

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED)

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Children's Hymns: 62, 331, 344, 565.
General Hymns: 59, 70, 72, 74, 515, 528.

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 78, 310, 313, 555.
Processional: 76, 79, 219, 390.
Offertory: 81, 173, 179, 306.
Children's Hymns: 79, 330, 334, 573.
General Hymns: 77, 80, 477, 487, 522, 548.

THE EPIPHANY.

This is a festival of especial joy to all the members of the Gentile Church. On this day Christ our Saviour was manifested or made known to the eastern Magi, and through them to the whole heathen world which they represented. Through the epiphany of Christ, we, amongst other nations of the Gentiles, were turned from darkness to light, from the power of Satan unto God, and received an inheritance among them which are sanctified by faith that is in Him. Therefore does the Church commemorate with holy joy the manifestation of the Blessed Jesus; she teaches us to walk in the light which He has made to shine upon us, praying that it may lead us as it did those early Gentile converts, into the very presence of our Lord. But to obtain their blessing we must copy their example, as it is set before us in the gospel for the day. They persevered through the dangers of a long and perilous journey, obediently following the directions of the star which God had given them for a guide, until it brought them safely to the place where the

young Child was. Christ's holy religion is the guiding star which directs Christians in their long and troublesome journey through this world. By the light of His gospel and of His Church, and of His Holy Spirit acting through sacred ordinances, He teaches us what we ought to do, and then gives us grace and power faithfully to fulfil the same; and we must persevere in following this light if we would arrive safely at the place where our Lord and Saviour is. According to the measure in which we act up to this holy light, will He manifest Himself to us by faith here, and prepare us for the "full fruition of His glorious Godhead" hereafter. Again, in the second lesson for the evening, does our Blessed Lord "manifest forth" His glory by the performance of His first miracle in Cana of Galilee. By this miracle He showed forth the perfect divinity of His nature, and He taught His disciples that He will ever make Himself known to them, to bless and help them in every circumstance of their lives, if only they seek His presence and His favour. In the same manner do the promises in the evening lesson apply to us as members of a Gentile Church. Christ bids us go forth from the darkness in which we have been prisoners, for that He will have mercy upon us and lead us. Our Redeemer, the Mighty One of Jacob, the Holy One of Israel, declares that He has heard us in an accepted time, and in the day of salvation has succoured us. He will gather His people together,—setting up His standard amongst them,—making kings to be their nursing fathers, and queens their nursing mothers. Such is also the gracious meaning of those passages in the epistle, where it is said that the Gentiles are made fellow-heirs of the same Body, and partakers of the promise of Christ through His gospel; that to them are preached the unsearchable riches of Christ, and that they have now boldness and access through the faith that is in Him. Thus did Christ, "the true Light," come to give light to every man that cometh into the world. To the whole Christian Church, and to each one of us her members, does He say in the words of the lesson for this day—"Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee. Let us then strive to keep this Holy festival by walking as children of the Light, letting our light shine in that particular position, however humble, in which His Providence has placed us; and let us all pray that He Who, as on this day, did first manifest His only-begotten Son to the Gentiles, would continue to "cast His bright beams of light upon His Church, that being enlightened by its holy doctrine, we may so walk in the light of His truth, that we may at length attain to the light of everlasting life."

CANADIAN CHURCHMAN CHRISTMAS NUMBER.

Our Christmas number has been extensively appreciated, both on account of the excellence of the illustrations as well as the admirable editorial, especially written for the season. The general reading matter is of an elevating character, so suitable for both young and old to put them in remembrance of this Holy Season. This beautiful number will be sent to all new subscribers free, and we might suggest that it would be a very nice present to send to any friend, and will be sent to any address for 10 cents.

RESPONSIBILITY AND FAITH.

