

# Canadian Churchman

AND DOMINION CHURCHMAN.  
A Church of England Weekly Family Newspaper.

Vol. 17.]

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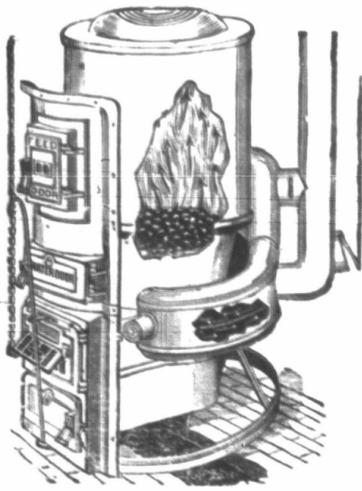
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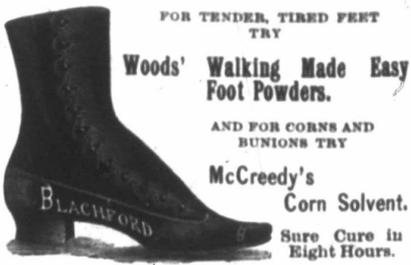
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THANKSGIVING DAY in the United States seems to have settled down finally to the last Thursday in November—a fact at which Churchmen rejoice there, because it makes the Harvest Festival always fall in the last week before Advent, and thus helps to fitly close the Christian year.

"SUBTERFUGES" are charged against those who doubted the alleged antiquity of the earth; whereas they only tried to reconcile the temporary views of variable science with the eternal dicta of infallible Scripture: to translate the latter as liberally as possible, so as to include the former.

WHAT "MIGHT HAVE BEEN."—It has been calculated that if every Christian from the first had thoroughly converted one more soul every year, the whole world could have been converted in a single lifetime—before the death of the original one who began the work! How different it has been.

EDUCATIONAL DOWNGRADE.—The Bishop of Rupert's Land, as well as the Bishop of Manchester, can point to facts illustrative of the decay of religious feeling and sentiment resulting from what the latter terms the "incomplete education" which goes under the name of State education in secular schools.

DR. RAINSFORD AND ST. ANDREW'S BROTHERHOOD do not seem—from statements in the New York Churchman—to be quite in accord. At St. Louis' convention he got too much in the vein of belittling the Church and belauding other Christian societies—a style of thing which does not suit the taste of St. Andrew's Brothers.

ROYAL CORRESPONDENTS OF 1400 B.C.—Palestinian, Syrian, Assyrian and Babylonian kings of that period have left on record a large mass of correspondence with one another on brick tablets; the contents are most interesting and shed no end of light over Biblical allusions, confirming and corroborating the sacred record continually.

THE COWLEY FATHERS in America are tending towards such a modification of the regulations connecting them with the Mother House in Oxford as to become practically an affiliated province—a province raised to the rank of co-ordinate dignity and rights with the Home centre. Still, they deprecate the idea of severance and independence.

ST. AUGUSTINE'S RULE in dealing with textual difficulties was:—"If the mind meets with anything in these writings that seems absurd, we are not permitted to say that the author of this book has swerved from the truth. . . . rather, our copy of the book is faulty, or our translation is erroneous, or we ourselves do not comprehend the meaning."

TORQUEMADA, ETAL.—The request of the Congress of Roman Catholics at Leopoli, in Galicia, is that twenty "Saints" (including Torquemada, the Inquisition persecutor) should be deposed from the schedule of canonized saints, after having been admitted by the present and preceding infallible (?) Popes. We can imagine how hot this cool request must have appeared to the papal authorities!

"RELIGION WEAKENED," is the result ascribed to the Briggs' trial fiasco by the Truth Seeker (Freethinkers' organ) of New York. "The Presbytery, by dismissing the charges, allows a man who does not believe the Bible to be what Presbyterianism claims it to be, to remain and teach the young men." Truly the New Theology has won—in this case—but at what a cost to Truth!

A PRAYER BOOK PROPAGANDA has been called for on both sides of the Atlantic, an account of the aroused interest of Protestant and other dissenters in the Church services. Something is required to make the book more simplified for such use. The "Evening Service Leaflet" idea seems to be the most practical and popular. The whole Sunday evening service can be supplied for half a cent.

THE ROUND ARCH on the cover of that new venture, *The Review of the Churches*, is adopted as the symbol of the idea that the Churches of Christendom should familiarize themselves with each other's thoughts and ways, by which process the projectors of the new *Review* hope to foster in its pages a "spirit of genuine Catholicity," magnify points of agreement, minimize variations of detail, promote federation, &c.

WHITHER DRIFTING?—"I am disposed to think," says Rev. Prebendary Leathes in the *Churchman*, "it will be found that the same spirit which rejects the Old Testament record on presumably critical grounds of a slender and subjective character, will be compelled, before long, in all consistency, to reject also the narrative of our Lord's miracles, and will find itself unable to stop at that of His own resurrection."

THE DISUNION OF CHRISTENDOM—THE OPPORTUNITY OF ATHEISM. Hugh Price Hughes—the elo-

quent Welsh Methodist—says that men have ceased to talk the old rubbish about the "blessedness of disunion," &c. "The very terror which the prospect of (Christian) reunion excited in certain infidel quarters was one of the strongest reasons why Christians should do their utmost to promote that consummation."

PARKER ON CONGREGATIONALISM.—The prophet of the London City Temple says "Congregationalists have no written creed, but they have what in my judgment is infinitely worse. They have a 'syllabus' which every man is allowed to treat as a theological football—a most ghostly and a most ghastly thing: a white spectre: a shapeless outline: an india-rubber idol—something wholly destitute of dignity."

A METHODIST ON EPISCOPACY.—The justly celebrated Methodist tribune, Hugh Price Hughes, says:—"I believe that history has demonstrated that the episcopal system is the best—especially for aggressive purposes. . . . We are all realizing that the capable man rather than the disputatious committee should be at head of affairs. If the ark had been built by a committee, it would not have been finished yet."

A MARTYR AMONG THE LEPERS.—The noise made about the heroic Father Damien of Molokai had a tendency to obscure the fact of many Anglican priests being equally devoted and heroic—but little heard of. One of these, Mr. Wilshere, of Robben Island, has lately died, after a long life of devotion to the spiritual interests of his afflicted flock. He had been formerly a "Crimean hero"; but died something even better than that.

BISHOP MACHRAY ON RELIGIOUS EDUCATION.—The venerable Bishop of Rupert's Land has seized the opportunity afforded him by the Manitoba School Act decision in the Supreme Court, to make a trenchant and powerful exposition of the Church view of religious education. His affidavit, in the legal attack on the enemy's position in Winnipeg, is a model of careful and convincing statement of facts which form arguments of themselves.

"PLOW DEEP AND SOW ALFALFA" is given as the practical synopsis of the creed of Modern Mormons. This Moorish clover, used in Italy 2,000 years ago, has a wonderful faculty of reaching water by its roots—some specimens of which are reported to run fifty feet into the "bowels of the earth," one might almost say. The Moors are said to have brought the seed with them into Spain, and thence it has spread to the dry places of Colorado, &c.

ECCLESIA DOCENS is the motto of Earl Nelson's article in the Symposium on Reunion (in the *Review of the Churches*): wherein he takes the ground that the Church of England has been the doctrinal backbone of British Protestantism, preserving it from lapsing into the Socinianism, &c., which characterize the ordinary Protestant sects of the European Continent. At the same time he admits the practical benefits achieved by Non-conformists.

FREE EDUCATION IN PAROCHIAL SCHOOLS.—Practically, this existed everywhere under Church auspices. In Manitoba, the Bishop testifies, "no child was ever prevented from attending on account

th, 1891.

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of poverty." The general fund, enabling this, was drawn from (1) voluntary subscriptions, (2) Church funds, and (3) the fees charged parents who could afford to pay. Such has been, in fact, the condition of all parochial schools. The cry of "free education" is claptrap.

THE ORIGIN OF THE SPANISH INQUISITION is traced to the reaction of Spanish Christians against Moorish barbarity and persecution. They fought their tyrants "with their own weapons" so long and with apparent success, that they extended the spirit into other spheres and fought their fellow Christians in the same way. Thence the spirit spread through Loyola's Jesuits. "The result proves that you cannot, in the long run, overcome evil by turning its own weapons against it."

COMMON SENSE AND UNCOMMON CRITICISM.—Ederheim, who must be considered a competent judge of things Jewish, says that while the Kuenen-Wellhausen theory is a credit to the ingenuity of its author, common sense instinctively rejects it as incredible. The history of the theory "is not long, but it is long enough to have described a circle . . . its head and its tail are not only in dangerous proximity, but it has made a promising beginning toward devouring itself."

"THE SCRIPTURE CANNOT BE BROKEN—*luth-enai*, a very expressive word," says Bishop Wordsworth. "Scripture is so solidly compacted together as to be indissoluble. (John x. 35). Surely this divine assertion is irreconcilable with the theory of those who think that by a critical chemistry they can analyze and dissolve the Scripture into what they call its constituent elements—dogmatic, historical, physical, &c.—and that they may accept the first, and reject the others."

MRS. O'SHEA "LOVE."—The periodical entitled *Wives and Daughters* (London, Ont.) has a remark on this subject that deserves reproduction:—"What a pity . . . that she did not love him. Love is not selfish—love seeketh not its own. We cannot go beyond that definition. If she had only loved him enough to leave him alone (and that sort of love is practiced to a greater extent than many suppose), the world might have received the benefit of a spectacle it stands greatly in need of."

WHITEFIELD'S SERMONS.—It is noted by Dr. Farrar, writing in the *Sunday Magazine*, that the sermons of this great preacher, crude on first delivery, were polished by continual repetition during his itinerant work. "Each sermon was preached again and again at hundreds of different places and was not regarded as 'perfect'—so Foote and Garrick tell us—until it had been delivered for about the fortieth time." Then it became a power forever; for he confined himself to a few points of tremendous import.

"THE ROUND WORLD."—In his article on "Current Unbelief," Principal Grant says:—"The Scripture writers believed, with the world of their time, that the earth was a great plain, and when men discovered that the earth was round, they were punished as heretics for teaching contrary to divine truth." What proof is there of this alleged erroneous "belief" of Scripture writers? If the papal authorities put that interpretation upon the Scriptures, it is no reason why we should—and we don't!

MISTAKEN CRITICS.—About 1840, Von Bohlen asserted that the author of the Pentateuch was a Chaldean who knew nothing of Egypt because he

wrote of vines, grapes, wine, asses and sheep in that country, and the faith of some was shaken. Presently Sir Gardiner Wilkinson, Rosellini and others, made discoveries in Egypt proving the author right. So with Daniel's description of Belshazzar, and Beza's difficulty about Sergius Paulus being described as Proconsul. Ancient inscriptions have arisen to set these critics right.

PLAYING "FAST AND LOOSE" WITH PLEDGES.—Apropos of a rumour that if expelled from Presbyterianism, Dr. Briggs and others might terminate their exodus in the Protestant Episcopal Church, the *Living Church* says:—"It seems to us that it is time to consider whether it is well to allow men ('who have played fast and loose with their pledges elsewhere') to come to us on the understanding that the Church is a field for 'free lances,' and because they suppose that Inspiration, the Doom of the Impenitent, the Atonement, and the like, are open questions amongst us."

As we are nearing the end of the year, let every "Canadian Churchman" Subscriber whose subscription expires at New Year, renew without delay; also get some neighbour or friend to subscribe, and send fifty cents extra and get one of our beautiful tinted Engravings.

#### PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the CANADIAN CHURCHMAN the choice between two large (28 x 22 inches) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and the additional sum of fifty cents, the total for the paper and the premium to our country subscribers being one dollar and fifty cents. The subject of one of these engravings is "Diana or Christ," from a painting by Edwin Long; that of the other is "Not to be Caught with Chaff," from a painting by Hetwood Hardy. These engravings are beautifully executed on fine plate paper, are very attractive, and the treatment of the subjects is suggestive. We feel that, in giving these premiums, we are offering a strong inducement to our Church people no longer to defer sending in their subscriptions, and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there. See advertisement.

