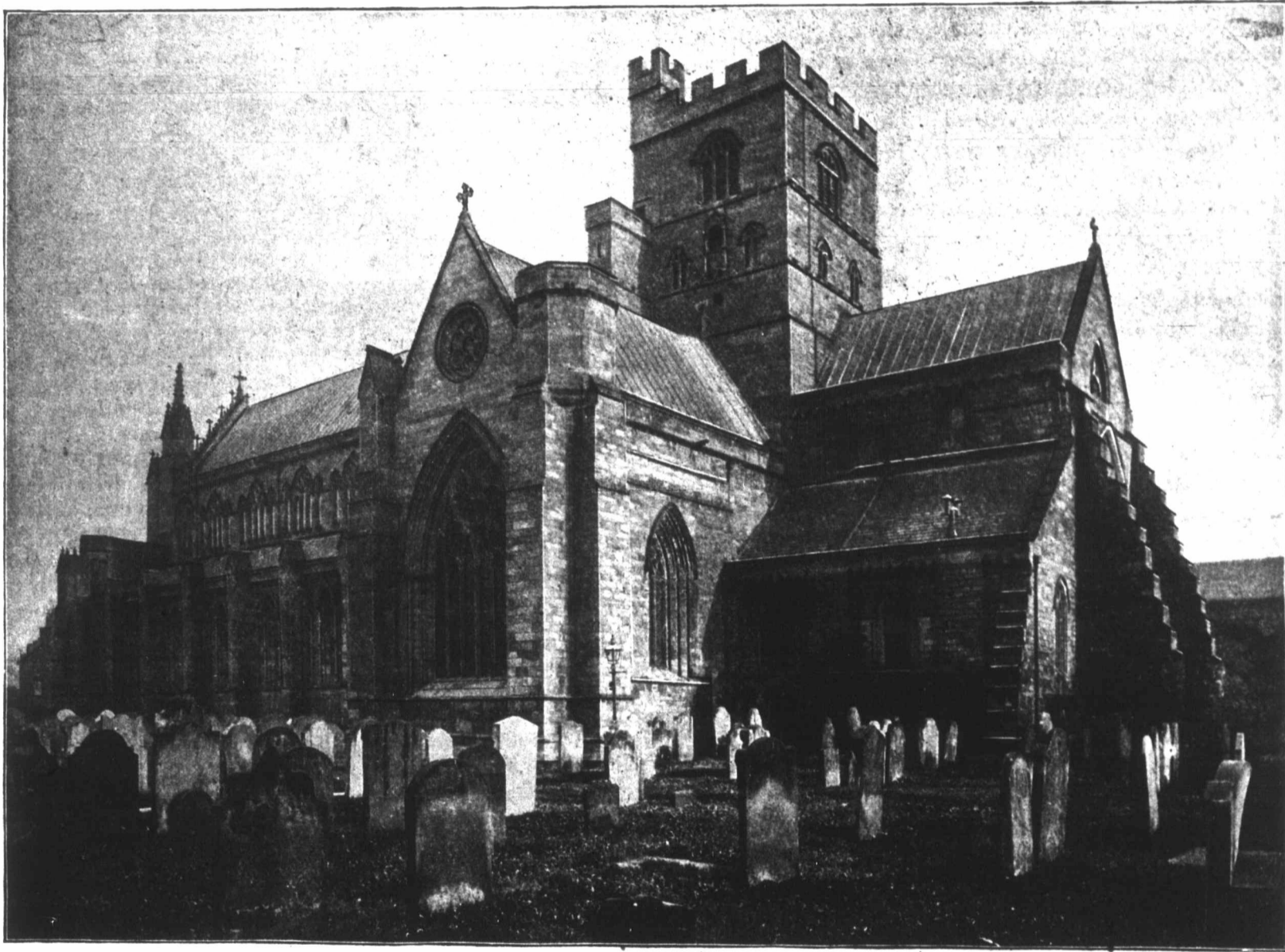
I was somewhat disappointed on a nearer examination of the central tower, which was built by Bishop Strickland in the beginning of the fifteenth century. While its proportions are good, it is scarcely of sufficient height or grandeur to suit the dignity of a cathedral. The nave is a Norman frag-

ment of great interest. It was the Scottish General Leslie who demolished this part of the building during the long siege of Carlisle by a northern army in 1644. The surviving portion is, singular to relate, partitioned off from the cathedral by what the biographer of Bishop Ward of Exeter, whose cathedral had been treated in the same fashion, styles "a mighty Babylonish wall." It is to be hoped that some day the parish church of St. Mary's, as this nave is now called, in accordance with the use to which it is devoted, may eventually be merged in the cathedral proper by the removal of this wretched barrier.

gotthic arch which opens upon the mouth of a well, which has, however, recently been closed. Carlisle, like Durham, was somewhat of a fortress, and wells were useful for those who had sometimes to stand a siege of weeks or even months. Wells are not uncommon in churches, both in England and on the continent; St. Patrick's, Dublin, St. Eloi's, Rouen, and the Church at Marden, Herefordshire, among others, containing each a spring of living water protected by stone-work.

But the main feature of Carlisle Cathedral is the choir, with its walls of warm-tinted sandstone, its azure and gold roof, its pictured windows. This choir equals in architectural beauties that of any in England, and though less valued by strangers and travellers than the larger fauces of England, there is no ecclesiastical building in the British Islands which is more satisfying to the seeker after beauty, antiquarian and historic interest, or architectural types, than the little mutilated church on the banks of the Eden.

When William Rufus visited the site of Carlisle, the British Caer Luel, or Castle of Luel, it had remained a desert place for two hundred years, chiefly through the incursions of the Danes. The Red King, according to the Saxon Chronicle, rebuilt the ancient city, and added a castle, which he garrisoned with Normans. Walter the priest, who had come over



CARLISLE CATHEDRAL.

with the Conqueror, became governor of the new settlement and began the building of a church, which he dedicated to St. Mary the Virgin. The church was completed by King Henry I., and the See of Carlisle, founded in 1133, Adelulf being the first bishop. Although Carlisle occupies an important position on the Scottish border, it can boast of few distinguished bishops, chief amongst whom was James Ussher, Archbishop of Armagh. Being in England at the breaking out of the Irish rebellion of 1641, and not being able in the perturbed condition of the island to return to his See, Charles I. appointed Ussher to Carlisle, whose revenues, uncertain as they were, he enjoyed until the English bishops were deprived by Cromwell. The Parliament, nevertheless, allowed him a pension until he died, without ever seeing his northern diocese, in 1656, and was buried in Westminster Abbey.

The interior of the cathedral is not unimpressive. The portal by which I entered the south transept was elaborately adorned with a wealth of sculptured detail, which is in keeping with the decoration of the choir. As the cathedral is a small one, the transept is naturally shallow. It is, however, impressively lofty and full of shadows; amid these shadows and half-lights I dimly discern the characteristic Norman zig-zag, so familiar at Durham, and plain cushioned capitals of the Norman piers. St. Catharine's chapel lies under one of these round arches, the lower part of which is closed by a screen of decorated fretwork, whose extreme and delicate beauty contrasts with the broad Norman outlines, like ivy on the bole of an oak.

Side by side with St. Catharine's chapel is a

The £150 required for the erection of a memorial to the late Canon Kemp, vicar of Birstal, having now been subscribed, it was decided at a parishioners' meeting, on Thursday week, to put in a stained glass window at the west end of the church, and to erect a brass tablet, the latter to be disposed according to the advice of Mr. Swinden Barber, architect, Halifax, who is to be called in for consultation

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

FREDERICK COURTNEY D.D., BISHOP, HALIFAX.

HALIFAX.—The Lord Bishop has been making his tour through the western part of the diocese.

AMHERST.—Rev. V. E. Harris, M.A., has been elected to the rectorship of this parish in succession to Rev. Canon Townsend.

Rev. Prof. Vroom has been appointed Canon of St. Luke's Pro-Cathedral, Halifax.

FALKLAND.—The Rev. John Ambrose, D.D., has resigned this parish and will retire from active work and reside in the parish of Sackville.

The appointment of Rev. W. J. Ancient, M.A., to the office of Diocesan Secretary, is one which will give undoubted satisfaction to Churchmen all over the diocese. He has laboured long and well in the Church in Nova Scotia, and during that time has made numerous friends. Mr. Ancient was born

February 21st, 1836, in Hogsthorpe, Lincolnshire, England. At the age of eighteen years he entered Her Majesty's Navy. He saw active service under Sir Charles Napier in the Baltic Sea, during the first part of the Crimean War, for which he obtained the Crimean medal. During the next eight years he served with the North Atlantic and Mediterranean Squadrons. In 1862 he retired from the Navy, and, after preparatory study, was appointed to the North Atlantic Squadron, under Admiral James Hope, as Scripture-reader early in 1864. He was ordained deacon by Bishop Binney in 1866. Leaving the Navy, he was advanced to the priesthood in May, 1867, and was placed in charge of Terrence Bay Mission the same year. In 1872, he visited England, where he was employed in deputation work by the Colonial and Continental Church Society. In April, 1873, an event took place which brought Mr. Ancient prominently before the world. The White Star Liner, "Atlantic," having been disabled and making for Halifax, was wrecked in Terrence Bay, with nearly 800 souls on board. Mr. Ancient, by his bravery, was instrumental in saving a large number. He laboured most assiduously with the sufferers. For his distinguished bravery on this occasion he received the medal of the Royal Humane Society, with its certificate, a gold watch from the Dominion Government, and a gold watch and purse of gold from the citizens of Chicago. He was called from

Terrance Bay to take charge of Trinity Church, Halifax, in the same year. He became rector of Rawdon in 1889, and again became rector of Londonderry, Colchester Co., in 1890. He has laboured there since most assiduously. In the centennial year he received an honorary M.A. from King's. We trust that he may live many years to grace the position to which he has so deservedly been appointed.—*King's College Record.*

QUEBEC.