The work of a great many men and women is impaired in quality and diminished in force by an excessive sense of responsibility. There are a great many people whose work lies in a department, but whose sense of responsibility is extended to cover the whole sphere of action. Their specific duty is to do a particular thing, and to do it with all the power and skill they possess, but they spend their strength in nervous anxiety with regard to the work in other departments for which they have no direct responsibility. It is very easy to make the sense of responsibility tyrannical, and to defeat the very end for which it is given. When this sense becomes so intense and pressing that it no longer leaves the man or woman free to do the best work in the best way, it is abnormal. There are hosts of men and women to-day whose power of doing good is seriously diminished by their painful solicitude for their fellow-men. They bear the whole burden of the world upon their shoulders; all the misery of humanity rests on their hearts, and they are saddened and sickened by a sense of their own inability to deal with great problems, to right great wrongs, and to lift great burdens. This is not only a great mistake, but in a way, it shows a taint of skepticism; it involves a distrust of God. George Macdonald has portrayed this state of mind in one of his best-known stories, in which a man of great earnestness and of heroic temper is so overcome by his consciousness of human misery and of the crying needs of the world that he is really unfitted for duty. It is pointed out to him at last that he is not only doing his own work, but trying to do God's work also; that God is responsible for the universe, and not man; and that all that any man is responsible for is the work that he personally can do under the most favourable conditions. To do that work thoroughly one must have cheer, courage, and the entire command of one's forces. To waste these precious things, through a general feeling of the vastness of the problem and the inadequacy of a man to deal with it, is to call God's judgment into question and to doubt His power to direct His own world. Life is made up, not only of works, but of faith, and no man can do the work of his day with the highest efficiency who does not surround his own special task with an invigorating and inexhaustible atmosphere of faith. If we perform the duty laid upon us and do the work assigned us, God will take care of the rest of the world. We have no right to paralyze ourselves by attempting to add His work to our own.

LITTLE THINGS.

There are few men and women who do not take pleasure in giving information or making themselves useful to strangers. There is one little reward they expect, and one only, and that is a nicely spoken "thank you." The reward is not a very costly one to the giver, but there are times when the pleasant, grateful smile, and the simple words expressing appreciation for the trouble taken in their behalf, not only produce at the time most pleasurable sensations, but the smile and the sweet spoken words linger in memory, and again and again come back. Dull moments are brightened by the remembrance, and times of suffering and anxiety have been softened by

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the re-appearance before the mind of a fair young face, or a stately lady, or a lady-like poor woman, or a man courteous and well behaved. The little scene and the trifling incident returns as in a dream; it becomes a cherished recollection. Still some people deny us this satisfaction, they do not say "thank you." Several little occurrences lately have started us thinking upon this subject, and we have been trying to fix a reason for what has appeared to be inexplicable conduct. A gentleman well dressed and well able to enjoy art and beauty, accosted us the other day as he stood before a large public building and asked if the public were permitted to enter. We answered, "oh yes!" and then added, "if you will come with us we will show you what there is to be seen." Now we spent some time in this effort to oblige him, but when we parted he did not say "thank you." We think we deserved it. A lady the other day, a stranger in the city, was enquiring of a man for the house of some friend. She evidently had made a mistake as to the number. We were appealed to. Though very busy, we tried to help her, and at last suggested that she should come with us and consult a directory. She walked a short distance with us and then abruptly left us and never said "thank you." A boy riding in a cart shouted out to us as he passed by, "Say, is that—street over there," pointing exactly in the opposite direction from where it was. He knew nothing about it, but it was a rough way of obtaining desired information. We put the boy right, but he did not say "thank you." Now, what was the matter with these people? We are sure they did not mean to be rude or uncivil. We think it was simply because they did not see how to perform this little act of politeness, and that very likely, while in their hearts they were deeply sensible of a kindness done, they were too shy to express it. They did not see the way to make a graceful acknowledgment, and so clumsily shirked it altogether. Such people deserve our kindest consideration. It is a thing to be thankful for that the Church comes to our aid in this matter of politeness. Every Church child is taught to say "My duty towards my neighbour is to love him as myself and to do unto all men as I would they should do unto me; to love, honour, and succour my father and mother; to honour and obey the Queen, and all that are put in authority under her; to submit myself to all my teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters." Love lies at the root of politeness, and though some people may not like the language of the catechism, it is the teaching of the Church and her Scriptures. It is taught by the example and teaching of our Lord, and in the writings of St. Paul, who besides being a great apostle, was a refined and courteous gentleman. He gives us over and over again precepts concerning courtesy and politeness to others. We are fortunate in having such instruction given us when young, and more fortunate still if we have had parents or friends who have taught us how to act up to it. These good things grow with us and become habits, and bring any amount of happiness and prosperity with them.

SELF-APPRECIATION.