#### THE GREAT BIRTHDAY.

Year by year, as century by century, the magnetic attraction of Christmas Day seems to increase—that day becomes more and more the central day of the joys of humanity; just as Good Friday is the climax of the sentiment of repentance, and Easter Day the acme of the idea of hopefulness. Struggle against the tidal wave of the world's consciousness on this subject as individuals sometimes do—criticize the chronological details of the date—all are drawn, more or less, at last into the circle of influence surrounding the radiant cradle of Bethlehem. They may—some sceptics, some critics, some ultra Protestants—stand on the outer circumference of that influence; but the light shines even unto them, sends some brightness into their eyes, some glow of interest into their hearts. The best of them cannot do less than say, with bated breath, whispering to their hearts "Would that it might be so—that

little Babe, the pledge of Divine forgiveness, the promise of the Almighty's interference with humanity's errors, the index of the way for the redemption of all things.

#### THE WISE MEN.

now as ever, see His star, and, perceiving more or less vaguely its significance, "follow on to know"—at however great a distance all that may be implied in the long sought sign. "Not by power, or by might" seems to be the first emanation of thought from that cradle-throne—back, all dictates of human pride! back, all yearnings of human ambition. Then comes the thought man being reduced to a sense of his own incompetency for the task of redemption and restoration—"we must come and worship"—"God with us," in however lowly form He chooses to appear—worship, and wait for further light. Such is the lesson to be impressed more deeply, each returning Christmas more deeply still, upon the hearts of all spectators—till we find ourselves drawn so closely together in this joy at God's goodness, that we forget our own minor distinctions—"old men and children, young men and maidens," stand all alike, reverently worshipping, pouring forth their treasure gifts, before the Babe of Bethlehem.

#### "CIRCULATION, THE LAW OF WEALTH"

The title of this article is said to have been the topic of a most remarkable discourse lately by a most remarkable Bishop—Bishop Potter of New York—under most remarkable and peculiar circumstances—the dinner of the "Chamber of Commerce" in New York. The use made by the Bishop of the opportunity offered him was a notable instance of that high quality of genius—making good use of an opportune occasion. It has been truly said, in commenting on the occasion:—"Bishop Potter's see-city is the commercial centre of this continent, and in that city never before this era were so many signs of great wealth, lavishly spent, and ostentatiously displayed. The palaces of New York, the equipages of New York, rival those of the ancient European nobilities, and the fortunes of the New York men are the wonder of the older world. At the recent Chamber of Commerce dinner the majority of the guests were men whose profession is the amassing of money. It was an American reproduction of Belshazzar's Feast, and the Bishop became its Daniel."

#### AMASSING OF WEALTH.

What a profession! What a responsibility a man assumes who says, "I will make it the business of my life to corner the circulating medium of active human life." Gold—and its paper representatives or vouchers—is the blood of human existence on earth: and the man who turns into a side channel of his own an abnormal share of that earth-life medium does assume a position of enormous responsibility. To do it, he must exercise ingenuity—whether "devilish" or only legitimate—in order to dam a 1,000 channels into which the currency would otherwise ordinarily flow. What he, by superior ingenuity, secures thus, others are proportionately deprived of for the time being. His special scheme for personal aggrandizement in this particular disturbs the ordinary counterpoise and balance of affairs to the detriment of all who have not the same faculty in active exercise for the time being. His success is their misfortune. Were he, and such as he, out of the race, the strain of competition would no be so keen, life not so hard!

#### AM I MY BROTHER'S KEEPER?—YES

We can imagine in how many minds arose the

protesting question as the Bishop began to speak, and the trend of his speech began to be noticed

but the answer, happily, was not far from their ears, and must have reached many hearts. 'Yes,' said the bishop, 'you are; in so far as you are bound by the law of temporary possession to use what you possess so as to keep it in circulation for the general good.' Your million or so of dollars is capable of doing just so much—make it do it. You have assumed the responsibility of possessing—you cannot discover that from the responsibility of using its capacity.' Before the Bishop stood an array of amazing wealth—a thousand of Pluto's lords—behind him, pressing upon his consciousness, were many more thousands of slaves—slaves of poverty, misfortune, inability—tenement houses teeming with the aged, helpless, friendless, diseased and crippled. Nobly he discharged 'the duty of the hour'—would that all bishops were as mindful of such opportunities, as energetic in using their *entree* to society!

#### SOME ARE DOING THEIR DUTY WITH WEALTH.

Within a few days we hear of John S. Kennedy expending \$400,000 on a Fourth Avenue building to serve as a kind of charity "Church House"; then Judge Hilton adds \$500,000 to the Cathedral Endowment of Long Island Diocese; a recent will bequeathed \$280,000 to various Church charities; about \$400,000 have lately been added from various sources to the endowments of the Theological Seminary; an ordinary vestryman of St. George's has promised Dr. Rainsford \$200,000 for his parish endowment. Such are the fruits of fearless words spoken to listening hearts; and there are always such hearts to be found in every community—if only there is some one to speak to them. We have instanced direct gifts out of hand to pious and charitable purposes; but the Bishop's point was not so much this as the general and wholesale usage of wealth in such a way as to benefit others—even though the owners never lose their grip upon it. It is one thing to hoard capital in banks: it is another to send it forth, circulate it, use it, employ it, so that others may handle it, use it and enjoy it also.

#### REVIEWS.

BISHOP WILBERFORCE. By G. W. Daniell, M.A. Pp. 223. Price \$1.00. Boston and New York: Houghton, Mifflin & Co.; Toronto: Williamson & Co.

It seems like yesterday, and yet it is more than eighteen years, since the word went over the world that Samuel, Bishop of Winchester, had fallen from his horse and was dead. It was like an acute pain shooting through all the Anglican communion, for it was felt that a great leader had fallen in Israel. This memoir, based on Canon Ashwell's three volume *Life of Bishop Wilberforce*, and on Dean Burgon's notice of him in *Lives of Twelve Good Men*, comes in a very handy shape and is useful to the general reader. There can be no doubt but the Bishop held a position between parties, and refused to belong to either. In feeling and principle he belonged to the Tractarian school, and yet he was no Romanist or ritualist. He was afraid of Newman as he was of Shaftesbury, and sought for the enlightening and purifying of the Church of England through her own tradition and central principles. He succeeded to a wonderful degree, but he suffered by misunderstanding and abuse. There was no prominent movement in the Church during all his Oxford episcopate, but he was a chief promoter. This memoir throws considerable light upon the High and Low parties, the Gorham case, the Hampden difficulty, the Roman aggression, the Eucharistic controversy, Sisterhoods, Revival of Convocation, *Essays and Reviews*, Ritualism, Irish Disestablishment, and many others. He had wonderful power as a speaker

and organiser, and his mark in the Church was made at Oxford. The volume has a well selected index.

THE LIVING CHURCH QUARTERLY, Dec., 1891. Milwaukee: The Young Churchman Company.

This has not only the usual accurate clergy list for the States and Canada, but a calendar for 1892, and much useful information.

FIRST ANNUAL CATALOGUE of Frank S. Taggart & Co, Toronto.

It is the most complete we have seen, and very fully illustrated in all departments of watches, clocks, jewelry, &c.

THE LORD'S SUPPER AND THE PASSOVER RITUAL, being a Translation of the substance of Professor Bickell's work termed "Messe and Pascha." By W. F. Skene, D.C.L. With an introduction by the translator on "The Connection of the Early Christian Church with the Jewish Church." Price 5s. Pp. 219. Edinburgh: T. and T. Clark; Toronto: Row-sell and Hutchison.

This volume is composite, and the language of the original is but too evident in some of the translation. A hypothetical sentence will sometimes be floated without a principal clause, and yet with such blemishes the work is both interesting and valuable. In the Translator's Preface Dr. Skene gives the history of the Jewish Synagogue, the origin of the schools within it, and the relation generally between the synagogue and the Christian Church. Prof. Bickell's work embraces a wider field, and takes up successively the question of Christian Liturgies, the Paschal ritual as gathered from the later Jewish authorities, and the evolution of the Christian Eucharistic service. He enters very minutely into all the ritual points of the Paschal supper, and applies them to the earliest accounts of the administration of the Christian Sacrament. Thence he reaches two results, that "the oldest Liturgy, as it is presented to us in the *Apostolical Constitutions* . . . is clearly related throughout with the Jewish ritual," and the Christian Sacrament was instituted at the drinking of the Fourth Paschal Cup. As to the latter little assistance can be got from the Evangelists or St. Paul, and the question lies between the third and the fourth. The determination of the Liturgy is of more interest, as the Clementine is usually regarded as later, and of less value than the other great uses, as being in fact a private compilation and not a public liturgy; but Prof. Bickell regards it as of Apostolic origin and the oldest Liturgy of all. The pages of this translation are not encumbered with the original authorities, so that one has easy reading, and can consult the original work for the quotation of references. With translator and author the chief aim appears to be the rescue of the Clementine Liturgy.

MAGAZINES.—The December *Century* comes to us radiant with Christmas colourings and brightness. The golden hues of the cover prophesy to us ere we open it of its freight of appropriate thoughts, and we are not disappointed. This monthly treasure has fairly outdone and outshone itself this year. The rare beauty of the engravings is worthy of the capital articles. *Arena* opens with one of those remarkable astronomical articles by Camille Flammarion, for which this magazine has become famous. Labour—especially female labour—has its champions in these pages, and social vice is struck with no gentle hand. Clubs, citizenship, suffrage, free trade, science, are all touched upon very clearly. The *Westminster*, printed with such singular typographical clearness and accuracy, gives large prominence to the woman question—one of the most burning subjects of the day; both the surplusage and the labours of the fair sex receive full attention. There is the usual full treatment of contemporary literature. The *Church Eclectic* this month is on its best "metal" so to speak, both as to original articles and others. The *piece de resistance* is perhaps a long account of the Rhyll Church Congress. Old Catholics, Schools, Rural Parishes, etc., are some of the topics treated, and there is

the usual charming melange of wit and wisdom towards the end. The *Quarterly Review of Current History* is quite up to the high mark which it has set for itself, and its very interesting and fresh retrospect of the world's life for the last three months is stamped with many an excellent portrait and scene to emphasize the meaning. *Churchman Monthly* keeps to its standard type of theology with commendable fidelity, and with due regard to the demands of modern literature. Prebendary Leathes, in particular, keeps close watch and ward upon the sweeping onward movement of the scientific side of theology. Our old friend, E. K. Kendall, writes well as usual. *Nineteenth Century* is an excellent companion, or supplement—which shall we say?—to *Westminster*. The works of art and literature are sure of every sympathetic treatment in its pages. The Church, the Psychic Ghosts, Jesuits, and Dominion, are among the chief subjects dealt with lately, and they are cleverly handled. *Blackwood* shows a decided leaning, as ever, to the military sphere of British life and thought, following the gleaming of the red coats' swords with the pen's mighty wing of protection. It is well that our military heroes should have so staunch a friend and auxiliary. *Littell's Living Age* never fails to furnish its cream for our library tables, laying all specialists under contribution for the benefit of the general appetite. It is up to the mark.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### QUEBEC.