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

SHERBROOKE, LENNOXVILLE, ETC.—*St. Francis District Association.*—The St. Francis District Association of the Quebec Church Society held its anniversary at St. Peter's Church, according to appointment, on Tuesday and Wednesday of last week. The various meetings for discussion and business were well attended and profitable. The chief public appointments were the anniversary services on Tuesday evening, when the Right Rev. Dr. Neely, Bishop of Maine, U.S., was the preacher; and the missionary meeting on Wednesday evening, when the speakers were the Bishops of Quebec and Maine. Bishop Neely's sermon was an earnest and eloquent setting forth of the claims of Christ as the one and only foundation. It made a deep impression on all who heard it. The service was a very impressive

Nowell," "Good King Wenceslas," and some newer productions were sung.

Vacation Duty.—During the Christmas holidays several of the professors and students will take Sunday duty or assist clergy at various points, as follows: The Rev. Dr. Adams, Bullard (College Mission); the Rev. Dr. Allnatt, Haskill Hill (College mission); the Rev. Prof. Parrock, assisting various clergy in Quebec city; the Rev. Professor Wilkinson, Windsor Mills, and Brompton, and Milby; Mr. Donnelly, B.A., Leeds, P.Q.; Mr. Almond, B.A., Megantic; Mr. Dowdell, B.A., Sandhill and Johnville; Mr. Barton, B.A., Bearbrook, Diocese of Ontario; Mr. Boyle, East Frampton; Mr. Burns, Milby; Mr. Wayman, Danville; Mr. Callis, Moncton Hill (College Mission); Mr. Tarmar, Parham, Diocese of Ontario; Mr. Moor, Bullard (College School Mission); Mr. Wilson, Belvedere (College School Mission).

Jubilee Fund.—Amongst recent contributors towards this fund are the following: The Lord Bishop of Quebec, increased to the handsome sum of \$1,000; R. W. Heneker, Esq., D.C.L., Chancellor of the University, \$500.

Appointment.—L. H. Davidson, Esq., Q.C., a distinguished honorary graduate (D.C.L.) of our university, has been appointed Acting Dean of the Faculty of Law in McGill University, in succession to Dr. Trenholme.

had enough faith to believe it. It required the help and generosity of all, and very hard work on the part of a few. The Hon. Mr. Justice Tait congratulated the College on its wonderful progress, considering the opposition experienced in the past. As a newly-elected member of the College Council, the first vote he had cast had been in favour of granting degrees to women. They might all be said to be proud of their University and School, and he sincerely hoped that the subscription of \$10,000, spoken of by Dr. Adams, might be raised. The Rev. Dr. Ker followed in the same strain. The dean said that the Medical Faculty had just concluded the first quarter century of its existence. The College opened with Dr. Hingston as its first dean. The degree of C.M., M.D., had been conferred upon 160 graduates, and there are 70 students at present in attendance. Speaking of Dr. Hamilton's donation, he said the fact must not be lost sight of that a few thousand dollars, say in the endowment of their Chair of Physiology, would be of immense benefit to the Medical Faculty.

TORONTO.

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

St. Alban's Cathedral.—Confirmation service was held in the cathedral last Friday evening, when several candidates came forward for confirmation.



CARLISLE CATHEDRAL FROM THE EAST.

MONTREAL.

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

Montreal.—*University of Bishop's College, Medical Faculty.*—At the dinner given in Montreal on Dec. 12th last, by the Medical Faculty of the University of Bishop's College, some significant remarks were made by the prominent speakers. Dr. F. W. Campbell, Dean of the Faculty, presided. Letters of regret were read from R. W. Heneker, Esq., D.C.L., Chancellor of the University, Premier Taillon, Sir Donald A. Smith, Lieut.-Gov. Chapleau, the Very Rev. Dean Norman, of Quebec, Mayor Villeneuve, Mr. L. H. Davidson, Q.C., Hon. G. B. Baker and many others. Another letter was from the Principal of the College at Lennoxville, the Rev. Thomas Adams, D.C.L. Dr. Adams said that the College itself was much encouraged at headquarters. This year, the first in the second half century of its existence, the College had more students than ever before in its history. The School also challenged examination from all, for its all-round life, work and tone. He trusted that they all would recommend the healthy air of Lennoxville for the growing boy. He referred to the handsome donation of \$20,000 from Mr. Robert Hamilton, D.C.L., of Quebec, and the condition imposed upon it, that was, the collection of *bona fide* subscriptions to the Jubilee Fund, to the amount of \$10,000, by July 31st, 1896. He had reason to believe, for important authorities had assured him, that the effort would be successful. He

one; 29 clergy, including the two bishops, were present. The singing was very hearty and uplifting. The church was thoroughly filled. The addresses at the missionary meeting were both admirable. Bishop Neely set forth the need of a truer hold on and love for Christ, as the main spring of missionary effort. The Bishop of Quebec built on this foundation by giving various striking facts and statistics showing the value of missionary effort of the right kind. Among other things he sketched the progress of the Church in the Diocese of Quebec. Of the various proposals made at the business meetings, were first a resolution recommending the establishment of a Hospital Sunday in aid of the new Protestant Hospital in Sherbrooke, and a suggestion looking towards the sub-division of the present Deanery of St. Francis into three or four smaller deaneries. The offerings throughout were given to the mission Diocese of Algoma. No more successful anniversary has been held for years. The Bishop of Maine, to whom the success was largely due, has laid Church people under a great obligation by his visit and eloquent words of counsel.

Lennoxville.—*Faculties of Divinity and Arts.*—As the Church's great festivals, such as Christmas, are not spent by students in residence, the Feast of the Nativity was anticipated on Sunday evening, December 15th, the last Sunday in term, after the close of the day's offices, when some old English carols were rendered by the College choir. "The First

The Rev. Christopher Lord, of Apsley, was ordained priest Sunday, 22nd ult., and not Mr. Clapp, as stated in our last issue.

St. Margaret's.—The Rev. E. W. Huntingford, who has for some years kindly directed the fortunes of the choir of this church, was on Christmas Day the recipient of a handsome five o'clock silver cream jug and appropriate tea spoons. The presentation was made after the mid-day service by the churchwarden, on behalf of the choir and congregation. The professor made a happy reply, although overcome. The occasion was a pleasant one.

Trinity Church.—Thursday evening last, two probationers who have completed their course of training in the Church of England Deaconesses' and Missionary Training House, Church street, were ordained. They were Miss Lucy Sandys of Chatham, and Miss Annie Wray of Waterford, Ont. Rev. Geo. A. Kuhring presented the candidates and the Bishop of Toronto performed the ordination service, assisted by Rev. Canon Sanson.

Church of the Ascension held its annual Sunday-school festival Thursday evening. After the presentation of the prizes, Mr. H. A. Ben Ollie, a Hebrew lately from Jerusalem, gave an entertaining lecture illustrated by a number of characters in eastern costume, after which a beautiful tableau, "Christmas in the 19th Century," was given. Santa Claus

was the conspicuous character, and made himself very popular in his liberal distribution of candies, etc., to the little ones present.

Christ Church.—On the evening of June 6th, 1870, a few Churchmen met in the old schoolhouse in Davisville, "to consider the best means to secure the erection of a church, in connection with the Church of England, on Yonge street, between the villages of Yorkville and Eglinton." The result was the erection of Christ Church at "the Deer Park," which was opened for Divine service by the Right Rev. A. N. Bethune, Lord Bishop of Toronto, on the Festival of St. Thomas—December 21st, 1870—just twenty-five years ago. The first incumbent of the church was the Rev. A. G. L. Trew, now of California; the first wardens, Mr. W. A. Baldwin and Mr. Joseph Jackes; and the first delegates to the Diocesan Synod, Dr. L. W. Smith, Mr. T. H. Ince and Mr. David Lynn. Shortly after the erection of the church, a parsonage was built on land donated by the late Mr. John Fiske; and in 1881 a schoolhouse was erected upon the church grounds. The interior of the church also has been much improved and beautified from time to time. A portion of the parish was set apart in 1890 to form the new parish of the Messiah to the south, and the Church of St. Clement, Eglinton, has been built just outside the parish bounds to the north. Within the parish, to the west and east, have been opened the two mission churches—St. Hilda's, Fairbank, and the Leaside mission. The present rector is the Rev. T. W. Paterson, M.A.; wardens, Messrs. J. H. Farr and F. C. Snider; delegates to Synod, Captain Allen, Mr. M. Willmot, Mr. Thomas Moore. The 25th anniversary of the founding of the church was celebrated by special services. On Friday last there was an evening service, at which the Rev. Canon Sweeney, D.D., rector of St. Philip's Church, and Rural Dean of Toronto, was the preacher. On Saturday, St. Thomas' Day, the Holy Communion was administered at 9.30 a.m., and evening service was held at 8 p.m., at which the preacher was the Rev. A. Williams, M.A., rector of St. John's Church. On Sunday the Holy Communion was administered at 8 a.m. and 11 a.m. The preacher at morning service was the Rev. Dr. Langtry, rector of St. Luke's Church; at an afternoon service, at 3.15, the Rev. Canon Mockridge, D.D.; and at evening service, the Rev. J. C. Roper, M.A., rector of St. Thomas' Church. On Monday evening a parochial "At Home" was held in the schoolhouse, on behalf of the funds of the church.

PORT HOPE.—The following are the results of the recent Christmas examinations: Sixth and fifth forms—Prize for general proficiency, S. B. Lucas and G. B. Strathy, equal; honourable mention, R. A. Bethune, A. L. Palmer, H. S. MacGregor, J. M. Baldwin, P. E. Henderson, P. K. Robertson. Fourth form—Prize for general proficiency, R. E. MacGregor; honourable mention, A. Morrow, G. Ireland. Third form—Prize for general proficiency, R. P. Jellett; honourable mention, E. P. Morphy, F. T. Lucas, G. K. Chapman, H. S. Holcroft, J. S. Labatt, G. I. Hamilton, J. M. Syer, P. J. Turner. Upper second form—Prize for general proficiency, G. W. Morley; honourable mention, S. M. Thorne, F. W. B. Ridout, C. M. Piercy, W. S. Darling, E. F. Osler, E. B. Murphy, J. C. Patterson, H. F. Osler, A. G. Ramsay. Lower second form—Prize for general proficiency, G. H. Cassels; honourable mention, F. M. C. Creighton, H. H. King, M. Plummer, A. R. MacGachen, B. G. Gummer, C. R. Spencer, W. C. McNeil, L. M. Rathburn, G. N. Bethune, J. G. Cook, D. Darling, D. D. Adams, S. C. Metzler, F. B. Maitland. First form—Prize for general proficiency, H. I. Hellmuth; honourable mention, L. G. Fitzgerald. Middle form—Honourable mention for general proficiency, H. A. Cooper, F. M. Stevenson, F. D. Macfie. The new buildings have been occupied since the 1st of October last, and have been found most comfortable and satisfactory in every respect. They are heated by steam, ventilated in the most modern, scientific manner, and provided with an ample supply of pure water from Lake Ontario, furnished by the new Port Hope waterworks. In construction they are almost absolutely fire-proof, and are divided into five sections, each with an independent stone or iron staircase.