It is exceeding important, and exceedingly difficult, to every man to make a right estimate of himself. If the only thing we had to do was to humble ourselves, the difficulty would not be so great; at least it would be a difficulty of a different kind. The cause of this difficulty is two-fold. One, because, as an object may be too near the eye for vision to act upon it distinctly, so a man's

mind is too near a man's mind for a man's mind to see it clearly. And the other because in this court the judge, the witness, and the person examined are all one and the same. Hence the confusion; and out of the confusion an uncertainty about the result; and because we find an uncertainty about the result, an unwillingness to undertake the work at all. It is not, then, to be wondered at that there should be a tendency in man to run into great extremes; or that the same man should, at different times in his life, be very inconsistent in himself in this matter of self-appreciation. There can be no doubt that by far the most frequent, and it is the most dangerous error, is an over-estimate. One man lives so much with himself and in himself; another is so fond of comparing himself with certain persons whom he likes to select for that purpose; another is so apt to compare himself with what he used to be at another time; one man is always seeing himself so entirely as a certain little loving circle, which lives about him, sees him; another takes himself as the measure, not of what he is, but of what he is always hoping and intending to be; another has altogether such low and unworthy standards of what a man may be, and what a man ought to be; another is always so fixing his eyes on his good parts and intentionally turning away from his bad ones, till that class is exceedingly large of which the Apostle speaks, who "think of themselves more highly than they ought to think." (Romans iii. 3). On the other hand, there are not a few who dangerously, and even sinfully, depreciate themselves. Many, no doubt, do this simply in affection. They think proudly, while they speak humbly about their own state. Those are mere hypocrites! But besides these, it is quite plain that there are others who do really think of themselves loweringly, in a way and to a degree that, in the first place, is not true; secondly, it brings with it much depression and distress in their own feelings; thirdly, it often incapacitates them for work, and for the very work which God sets them to do; and fourthly, it thus darkens the grace of God in them, and His purposes are frustrated. St. Paul warns every man "not to think of himself more highly than he ought to think;" there is the caution against the prevalent sin of human nature. And now, notice, he goes on, "but to think"—now observe he does not say lowly, he does not say humbly, as we probably should have expected him to say, or as we probably should have written it, but he says, accurately, justly in a proportion, "think soberly according as God hath dealt to every man the measure of faith."

A REVIVAL NEEDED.

BY REV. DR. MORGAN DIX.

We need a great revival in true religion. And when I mention true religion, I mean a religion which speaks with authority, and not as the scribes; which has something positive to teach, and teaches it so plainly that no one can help perceiving exactly what is taught; which regulates conduct and forms character. He knows best how great is this want, who is most familiar with the shallow literature of the day; there he will find what passes for religion among those who pretend to respect it, and there he will find the absolute flippancy of those modern writers who have their fling at doctrines and institutions of the Gospel in the magazine, the review and the sensational novel. Contempt for divine authority, sneering criticism of the Holy Scriptures, denial of miracles, prophecy and the supernatural world; the substitution of private opinions for the Articles of the Christian faith; the individualism of sectarian religion; the discontinuance of the worship of Almighty God, the denial of God's existence, of man's immortality and the life of the world to come; the degradation of our Lord from the throne of the universe to the chair of a philosophical teacher and the position of a mere exemplar of natural goodness and purity; the assumption of infallibility, each man being a pope in his own sphere; the intolerable arrogance of skeptics, the effrontery of unbelief; to what are we to look for a remedy and defence against the features of the time? To what but to a strong dogmatic Christian teaching, carried on evenly,

with bodily exercise and intellectual culture; such teaching as can hardly now be found anywhere except within the precincts of the historic Church of Christ? Consider the signs of the times, the unrest of the day, the fermentation now in progress all over the civilized world; the development of a species of savages more brutal, more reckless, more alarming than any ever seen before, right in the eyes of the preacher of human progress; the tendency to lawlessness all through society; and further consider how long and how hard the prophets of error have been at their work of corrupting the springs of mental and moral health, how actively the enemies of the Cross of Christ have been working at their mines beneath the walls of the Church of God. None need wonder at what he sees; it is the outcome of the idea that every man must seek the criterion of truth within himself and make his own wish and will the law of his action. That is the cardinal principle of which the end is to reverse the progress of civilization and turn men back into the position of the brute and the slave.

"THE PRIESTHOOD OF THE LAITY."

BY THE REV. W. N. DUTHIE, LUCKNOW.