LENNOXVILLE, P.Q.—*Bishop's College*.—The Missionary Union held its usual meeting for the Michaelmas Term on Monday, Nov. 30th (St. Andrew's Day). The day began with a celebration in St. George's church at 7.15 a.m. Celebrant, the Rev. Prof. Alnatt, D.D.; Deacon, the Principal. Morning prayer as usual at 8.45 a.m. At Evensong, 5 p.m., special Missionary Collects were used, and a sermon was preached by the Rev. George Abbott Smith, B.A., a graduate of the University, assistant minister at St. James the Apostle, Montreal. The text was Daniel xii. 3, "And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever." It was an earnest, clear and thoughtful address to Christian workers; special emphasis was given to the necessity that the Christian worker should know Christ, should be filled with His Spirit. At 7.30 the missionary meeting was held, the Principal in the chair. After the usual business preliminaries, a paper was read by the Rev. G. Abbott Smith, B.A., on the "Eskimos of the Dominion of Canada." He carefully and discriminately described the nature, habits, thoughts and religion of these scattered people, who live like a border race on a narrow rim of about 30 miles in width, fringing the very broken and tedious outline of the Arctic waters from Labrador to Alaska. They were at nearly all points of this outline, but were not very numerous altogether; they were in the two immense dioceses of Moosonee and Mackenzie River. To the latter See, Archdeacon Reeve, whose apostolic endurance and work during 18 years were graphically described, had the very day before (November 29th) been consecrated Bishop. The area of this See was 600,000 square miles. Another new See, that of Youkon, was to be made. It appears that these dioceses are in special need of help, though the C. M. S. does something for them; but from the point of view of the Board of Missions, they are neither "fish, flesh, fowl nor good red herring," being neither Domestic nor Foreign. The paper was listened to with great interest, as also was another well written paper by Mr. E. K. Wilson, B.A., a Divinity student, on the "Life and Work of St. Patrick," Ireland's missionary. Some time was spent in conversation, in which Messrs. Avery, Kew, B.A., Dr. Allnatt, Rev. N. P. Yates, B.A., and the Principal joined. Mr. Johnson was elected to the vacant office of Vice-President for Arts. Votes of thanks were passed to the readers of papers and to the preacher, and all felt that the day had been profitable. It is interesting to note that at the recent 'day' of the Woman's Auxiliary for the St. Francis district, the first meeting of which was held at St. George's, Lennoxville, on Nov. 9th, it was pointed out that the Lennoxville Woman's Missionary Union was the direct offspring of the College Missionary Union. This day (November 19th) began by a celebration of the Holy Communion at noon. Celebrant, Rev. Prof. Scarth, M.A., Rector, assisted by the Principal of Bishop's College, and the Rev. A. H. Robertson, L.S.T. After

this lunch was served in the St. George's school rooms, the hospitality of the Lennoxville branch of the Woman's Auxiliary. At 3 p.m. a conference, at which papers and reports were read from each centre represented, viz., Lennoxville, Sherbrooke, Richmond, Compton, Cookshire, Hatley, Brompton. At 7.30 p.m. a missionary meeting, when speeches were given by the Ven. Archdeacon of Quebec, D.D., and Canon Thorneloe, M.A. About 50 ladies attended the various offices of the day, and it was agreed to have an annual reunion. The idea originated with the secretary of the Lennoxville Branch, Miss Roe. The secretary and Mrs. Scarth, with the ladies of the Lennoxville Branch, are to be congratulated on the great success of this reunion of the St. Francis District of the branches of the Woman's Auxiliary.

#### MONTREAL.

**MONTREAL.**—The regular monthly meeting of the Woman's Auxiliary was held in the Synod Office, 3rd inst. Bishop Bond presided, and among those present were Bishop and Mrs. Baldwin, and the Rev. Mr. Wilson, of Sault Ste. Marie, founder of the Indian Mission homes in the North-West. Mrs. Baldwin delivered an earnest address, after which the Rev. Mr. Wilson gave a detailed description of the work the homes are accomplishing, and their need of larger financial assistance. The question of Christmas work was thoroughly discussed, Mrs. C. J. Chisholm being given charge of the work of preparing shipments of toys and pretty articles to out-of-town branches, so that little ones all over the province may be remembered who would go toyless if not assisted by the kind-hearted.

**St. James the Apostle.**—The parish loses a strong and old friend through the death of the late Mrs. Chas. Phillips, who has been connected with the parish since its formation; gave the land upon which the church is built; erected the tower; and lately gave the chime of bells which fills it. She has evidenced her interest in the parish further by bequeathing a sum of \$10,000 to the Rector and Churchwardens toward the endowment fund of the parish. Mrs. Phillips also made the following legacies to the Church: To the Synod, \$10,000; Diocesan Theological College, \$10,000 (endowment); to Trinity Church, \$5,000. She also left the Montreal General Hospital valuable properties in the heart of the city and a sum of \$10,000; and to the Sailors' Institute \$2,000.

**The Mackay Institute.**—The twenty-first annual meeting of the directors and friends of the Mackay Deaf and Dumb Institute was held at the Molsons Chambers recently. The report shows that the attendance of inmates is above the average of former years, being 45 with 51 enrolled. Being the twenty-first anniversary of the opening, the report gives a short resume of the history of the school. First opened September 15, 1870, at a house in Cote St. Antoine, with some eleven pupils attending the first month. From this humble beginning the Institute has gradually improved its position. It is explained that in the Province of Quebec institutions of this nature must be supported by the public, while in Ontario the Government assists. The financial statement shows assets amounting to \$100,000. A tribute having been paid to the memory of the late Mr. Imrie Ashcroft, and a resolution of condolence to his widow passed, the meeting adjourned. The following officers were elected for the coming year: President, F. Wolfenstein Thomas; vice-presidents, R. W. Shepherd, Chas. Alexander; directresses, Mrs. Wolfenstein Thomas, Mrs. P. Steveson, Mrs. Robt. Mackay; secretary treasurer, George Durnford; honorary physicians, Dr. Douglas Corsan; Dr. E. P. Williams, Dr. J. H. Birkett. The only change in the Board of Managers was the election of Mr. Walter Drake as a member.

The funeral of the late Mrs. Parkin, wife of the Rev. E. C. Parkin, took place on the 7th inst., from the family's residence, to St. Jude's Church, and thence to Mount Royal Cemetery. The Rev. Mr. Dixon, the rector, officiated, assisted by the Rev. G. Nicolls and the Rev. T. Everett. Among those present were Mr. Parkin, Dr. Spendlove, Mr. Harrower and Mr. Forgrave, and the Rev. F. A. Smith of the Diocese of Quebec. The Rev. E. C. Parkin was unable to be present, owing to serious illness.

#### TORONTO.

**TORONTO.**—We had the opportunity last week of inspecting some very fine specimens of ecclesiastical embroidery—three stoles, one black, one white, one terra-cotta. The designs were most appropriate, and very rich in detail, and were carried out in the most minute parts with absolute perfection. The materials used in their production were, we understand, procured from Manchester, England. They were worked and designed by Mrs. Dr. Gammack,

East Toronto, and are certainly among the finest productions of this kind of ecclesiastical work we have seen.

**St. Stephen's.** In the schoolhouse last Monday evening, Mr. Barlow Cumberland gave an excellent address on "Christmas," and the members of the Young People's Association sweetly sang several Christmas carols. Amongst those who materially contributed to the success of the evening were the Misses Graham, Rogers and Cumberland, and Mr. Easton.

**Trinity University.**—The corporation met Wednesday afternoon. The Bishop of Toronto presided. There were present: The Provost, Prof. Jones, Clark, Symonds, Huntingford and Rigby; Archdeacon Dixon, of Guelph; Rev. Dr. Langtry, Canon DuMoulin, Rev. A. J. Broughali, the Chancellor, Chief Justice Hagarty, Edward Martin, Q.C., Hamilton; Dr. Bourinot, Ottawa; George A. Mackenzie, C. J. Campbell, R. H. Bethune. Messrs. John C. Kemp and W. R. Brock were admitted and took their seats as members of the corporation. On the recommendation of the special committee appointed to consider the question of Prof. Jones' resignation of the deanship, Prof. Rigby was appointed dean. The recommendation was adopted that Prof. Jones, as senior professor in arts, should retain his present stall in the chapel. On the recommendation of the Board of Medical Students, it was decided that in the medical examinations, separate papers should be set on surgical anatomy, practical pathology, gynecology and diseases of children. This decision will take effect as soon as the necessary change in the statutes can be carried out. It was further decided, on the recommendation of the committee, that the form of declaration to be made by candidates for matriculation in the faculty of arts should be similar to the declaration prescribed for other faculties. The Provost, Prof. Clark and Prof. Jones were nominated representatives of Trinity University at the council of the Canadian Association for the Extension of University Teaching. A resolution was passed expressive of the appreciation of the corporation of the services of Prof. Symonds as manager of the chapel choir, a position that he recently resigned. He has been succeeded by Prof. Huntingford. Mr. H. H. Bedford-Jones, M.A., was elected fellow in classics, the appointment to take effect on October 1, 1892.

On Thursday evening last, the handsome new school house of Holy Trinity Church contained a large and appreciative gathering of Sunday school workers, including twelve of our city clergy—the occasion being the regular monthly meeting of the Association. The Rector of Holy Trinity occupied the chair, and the meeting was opened by a hymn and prayers. Rev. Canon Cayley then gave the normal lesson for Sunday, the 13th Dec., which was listened to with great attention and was highly instructive and practical. The "Roll Call" showed a fairly representative assembly, though by no means what it should have been, and the clergy and superintendents are requested to bring the matter of attending these meetings before their teachers and so insure a more encouraging state of things. The Rev. Dr. Langtry next gave his lecture on "Laud and the Puritans," which was well worthy of that great exponent of our Church's history, and was listened to with rapt attention. Among other things the learned Dr. said that Laud had twice been offered a Cardinal's hat by the Pope and had refused, remaining true to the Church of England. Most cordial votes of thanks were passed to both gentlemen for their instructive and learned papers.

**ALLANDALE.**—**St. George's Church.**—On Thursday, the 26th Nov., the good people of this place determined to give their pastor's new home a thorough warming. In the afternoon, hay and oats began to arrive for his horse; an abundance of vegetables for his cellar, and plenty of good things to fill his pantry and make a place like that inviting. In the evening a large number of the congregation, headed by their churchwarden, arrived at the house, and made known that they had come to spend the evening. Having brought amusing games with them, they set to work entertaining Mr. Godden, wife, and friends, trying to make all enjoy themselves and feel "at home"; and at the close of the evening, prepared the feast, which was so much enjoyed by all. After all had partaken of this sumptuous repast, and thoroughly enjoyed themselves, they departed to their respective homes, but not before they had carefully straightened up all after them, and left a mysterious looking packet with Mr. Godden, which was afterwards found to be a valuable purse of money. Such kindness and good feeling will not soon be forgotten by either pastor or his wife, and are the means of affording them great encouragement in the work to which God, in His love, has called them.

#### NIAGARA.

**STAMFORD.**—**Obituary.** The funeral of the late John W. H. Stewart, an old resident, took place at St. John's church, on Monday, 30th Nov. last. Since youth he lived in Stamford, and for many years held the position of clergyman's churchwarden. At the last Easter vestry meeting he declined, with very tender feelings, to be re-nominated for another year. He had reached four score years, and felt that signs of the end of life were evident. Mr. Stewart was much beloved by old and young friends; he was generous, cheerful and amiable, and it is naturally felt by all that such a man must be greatly missed, now that he is called away to be no more seen on this side of the grave. The *Welland Tribune* of the 4th inst. says: The remains of Mr. Stewart were laid among the household graves adjoining among the graves of father, mother and children. Deceased lived in the township since youth, and was in his 82nd year at his death. The large attendance from far and near testified to the people's high estimation of a good man. Two sons and two daughters survive: Wm. Stewart of New Haven, Mich.; Geo. Stewart of Homer, Mrs. McLeod (with whom he lived), and Mrs. Prest. The impressive funeral services were conducted by Canons Bull and Houston. The deceased will be greatly missed in the community that has known him so long.

**NIAGARA FALLS.**—**Heroism Rewarded.** Rev. Canon Houston's son, Arthur Stuart Houston, only twelve years old, who saved from drowning the wife and son of Ald. Geo. Hanan in the river above the falls last summer, was presented with the Royal Humane Society's bronze medal and certificate by Mr. Adam Brown, ex-M.P., postmaster of Hamilton, and president of the humane society, in the town hall on Tuesday, Dec. 1, Mayor Binkley presiding. On the platform were Councillors Hanan and his little son, John Worthington and P. J. Lannan. Also Mr. Adam Brown, Major McLaren, Hamilton, Mr. Black, street car manager (president, vice president and treasurer of the humane society), Rev. Canon Houston and his son, Rev. John Crawford, Canon Bull, Dr. Reade, John A. Orchard and H. D. Robinson. After remarks by the Mayor and by Mr. Hanan, whose wife and child were rescued, followed by several gentlemen on the platform, Mr. Brown made the presentation amidst applause. Canon Houston replied on behalf of his son, and proved an able deputy. Votes of thanks were passed to Mr. Brown for his trouble in the matter, also to Sir Charles Tupper for the interest he had exhibited in obtaining the medal, and to Mayor Binkley for his able presidency. "God save the Queen" closed the very interesting proceedings. The hall was well filled with an audience which seemed most anxious to do honor to the brave boy who risked his young life to save a mother and child from a terrible death. All honor to him—may he have many imitators. At the close of the proceedings Mr. Brown made an earnest appeal on behalf of the humane society, a branch of which was established in our midst, and trusted that all would help it in its endeavors to save dumb animals from cruelty.