NIAGARA.

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

HAMILTON.—*St. John the Evangelist*—Rev. C. LeV. Brine, B.A., Rector. A very successful 10 days' mission was held at this church recently by the Rev. D. Convers of the Cowley Fathers, Boston, and the Rev. A. C. Kettle, of Qu'Appelle. The services were as follows: 7 a.m.—Holy Communion with address on "Prayer," by Rev. A. C. Kettle; 10 a.m.—Matins and Bible Class (on Revelation), by Father Convers; 12.15 p.m.—Service for men at Y.M.C.A., by Father Convers; 4 p.m.—Evensong and instruction on Apostles' Creed, by Rev. A. C. Kettle; 8 p.m.—Mission

sermon and instruction, by Father Convers. These services were all well attended, except the service at the Y.M.C.A., which was not advertised at first. Mr. Kettle seemed very popular with the children, and his instructions were well attended, not only by the children of the parish, but by many others also. The evening service was of course the best attended; each evening the church was well filled, and all seemed to be very much influenced by the forcible gospel sermons that were delivered. The instructions seemed just as devotional as the sermon, and were always followed by earnest prayer for grace to carry out these instructions in daily life. The instructions were on such subjects as conversion, sin, repentance, confession, etc. Besides these daily services, two Sunday services were held for men only. At the first Father Convers spoke at the Y.M.C.A. on "Purity," and at the second at the church on "Christian Soldiers." Both these services were well attended. A special service was also held for women, and another for children. Towards the close of the mission resolution cards were given out to those who intended to make a good resolution for the future. A large number of these cards were brought back by men, women and children to receive the signature of one of the mission priests. The final services were for thanksgiving for spiritual benefits received, and consisted of a celebration of the holy communion at 6 a.m. for working men; followed by a high celebration at 7 a.m. This was the first time the choir was out during the mission, so that the singing was always purely congregational. There was a large number of communicants, in fact all the celebrations were well attended. Father Convers is a very earnest and eloquent preacher, and will long be remembered by those who had the privilege of hearing him; both the missionaries made many friends during their short stay, and general regret was felt when they had to leave. A pleasing feature of the mission was the regular attendance of His Lordship, the Bishop, and Mrs. Hamilton, as also of several of the city clergy. It is hoped that the good results of the mission will be of permanent value, and that those who made good resolutions may be given grace to keep them.

HAMILTON.—The "Quiet Day" held of the Sisters of the Church, Rev. Mr. Lowe in charge, was a most helpful one. It must be a matter of regret to all devout people that so few avail themselves of these opportunities to "go apart" for a day with our Lord.

Father Geoghegan is seeking election on the School Board. We trust he may get it.

DUNDAS.—The church at this place had a most successful entertainment under Mrs. Holmstead's charge.

ANCASTER.—The church was exquisitely decorated for Christmas Day, and despite bad roads a larger number than usual attended at Holy Communion.

HURON.

BERLIN.—The Rev. Mr. Steen, of Berlin, has received an appointment on the staff of Wycliffe College. This will remove from Huron diocese one of its very promising younger clergymen. He will leave the Berlin parish in possession of a most beautiful new church, and Waterloo on the way towards parish organization and the possession of a new church.

BISMARCK AND RODNEY.—The Rev. Mr. Steele, who came to us from the Presbyterians, and who formerly laboured at Kirkton, has sufficiently recovered to resume active parish work, and has been appointed to Bismarck and Rodney, vacant by the sudden death of the Rev. Dr. Schulte, on Sunday, 15th ult. Mr. Steele is the author of several interesting tracts ("Early British Church," and others) and has a series of interesting lectures which he delivers on request without any further charge than the collections. The subjects of these lectures are "Genesis and Geology," "The Assyrian Inscriptions," "Church Principles," &c., &c. Dr. Schulte was one of the most scholarly men in the Canadian ministry, and was a recruit from Romanism.

GLENCOE.—Rev. Mr. Elliot has been appointed this charge.

RIPLEY.—Rev. Mr. Franklin has been removed from Tilbury to Ripley.

INGERSOLL.—Rev. Geo. Grubb's meetings at Ingersoll, like those at London, are packed at all services, crowds being turned away. He seems thoroughly to have stirred up London for good, and several Londoners went by special train to Ingersoll to hear more of him.

HESPELER.—The lecture on "Habit," given in the

Royal Templars' Hall on Monday evening, by the Rev. Mr. Taylor, of St. Mary's, was well attended. It was very interesting and instructive, and much enjoyed by those present.

ST. MARY'S.—St. James' Church was most tastefully adorned for the Christmas season. On Christmas day the children of the Sunday school sang two carols in the service, and the Holy Communion was administered. The Rev. H. D. Steele, late incumbent of Kirkton, who has assisted the rector, Rev. W. J. Taylor, several times of late (Mr. Steele living in St. Mary's) preached a good sermon on Sunday evening, December 22. The rector stated that the bishop had appointed Mr. Steele to Bismarck and Rodney. Their prayers and good wishes, he said, would accompany Mr. Steele to his parish and work.

PARIS.—The Rev. Alfred Brown, B.A., has been appointed canvassing agent for the diocese of Huron, in place of Rev. Canon Young, who declined to act. Mr. Brown has accepted the office temporarily, and expects to commence his duties about the middle of January.

PRESTON.—*St. John's.*—The S. S. Christmas tree festival in the new opera house on the evening of December 23 was very successful. The hall was well filled, and the audience repeatedly testified their enjoyment of the programme presented. The little toddlers of five and six years old were, however, the chief favorites in their pretty recitations and singing. The motto texts that adorned the hall were much admired. The silver collection amounted to \$15.77, with \$5 additional from Mr. Pattinson and \$3 from Miss Wilkes of Cruikston Park. The Christmas day services in Preston and Hespeler were well attended, and the churches nicely decorated. The offertory for the clergyman amounted to \$85.

WOODSTOCK.—New St. Paul's (Rev. J. C. Farthing, rector) is, it seems, the only church in Huron diocese that has thus far secured Rev. Hay Aitken for a mission.

NEW WESTMINSTER.

JOHN DART, D.D., D.C.L., BISHOP, NEW WESTMINSTER, B.C.

Church Work in Vancouver, B. C., by a Traveller.—Every one who makes any claim to be a traveller is bound to visit Vancouver, British Columbia. It is a city which bids fair to become one of the most important in the Dominion within a few years. The population contains the very best types of Englishmen and Canadians, and it is certainly marvellous that the city is what it is to-day considering the few years which have elapsed since the fire. The Canadian Church is very strong in the place, and as it is undoubtedly the most important centre in the well-known Diocese of New Westminster, perhaps your readers would like a short sketch of the work here. There are four churches in the city proper. These are Christ Church and St. Paul's in the West end, and St. James' and St. Michael's in the East end, or poorer part of the city. *Christ Church* is situated within a stone's throw of the lovely C.P.R. Hotel. It is under the able rectorship of the Rev. L. N. Tucker, whose friends are apparently numbered by the thousands in the city. Although the church has gained the reputation of being what is called evangelical, yet it is a most hearty congregation. Mr. Tucker is an M.A. of Bishop's College, Lennoxville, a splendid organizer, after-dinner speaker, and has undoubtedly the largest and wealthiest congregation in the whole Province of British Columbia. The rev. gentleman was appointed to the rectorship by the first Lord Bishop of New Westminster (Dr. Sillitoe), and is a tremendous power for good in the city. The church is built of massive stone. The Rev. H. P. Hobson, who is now rector of Marlborough, New York State, was for some time rector of Christ Church.

St. James' is under the Rev. H. G. Fiennes Clinton, who has been rector for some years. He is a B.A. of Keble College, Oxford, and all the points of Ritual—save incense—are in actual use at the church. There is a serplined choir, but the boys require more training in musical expression. Mr. Clinton is a most faithful priest, and from all accounts is respected even by those who differ from him on Church matters. The church—being in the east end—is at a disadvantage, but as the rector is a preacher of some power, there are always good congregations. In this parish is St. Luke's home or hospital, over which Sister Frances presides, and the rector acts as chaplain to the sister nurses. The church was the first built in Vancouver, and is therefore the mother church. Mr. Clinton was appointed to the rectorship by the first Lord Bishop of New Westminster.

St. Paul's Church is located at some distance from the heart of the city, but is one of the prettiest and most churchly churches in British Columbia. According to report, the Rev. Herbert E. Bowers, its rector, is the most eloquent preacher in the city.