Necessarily—in a paper on the subject of "The Priesthood of the Laity," composed in the brief leisure I have had since I received the request to take the topic—I can only deal with so large a subject in a very superficial way, and the very scanty time for preparation will be my apology for its many defects. The first thought which occurs to us is, what is "Priesthood," or rather, what constitutes "a Priest"? He is one who represents, mediates, or teaches, with the object of worship to God; and from its earliest institution the function of sacrifice is associated with the office. I am, of course, putting aside, as foreign to our purpose, the priestly castes (so called) of ancient times—whether Egyptian, Chaldean, Phœnician, or others: or of those existing in modern days, such as Buddhism, Brahminism, Confucianism, and the rest. My object is to show the "Priesthood of the Laity," as seen from the only point of view in which we shall care to regard it, viz., as those who believe in and worship Jesus Christ, our Saviour and great High Priest, the adorable Son of God! The Patriarchs were priests, each to their own family or tribe; Noah, Abram, Isaac, and Jacob, and in each case, their call to priesthood is special to them. The selection of one family (that of Abram's) to be, with their descendants, the chosen media of communication between God and man, accentuates and develops the idea of priesthood. The people of Israel, however, imperfectly filling the part intended for them by God, *i.e.*, as we see in Ex. xix. 3 to 6, "Ye shall be a peculiar treasure unto me above all people: ye shall be unto me a kingdom of priests, and an holy nation," (or Deut. vii. 6). "thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth,"—they falling from this high standard, a further choice of their number is made; and we have the Levitical Priesthood of the Old Testament. Still the institution and its executants are faulty in the eyes of Him "who seeth not as man seeth," and we therefore find that, rather than dwell for illustration of our subject upon those who, in spite of their high privileges, elaborate ceremonial, and strictly guarded functions, were but erring human representatives of similarly erring men, it is our wisest course to look to the Pattern Priest, Him who "was in all points tempted like as we are, yet without sin." (Heb. iv. 15). The Lord Jesus Christ is therefore our standard and model when we ask what is a priest, or what constitutes priesthood; and we shall find that "the Priesthood of the Laity" becomes the measure of their appreciation and illustration of the position He has won for them, as well as the consequence of their faithful fulfilment of His commands. It will be needful to say here, now we are regarding the Lord Jesus as our Pattern Priest, that there is a final and complete character about His priesthood which has greatly changed the character of ours. The principal duty of the Jewish

priests was to kill and offer sacrifices for sin. But our Great Exemplar (Heb. x.) by His "offering" of "His own body" makes the "one offering" which alone can satisfy the outraged justice of the Father; and by thus making (v. 12) "one sacrifice for sins forever," He (v. 14) "perfects forever them that are sanctified," and abolishes the need of any further sacrifice for sins. Warned, as we are, that He does not offer Himself "often" (as the Jewish priests needed to do with their sacrifices), but that (Heb. ix. 25 and 26) "once in the end of the world hath He appeared to put away sin by the sacrifice of Himself," we yet have the institution of the Christian ministry of Apostles, Presbyters and Deacons. It will be also foreign to my purpose to discuss the privileges and responsibilities of these; the fact that there have been such set apart, and duly ordained ever since the ordination of Matthias to fill the place of Judas, "who by transgression fell," is incontestable! That there is also a ministry, or "Priesthood," devolving upon every one who has by baptism accepted the Christian faith, is the matter now directly before us. That there may be no doubt in our minds as to our calling in this sense, I read (I. Peter ii. 5), "Ye are built up, a spiritual house, an holy priesthood," and again in (v. 9), "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light." I have said the character of this "Priesthood" was altered by "the final and complete character of Christ's Priesthood," and so it was, and yet, while the necessity and value of slain creatures, as offerings for sin, had thereby passed away, the possibility of making some sacrifice remains, so still retaining the most distinctive of the priestly functions. This sacrifice is referred to in the first of the passages I have just quoted from (I. Peter ii. 5). The complete verse reads: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." The difference between the sacrifice of Christ, and that only which is possible for us, is well put by Archbishop Cranmer, an illustrious martyr for our Church, A.D. 1556: "This is the honour and glory of this our High Priest, wherein he admitteth neither partner nor successor. For by His own oblation He satisfieth His Father for all men's sins, and reconciled mankind unto His grace and favour. Another kind of sacrifice there is which doth not reconcile us to God, but is made of them that be reconciled by Christ, to testify our duties unto God, and shew ourselves thankful unto Him. And, therefore, they be called sacrifices of laud, praise and thanksgiving. The first kind of sacrifice Christ offered to God for us; the second kind we ourselves offer to God by Christ. And by the first kind of sacrifice Christ offered also us unto His Father; and by the second, we offer ourselves, and all that we have, unto Him and His Father. And this sacrifice generally is our whole obedience unto God, in keeping His laws and commandments." It is plain to us, therefore, from Scripture and elsewhere, that the laity, the unordained members of Christ's Church, have entrusted to them a ministry, or priesthood, which calls for their noblest efforts. Indeed, it constitutes the highest effort possible to man, being nothing less than the devotion of body, soul and spirit to God's service. St. Paul implores us to this (Rom. xii. 1): "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." In daily life, with all its duties, efforts, and trials, the keynote of this attempt must be 'self-suppression'! The sacred writers call it "self-crucifixion" (Gal. v. 24): "They that are Christ's have crucified the flesh with the passions and lusts"; and chap. vi. 14: "The world is crucified unto me, and I unto the world." And should any who have sincerely entered on this path, yet feel discouraged by their own inward consciousness of rebellion, and lack of apparent progress in the divine life (for so it is), there is to remember that Scripture with unfailing accuracy compares it with "crucifixion" to forewarn them. "Crucifixion" in ordinary cases was a lingering