**NIAGARA ON THE LAKE.**—Considerable attention has been directed of late to the neglected condition of the burial grounds of Colonel Butler of Butler's rangers. It is pretty generally believed that the bones of the old soldier rest in a vault in the old Butler homestead about a mile west of Niagara. Vandals despoiled a portion of this burial plot last summer, and now the report is current that the colonel's "dust" is not to be found in the vault. Deeply interested friends will not let the matter rest here. The records show that Col. Butler was buried in May, 1796.

**ST. CATHARINES.**—**St. Barnabas.**—Rev. Alex. Macnab, the former rector of this parish, now of St. Matthias' church, Omaha, Neb., paid a flying visit to St. Catharines this week and was warmly welcomed by his old parishioners. They had no idea Mr. Macnab was coming, but as soon as his arrival was known an impromptu reception was organized and the parlors of Miss Birchall, Epworth terrace, were thronged with the rector's friends and a very enjoyable evening was spent. The members of the Iron Cross Guild, which Mr. Macnab founded here, looked after the refreshments. Mr. Macnab is enthusiastic over the work in his new field, and his many friends here will be delighted to know that both himself and his estimable wife have greatly benefited in health by the change. Omaha is one of the healthiest places on the continent. This is borne out by the fact that Mr. Macnab has been in Omaha seven months and has not had a funeral in his congregation. It is also related of the bishop that he was a year in Omaha in active work before he even saw a hearse. The removal of the church to its more central locality has been followed by increased attendance at all the services, which are held daily morning and evening.

All the Guild and other organizations in the parish are working harmoniously and vigorously for the new church building fund.

#### HURON.

**BRANTFORD.**—*Clerical Changes.*—The Rev. J. L. Strong, who for six years has been rector of St. Jude's Church here, has received the appointment as chief missionary to the Six Nations, and has entered upon his duties. The Rev. D. J. Caswell, who has laboured amongst the Indians for a number of years, resigned the work some time ago, and received from the New England Company of London, England, a very complimentary resolution passed by them at their meeting in October last, thanking him for his most successful work, and expressing the most kindly wishes for his prosperity in the future. In exchange with the Rev. Mr. Strong, he has now become Rector of St. Jude's Church. His address will be the same as before.

#### ALGOMA.

Mrs. Renison, wife of Rev. R. Renison, passed away to rest last week. This is an event which has been felt to be near for some weeks, but no amount of preparation could mitigate the sorrow which fills the hearts of her relatives and friends. Those who have seen the deceased in her affliction, now have a fuller appreciation of the meaning of the Scripture, "Whom the Lord loveth he chasteneth," for they have had before them a child of God who is like to "Gold refined in the fire." Her end was to her the realization of her heart's desire, and the calamity is only to her five motherless children, her husband, and a large circle of acquaintances.

#### RUPERT'S LAND.

**WINNIPEG.**—On Saturday morning, Dec. 6th, a sensation was created by an application to the chief justice by ex-Mayor Logan, on behalf of the Church of England, to enforce the separate school system. Mr. Logan moved for and obtained a summons calling on the city of Winnipeg to show cause why the by-law levying the rate of taxation for the year should not be quashed on the following grounds:

That by city by-law the amount estimated to be levied for school purposes is levied upon members of the Church of England and all other religious denominations alike.

That it is illegal to assess members of the Church of England for the support of schools which are not under the control of the Church of England, and in which there are not taught religious exercises prescribed by that Church, and on grounds disclosed in affidavits and papers filed.

This application is supported by affidavits of Mr. Logan, Bishop Machray and Robert H. Hayward. The Bishop's affidavit sets out that on his coming here he organized St. John's College, and set about founding a parochial school in every parish in the Red River settlement, and he was so successful that in 1869 he had 16 schools regularly organized for the teaching of boys and girls in different parishes. These schools were denominational schools of the Church of England, and were under control of the clergy. The schools were opened and closed with prayer. Every day there was instruction in Holy Scripture, and English Church catechism was taught. The schools were purely undenominational schools belonging to the Church of England, in which there was religious instruction according to the tenets of that Church. Money to support these schools was raised partly from funds of the Church, partly by voluntary subscription and partly by fees charged to parents of the children, but no children of English Church parents were excluded from the schools by reason of poverty. At this time of union there were, however, about 12,000 Christians in the province, and of these about 6,000 were Roman Catholics, about 5,000 English Church, and the remainder were chiefly Presbyterians and of other denominations. The Bishop then explains why he was induced to co-operate in 1871 with the provincial executors in the establishment of national schools, but he always hoped that in the Protestant section of these schools there would be religious instruction given which would satisfy him; but this had not been the case, and he further states that with the great majority of bishops and clergy of the Church of England, he believes that the education of the young is incomplete, and may even be hurtful if religious instruction is excluded from it. He shows that by the present Public School Act the amount of religious exercises allowed in the schools is so limited that it is doubtful if there is any religious teaching, and that these schools are not what he hoped and expected they would be when the first Act was passed. He further shows how schools that were established by the English Church throughout the Red River settlement were made into public schools, and, although he hoped that in these schools, at all events, religious instruction would be

given to members of English Church faith, this has not been done, and he is so much dissatisfied with the present state of affairs that he intimates he would, if he had means, re-establish the system of parochial schools for the teaching of children of the English Church denomination, and that the re-establishment of parish schools is only a question of means and time. The affidavits of Messrs. Logan and Hayward are merely formal and to the same effect. The summons is returnable in the usual manner.

#### British and Foreign.

It is proposed to make the sale and production in Russia of spirits and tobacco a Government monopoly.

Bishop Copleston, of Colombo, has been engaged in writing concerning "Buddhism, Primitive and Present, in Maghadha and Ceylon."

Cardinal Bernadou, Archbishop of Sens, whose death took place recently, was one of the most liberal of French prelates. He was the friend of Gambetta, and visited him during his last illness.

Bishop Corfe's diocese has been extended so as to include Manchuria as well as the Corea. The Mission station at Seoul, the capital of Corea, is now open, and the work of Dr. Landis, the medical missionary at Chemulpo, is described as energetic.

Mr. H. V. Magee is spoken of as most likely to be elected as president of the Union at Oxford. Mr. Magee is the youngest son of the late Archbishop of York, and has now spent over five years at Oxford.

The new English Church at Puerto Orotava, Tenerife—the first in the Canary Islands—was formally opened and dedicated on the first inst., All Saints' Day. It will be consecrated in the course of next year by the Bishop of Sierra Leone.

It is stated that the Archbishop of York has invited a number of young graduates to go to Bishopthorpe next year, when he will undertake the starting of a theology college or of a band of young men trained under his eye at the Palace, as the late Bishop Lightfoot did at Durham.

The Bishop of Gibraltar and Mrs. Sandford have left Greece for Rome and Florence. On All Saints' Day the Bishop, in the course of his triennial Visitation, held a confirmation in All Saints' Church, Kadikeny (Chalcedon), at which ten candidates—four male and six female—were presented.

The "Cowley Fathers" are making a permanent home for themselves at Worksop. Having received as a gift from the Duke of Newcastle, not only the advowson of the Old Priory Church, but also the Old Priory itself, a thirteenth century edifice, they are about to restore the latter at considerable cost, with the object of housing a branch of their Order.

In the Pretoria High Court a short time ago, a Kaffir sued his wife for divorce. The following extraordinary reasons were given in support of the suit: "Wife talk too much with neighbours, too much paint face and eyebrows, too much fight, too much drink, too much snore in sleep, too much boss, too much 'kill husband,' and too much no good."

A handsome pulpit, designed by Sir Arthur Blomfield, has been placed in the parish church of Burghclere, near Newbury, as a memorial of the late Earl of Carnarvon, who built the church and adjacent rectory. The cost has been defrayed by the parishioners.

An unusual ceremony was recently witnessed in the parish of Durrow, Queen's Co., viz., a funeral by torchlight. It is one of the ancient customs of a distinguished family in the neighbourhood to bury their dead by night. The effect was weird and striking. About forty flambeaux were employed to illuminate the scene. The service was read by the Rector of Durrow, the Rev. J. Ebbs, and the Rev. P. B. Wells.

The Rev. James Stone, D.D., of Philadelphia, delivered two interesting and instructive lectures on the "History of the Early Church" and "The Planting of the Church in England," which were largely attended by the people of Cleveland. Dr. Stone's visit under the auspices of the Cleveland convocation, was a matter of much profit and pleasure.

According to the *World*, the Dean of Rochester, having been reprimanded by *Church Bells* for evoking the laughter of workingmen, has requested the publisher to bestow the future copies of that publication, for which he has subscribed, upon some more dismal member of the community, who does not believe that "a merry heart may do good like a medicine," and who likes church bells to be always tolled, and never used for chimes.

It seems that the Dean of St. Asaph was welcomed by the chairman at the Liberation Society's meeting at Rhyll the other day, and was moreover, invited to second a vote of thanks to the chairman. In doing so, he characterizes the speech of the Rev. Guinness Rogers as "an honest, straightforward, and Christian one," adding the hope that in the discussion in the question of Disestablishment, "they as Welshmen and fellow-Christians, would imitate his Christian-like example."

The Bishop of Ripon, in rebuking the falsehood of extremes, tells a good story of a small young curate who rebuked a lady conspicuous for her good deeds among the poor and outcast, with the words: "You're a good woman, but why don't you do some really religious work, such as the embroidering of an altar cloth?"

On Tuesday afternoon recently a meeting was held in Northampton to discuss a scheme to provide further Church accommodation for that town. The Bishop of Peterborough, the Bishop of Ely, the Bishop-suffragan of Leicester, the Marquis of Northampton, Lord Erskine, and a great many more clergy and laity were present. Earl Spencer presided. A scheme prepared by the Committee of the Northampton Church Extension Society to raise £20,000 was approved, and subscriptions amounting to nearly £1,000 were announced.

On Friday the Bishop of London presided at a meeting in the Church House, in support of the Japan Missions, supported by the Guild of St. Paul's. He urged that the comparative slowness of the growth of the Japanese Church in contrast to the rapid adoption of Western institutions and customs, was in itself a healthy sign of the graver consideration given by the Japanese to these subjects.

By arrangement of the Shipwrecked Mariners' Society with the Dean of St. Paul's, the rescued survivors of the crew of the wrecked ship "Benvenue," under charge of the Society in London from Sandgate, attended in a body, to the number of twenty, at the Cathedral morning service on a recent Sunday. The men were accommodated with reserved places, immediately in front of the pulpit, and special reference to their presence was made during the service, in the Prayer of General Thanksgiving, as well as by the preacher, Prebendary Gordon Calthrop, in the course of the sermon.

Canon Balfour continues: "The country through which I passed going northward (from Fort Salisbury) to the Zambesi, is for the first one hundred miles more or less mountainous. Then comes a sudden drop of 2,000 feet into very slightly undulating country, covered with timber and plentiful in game. The Zambesi River, at the mouth of the Umsengezi, down which I went, is extremely pretty, about half-a-mile wide, with a good current and rocky wooded banks. The natives on the shores are under Portuguese influence, and, though they speak much the same language as the Mashona, there is very little intercourse between them. The whole of the country through which I passed appeared to be very sparsely populated, but there are certain centres for villages."