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Mr. Bowers is an Oxford M.A., and is a most interesting expositor. The church numbers amongst its members the more aristocratic portion of the community. There are splendid congregations, and the musical rendering of the service is undoubtedly the best of the Anglican churches. The Ritual in vogue is not too advanced, but is cathedral in its character. The present rector succeeded the Rev. E. P. Flewelling, who resigned the rectorship in order to accept the vicarage of Kamloops in the same diocese. Besides the regular clergy there are two very able lay-readers at work. (1) Mr. R. E. Leonard holds the license of the bishop, and has worked hard for years for the Church of St. Paul. (2) Mr. Edward Bond, B.A., of St. John's College, Winnipeg, is, at present, doing the work of a lay-reader in St. James' Parish, and it is remoured will be ordained to a curacy at the parish church if his work is satisfactory. Mr. Bond has the reputation of being a very advanced Churchman. Besides the churches, there is a Church of England Mission to the Chinese in the city. One of the rectors from New Westminster has been supervising the work. All the city clergy work most harmoniously together and show an *esprit de corps* seldom met with. Landing from the steamer, one looks at once for the bishop and cathedral in the city. That there is no cathedral in Vancouver causes great sorrow to a Churchman who travels. The residence of the bishop is at New Westminster, some dozen miles away. Whatever induced far-sighted Anglicans to determine to have the cathedral in New Westminster is a perfect mystery. The Bishop of New Westminster should certainly live in Vancouver. Even if Christ Church is considered Evangelical, it has in it the making of a far better cathedral than Holy Trinity, New Westminster. As far as could be seen, there is no room for the enlargement of the cathedral at New Westminster, whereas Christ Church, Vancouver, can be made as large as one likes. The three rectors in Vancouver and the two rectors in New Westminster might be made canons of Vancouver. The See-house would make a splendid Diocesan Theological College or Diocesan Collegiate School, and if such were the case the bishop could remove to Vancouver. From what we could gather, the Vancouver people are determined to have a bishop residing in their midst, and it is in the truest interests of Anglicanism that they should. We learn that Bishop Dart is thinking of changing his residence to Vancouver, and if he does, His Lordship will give the Church a step forward.

St. Michael's is located at Mount Pleasant, which is on the east side of the city. It is a small frame church which was built as a mission from St. James'. The Rev. H. Whettington, curate of St. James', was the first clergyman of it, but the rev. gentleman felt it his duty to resign, as he wished to return to the Old Country. The present priest-in-charge is the Rev. J. Irvine, who was educated at St. John's College, Winnipeg, and worked for some time in Algoma under Bishop Sullivan. St. Michael's is not yet an independent parish, but will be raised to that dignity directly it can support a priest of its own. Mr. Irvine has a most difficult district to work, and every one speaks most highly of him, and it is hoped that he will soon have to build a larger church.

The Lord Bishop of the Diocese held an ordination at Holy Trinity Cathedral, New Westminster, on Dec. 22nd, at which Mr. F. Ford was admitted into the holy order of deacons.

The Rev. George Henry Butler, M.A., of King's College, Windsor, Nova Scotia, has been appointed to the Mission of Enderby. The last benefice he held was the rectorship of Chambly in the Diocese of Montreal.

The Rev. John Manning, who received his theological education at King's College, Nova Scotia, has received permission to officiate in the diocese for one year. The last parish he held was Moose Jaw in the Diocese of Qu'Appelle.

The Rev. Herbert Henry Gowen has been made a Fellow of the Royal Geographical Society of England. Mr. Gowen was educated at St. Augustine's Missionary College, Canterbury, and was priested by the present Bishop of Honolulu. The rev. gentleman now holds the rectorship of St. Barnabas, New Westminster.

His Lordship Bishop Dart preached to a crowded congregation at St. Paul's, Vancouver, on Christmas morning.

At the last S.P.C.K. general meeting a block grant of £2,000 was made for the continuance of the Society's medical missionary work. Money grants amounting to £878 for church building and other objects in Canada, West Indies, Australia, and New Zealand were also voted, in addition to a large number of grants of books, amounting in value to £989.

British and Foreign.

At his first Confirmation, held in Rochester Cathedral, Bishop Talbot wore a handsome cope and mitre.

The Bishop of Zululand is giving a series of addresses at St. Dunstan's, in the East, on the duties and responsibilities of wealth.

A new church is to be built in the parish of All Saints', Southport, for the Blowick district. Its cost will be defrayed by voluntary contributions.

We have, with much regret, to record the death of the Rev. Robert Ainslie, Canon of Lincoln, and formerly vicar of Great Grimsby, at the age of eighty-four.

The Bishop of Riverina left a week ago for Australia. Shortly before his departure the Archbishop of Canterbury conferred the degree of D.D. on Bishop Anderson.

On the fourth Sunday in Advent, at the Church of the Holy Name, Pouch Howds Poonda, the Rev. Brother Alban, O.S.P., of the Harbour Mission, was ordained to the Priesthood.

The beautiful Cathedral of Peterborough, which suffered so from the spring gale, is to be restored. The repairs will cost about £12,000, which amount seems to be cheerfully guaranteed.

The Rev. R. St. John Tyrwhitt, late Student of Christ Church, Oxford, and vicar of St. Mary Magdalene, died suddenly at Banbury Road, Oxford, at the age of sixty-eight from an attack of apoplexy.

The Bishop of Richmond on Saturday formally inducted the Rev. E. C. S. Gibson, D.D., as vicar of Leeds. The ceremony occasioned considerable interest, and between sixty and seventy clergy took part in the proceedings.

The Bishop of Lincoln last week unveiled a new stained glass window which has been erected above the reredos in the chancel of St. Leonard's Church, Newark. The window has been raised by public subscription, at a cost of £250.

A new porch is to be built at what is known as the Whitby Chapel entrance to Hawarden Church, by Mr. Henry Neville Gladstone. It will be in keeping with the style of the other porch, but a niche will be left above the door for one or two figures.

Short services for busy folks are held at dinner-time every Friday at St. Michael's Church, Burleigh Street, Strand. There is always a twelve minutes' pointed talk on religion in daily life, and bright singing at 1.25-1.55.

The Archbishop of York reopened recently the parish church of All Saints', Barlby, near Selby, after restoration, and in the course of the service dedicated a new chancel, which has been erected as a part of the work.

St. John's Church, Middlesbrough, has just been enriched by two stained-glass windows in memory of the mother and wife of the vicar, the Rev. E. Otway Herbert. They were dedicated during the last week of November by the Archbishop of York.

The Bishop of Durham has filled the two valuable and important livings, which were vacant in his diocese, by appointing Canon Norman, a moderate High Churchman, to be vicar of Houghton-le-Spring, and Canon Scott-Moncrieff, an earnest Evangelical, to be rector of Easington.

The lay members of the Rochester Diocesan Lay Workers' Association, welcomed to St. Giles' Church, Camberwell, South London, the new Bishop of Rochester. There was a grand service, 178 clergymen were present, and the choir consisted of 450 voices.

At a meeting of the clergy of the archdeaconry of Durham held recently at Durham, Canon Savage, vicar of St. Hilda's, South Shields, was elected a proctor in Convocation in place of the Rev., the Hon. John Grey, rector of Houghton, deceased.

The Bishop of Richmond, acting as commissary for the Bishop of Ripon, formally inducted the Rev. Edgar Charles Sumner Gibson, D.D., as vicar of Leeds. The ceremony occasioned considerable interest, and between sixty and seventy clergy took part in the proceedings.

Dr. Tristram, Q.C. (chancellor of the Diocese of Ripon), has appointed the Rev. E. C. S. Gibson, D.D. (vicar of Leeds), a surrogate for granting marriage licenses in the diocese, and the Bishop of Ripon has appointed Dr. Gibson to be Rural Dean of the Deanery of Leeds.

The Chinese Government has permitted the Russian Pacific fleet to winter this year in Kiao Bay, a secure harbour on the Shantung peninsula, and far to the southward of Vladivostock, the great Russian arsenal and dockyard. Kiao Bay is situated in the south of Wei-Hai-Wei.

A memorial window is shortly to be placed in St. Benedict's Church, Ardwick, Manchester, to Annie Holden (whose death occurred at the commencement of the year) by her father. A window in the north side has been chosen, and the subject is St. Ethelreda, abbess and founder of Ely.

It is stated that, in consequence of the state of his health, the Ven. John Cooper, Archdeacon of Westmoreland, Canon of Carlisle, and vicar of Kendal, intends shortly to resign his vicarage, which he has held for forty years. He will retain the archdeaconry and canonry, but he feels himself unable to continue to grapple with the work of a large parish.

A movement is on foot to present Professor Masson with a portrait of himself by way of recognizing, in some fitting manner, his long and valuable work in the chair of Rhetoric and English Literature in the University of Edinburgh, which he has just retired from, and his services to literature, and of expressing the general sense of the admirable qualities which characterize him as a man.

Rev. W. J. Adams, the energetic vicar of St. Augustine's, Liverpool, has been ordered to take complete rest, and, if possible, to leave Liverpool for a few months. He has, however, determined that he cannot absent himself from his parish, and by cancelling all outside engagements and spending many hours daily in complete repose he hopes to be able to recoup his health and strength.

We regret to announce the death of the Rev. George Drury, rector of Claydon-with-Akeuham, Ipswich, at the age of seventy-six. Mr. Drury has been rector of Claydon since 1846. He was one of the pioneers of the Catholic movement in Norwich, and was at one time associated with Father Ignatius, who worked in his parish at the beginning of his career. He was an excellent parish priest.

The Bishop of St. Alban's unveiled, in St. Alban's Abbey, a memorial to the late Bishop Blomfield, first suffragan of the diocese. The memorial, which takes the form of a sarcophagus of Caen stone, with richly-carved traced panels, ornamented with statuettes of the four Evangelists, stands close to that recently erected to the late Bishop Claughton. The work was executed from a design by Sir Arthur Blomfield.

The Prince of Wales quite recently presided at a dinner of past and present members of Trinity College, Cambridge, to celebrate the completion of the buildings of the Trinity College Mission, Camberwell. His Royal Highness spoke highly of the scheme and the benefits to be derived from it, and urged the importance of obtaining further funds to carry out the objects aimed at. During the evening subscriptions amounting to £400 more than was required to clear off the debt were announced.

A stained-glass window, in memory of the late Bishop of the diocese, was unveiled at Ansford Church recently. The cost of the work was provided by voluntary subscriptions, from members of the congregation and others, the rector leading the movement. The window has two lights, in one of which is a figure of St. Andrew, the patron saint of the church, and of the cathedral church of the diocese. The other light contains a portrait of Bishop Ken.

A great improvement has been made in the ancient parish church of Hushwaite, Yorkshire, by the removal of the three plain square windows, of various sizes, from the south wall of the nave, and the insertion in their place of three new uniform windows in the Norman style of architecture, harmonizing with the fine old Norman arch of the south door, with its dog-tooth mouldings and its pillars much worn away by the sharpening upon them of swords and arrows in the days of old, of which rough usage-unmistakable marks still exist. The chancel, it should be mentioned, is separated from the nave by a round arch of Saxon or very early Norman workmanship.