death; the unhappy victims would hang—their agonies protracted by their strength—for days upon the cross. Our Pattern died, "Who died to heal; is risen to save!" far sooner than was wont, His heart broken for the sins of His people! And as we are led down the gentle slopes of the valley of self-humiliation and abasement, we shall find His footsteps have preceded us, and that "where His servant is, there will the Master be." Unfailingly He will be with us, and we shall realize how mightily faith grows, when we but try to tread His steps. The "crucifixion" of self will take a life-time in each case, but the "priesthood," of which it is the root, will shine upon each brow on earth, and in heaven will be the regal diadem of (Rev. i. 6) "kings and priests unto God." "Up then, and be doing!" I would say to those "members of the Body of Christ," who as yet have not felt the flow of vital life-blood in their veins—the Christian who yields to sloth and self is but a paralyzed limb, soon to become "the withered branch, whose end is burning." Turn to Him, who, mightier than the first Adam, "is a quickening spirit," and His renewing power will re-animate your soul. "Buried with Him, in baptism," as you are, by "faith ye are also risen with Him," and have put on the new man, which is renewed in knowledge after the image of Him that created him." I have said the keynote of the "priesthood" is the offering of self; self-sacrifice; the secret vital force sustaining it, by which, growing in strength as days go on, will lead us up nearer "unto the measure of the stature of the fulness of Christ," is Love! Love, kindled in us by the vehement heat of Christ's love for us, will energize our lives into one long offering for Him! But the word "priest" requires some other outward expression of the office, and this is supplied by the needs of God's worship here on earth. The "priesthood of the laity" should here find its recognition in the attributes of Divine worship developed at the meeting together of His Church for prayer and praise, usually on the Lord's Day. But in the course of much observation it will be apparent that nowhere is this priesthood so recognized, so dwelt upon, and so systematically encouraged as it is in the form of worship we have in the Prayer-Book of the Church of England. Almost alone, amidst the churches of the nations, does she delight to foster, in her forms of worship, this holy and solemn calling of the laity to priesthood! By her responsive Liturgies, where minister and people mutually join in setting forth the praise and glory of God, she stamps upon her services the mark of a united offering. Hers is no self-indulgent crowd, lazily lolling in their seat, while some man (the term is often used, alas) "who is paid to pray for them," practically monopolizes the "priesthood" that is theirs, so far as its outward ministerial duties go. Reverence to Him who has said "where two or three are gathered together in My name, there am I in their midst," should, and usually does, prompt her ministers and people alike to that decorum of "decency and order" which most becomingly expresses our relation to the "Father of Spirits!" May her "candlestick" "never be removed," may her "priests rejoice to sing" on earth the praises of "Him who has bought them with His precious blood," and in heaven may they join in that song of the elders: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."

REVIEWS.

THE HOPE OF ISRAEL. A Review of the Argument from Prophecy. By Rev. F. H. Woods, B. D. Price 3s. 6d. Edinburgh: T. & T. Clark. 1896. Toronto: Revell Co.