The death, on the 25th ult., is announced of the Rev. A. R. M. Wiltshire, recently Chaplain of the Robben Island Cape Settlement. Mr. Wiltshire, who was a graduate, and served in the Crimean War, came to the Colony under Bishop Grey. For some years he held the Rectory of Claremont, but subsequently became Chaplain of Robben Island. His self-denying labours among the lepers there were the subject of warm commendation on the part of the Bishop of Cape Town, and subsequently in the English press, in which he was frequently referred to as "the South African Father Damien." He retired from his post about twelve months ago on account of ill-health, having sustained a stroke of paralysis.

Bishop Tucker was in Dublin last week, and addressed a large meeting in the Metropolitan Hall, where the story of God's grace was listened to with not less interest and attention than it had been during this five months past in London. The Arch-

bishop of Dublin presided, and dwelt with satisfaction on the increase of missionary zeal in the Church, in the course of his remarks referring to the Prayer Union recently founded amongst the junior clergy of the Diocese. He remarked that on the Committee of that Union were to be found representatives of all schools of thought, and that the friends of those different societies were there to-night to pray for a common blessing on their work. They should thank God for that token of Christian union in their land. He was sure they would all join in the aspiration that a blessing might follow the Bishop when he should again go forth to continue his work.

Judgment in the Bishop of Lincoln's case is not expected from the Judicial Committee of the Privy Council for some time. It is known that several of the judges had their books forwarded to them during vacation, and the best theological libraries in the town were ransacked for duplicate copies of rare ecclesiastical works. One curious discovery resulting from this necessity was the theological collection in the library of the Incorporated Law Society in Chancery Lane, which is described by a competent authority as of amazing extent and value. Hitherto it has not been supposed that theology was a strong point in the studies of "qualified" solicitors.

### 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.

#### The Late Dr. Carry's Library.

SIR,—The library of the late Rev. Dr. Carry is being sold according to his own instructions. A catalogue is being printed and will soon be circulated. A number of the books, however, mentioned in the M.S. catalogue left by Dr. Carry, are missing—no doubt lent to friends. It is requested that any books so lent may be returned to Mrs. Carry, Port Perry, with as little delay as possible.

HENRY ROE,  
Archdeacon.

Lennoxville, Nov. 20th, 1891.

#### The Church of Canada.

SIR,—I regret very much that just now I cannot give the Rev. P. Tocque the direct reference he asks for about Cabot's Chaplain. As there is no parsonage here, I am boarding for the winter, and the majority of my books and other goods are packed and stored away. In the course of my reading within the past two years, I came across the article. I am going on a missionary tour shortly, and am very busy at present. When I have time it will give me pleasure to look up the subject. Possibly I may have read it in Archer's History of Canada (Nelson and Sons, London), or in King's Handbook of Notable Episcopal Churches, (Boston), but I cannot be certain where it is until I get at my notes. While on this subject may we be allowed to say that we are shocked to find that every child at the public schools in the Province of Ontario is taught, by means of their present "History," to believe that our "Civilization" and "Religion" come to us from the Tiber. This is not only false, it is really unscientific and degrading to Canada. Midsummer day of eighteen hundred and ninety-seven will be the 400th anniversary of Cabot's discovery of Prima Vista (*cide* Hodgins). Why cannot Toronto on that day open a British American Exhibition, and the Church of England open a National Synod? If we want to be anything of a people we must think less of politics and more of ourselves. I am not writing against the present Provincial Parliament—far from it; they may be much better than others for all we know, but no country can forget her land marks and live.

We see by the CANADIAN CHURCHMAN of 19th Nov. that Bishop Perry, in his "History of the American Church," points to Cabot for a "trace" of our "spiritual and political lineage." We have never seen this book. Mr. Tocque may see here something he would wish to read. Let Montreal have her statue of Maisonneuve and Toronto (the Queen City) hers of Cabot. Honour all men. C. A. F.

#### A Correct Reprint.

SIR,—The Church Association (England) has offered a reward of £100 for the copy of the Prayer Book, printed by the Queen's Printer, which shall be a correct reprint of the "Sealed Books" attached to the Act of Uniformity.

It is not clear if the condition is to be taken literally as to changes of spelling, but even if so, it is very doubtful if there is such a Prayer Book.

Having a copy of some parts of the Rubrics in the sealed books (now of the prayers) I have compared with it one of the latest Oxford University Press Prayer Books, and one issued by the Queen's Printer at about 1871, it having the new lectionary attached, and after a rather cursory examination have found many variations which are grouped together as follows.

Words are added, omitted and changed. Points, hyphens, parenthesis marks and paragraph marks are added and omitted. From the Rubric after the Nicene Creed, words are omitted, "and the Banns of Matrimony published," as are also the corresponding words "immediately before the sentences for the offertory," from the Rubric at commencement of the marriage service. The words "or holidays" are also omitted from the last mentioned Rubric, after the words "those several Sundays."

There are also many changes of letter capitals to small, and the contrary; and one noticeable change in spelling in the Rubric after the offertory sentences (directing that the alms shall be placed on the Holy Table), is the word *bason* for *basin*, as it is in the Sealed Books; *bason* being the form used in the Bible.

Many of these errors or changes do not appear in a Prayer Book of 1701, in which is *basin*, and the correct words in the Rubrics as to publication of Banns. I notice in this last Book the word "may" in the General Thanksgiving before "shew forth thy praise."

It may be said that none of these changes are important, but it is certainly strange that so many have occurred. Perhaps one of the marriage acts may account for the omission of the words "or holidays," and the General Thanksgiving was added, I think, after the passing of the Act of Uniformity, though I do not remember by what authority.

M.

#### A Popular Story of the Church of England

SIR,—Accidentally I came across a small book, almost a pamphlet, the other day in Toronto, with the above title. I was so delighted with it, and satisfied that it was just what we want in this country, that I wrote to the author, Mr. G. H. F. Nye, Secretary to the Church Defence Institution, for copies. These have just come, and I see that in a year this excellent and truly popular story has reached a 5th edition, twenty-seventh to fiftieth thousand. Allow me to commend it earnestly to all your readers, lay and clerical. The price of the book is only *sixpence*. I should like to see a copy in every Church household in Canada. It well deserves the commendation of the late Archbishop Magee, who said: "It gives in a condensed and popular form one of the best statements of the past history and present work of the Church with which I am acquainted. It seems to me especially suited for distribution amongst our intelligent working classes, who need just such a corrective to the false and misleading statements now so industriously circulated amongst them by the enemies of our Church." Equally warm praise is accorded by other eminent prelates in England. Mr. Nye, on behalf of the Church Defence Institution, kindly offers me one hundred copies at half the published price. Allowing for carriage and duty, this will make the cost of each book, I fancy, only *ten cents* at the outside. Will any of my brethren take five or ten copies each at this price? If so, I shall be glad to let them have them, but they should let me know at once. Already I learn that over 500 copies have been sold in Australia, and I hope we may secure a large circulation in Canada for this much needed manual of our Church history.

May I also call attention to a little new publication entitled "The Communicant's Prayer Book"? It gives on interleaves admirable and instructive help in plain and pithy language and good type. It has Hymns, A. M., bound up with it, and may be used with advantage in church. Published by Henry Frowde. I think any of my brethren now having confirmation classes will thank me for drawing attention to this helpful Prayer Book.

T. BEDFORD-JONES, LL.D.,

Brockville, Dec. 10, 1891. Archdeacon.

#### The Bishop's reply to Mr. Wilson.

SIR,—I have only just seen the reply of the Rev. E. F. Wilson, in your issue of Nov. 19th, to my letter of Sept. 7th. In my absence from home the number in which it appears had been mislaid. In it he implies that I was guilty of an act of discourtesy of which I should be sorry to be thought capable. My letter was addressed to Mr. Wilson himself, and he says that he had not seen "a copy of any Church paper containing it" till lately, thereby implying that he had not received the letter. I most distinctly remember sending my letter to Mr. Wilson, and I did so two or three days before send-

ing a copy thereof to the Church paper. I am almost certain moreover that I added a P. S., saying that as the matter was one of general importance, I should send a copy to the Church paper. If, therefore, this letter was not received by Mr. Wilson personally, it was certainly not my fault.

With regard to Mr. Wilson's few words in reply, I will only say that I consider his letter no reply at all. He seems to confine in the most extraordinary manner the Society and the *Journal* published under the auspices of the Society. He says, "We have proposed that the Presbyterian and the Methodist communities should have their representatives on the editorial staff of the magazine." And he asks triumphantly, "What is there objectionable in this?" I would answer emphatically, "Nothing whatever." It would never have entered my head to ask even to what body of Christians the editors of a journal of a Society like the "Canadian Indian Research and Aid Society" belonged, and I am only sorry that Mr. Wilson should have thought that I would be so silly as to object to this; nor would I have objected in the least to any amount of information being given in the journal, as to work that is being done amongst the Indians by the various religious bodies.

But this is an altogether different matter to the Society called the "Canadian Indian Research and Aid Society" being turned into a "strong, united, Protestant Missionary Society, unless words are being used in a most extraordinary manner. And I have no hesitation in saying that no one, however influential and important may have been the share he has taken in founding or maintaining a society, has any right to obtain names for a society with certain definite objects, and then, on his own responsibility, or merely with his joint editor, without any meeting of the Council, who are supposed to be responsible, to issue such a circular as that under the heading "What we propose to do, in the September number of the journal, altering the whole character of the Society, as I said in my former letter."

If it is found that there are not sufficient people interested in the general condition of the Indians to support a society having the excellent objects of the Research and Aid Society, then the Society must come to an end, however much we may regret that there should be so little interest taken in our Indians. If there are a sufficient number of people who think it desirable that a "strong, united Protestant Missionary Society" should be formed, then let them by all means commence one. But it is not fair to those who have given their names as members of one society to find that society suddenly transformed into another by the mere action of the editors of the journal.

ADELBERT, Bishop of Qu'Appelle.

Dec. 4th, 1891.

#### The Church and the Labouring Classes.

SIR,—Thank God for the letters of Major Mayne and "Enthusiast" upon the above subject. The greatest of all evils which the Church of England in Canada has laboured and still groans under is her subserviency to rank and wealth and worldly power, and her disregard or bare tolerance of the poor, truly called "God's aristocracy." I don't say that she is any worse in this respect than any other Christian bodies, but in all conscience, she is bad enough. Canon Knox-Little has said that the only thing that can destroy the Church of England is "too much respectability," and is not this the secret of our comparative failure in this country. People sometimes imagine that with a more democratic system of Church organization all our ills would vanish. Nothing of the sort. As a matter of fact, in nearly all democratic systems, wealth reigns supreme. It is not in changing our methods of appointing priests and of managing our parochial affairs that the remedy lies, but in becoming imbued with the spirit of the Master—Who "took upon Him the form of a servant and made Himself of no reputation"; in realizing the fact that as between Christian and Christian all class restrictions are wicked and wanton violations of the mind and spirit and example and teaching of Him "Who came not to be ministered unto, but to minister." Whatever distinctions in a worldly sense may exist between men (and even these are fast melting away) all men are absolutely equal in the Church, and their only qualifications for influence and prominence should be possession of spiritual gifts and graces. But how systematically this primitive and apostolic principle is violated. People talk about "influential members" of a certain congregation, and whom in ninety-nine cases out of a hundred do they mean—the devout, consistent, self-denying members of the Church, the faithful and exemplary performers of their religious duties? Alas, no, the "influential" Church member, in the nineteenth century meaning of the term, is simply the rich member, the member who condescends to patronize the Church of God. His spiritual qualifications may be the faintest and lowest, and yet his influence will be the highest and strongest. Nay, even worse than this, he may be a

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man of very questionable life, notoriously unspiritual, and not even in bare membership with the Church, and yet his influence will be ten times as great as that of the poor faithful son of the Church who probably in proportion to his means gives ten times as much even in money, not to say time and labour, to the cause. What wonder then that the masses are alienated from the Church, that infidelity is rampant, that men regard religion with cold scorn and active bitter contempt, when they see the Church of the meek and lowly Jesus degraded to the level of an ordinary worldly institution where money is the chief and almost sole qualification for influence. I am not stretching a point when I say that the Church in Canada, as a whole, is simply saturated with this evil spirit. Scarcely a parish is free from it. Even priests will talk in a contemptuous way about "poor congregations," and move heaven and earth to obtain the pastorate of rich and "fashionable" congregations. A man's progress in the ministry, even among his brethren, is measured in the great majority of cases by his advancement in worldly prosperity, by his increase in "salary," by his translation to "nicer" places and among "nicer" people, by his "popularity," and in fact upon exactly the same principles as those which apply to success in law, medicine or any other worldly calling. Can we wonder then that men take us at our own price and regard our calling as simply a means of gaining a respectable livelihood, and ourselves as being infinitely more concerned in advancing our own material interests than in advancing the cause of "Him Who became poor that we might become rich." Not that this is a true or fair estimate of the vast majority of my brethren in the ministry, for I believe, and indeed know, that the great majority of our priests are deeply devoted to the cause and love the work for its own sake. But the way in which so many of us talk and act, often with the best intentions, honestly often believing that the material and spiritual interests of the Church are bound up together, gives a certain colouring of apparent truth to these common accusations of worldliness and self seeking, which have done so much to alienate the poor and humble, and make them feel that the classes rather than the masses are the objects of our Church's chief solicitude, and that her interest in them is at best of a very languid or loftily patronizing nature.