After a lapse of more than four years, the recommendation of the Royal Commission on Westminster Abbey that certain houses in Old Palace Yard should be removed, on the ground that they conceal the architecture of Henry VII.'s Chapel and the ancient Chapter-house, as well as being a source of danger to the Abbey from fire, is about to be carried into effect. There was a difficulty in coming to terms with one of the leaseholders, but this having been overcome, all is now plain sailing.

The Queen has been pleased, by Letters Patent under the Great Seal of the United Kingdom of Great Britain and Ireland, to appoint the Rev. Robert Eyton, prebendary of Islington in St. Paul's Cathedral, to the place and dignity of a Canon of the Collegiate Church of St. Peter, Westminster, with the rectory of the parish church of St. Margaret, Westminster, thereunto annexed and united, void by the promotion of the Venerable Archdeacon Far- rar, D.D., to the Deanery of Canterbury.

We regret to hear that the health of Archdeacon Denison is causing his friends some anxiety. The venerable clergyman completed last month his ninetyeth year, having been born on Dec. 11, 1805, at Ossington, in Nottinghamshire. Although not the oldest cleric in the Church of England—the Very Rev. James Allen, until quite recently Dean of St. David's; the Rev. John Carr Glyn, and the Rev. Clement Dawsonne Strong, all of them nonagenarians, are still alive—Mr. Denison is the oldest acting Archdeacon in the land.

On Sunday, Princess Elizabeth, the little twelve-year-old daughter of the late Crown Prince Rudolph, attended her first communion. The ceremony, a Vienna correspondent says, took place in the small chapel in the Imperial Palace. Princess Stephanie, mother of the young Archduchess, and the Emperor, were present, besides a large number of Court functionaries. The Archduchess wore a plain white frock, and her golden hair in plaits round her head. After the ceremony she walked up to the Emperor, who bent and kissed the little girl.

The North London Ladies' Settlement for Parochial Church Workers, held its Second Annual Meeting at the "Settlement Home," 527 Holloway Road, N. H.R.H., the Duchess of Teck, wrote saying that she greatly regretted being unavoidably prevented from attending, as she had hoped to do. The meeting was presided over by the Bishop of Stepney (President), who with the Archdeacon of London and the Rev. C. H. Grundy, spoke of the great need the clergy of London had of educated ladies willing to give up their lives to visiting the poor and sick in their parishes.

The font of Canterbury Cathedral has, after a lapse of 108 years, been replaced in its original position in the nave of the cathedral. Presented by Bishop Warner, of Rochester, in 1636, it was, later in the century, pulled down and scattered by the Puritans. Its fragments were, however, recovered by Mr. Somner, who returned them to the Dean and Chapter, and at the restoration of Charles II., it was re-erected in the nave. In 1787 it was removed to what is now known as the baptistry of the Cathedral, a space which is henceforth to be devoted to the use of the lay clerks as a vestry.

A most successful conference of the Brotherhood was held at St. Peter's Church and school-room, Glasgow, on December 7th. All the clerical presidents of the Glasgow district chapters were present, and a number of delegates and Brotherhood men. The Edinburgh chapters were fully represented. The Bishop of Glasgow was prevented from being present, but sent a most kind message. The business session included the council's report, election of council, the adoption of the constitution as revised for the Brotherhood throughout Britain, and the acceptance of the handbook for Britain, as already adopted by the Brotherhood in England.

The Tinnevely Bishopric question is the subject of much discussion in Indian Church circles. The Bishop of Calcutta, Metropolitan of India, who recently returned to his diocese from England, was unable while here to complete the arrangements for the consecration of the Bishop of Tinnevely. This was a great disappointment to Indian Church people, but they are cheered by the fact that there are still hopes that all difficulties may be smoothed away in time for the ceremony to take place before the end of the cold weather. An announcement that an Episcopal Conference would be held in Calcutta is, we learn, quite unauthorized. The consecration of the bishop for Tinnevely is much more likely to take place in Madras than in Calcutta.

The annual profit of the Suez Canal is \$15,000,000.

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.

System of Aiding Missions—Diocese of Quebec.

SIR,—May I draw your attention to the omission on page 784, after the word "now," 11th line from the bottom of first column, of the following: "To be found on the Diocesan list, two of which are self-supporting. Since the year in which the above retrospect was made, solid steady progress has continued to characterize the missionary work of the diocese. The fourth point I have enumerated was not originally aimed at as one of the objects to be attained, but was necessarily evolved out of the relations existing between the Board and the congregations receiving aid from it. For whilst the Board stands in a responsible position towards the clergyman, it is no less responsible to the people. Hence when the people indicate their dissatisfaction, whether rightly or wrongly, with the clergyman, by dis-

A. A. VON IFFLAND.

Goulais Bay, Algoma.

SIR,—I beg to acknowledge the receipt of several packets of illustrated papers, etc., for the 200 shanty-men in this neighbourhood. The appeal for help in building the first church in this poor backward settlement only produced 10 cents from a little girl, whose letter I copy.

"DEAR REV. J. P. SMITHEMAN,—I see through the CANADIAN CHURCHMAN you would like to have sent you some books or papers, so will send you the Family Herald and Weekly Star. I have an aunt living in Sawyerville, P.Q., and she sends it to papa, and when he is through with it I will send it to you. I also have some hymns for the St. John's Church Sunday-school service, and I will send them. I live in a place called Monson, Mass. We belong to the Episcopal Church, but there is no Episcopal Church nearer than Springfield, 16 miles away, so we go to the Congregational Church. Last summer I went to spend the summer with my grandma in New Brunswick. So while there I could attend my own church and had all those Sunday-school papers given me, and I was just wondering what I should do with them, when I saw aid required in the CANADIAN CHURCHMAN. I hope these papers will reach you all safe, and that they will do lots of good to your people. I also send 10 cents for the new church. Good bye. Yours sincerely,
"MAY SHERRIFFS, 11 years old."

SIR,—We have now the walls of the log church up, and are preparing the roof, and we still hope for contributions to help the 15 Church families to finish their venture of faith.

J. P. SMITHEMAN.

Goulais Bay P. O., Sault Ste. Marie, Dec. 19th, '95.

Parochial Missionary Collections.

SIR,—At the meeting of the sub-committee of the Mission Board, with members of the Woman's Auxiliary, held Nov. 13th, a resolution was passed by the Mission Board that the circulars sent out by authority of the Woman's Auxiliary to their branches, with reference to the best methods of working the Parochial missionary collections, should be reprinted in the Church papers in order that clergy and laymen in parishes where there is not a branch of the Auxiliary, may read these circulars and more fully understand the advantages which would accrue to our diocese, were the Parochial missionary collections (formerly P. M. A.) systematically carried on in every parish on the lines instituted in 1886 by our bishop. Trusting you will kindly print the accompanying circulars.

EMILY CUMMINGS,

Diocesan Secretary Woman's Auxiliary.

CIRCULAR NO. 1.

To the Parochial Officers Toronto Diocesan Woman's Auxiliary:

As you are aware, the Woman's Auxiliary, at their December Board Meeting, by a very large majority vote, decided upon accepting the resolution of the Synod with regard to the P.M.A. We, the Diocesan officers of the W.A., now desire to lay before you the following suggestions, asking that, as loyal and faithful members of the Auxiliary, you will endorse and carry out the working of the same. 1. That a thorough canvass of the congregations be made by the

members of the W.A., and the claims of the various great missionary fields be enthusiastically advocated, and each individual member of the same be asked to give regular subscriptions, no matter how small a sum can be afforded, such payments to be given monthly, quarterly or yearly, by means of the house to house collectors or through special offertory envelopes. 2. Collecting books, envelopes, proper forms for returns, and all things necessary to carry on the work in a systematic manner, will be supplied free to parishes by the Special Committee of the P. M. Collections, formerly P.M.A., and subscribers are to be requested to enter the amounts of their payments in the books of the collectors. 3. The Parochial officers will also arrange that all moneys collected shall be paid to the Parochial treasurer before their monthly meeting. 4. The parochial treasurer of each branch will pay over all P.M. collections to the Diocesan treasurer of the W.A., not later than the 6th of each month, together with the printed form of returns properly filled in. 5. If envelopes are preferred to the monthly house to house collections, each subscriber will be furnished with P.M.C. envelopes inscribed with a number, and name of each month. These will be placed on the offertory plates, and arrangements made with the churchwardens for the handing over of the same to the Parochial treasurer. 6. The consent of the rector of the parish must in all cases be obtained, before deciding on any special plan for carrying on the P.M.C. of the Woman's Auxiliary. 7. The collectors will deliver to subscribers the following magazines at sub-joined rates in advance:—

	Per Annum.
C.M.S. Gleaner.....	\$0 15
S.P.G. Mission Field.....	25
Algoma News.....	50
Can. Ch. Magazine.....	1 00
Monthly Letter Leaflet.....	15
Morning Calm (Corea).....	35
Can. Ch. Juvenile.....	10
Ch. Miss. Juvenile.....	10

If 50 copies of Canadian Church Magazine are ordered through the P.M.C. collectors generally, the price per copy per annum will be 32c. (without covers) and 12c. additional for postage. We would urge upon the members of the W.A. the need of constant prayer, perseverance and enthusiasm. Through these means, under God's blessing and guiding hand, this work undertaken by our members will add greatly to the interest taken in missions; increased knowledge of the work going on in our Diocesan, Domestic, and Foreign fields will largely promote the Christ-like spirit of giving, hastening the spread of His Gospel, and thereby drawing many souls to Christ.

E. M. WILLIAMSON, Dio. Pres.

ALICE GRINDLAY, Treasurer.

EMILY CUMMINGS, Sec.

For Distribution by Parochial Missionary Collectors.

—Circular No. 2.

In 1881 the Parochial Missionary Association (now called the Parochial Missionary Collections) was formed by our bishop; a branch to be in every parish and regular systematic collections to be taken up from house to house, to which every Church of England man, woman and child should be invited to contribute, from the monthly cent of the little child to the offering of the wealthy. Every member of the Church to be called upon for this purpose, and not the well-to-do only. In that year, out of 79 parishes, but 29 took up the scheme, nevertheless the Mission Board reported an increase of \$1,145.67 in their receipts. In 1883, 32 parishes worked the P.M.A. and there was a further increase of \$2,976.17.

Let us take particular parishes	1881	1882
A Small Country Mission gave to		
Missions.....	Nothing	\$ 26 50
Another Mission Parish.....	\$13 25	190 00
A City Congregation.....	Nothing	221 00
Another City Congregation.....	31 47	600 00

Those parishes in which the P.M.A. collections are still taken up are among the most liberal givers to the mission cause. But the P.M.A. has been allowed to lapse in many parishes, chiefly from lack of a Central Board with sufficient helpers to ensure its faithful working. Recognizing this defect, the Synod of 1894 appointed the Woman's Auxiliary their Executive in this matter. The bishop sent a circular letter to every Incumbent, requesting that a branch of the W. A. be formed in his parish (if not already in being) and that the house to house collections be taken up under the care of the W.A. The collectors will therefore call upon you monthly, quarterly, or yearly, according to the plan adopted in your parish (the monthly plan being strongly recommended), and you are earnestly requested to give a definite sum, either undesignated, or to any one or more of the subjects named in the collector's book. Special donations can be given as the donor pleases. Those whose regular missionary contributions have been given at the Offertory in W. A. envelopes, can, if they prefer it, continue so to do. These house to house collections should not inter-

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ferre with your offerings at the regular Synod collections taken up in every church, to which, as the results show, a large proportion of our people do not contribute at all. You are invited to take your share according to your ability in spreading Christ's Kingdom. Will you not, with thought and prayer, devote a definite sum monthly to this purpose? There are over 82,000 people on the Church registers of this diocese; if each one paid but 5 cents a month for one year it would bring in over \$49,000. There are 17,291 communicants given in the returns (incomplete) for Easter, 1894; if each gave through these collections 5 cents a month, we should realize over \$10,000 by our P.M.C. alone. One cent a day from each communicant would amount to over \$63,000 yearly, thus showing the value of regular small sums.

Printed and circulated by the Parochial Missionary Collections Committee in response to the requirement of the Diocesan Synod.

E. M. WILLIAMSON, *Dio. Pres. W. A.*

JENNETTE OSLER, *Convener.*

MARY MORGAN, *Secretary.*

BRIEF MENTION.

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

At Dunkirk the first sailors' home for French seamen ever established in France has just been opened.

On Sunday last, the Bishop of Huron dedicated the new St. Matthew's Anglican church in East London. The building cost \$6,000.

The Princess of Wales has had printed for private distribution some songs which she has composed for the zither.

In some portions of Upper Egypt rain is absolutely unknown, and in Lower Egypt there is sometimes no rain for years.

The Rev. R. McCosh, of Chatham, has been elected a member of the Senate of the Western University.

Kildare and Wicklow have been justly termed the Garden of Ireland, for nowhere is nature more profuse in her display of the picturesque and beautiful.

An anonymous donor has sent 11,000 new six-penny pieces to be distributed among the London workhouse children.

Lady Sandhurst is the only lady for more than 800 years on whom the honour of the freedom of the city of London has been conferred.

English curates are thinking of forming themselves into a professional union on the plan of the trades unions.

There were 11,890 persons in penal servitude in Great Britain and Australia in 1870 and only 4,845 in 1895.

The Netherlands own nearly one thousand miles of railroads, all in the best of condition.

Queen Victoria is a great tea drinker, and is so particular about her favourite beverage that, when away from home, she always makes it herself.

The Bishop of Huron has placed Mr. D. Walter Collins, of Huron College, in charge of the parish of Oil City, Oil Springs, and Inwood.

The floods of the Nile are so regular in their coming, that for hundreds of years they have not varied ten days in the date of their arrival at a given point.

The Vanderbilt families in New York pay their florists \$1,000 per month at Christmas and Easter. Cornelius Vanderbilt often spends as much as \$600 for floral decorations in his home.

The delta of the Nile was the first mentioned in history. It took its name from its shape, bearing in this particular an exact resemblance to the Greek letter Delta, or D.

Dr. Max Nordau is said to have a voice so nearly like Gladstone's as to make it almost impossible to distinguish between them when the two men are together.

It is alleged that an English librarian has died of tuberculosis, contracted from books which have been infected by consumptive patients.

Captain Thomas Morley, a survivor of the charge of the Light Brigade, Libby Prison, and the Ford's Theatre disaster, is living in Washington and is in good health.

The carol is of religious origin. Formerly the bishops and clergy sang carols on Christmas day, in imitation of that first hymn of the angels sung to the shepherds of Bethlehem.

The highest branch of the English Parliament, the House of Lords, is composed of the Lords, spiritual and temporal, the former consisting of the Archbishops of Canterbury and York, and 24 bishops. The Lords temporal are divided into Dukes, Marquises, Earls, Viscounts, and Barons.

Julius Cæsar's calendar prevailed in Europe until 1582, when it was supplanted by that of Gregory XIII., now in use, which omits three leap years every 400 years.

One of the noblest bridges known is that at Westminster, for the building of which an Act of Parliament was obtained in the year 1736, and it began to be erected in January, 1738, and it was opened on the 18th of November, 1750. The whole amount of the net expense that attended the building of the bridge was \$1,094,000.

A Living Year.

Why cry so many voices, choked with tears,
"The year is dead"? It rather seems to me
Full of such rich and boundless life to be.
It is a presage of the eternal years.
Must it not live in us while we, too, live?
Part of ourselves are now the joys it brought,
Part of ourselves is, too, the good it wrought
In days of darkness. Years to come may give
Less conflict, less of pain, less doubt, dismay,
A larger share of brightness than this last;
But victory won in darkness that is past
Is a possession that will far outweigh
All we have lost. So let us rather cry,
This year of grace still lives; it cannot die!

The Innocents' Day.

INNOCENCY OF LIFE.

The memory of the child-saints is fitly honoured at the holy season dedicated to the Christ Child. They glorified His name by dying for Him; we pray that we may glorify it in two ways—by the constancy of our faith, and the innocency of our lives.

It is well that elder children should think in what way innocent babes are examples to them—indeed, to us all, old and young. In the first place, they are so very strikingly in the world, but not of it. Their happy little hearts can be made no happier by the most splendid of worldly gifts, nor can they be saddened by loss of earthly possessions. A very young child is just exactly as happy, as long as it is well and cared for, whether its parents are rich or poor. Look at little creatures in luxurious nurseries, playing with costly toys, and then at little creatures tumbling about in the grass by the roadside, or at play, with no toys at all perhaps, on cottage floors, or even in the streets and alleys of large towns. Are they not all equally happy and equally innocent? The temptations of the world are nothing to them yet, neither its "poms and vanities," nor the equally great temptations arising from its poverty and want.

Let elder children think of this when they are tempted by the world. Think of it when you want this or that, and are out of temper because you cannot get it; or when you are too much cast down by disappointment, or too eager over, and excited by, pleasures. Try to be content—happy in yourselves—whatever is going on around you, knowing that "God careth for us."

But these martyred little ones of Bethlehem had done no wrong—they were too young to know what sin was—"they are without fault before the throne of God"; and you have done wrong—we all have. The only way left for us to "glorify God by the innocency of our lives," is to beseech Him to help us to do wrong no more; "to kill all vices in us, and strengthen us by His grace." We must try to be as innocent as little children, but at the same time remember that it is only God's grace which can help us to conquer our faults and become so.

Then, how trusting infants are towards those they depend upon. A babe in its mother's arms does not know what fear is. Just so should the children of God trust Him. Boys, think much of courage; let them only be "innocent in their lives," and they will be able to feel this blessed perfect

trust which will make them really brave—they too shall not know what fear is. It is by thus trusting to God we may prove the "constancy of our faith" in Him. If our faith were perfect, we should never be frightened at any danger; never dread sorrow, or trouble, or sickness, any more than a little infant dreads them, for we should know so surely that God takes care of us.

These are the thoughts it is good for us to have on the Innocents' Day—thoughts that, by God's blessing, may help us to grow more like the example our Lord Himself held up to us, the little child whom He set in the midst of His disciples—more like the Holy Christ Child for whom the Innocents died.

The New Year.

We are now entering upon a new year, and we all hope that it will be in the highest sense a "happy new year." Let me mention four things which may help you to make it really happy:

Look for good in all things.—Cultivate the habit of seeking the best in every person and every event. Seek good as Jesus sought it, everywhere, and if we seek we shall find. Faith in God is faith in goodness.

Do always the best you can.—Be not satisfied with doing as well to-day as you did yesterday, but look up to something higher and better. When an opportunity of doing good comes, think that God sends it. Be faithful in small things, because they may lead to the greatest blessings.

Select the best influences, read the best books, see the best people.—Surround your mind and heart with what is highest. We can never escape the influence of our environment. If we seek the companionship of the pure and generous, the upright and honourable, their lives will have an influence upon ours, and we shall find it easier as days go on to be generous ourselves. Remember that the remedy for all our woes, our apprehensions and our sorrows, is to come closer to Christ—closer to Christ in personal experience, in communion, in importunate prayer, in honest and hearty work.

British American Business College.

The closing exercises at this institution were of a specially interesting character.