Free churches, where all can come on the first-come-first-served principle, are no doubt good and excellent in their way, but they are not everything. The faithful poor must also be led to feel that in parochial affairs their voice is equally potent and their lawful wishes equally influential with those of the wealthy. They must be led to feel that in identifying themselves with the Church, they do not sacrifice one iota of their manhood or sense of self-respect, that they are not patronized and tolerated, but welcomed and honoured. And per contra, the rich should be taught that while the Church can take their wealth and consecrate it to the service of God and humanity, yet that she honours one man's manhood and values one man's soul equally with another's. The rich should also be taught this, that to give upon the expectation of receiving a larger proportionate share of influence, is to expect "value received," and is therefore not giving at all in the true sense of the term. They should also be taught that while the Church has got and can get along without them, they cannot get along without the Church.

Once impress upon the world at large that the Church is a spiritual Brotherhood, that she is fully possessed with the spirit of Christ, that her work and mission is the work and mission of her Founder "Who came to seek and to save them that are (spiritually and physically) lost," once let men feel that she loves them as Christ loved them before they loved Him, and for their own sakes, and the problem of the "lapsed masses" is solved.

And this will only be brought about by the priest who, magnifying his office, casts to the winds all thought of personal "dignity," and social rank, and makes himself, as did the great minister of the New Covenant—the servant of the servants of God, knowing that the "servant is not above his master," and that what was not beneath the "dignity" of the Eternal Son of God cannot be beneath him.

And the laity need to learn this lesson as well.

Truly yours,  
PRIEST OF HURON.

**Church Music.**

SIR,—I have observed lately in one of the leading Church papers in England, an excellent article upon Church Music. With your permission I would like to comment thereupon, and propose giving parts of it in paragraphs, adding my own thought as regards its application to Canada.

Passing over the introduction, the writer says, "And first we would premise that there are two theories of Church music, both equally possible—given the fitting circumstances; both having the same ends in view, the praise of Almighty God, and

the lifting up of the worshippers. The one aims at rendering the choral service with all the art and knowledge and taste with which a scientifically trained body of voices can render it. This mode presents the service as an offering to God of the best that we can give Him of our musical art, and the worshipper's privilege is to find in such setting of the words a meaning and beauty, which they never before conveyed, and which his own untutored utterance of them could never have expressed. The silent enjoyment of such a service is no more sensuous, necessarily, than is that of joining in with the voice. Either mode of worshipping may be equally spiritual, or equally unspiritual. For either kind the heart must be attuned. But the artistic type of worship implies special conditions, and it must be confessed, is adapted to a limited class of minds. Its most fitting place is the Cathedral, or Collegiate Church, or those churches where the wealth of the worshippers can maintain a choir of sufficient skill, and the prevailing taste is high enough rightly to value, and profitably to employ, such a mode of worship." For either kind the heart indeed must be attuned, or the very *raison d'être* is destroyed. But the feeling is pretty general that the sight of a congregation entirely silent during the utterance of the praises of the Almighty by an artistic choir, gives the impression of a non-participation in the worship of God, and appears very much as a body of people in a theatre, enjoying to a certain extent what is going on before them, but apparently not participating themselves therein. It would be going too far to assert that they really did not do so, but at all events they do not present themselves as a model for the imitation of Church congregations in general. The writer goes on to say, "It seems, however, that the greatest number derive more spiritual benefit from the congregational type. Who of us knows not the man ignorant of the first rudiments of music, without ear, without taste, even with a strident voice, who nevertheless appears to feel the greatest delight in bearing his part in the singing, catching his enthusiasm from the spirit that moves men in multitudes? The ordinary parish church is bound to make provision for the spiritual longings of earnest souls like this, in the shape of a musical service, good of its kind, and useful as an aid to devotion." Here is stated what is truly the case, viz., the greatest number derive more spiritual benefit from the congregational type. And what indeed should be our aim but that the largest number in our churches might be spiritually benefited. The music should be of that simple but sterling kind that could be easily caught up by the majority of our people. The ordinary church is bound to make such provision. "It is a prevailing belief that where the music is not ambitious, and the choir is not permitted to oust the people from their rights, there congregational singing is to be found. We dare to affirm that as yet true congregational singing is almost unknown among us." This is a sad admission, and yet I think a true one. "The reader of a valuable paper, Mr. E. Griffiths, a fellow of the College of Organists, spoke with great enthusiasm of the splendid effect of two thousand voices singing at St. James', Holloway, without the lead of a choir. We can well imagine the magnificence of such a chorus. But can it be said to be a common thing to find any large assemblage of worshippers so united?" By no means, but it is what should be aspired after. How magnificent is the effect upon all present, when a congregation of (say) 2000 people are lifting up their voices in praise to Almighty God, either with or without the accompaniment of the organ. We have heard a congregation of over a thousand people sing a well known hymn heartily, led by a fine large organ, played judiciously. The organist gradually left the congregation singing by themselves, during the third verse of the hymn, with beautiful effect, again joining in with pedals first, and winding up with a strong organ, with thrilling power. What more can be desired in the worship of God? "It is just as well that we should confess that in our zeal for ecclesiastical seemliness, we have been guilty of mistakes in the past. The idea of the 'dim religious light,' to which the poet regretfully looked back, who saw 'the storied windows richly dight' broken to fragments by fanatic mobs, caught our young enthusiasm, and we filled our church glass with opaque colours that served only to make darkness visible. In like manner the cathedral tradition of the white robed choir, that had survived the wreck of all that was beautiful in our outward worship, appealed to a sentiment in which discretion was wanting. It was thus that the parish church became, not without great loss to ourselves, the copy of the Minster. Every humble village shrine was conceived to be a Westminster Abbey in miniature. From this beginning there arose two evils, from which we are now suffering; the one, the tendency to make the music more elaborate and aloof from the congregation; the other the absurdity of the cathedral-like choir singing in harmonies which are drowned by the unison voices of the people in the nave. Remedies, however, are readily available. In the first place, music should

be chosen and there is plenty of it—within the compass of average voices, and easy of performance; in the second, either the great bulk of the congregation should learn to sing this easy music with the proper vocal harmonies, or both choir and people should sing in unison. In the present anomalous state of things we have, perhaps, individuals here and there indulging in a little tenor or bass of their own devising, the effort of original composition entailing occasional breaks and puzzled silences, and owing to the absence of a corporate sense of discipline and unity of purpose, hardly a single person in the congregation sings in his true voice, but in a thin and timorous tone." If people would provide themselves with the music (Hymns and Canticles), they could then join intelligently with the choir, and the incongruity of the above avoided, and the result would be satisfactory so far as it went. "Let us have, by all means, our surpliced choir, but supplemented with picked voices in the nave, and, above all, let our congregations attend frequent practices, and fit themselves to offer resounding praise in the public service, not the nerveless and "scrannel" pipings with which we are only too familiar. Resounding, we said, but with a word of caution to be added. The mountain torrent and the thunder resound; their resonance impresses with its depth and volume and solidity. A chorus should sing as one great voice or instrument, not as a loose multitude of which each member strives to shout the other down." Here comes the work which must be taken in hand, if we really desire to have congregational singing. Let our people attend frequent practices, and thus perfect themselves in their part. Then again, many choirs and organists also are too fond of the *forte* effects, and almost ignore the *piano*. Now there is no question about the beauty and deliciousness of music when taken softly. No one need cease singing in p. or p.p. parts; it is desirable that all should continue their singing, but reduce the volume of sound. Where this is done, and the lights and shades of the music attended to, I may say a beautiful and satisfactory result is attained. "To come to details. We can imagine nothing finer on festivals than to hear the mass of the worshippers singing the plain song versicles (now buried in the tenor part), with picked voices rendering Tallis' splendid harmonised setting. At present the people sing the accompaniment, not having the faintest idea of the treasure that is hidden so close to them. And how indeed should they know? They have never been taught. Again the solemn and deliberate enunciation of forms to be recited, the Confession, the Paternoster, the Creed, is a thing to be attained only by careful training; and more than all, the Psalter calls for patient rehearsal. Many people, most people, perhaps, imagine that if they know the chant-melody, and have a Prayer-book in their hands, their task is simplicity itself. A critical listener will hear in any church half-a-dozen people near him, with half-a-dozen different notions as to the number of syllables appropriated to the reciting note. A congregation that should sing the Psalms correctly might safely be left to render the rest of the service." The 'Cathedral Psalter' is, I believe, greatly in use in the Toronto Diocese, and is spoken of as one of the best. "As to hymns, what we want first of all is a right conception of what a hymn and a hymn tune should be. In hundreds of churches the proper sort of hymns are rarely heard, and the good, strong, old tunes are nearly forgotten. And the worst of it is that the sentimental, self-regarding trash, in which our hymnals abound, set to equally trashy music, seem the only kind that awakens anything like a general outburst of sound. In place of these 'lean and flashy songs,' we want solemn hymns of praise, joined to religious strains, sung with decorum and regard to musical time." A canon of the Church gives the selection of the hymns into the hands of the clergyman, and likewise all anthems, &c., should be submitted to his approval, before being sung. If this is observed and the selection carefully made, then it is the work of the organist to accompany the same with an appropriately made organ [technical term], (we are now speaking of the large pipe organ), using the same judiciously, so as to suit the sentiment of the words. "A word on organs and organists. We can allow the organist to do what he likes in his solo-playing, if he will only remember his duties as accompanist. Let him support his choir and congregation, filling in what is thin, covering what is harsh, enriching what is poor, and producing together with the voices a perfect ensemble of balance and accordant efforts. The organ is the king of instruments; it is too often a tyrant." The perfection to which the organ has of late attained gives an immense scope to the ability and task of the organist. The changes and variety of music that can be elicited from a large or even a moderately sized instrument are wonderful, but they should be most carefully used in accompanying the singing. "Our immediate needs are a right idea of what congregational singing is capable of becoming, an increase of musical, literary, and liturgical knowledge, the general adop-

tion of a national Psalter, and frequent parochial practice in singing." The latter is really necessary if we wish for good congregational singing. Several church choirs in a given local area could occasionally meet together for united practice, and on special occasions meet for worship, and set forth a grand musical service.

C. ROLLS BELL, MUS. BAC.  
Keswick, Dec. 4, 1891.

## Notes and Queries.

SIR.—What is the history and purpose of the Faldstool?

Ans.—The *Faldstool* is a name that is often given to the Litany desk, but rather improperly, as the one is a seat and the other a prayer desk. The medieval *Faldistorium*, *Faldistolium* (which gives the modern French, *Fauteuil*), is literally a folding chair, and carries us back to the Roman *curule* chair. It is noticeable in this, that it shows a Saxon derivative taking a Latin form, and making a euphonic change upon one of the radical letters, while the French variation has gone back to the original form, *Faldistolium* and the English has preferred the euphonic, *Faldistorium*. From being originally a folding seat of any kind, it was appropriated in ecclesiastical usage to the Bishop's movable seat, which was distinguished from the Episcopal throne, and was shifted according to convenience to any place within the chancel: it was more specially used at ordinations, confirmations, and such functions, and from its portable nature was not likely to be long preserved, so that we have no ancient or medieval specimens of it. It was more or less of the X type, and used as a convenient low seat.

## Sunday School Lesson.

4th Sunday in Advent. December 20, 1891.

THE BLESSINGS OF THE COVENANT.

### I. MEMBERSHIP.

In the last lesson it was shown what was the deep meaning and importance of our Christian name. This will appear more plainly when we consider the blessings that were made sure to us when that name was given.

"Who gave this Name?" In the rubric before the Baptismal service the appointed number of godparents is given. Their obligations (too often neglected) to watch over the spiritual education of their godchildren, and to see that they are prepared for Confirmation, might be explained. The children might be asked if they know who their godparents are; if their godparents have done anything to help them to live a Christian life, etc.

"In my Baptism." The name given at Baptism is a life-long reminder of the blessings received in holy Sacrament. It marks us all through life as Christians. Therefore it is called a "Christian name;" and Baptism is called a *christening*. Now let us think what it means to be a Christian. It means that we have received the three great blessings of the covenant.

### II. MEMBER OF CHRIST.

The Christian becomes a member of Christ "in his Baptism." It was no act of our own that gained us this gift, but God's free grace (1 St. John iv. 10, 19). Before we were old enough to choose for ourselves, Christ, as it were, took us up in His arms, and blessed us, and made us His own (St. Mark x. 16). We are now *members* (that is *limbs*, as the hand, foot, eye, etc.) of the Body of Christ, and the Body of Christ is the Christian Church of which He is the Head. What a wonderful blessing this is! We enter upon our Christian course as members of Christ's Church, as one of His redeemed, united to Him as closely as a limb to His body, drawing the life-blood of our souls from Him.

Or, again, the members of Christ are as the branches, which are the members of a tree (St. John xv. 5.) In Rom. xi. 24, St. Paul speaks of our being cut out of a wild olive tree and grafted into a good olive tree. The wild olive tree is Adam, or human nature; the good olive tree is Christ. (Describe how grafting is done—the shoot of a tree cut off, and inserted in a cut made in the stem of another—the sap begins to flow from the old stem into the new shoot.—So does the Christian receive the new life from Christ.) This kind of grafting is spoken of in the Baptismal service ("This child

is now regenerate, and grafted into the body of Christ's Church.")

But Christ is the Son of God. He is Himself God. How could we who have a nature altogether different, become so closely united to Him? (Grafting can only be done where the two trees are similar in their nature.) Here is where the most wonderful part of the "Blessing of the Covenant" comes in. Because we could not rise so high as to be united with God—therefore God stooped to take *our* nature. We *can* be one with Christ, who is Man. But He is also God, and therefore we who are His members, become "partakers of the divine nature." (2 St. Peter i. 4.)

Our membership in Christ is therefore closely linked with that wonderful event which we are soon to celebrate on Christmas Day. Remember that it was the same Holy One who lay a Babe in the manger at Bethlehem, Who afterwards said of children, "Of such is the kingdom of God" (St. Mark x. 14), and Who gave a commission to the Apostles and their successors, "Go ye therefore and teach all nations (*note the marginal reading*), baptizing them," etc. All the blessings of the Christian Covenant flow from the one source, the Incarnation of our Lord and Saviour Jesus Christ. It is only as members of Christ the God Man, that we as men can look for those further blessings of adoption into the family of God, and the inheritance of His everlasting kingdom.

(The blessings of Sonship and Heirship will be taken up in the next lesson.)

## Family Reading.

"Changed Lots; or, Nobody Cares"

### CHAPTER VIII.

#### HARD TIMES.

It was only when winter came that any privations began: for Dorothy by this time was looking very strong and well, and Nance was beginning to forget how nearly she had lost her darling.

Now although she fared better than any one else in the van, she was often hungry, and the cold wind searched relentlessly through her very insufficient clothing.

Just before Christmas the two families had encamped in a field they had rented for one or two winters just outside Southampton, in company with two other gipsy families that had joined them.

Nance and Jem were prepared, by Lil's entire forgetfulness of the past, for her not knowing her way about the town, which ought to have been familiar to her, but they shook their heads in some consternation over the fact that she seemed to have forgotten the very names of the people they now met, with whom they had a long standing acquaintance, if not friendship.

Not that Nance was sorry that her children shunned the noisy, quarrelsome troop which now swarmed round the vans; she did not think them fit company for them. Jem had never cared to be with other boys, and his lameness was his excuse; but Lil, who had always been regarded with jealousy, was said to be more "set up" than ever, and mischief might have been planned against her, had it not been for Joe Lovell, who, in his anxiety to please Nance, threatened dire vengeance against any one who meddled with "Missy," for that was now the name by which she was generally called by all but Nance.

For two months the gipsies remained stationary, and these months brought more or less privation to each household, for the weather was very severe.

Some of the wanderers worked hard, tramping from morning to night, in the hope of selling poor, cheap articles at a little more than they had given for them, while others idled and drank and thieved when they had a chance of doing so without discovery.

Nance was untiring in her efforts to find bread for herself and children, and old Danny shared with them; but it was a hard struggle, though she never despaired, nor did she often lose her cheerfulness. When, towards the end of January, a bad sore throat came on, which lasted day after

day, she grew a little despondent, she had rather a good voice, and a large collection of popular ditties which she kept in reserve, when all else failed her.

One day she started out as she had done all the month with Jem and Lil, each carrying something which might possibly be sold, in the hope of picking up a few pence, then, if no customers came, Nance's voice towards evening would be lifted painfully in some well known song, and it was seldom that pence did not fall at her feet, thrown by the most part by people but little richer than herself from the windows of squalid little houses in narrow streets.

Perhaps the tones of her voice told people who knew what hunger was, that she, too, was hungry and tired and dispirited, at any rate it was from the very poor that she received most.

Nance was not fond of this street singing; it was too like begging to suit her independent spirit, but she could not let her children go hungry.

This particular day had been a very bad one; it was piercingly cold, and snow showers had fallen more than once; her throat had been sore for hours; no customers had been found, though she and the children had never wearied in their patient tramp up and down the streets.

Nance felt her voice was hoarse, but the effort must be made; they turned into a small street where she had sometimes been fortunate in finding an appreciative audience, and began the first line of "Wait till the clouds roll by," but her voice failed her and she stopped suddenly short.

Two women standing at a house-door laughed.

She tried again, and then again, but it was of no use, the pain of the effort was great, and she put her hand on her throat and gasped "Can't you sing something, Lil, try, there's a dear, you used to be able to sing a verse sometimes; poor mother can't, try, there's a pretty!"

"No, no, I can't," said Dorothy hotly. "I can't sing in the streets like a beggar. I can't, I can't."

Again poor Nance tried to raise her voice, but the attempt was followed by a fit of coughing which brought tears streaming down her face.

Dorothy saw them, and love and pity as suddenly swept away all thought of self, and tremblingly at first she began to sing, "Mary had a little lamb." How she remembered it, where it came from, she did not know, but not a word failed her, and as she sang, her voice grew in strength, and became so sweet and clear, and true, that every one within hearing stopped to listen.

Whether the song with its simple childish words was new to her auditors, or whether it awoke memories of innocent past hours, I cannot tell, but Dorothy was well repaid for her song, which she repeated by request when she reached the end of the street.

That evening the family feasted, and Dorothy's heart throbbed fast with pride and joy at all the words of praise and thanks which mother, Jem and old Danny showered on her.

Such a singing bird was a treasure indeed, and the fame of her performance quickly reached the other vans.

"Wherever did you hear that beautiful song, Missie darling?" questioned Jem, in delighted admiration. "Who learnt it you?"

Dorothy shook her head, she could not remember.

"Her voice was not a bit like that, it wasn't half as strong before she was ill, and as to those pretty words, I believe 'twas the angels taught her, or them fairies she's so fond of talking about. I know she's my angel," exclaimed Nance with a tremble in her voice, as she gathered the little tired singer into a very loving embrace, and then proceeded to take off her wet shoes and stockings, for it was only in the summer that Nance allowed her children to go barefoot.

To be Continued.

A few books, well studied and thoroughly digested, nourish the understanding more than hundreds gargled in the mouth.—Francis Osborne.

## In Decorating a Church.

In decorating a church for Christmas, bear in mind that fine effects do not depend so much on the quantity of flowers used as on the manner in which they are arranged. A few flowers and plants in the hands of a person of a true taste, and with a good eye to colour effects, will give excellent results, while a great quantity of flowers arranged by persons deficient in these respects, will never give satisfaction. Good taste and judgment are quite as important as flowers.

Artistic effects do not depend on elaborate designs. Last year I was in a little country church where pine branches and mountain ash berries were the only materials used, and there was no attempt at elaborate work; simple branches of good size fastened here and there where there seemed to be a place prominent enough to make it suitable for decoration, with great clusters of the fruit showing through the dark green leaves. The altar, or pulpit rather, was not "banked." A large branch was used, fastened at an upper corner, just falling across the front till it rested on the floor, with the scarlet berries lighting up the sombre foliage as effectively as any flowers could. The result was charming in its simplicity. A more formal and studied scheme of decoration might have resulted in complete failure with the material used.

In decorating a church, do not wait until the afternoon before Christmas, and then get at the work in hand in a haphazard fashion, trusting to a happy inspiration, which generally fails to come when wanted, for satisfactory results. Appoint a committee to see to the work, and let it decide on some scheme of decoration. When it has made a decision, fall to with a will, and help it work out its plans, but never hamper or annoy it by constant suggestions of changes which you may think would be improvements. In this, as in other things, too many cooks spoil the broth. If the committee possesses ordinary taste, and thinks out a definite scheme before beginning operations, the chances are that the church will present a far more pleasing appearance than it would be likely to if all the young people in the neighbourhood came together without a plan to work on, and suggestions from everybody were received, and an attempt made to carry them out.

When plants are used about the altar, and you have but few, do not set them close together, but cover the pots and fill in between them with Florida moss or something similar, coloured a dark green. This will make a good background for foliage and flowers, and hide the open space.

If you have a few flowers, do not scatter them. Rather concentrate them. Use them at the principal point where decoration of this kind is desired, say on or in front of the altar or pulpit. A dozen roses, or as many clusters of geraniums, will be effective when grouped together, but scatter them and the effect will be weak and thin.

Don't undertake more than you can carry out well. Elaborate decorations are all right in the hands of experienced persons who have plenty of material to work with, but in the ordinary church, where the expense of elaborate decorations cannot well be afforded, and the "experienced" person is generally lacking, pretentious designs are all wrong. Therefore, let simplicity, which is always artistic, govern you in making beautiful the house of God at Christmas time.

When flowers or other bright decorations are hard to obtain, a most pleasing substitute is afforded by the cones of pine or Norway spruce. These, in their natural colour, are very pretty, but their effect can be greatly heightened by bronzing or gilding them. The liquid gold paints sold by all dealers in artists' goods, are cheap, and produce good results. Apply two coats, so that the cone will be well covered. A cluster of them, shining against a background of dark-green, will stand out brilliantly by lamp-light. For a good deal of the decorative work about arches over the altar, and in the making of crosses and similar designs, they are much preferable to flowers or fruit, as they

are more in harmony with the evergreens among which they are used. Provided your gilding is good, most pleasing results can be secured by giving cones such a covering. Try it and you will be sure to be pleased with this new method. *Ladies' Home Journal.*

## Our Words

## UNSPOKEN WORDS.

We hear a good deal about the words we have spoken. The harm done by evil, or idle, or hard words has been at various times and in various ways impressed upon our minds. But we do not so often consider the harm done by our unspoken words. Perhaps at first sight it even strikes us as strange that there can be any harm in unspoken words.