At three o'clock the chair was taken in the main hall by Mr. Stapleton Caldecott, president of the Board of Trade, who had on his right His Hon. the Lieutenant-Governor of Ontario, and Mr. J. Herbert Mason; on his left Professor Goldwin Smith and James Beaty, Q.C. In opening the proceedings the president of the college, Mr. Edward Trout, expressed the pleasure it gave him in being favoured with the presence of the distinguished gentlemen on the platform, and bespoke for them the attention of the students assembled. The chairman then delivered a brief, practical address, inculcating the homely virtues, and instancing what had been achieved by successful business men, and giving instances of his intercourse with would-be merchants, young and old, during a business life of nearly half a century. Lieut-Governor Kirkpatrick then made one of his neat and happy speeches, in the course of which he said that when he went to school "the three R's," namely, "Reading, 'Riting and 'Rithmetic," were commonly supposed to be what a school-boy needed for success in life. To-day, however, so altered were the conditions of life and commerce, that more things were necessary, it seemed, to equip a young man or a young woman for a business career. He referred to the aptness of the chairman's choice of elements of character and conduct to be observed by students who would succeed, and instanced Mr. Caldecott's "three P's," namely, "Promptitude, Perseverance and Politeness," as essentials which no pupil could afford to ignore. His Honor then awarded to the successful students three valuable gold medals, one of which was given by the president of the Board of Trade, another by S. F. McKinnon. After a few congratulatory words from Professor Goldwin Smith, Mr. Mason and Mr. Beaty, in short pithy addresses, urged, in an admirable way, the importance of a practical business training, such as was obtained in this college. This closed the proceedings.

Little Things.

It was only a little thing for Nell
To brighten the kitchen fire,
To spread the cloth, to draw the tea,
As her mother might desire—
A little thing; but her mother smiled,
And banished all her care.
And a day that was sad
Closed bright and glad,
With a song of praise and prayer.

'Twas only a little thing to do
For a sturdy lad like Ned
To groom the horse, to milk the cow,
And bring the wood from the shed:
But his father was glad to find at night
The chores were all well done,
"I am thankful," said he,
"As I can be,
For the gift of such a son."

Only small things, but they brighten life
Or shadow it with care;
But little things, yet they mould a life
For joy or sad despair;
But little things, yet life's best prize,
The reward which labour brings,
Comes to him who uses,
And not abuses,
The power of little things.

The Hidden Treasure.

CHAPTER XXII.—CONTINUED.

"Anne!" said he; "you have done a base and cowardly deed, and you will one day see it so, however you may now regard it. I know not what has prompted you, and I desire not to judge you. Only remember this when your time of remorse and repentance comes, as come it will—remember that there was forgiveness even for them who denied and crucified our Lord, and the same forgiveness will be granted to you, if you truly repent and accept the offer of mercy. For my own part, I desire freely to forgive you, and if I do not so wholly now, I believe the grace will be given me. But I warn you that you are placing yourself in imminent danger of eternal perdition, by your present resisting of the Spirit, and of your own conscience. 'He who denieth Me before men, Him will I deny before the angels of God,' says our Lord Himself. He now holds out His pitiful arms even to you; but there may come a day when He will hold them out no longer—when you may long to confess what you now deny, and it may be forever too late."

Anne still stood silent, but her face showed the storm within.

"But I will not throw away my life!" added Jack hastily. "It may be that I can yet escape."

"There is no chance. The house is beset on all sides!" said Anne in a hoarse voice. "You will but make matters worse!"

"Be it so then! I will bide the storm which you have brought upon me. I pray you leave me, sister! I have need of time and solitude to prepare me for what is coming."

Without a word, Anne turned and left the room. Then drawing his Bible from its hiding place, and trimming his lamp, he knelt down and read again and again the tenth chapter of St. Matthew's Gospel. (Let me ask every one of my readers to read it with him, and try to put themselves in his place.) He passed several hours in reading and prayer, and then as the gray light of morning began to dawn, he rose and dressed himself as for a festival, and when it was fully day he went down to his father's room as usual to help him dress. He was met at the door by Simon, with a face full of dismay.

"Oh Master Jack, what can have come to pass? The constable and his men are at the door with Father Barnaby and demand entrance! What shall we do?"

"Go down and say that I will be with them directly!" said Jack. "I will but speak with my father."

"What means all this disturbance?" asked Master Lucas, opening his door. "Who are these men without?"

"Let me come in, dear father, and I will tell you all!" said Jack. "Go down, Simon. Dear Cicely, do but be quiet and dress yourself."

Jack entered his father's room and, shutting the door, told him what had happened.

"Then it is too late!" exclaimed Master Lucas, ringing his hands in anguish. "My son, my dear son. Fool that I was, why did I not insist on your leaving me last night!"

"It would have been useless!" replied Jack. "I have reason to know that we have been watched ever since our return. But let us go down and face them quietly and manfully."

They descended accordingly and found the shop filled with men. Father Barnaby occupied the sitting-room, and was attended by Brother Joseph, the sacristan from Holford, who favoured Jack with a glance of triumphant malignity from under his down-dropped eyelids. Father John occupied his easy chair, sitting upright and grave, and as Jack and his father entered, he rose, and in a tone of marked kindness bestowed his blessing upon them.

"I thank you heartily!" said the baker, and then turning to Father Barnaby, "Your reverence is an early visitor. May I ask what has brought you to my poor house at this hour?"

"My business is far from pleasant, Master Lucas!" returned the priest austerely. "It is simply to search your house for heretical books and to arrest this youth, your son, concerning certain errors he hath received and endeavoured to spread among the faithful children of the Church. Be pleased to call all your family hither!"

"Jack, call your sister and cousin and the maids!" said the baker briefly.

"With your leave, the young man abides here!" said Father Barnaby.

"As you will!" returned Master Lucas.

"Here comes one to speak for herself. This is my cousin, Cicely Arnan, a widow who hath kept my house since my wife's death. My daughter is I suppose in her room. Peter, call Mistress Anne!"

Anne made her appearance. She was very pale and evidently greatly agitated.

"This is the whole of my family!" said Master Lucas. "This reverend man is from Holford, and did us the honour to sup and sleep with us."

"I know Father John of Holford!" returned the monk drily. "Methinks he might better be found in his own parish on this Holyday."

"Good brother, or son as I may well call you, since I am old enough to be your father—I have yet to learn on what grounds I am to ask your leave as to when and how I shall leave your parish!" said Father John, with more dignity than Jack had thought he could assume. "If your commission extends to my private affairs, I would fain see your warrant!"

Father Barnaby looked somewhat disconcerted for a moment. "I crave your pardon, good brother!" he said, recovering himself; "doubtless it was business of moment which brought you to this house. But, Master Lucas, have you not a lady abiding in your house—a lady formerly a nun in the convent where your daughter was bred?"

"She hath been with us, but she left us yesterday to go to friends in the country!" replied Master Lucas.

"Where did she go?" was the next question.

"I know not!" replied Master Lucas. "It is somewhere among the hills, but I know not the name of the place nor of the family whither she is gone."

This was true, for both Jack and his father had carefully abstained from informing themselves on these points.

"Umph!" Well that matters not now. Master Lucas, I regret to say that I have certain information that this your son (who is a youth of parts and understanding beyond his years) entertains the most false and heretical opinions concerning the Sacraments, the adoration of the Saints, and other matters of the last importance. Do you know aught of this matter?"

"You can hardly expect me to bear witness against my own son—at least until I am obliged to do so;" replied Master Lucas. "He hath ever been the best and most dutiful of sons—that can I say for him!"

"Have you any heretical books in your possession?" asked the priest, turning to Jack.

"I have a copy of the New Testament in Greek,

if you call that heretical!" replied Jack. "Also I have two tracts which your reverence gave me, one concerning the eleventh ode of Horace and the other on the 'Metamorphoses' of Ovid. Also I have Virgil and Horace and certain other Latin books."

(To be continued.)

Hints to Housekeepers.

MARBLE VEAL.—Boil and skin a smoked tongue, beat it in a mortar together with a pound of butter and a little mace till it is like paste; prepare some veal in the same manner. Put some of the veal in the pot, and place some of the tongue over it; then some veal, next some tongue; repeat till the pot is full; press it down, and pour clarified butter over it. Keep in a dry place, and cut in thin slices before sending to the table.

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

MOULDED PRUNES.—One pound of prunes, three ounces of granulated sugar, one ounce of gelatine, the rind and juice of one lemon, one pint of water, six drops cochineal; boil the prunes in the water and sugar until quite soft, then take out the stones, crack the kernels and add them with the lemon juice and rind, six drops of cochineal and the gelatine dissolved in a little water; boil all for twenty minutes; pour into a mould, set in a cool place till ready to serve, when turn it out on to a pretty glass dish.

K D.C. Pills cure chronic constipation.

DRIED GREEN-PEA SOUP.—One pint of dried peas, two onions, one turnip, one carrot, some outside leaves of celery, one teaspoon of salt, one-half teaspoon of pepper; soak the peas for twelve hours, put them on to boil in two quarts of cold rain water; wash and cut up the vegetables and when the water boils add them to the peas, also the salt and pepper, and let all boil slowly for three hours; stir often; after that time pour through a sieve, rub all through that is possible, put back into saucepan to get quite hot; serve with crisp toast cut into dice.

A cooking-class recipe for a Christmas plum pudding candy is a collection of all available nuts and fruits, held together by a fondant of white of egg mixed with powdered sugar—figs, candied cherries, citron, pineapple, raisins, with a light blending of spices and a few almonds blanched and chopped, or other variety of nuts. Mix the materials thoroughly and pack in a box or tin lined with paraffine paper, leaving the mixture to ripen for a few hours. It may then be cut into small cubes with a sharp knife, and each cube wrapped in a piece of the paper, as caramels are prepared.

K.D.C. cures dyspepsia.

A DELICATE CUSTARD.—Put one-fourth of a cup of sugar over the fire with a tablespoonful of lemon juice and melt to a golden brown. Divide this while hot into eight parts, by pouring a little into the bottom of each of eight small custard cups, sprinkling in each a teaspoonful of minced almond, and fill two-thirds full of custard, made by beating three eggs with four tablespoonfuls of sugar and adding three gills of milk. Stand in a pan of hot water and cook in a quick oven until the custard sets. Turn out at once on the little dishes on which they are to be served, and let them get icy cold.

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

FINGER BISCUITS.—Mix and sift three times one quart of flour, two heaping teaspoonfuls baking powder and a teaspoonful of salt. Stir in sweet milk enough to make a soft dough. Flour the bread board and turn out the dough on it, touching it as little as may be. Beat to a cream two tablespoonfuls of butter, one teaspoonful lard and one tablespoonful sugar. Spread this on the dough, double the dough over it, flour it slightly, and press it out with the rolling pin half an inch thick. With a knife cut the dough into strips finger length. Lay them close together in the pan and bake in a quick oven. They are peculiarly delicate.

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BAKE A BATCH OF BISCUITS

Sift one quart of flour, two rounding teaspoonfuls of baking powder, and one teaspoonful of salt into a bowl; add three teaspoonfuls of COTTOLENE and rub together until thoroughly mixed; then add sufficient milk to make a soft dough; knead slightly, roll out about half an inch thick, and cut with a small biscuit cutter. Place a little apart in a greased pan, and bake in a quick oven for fifteen or twenty minutes. These biscuits should be a delicate brown top and bottom, light on the sides, and snowy white when broken open.

The secret of success in this recipe, as in others, is to use but two-thirds as much Cottolene as you used to use of lard. Cottolene will make the biscuit light, delicious, wholesome. Better than any biscuit you ever made before. Try it. Be sure and get genuine Cottolene. Sold everywhere in tins with trade-marks—"Cottolene" and steer's head in cotton-plant wreath—on every tin. THE N. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.

Speak No Ill.

Oh, speak no ill, but lenient be
To others' failings as your own;
If you're the first a fault to see,
Be not the first to make it known:
For life is but a passing day,
No lip can tell how brief its span;
Then, oh, the little time we stay
Let's speak of all the best we can.

The Little Red Crutch.

(Concluded from last week.)

Downstairs they clattered, with noise enough to make up for their silent ascent, the little crutch bobbing along each step as they flew down to grandmother's room.

The look that came in to grandma's eyes when the crutch was held up was very much the look Anita would have shown if the skeleton had been found indeed, or a ghost.

There was clearly something to tell; and, as a story on this wet day would be even more delightful than finding a skeleton, the dear old lady was at

once put in a state of siege, the crutch and two little girls sitting down obstinately before her.

"One breezy fall day," said grandma, surrendering at discretion, "a little girl went out to the barn to swing."

"What barn, grandma?"

"This barn," she answered, "was the most delightful place in the whole world. It was none of your fine Northern barns, with stained-glass windows, but a great high-roofed, dark-raftered place, where cobwebs had leave to sleep, where the breeze wandered in and out all day and the sunshine played about, as the children did hunting eggs. It was full of sweet odors from the hayfield on the one side and the apple orchard on the other; and the little Virginia girl, whose swing dangled from one of the lower beams, had no idea that anybody in the world had a higher claim on it than she had."

"What was her name, grandma?"

"Her name," said the old lady, looking startled—"her name was Nancy, of course."

"And she went out to swing one day," prompted the listener.

"She went out to swing one day, determined to 'work up' till she touched the beam. She was very strong and very skillful. She put her bare feet on the board seat, seized the rope high up, gave a tilt this side and that, and was off. Do you know how to 'work up'—how to bend the knees and straighten them again with a jerk that sends the obedient swing flying through the air? Nancy came so near the beam that its cobwebby dust sifted down in her eyes (not the beam she was hanging to, you know, but another). So close, and yet not to touch! Ambitious little goose! she suddenly threw out her hand, and struck the great log with her fist. But the loosened rope swung away from her, the board tilted, she hung only by one hand in the air; and soon the impetus of the swing jerked that hold loose, and she fell."

"Ah!" cried the girls with a sob of pain—"ah, grandma, was she killed?"

"No, not killed, but sometimes in the long winter months that followed, when she was weary and racked with pain, Nancy wished that she had been killed. Then this little crutch was made for her at the carpenter's shop on the plantation, and padded on top and—"

"Painted red?" interrupted Anita.

"No, not then. Nobody had ever heard of painting a crutch red; but one rainy day like this, when poor little Nancy felt so tired and sad, and had no hope to cheer her, but lay on the

couch and counted how many long months must pass before she could run and walk again, her mother came and knelt down by her—dear, sweet, angelic mother!—(what made grandma's voice sound so queer, they wondered) and said, 'Mother would do anything in the world to please her little daughter.' 'Would you, mother?' cried Nancy, starting up from her pillow; 'would you let me read in your diary?'

"The mother turned red for a minute, while the little cripple watched her eagerly. Then she got up and went to the old-fashioned secretary with sliding doors, and brought back a large red morocco book with a brass clasp, and put it in Nancy's hands. It had been the dream of the child's life to read what mother wrote every night in this book.

"You may read that red book yourselves some day, my darlings, and find out how your blessed great-grandmother lived and loved. But one page in it made a difference in that little reader's whole life. It said: 'Our Nancy is bearing her pain like a hero. When I see her smooth the little twitching face and smile up at me, I thank God for her brave spirit, and take her for my teacher. I shall be a better woman all my life for watching her.'

"After that rainy day, and after reading that brass-bound morocco book. Nancy was never sad or dreary again. She actually had the little crutch painted red, in token of her gay spirits; and, wherever its tap-tap was heard (and it sounded on those floors for almost two years), a merry sound of laughter and chatter was pretty sure to follow—so sweet was it to the child to win such dear praise, and to know that mother counted her a blessing for which to thank God."

The story was ended; and in a twinkling the little red crutch fell, resounding, to the floor, while two pairs of soft arms held grandmother in a tight embrace.

"Oh, granny dear! we've caught you now! You were little Nancy, and the crutch was yours."

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At the time named there was a host of boys at the gate. All were admitted, but the foreman was a little perplexed as to the best way of choosing one from so many, and said he—

"Now, boys, when I only want one of you, how can I choose from so many?"

After thinking a moment, he called them into the yard, drove a nail into a tree, and taking a short stick, told them that the boy who could hit the nail with a stick a little distance from the tree should have the place.

The boys each tried three times, and failed to hit the nail. They were told to come again the next morning.

When the gate was opened there was but one boy, who, after being admitted, picked up the stick, and throwing it at the nail, hit it every time.

"How is this?" said the foreman.

"What have you been doing?"

And the boy said:

"You see, sir, I have no father, and I thought I would like to get a place, and so help mother all I can; and after going home yesterday, I drove a nail into a post, and have been practising ever since, and I came down this morning to try again."

The boy obtained the situation. Many years have past, and this boy is now a prosperous man. His success has come simply by perseverance.

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From Tim's Point of View.

The March sunshine had hardly succeeded in melting the last lingering mounds of snow, when the parks and lawns were all alive with springing grass. The winter was really over, and Mrs. Willard, looking from the window of her desolate home, remembered how Charley had always rejoiced at the approach of spring.

It had been three years since he died, and the seasons which had come and gone had brought no relief to the mother's aching heart. Outwardly her life went on much as before her loss. She had laid aside her mourning, she mingled in society again, but the spring sunshine had lost its charm, the flowers their fragrance, and the world its beauty, since Charley could no longer share her joys with her.

It was almost inevitable that her steps that afternoon should turn in the direction of the cemetery. On every hand she saw the indications of returning life. The buds of the maple were swelling above her head, and the birds twittered shrilly in the branches. To her sore heart there seemed something almost cruel in the spring freshness, and abundant life.

She had just passed the massive stone entrance leading to the cemetery, when her eyes fell upon a ragged boy standing irresolute upon the pavement. As she glanced at him the thought flashed through her mind that Charley, if living, would be about the age of this lad. There was an involuntary gentleness in her expression as she made this reflection, and the boy, already versed in reading faces, saw this at once.

"Please, lady," he said coming forward, "is this the place where poor folks is buried?"

"I'm afraid not," Mrs. Willard answered kindly. "Were you looking for the grave of a friend, my boy?"

"Yes'm," he replied soberly. "I wanted to find Sophie's grave, if I could." He was silent for a moment, then looking up with a smile added, "But then it don't matter so much. It ain't as if the real Sophie was in the grave."

He was very ragged. His hair was unkempt and his face not quite clean, nevertheless there was something about him, as he said the last words, which went straight to the heart of the childless mother.

"What is your name?" she asked.

"Tim, ma'am."

"Then, Tim, I wish you would sit down here and tell me about yourself and Sophie." And Mrs. Willard seated herself on one of the benches placed along the driveway, while Tim, evidently somewhat embarrassed, took his place beside her.

"There ain't very much to tell," he began. "She an' I were in the hospital together. She was a little thing, an' my! but she was pretty! Both of us had 'most got well, an' were up an' dressed, an' then she took worse an' died."

"Poor child!" said Mrs. Willard sighing.

"You don't mean Sophie, do you, ma'am?" asked Tim, looking puzzled. "'Cause she ain't poor any more. She's in heaven now. I don't s'pose," said Tim, looking reflectively about over the City of the Dead, which nature and art had done so much to beautify, "I don't s'pose this place is anything 'longside of heaven, nor the park, nuther."

Mrs. Willard did not smile. On the contrary she looked at him almost as if his words had suggested a new thought.

"I uster be afraid at first," said Tim, growing confidential, "that she'd

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be lonely up there all among strangers. An' one day, I told the lady who came to the hospital 'most every day about it, an' she said there wasn't any danger! She said that the Lord Himself wouldn't be above lookin' after a little girl an' seein' she didn't get home-sick. An' what with the angels an' all, she'll have lots of company."

"Do you miss her very much?" said the lady suddenly, and she looked at him as if she was eager for his answer.

"Yes'm, I miss her bad," said Tim, sighing. "But I wouldn't be mean enough to wish her back. You see there's a good many things about livin' in this world that ain't very nice. Sometimes you're cold, an' sometimes you're hungry, an' sometimes you're sick. An' I wouldn't want anybody to come back from heaven just to keep me from bein' lonely."

He stopped dismayed, for Mrs. Willard had buried her face in her handkerchief and was sobbing violently.

(To be Continued.)

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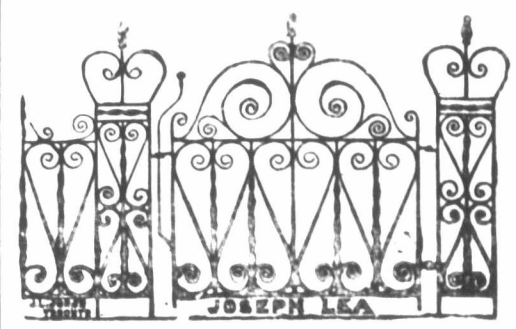
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