The tongue is guilty of so many sins and errors that, surely, when it is silent all must be well. Truly it would often be better for us if we kept silence instead of speaking. But there are times when the contrary is the case.

There are times when silence is an active evil. Some slander is repeated in our presence; we know it to be slander, but we dislike the person who is slandered. We know him to be bad, and are glad that, by any means, others should think less highly of him. So, though we do not ourselves join in the slanderous remarks, we keep silence—and are thus guilty of slander.

A group of friends tell us of a dishonest act they have committed. They have overreached somebody, they have passed off as perfect an imperfect article. They think they have been remarkably clever, and treat the whole affair as a good joke. Our opinion of it is a very different one, yet we laugh—with more or less constraint, it may be; we say not a word of condemnation. Are we not guilty?

We go with a fashionable party into a church, to "look round." They talk and laugh loudly, making fun of sacred images and paintings. We are ashamed to speak up for Christ—our friends would be annoyed or would ridicule us—we cannot risk offending them. We say nothing therefore. We, too, have sinned.

Such omissions may not have worked actual evil, or rather not visible evil, but it is certain that thereby good has been left undone.

Pride, shame, diffidence, indifference, selfishness, and the like motives, seal our lips. The moment is past. The soul God expected us to help goes unhelped. In want of a little dew the drooping blossom fades and dies.

To him that knoweth to do good, and doeth it not, to him it is sin.

It is not the doing of palpable evil that alone is sin, the omission of the good we might have done is also sin.

It is only a poor excuse to say, "I did not think," for "evil is wrought by want of thought as well as by want of heart." And we ought to think. We ought to be on the look out for opportunities of thus helping others, and such opportunities are constantly occurring.

Oh how often we might glorify God, how often we might rejoice the angels in heaven, if we only made use of our opportunities!

We need not take on ourselves a superior or mentorial air; we need not be officiously kind or helpful. We shall do harm instead of good, unless we speak simply and gently, humbly and lovingly, and at the right time.

In this, as in all things, we must ask God the Holy Ghost for light and guidance. Is it not He Who says, by the mouth of the wise man, "a word spoken in due season how good is it?"

He will correct our mistakes and prosper our efforts. He will teach us when to speak.

Let this ever be our prayer, "Lord, bless me, that I may be a blessing to others!"

## Things Money Cannot Buy.

How much of the happiness of individual lives is made of priceless things, unsaleable in the coin of the land, yet found quickly when the heart of the searcher honestly desires them! Many of the real treasures are qualities that simply diffuse themselves through the moral and mental atmosphere, and are sometimes little valued, because

they seem too vaporous and too illusive to be practically grasped; but they are genuine possessions, and won by heart service.

Who does not rejoice to have an honorable name—not necessarily a distinguished name, but a clean one? Truly, pride in such an inheritance, which cannot be bought, is justifiable if with it there be mingled a feeling of humility and a desire to do one's own part to transmit the name as unsullied as it has been bestowed. What makes home love dearer and sweeter than all else, and treasured while life lasts? Not the tables and chairs, not the delicacy of porcelain, or the æsthetic beauty which the loom achieves. These minister to the comfort, taste, and artistic nature; but beyond these there is something which ministers to the heart and soul, glorifying plain surroundings and homely details—something illusive to measure of weight, yet potent to guide, to comfort, and to help. What is this but the sympathy, the trust, the spirit of sacrifice, the gentleness, the faith, the readiness to do and to bear which, blended together, make the chain that binds us to our homes?

What beautiful prospect, what luxurious surroundings, what wonders of nature or art but lose their mysterious charm when viewed by eyes that see not, or when shared with a cold thankless heart? The power to enjoy, the power to appreciate, these are what render pleasures real and bring the joy into them. This thankful receiving of pleasures great or small, and extracting the honey of enjoyment from them, is not to be found at any store, yet it is another and large factor in true happiness.

Contentment, too, that balm against the ravages of worldly unrest, where can it be found, and what is its price? Not silver or gold, but patient striving with a thankful heart, will bring it to the soul who desires it, and in its possession lurks the charm to chase away unhappy visions, to still unwise longings, and to open the inner vision to the peaceful delights of the home, the friends, the advantages which may be ours. And so through all the phases of human happiness we may go, finding always that its true essence is something that must be gained without money and without price.—*Harper's Bazar.*

## Hints to Housekeepers.

**THE BEST YET.**—*Dear Sirs.*—My mother was attacked with inflammation of the lungs, which left her very weak and never free from cold, till at last she got a very severe cold and cough. She resolved to try Hagyard's Pectoral Balsam, and, on so doing, found it did her more good than any other medicine she ever tried. Mrs. Kennedy, 50 Smith Av., Hamilton, Ont.

**WASH FOR COMPLEXION.**—A teaspoonful of the flower of sulphur and a wineglassful of lime-water, well shaken and mixed; half a wineglass of glycerine and a wineglass of rose water. Rub it on the face every night before going to bed. Shake well before using.

**SKIN DISEASES.**—Boracic acid has been used with great success as an external application in the treatment of vegetable parasitic diseases of the skin. A solution of a dram of the acid to an ounce of water, or as much of the acid as the water will take up, is found to meet the requirements of the case satisfactorily. The affected parts should be well bathed in the solution twice a day and well rubbed.

**NOW FREE FROM PAIN.**—*Dear Sirs.*—I have been troubled with lame back for about 6 months, and thought I would try Hagyard's Yellow Oil, which cured me. Am now free from all pains, and recommend Yellow Oil very highly. Frank Palmer, Winona, Ont.

**A GOOD VERDICT.**—*Sirs.*—I have great reason to speak well of your B.B. Bitters. I have taken 6 bottles for myself and family, and find that for loss of appetite and weakness it has no equal. It cures sick headache, purifies the blood and will not fail when used. I heartily recommend it to all wanting a pure medicine. Mrs. Hugh McNutt, Truro, N.S.

Per S.S. La  
Gascogne

We this week received from Paris our final shipment of the goods purchased during our recent visit to the European markets.

Did you know that this autumn we paid into the Custom House for duties the largest cheque ever paid by a retail jewelry house in this city? Well it is a fact nevertheless, and you know what that means. The markets of England, France, Austria, Germany and America have contributed to our stock. And these goods have all been bought RIGHT. Right in price because purchased in every instance direct from the makers, and right in style and quality because having been born in this city and having grown up with our business, we know just what is needed and have made our selections personally.

Our stock is a most comprehensive one—it can accommodate all purses. Take opera glasses, for instance: we can show you a line the like of which has never been seen in this city, ranging from \$2.50 to \$30 each; evening fans, all the way from \$1 to \$40 each; our watches range from 275 cents to 275 dollars; our clocks from \$1 to \$285 each; and so with anything you mention, our prices extend from the moderate to the extreme.

One line we must make mention of, that is our STERLING SILVER—almost anything and everything in Sterling Silver articles for toilet or table from \$1 to \$300 each.

When passing call in for a copy of our very complete list of Xmas Presents.

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Children's Department.

"Wanted—A Strong Boy."

So read a sign in a store window, as we passed by the other morning. At noon it was gone. The placard, however, had done more than to accomplish its direct object. It set us to thinking. "Wanted—a strong boy;" in how many places that legend might be truthfully displayed! The world wants boys that are strong, first of all, in the body. A stomach fed chiefly on cake and peanuts, and a system undermined by a deadly cigarette, make a poor basis for stout fleet limbs and sturdy arms. Other things being equal, a merchant or lawyer wants a boy who can pull a strong oar, made his home-run over the ball field, and keep his wind in a half mile run. Other things being equal—what other things? Certain ones that are the real measures of strength, whether in boys or men. Has he grit? Can he stick to a thing? Is he quick to take in a situation, ready in an emergency, bright-witted where others blunder? Is he equal to responsibility? Can he



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be left with a given task with a certainty that he can be literally left with it, and his employer find it fully done in due season, without a second of intervening anxiety or over-sight? These are some of the elements of strength that make up the model "strong boy" who is so universally wanted to-day.

But is this all? We think not. If we were gauging the real power of a boy for such a position as has been decided, we should wish to know something more than the size of his biceps and the tenacity of his grip on a given bit of work. We should want to know about the strength of his love for that father and mother who have sacrificed so much for his advancement. We should look for some indication of a tie binding him to the house of God as a regular, thoughtful attendant. We should inquire as to the connecting links in his life between his daily conduct and the Word of God. Has he come into an earnest, loyal relation to Jesus Christ as his Saviour and Master? Is he "strong in the Lord and in the power of his might"?

Yes, there is a great demand for

strong boys. Satan wants them, that he may rob them of their present and prospective vigor. Christ wants them, that through their youthful robustness the weak places in His army may be reinforced. The Church of to-day, as well as commercial corporations, may well hang out the sign in unmistakable characters, and keep it displayed: "Wanted—strong boys!"

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A black faced Chimpanzee, from the west coast of Gaboon, has died in the Zoological Gardens, London, where she has been an inmate for eight years. She was the most intelligent non-human animal known. Perhaps the most remarkable of her feats was that of counting. "Sally," in the presence of a crowded room, when called upon, say for bits of straw in her cage, would give you the exact number you named, up to ten, and the keeper has found her, when alone, count in this way up to twenty. If one of the public asked for five, six, or nine straws, or whatever quantity up to ten, she would pick each delib-

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erately up without any mistake, put one by one in her mouth until all were got together, and then give them into your hand. If asked for a "button-hole," she would take a straw, break off part of the stalk, and put the ear into the button-hole of the keeper's coat. She knew right from left; would use a spoon, and sip with it until the cup was empty. She was four years old when first brought to this country, and was therefore twelve years of age. But she could never frame articulate speech. The point to note here is, that with all this careful training, no rudiments of the peculiarity of the human intelligence could ever be discerned. There is a wide gulf between the capacity of counting a "score of bits of straw" and seeking after the infinite. God has set eternity in the heart of man. It is not in his faculty for apprehending figures, but something beyond figures, that the germs of a future higher existence for man is to be discerned.

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thing. In other words, you would turn everything wrong-side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shamefaced. "Can't I turn them right?"

"You may, if you will remember this: there is a right and wrong side to whatever happens. I mean a pleasant part, and a part you do not like as well; and you must do as you prefer to with your clothes, wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong-side out."

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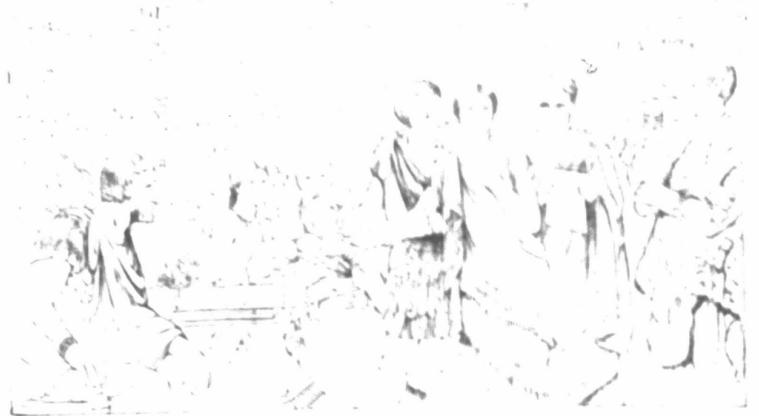
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The brown eyes opened wide in surprise, but the little maid turned at once and came in.  
"Grandma wants to know, Susie Moore," explained the boy, "what makes you look so bright all the time."  
"Why, I have to," said Susie, "you see papa's been sick a long while, and mamma is tired out with nursing, the baby's cross with her teeth, and if I didn't be bright, who would be?"  
"Yes, yes, I see," said dear old Grandma, putting her arm around this little streak of sunshine. "That's God's reason for things; they are because somebody needs them. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home."

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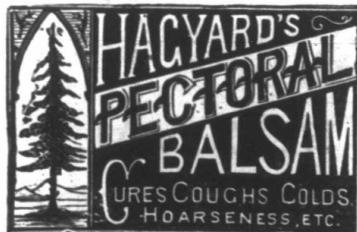
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