Another book on the ever-absorbing subject of prophecy is welcomed for its author's sake, and for its contents as well. Our readers are aware that new points of view have been selected for the treatment of this subject, and that some old methods have become discredited. In such a case there is always a danger of going too far. If, for example, we must protest against the view taken

by some, that the Old Testament prophecies had no immediate fulfilment in the history of Israel, we must also refuse to consider their reference to Christ as a mere adaptation of later writers. On the whole, we think the position of Davison may still be maintained, that prophecy is fulfilled in cycles. The author of the volume before us observes with evident justice that the argument from prophecy must require modification from time to time as fresh light is thrown on the interpretation of the Bible by modern scholarship and criticism. This work he seems to us to have done ably and reverently. We must confess that we should ourselves make more of the predictive element than Mr. Woods does; but we willingly allow that his treatment of the subject is entirely unobjectionable, and that even those who disagree with him will never be offended. We can, therefore, recommend his book as one calculated to be useful to all students of this great subject. The points which he deals with are the spiritual and moral tone of the prophets, on which he lays great stress; the predictive element, its nature and limitations; the methods of interpretation, the Messianic hope in all its bearings—kingship, prophetic office and priesthood, with special reference to sacrifice. He further shows that progressive Christianity is the most perfect fulfilment of prophecy, and points out the practical value of prophecy as an aid to Christian faith. The book is edifying as well as instructive.

A RAMBLE AT SEWANEE. By Rev. C. F. Hoffman, D. D., &c. New York: E. & J. B. Young & Co. 1896.

This is a very beautiful little volume—indeed the model of what such a volume should be. Sewanee is the seat of the (Episcopal) University of the South; and, if we may judge from the beautiful illustration accompanying the text, a very charming locality it must be. The book before us contains primarily the *Bacca Laureate* sermons of 1896, preached by Dr. C. F. Hoffman, and an admirable sermon it is, based on I. Cor. xiii. 45, "Charity doth not behave itself unseemly," and containing much wise and solemn counsel on the conduct of life, applicable not only to the young men immediately had in view, but to all men. Besides the sermon there are appendices and notes discussing various doctrinal and ethical subjects touched upon in the sermon. It is a book to give away not only to students at Sewanee, but to young men anywhere.

THE RETURN OF THE CHURCH TO THE CATECHETICAL METHOD.

BY THE REV. W. W. NEWTON, D. D.

A great wave of reform in the matter of definite and positive religious instruction by the parish priests of our Church is sweeping over the Church to day, and at the last meeting of the Joint Diocesan Committee to prepare a series of lessons for the children of the Church, this entire matter was committed to a sub-committee of five to report at the next meeting in January, 1897, with a view to memorializing the general convention to take definite action upon this matter. "There is no part of the Church," says Canon Gore in his Bampton lectures upon the Incarnation, "which has sinned as the English Church has sinned in the neglect of definite religious teaching, nor can any one who desires her welfare aim at anything better than the recovery and promotion of simple, dogmatic teaching, based on the catechism, and appealing to Scripture, not least among the youth of the educated classes." (Bampton Lectures, 1871, page 184.) Perhaps the best explanation of this movement towards definite catechetical teaching based upon the methods of St. Sulpice, in France, and the system of the late Mgr. Dupanloup, is that which is given by Canon Bouy, Canon Residentiary of Durham Cathedral, in his preface to the Rev. Spencer Jones' interesting work entitled, "The Clergy and the Catechism." The preface is as follows: "I have been asked to write a preface for this treatise, and I do so with all readiness. This not because I think that I can improve it by correction or addition; I lack the practical experience that would enable me for such a task. But my theoretical knowledge of the literature of this question, and some personal knowledge of the working of the system, here recommended, on the Continent, have made me at one with the writer of this treatise on this subject. I share with him the conviction that the religious education of our children will never be properly secured, except it be by the

efficient fulfilment in our midst of the ministry of catechising by the clergy in the churches of the land. That the obligation of this ministry rests on the clergy is beyond question; it is clearly stated in the Prayer Book. "The curate of every parish shall diligently, upon Sundays and holy days, openly in the Church, instruct and examine the children sent unto him in the Catechism." From the obligation of catechising personally in the church the parish priest has no escape. And the Church, in laying on him this obligation, acts in obedience to the Word of God. She recognizes the abiding authority of the direction given by St. Paul to Timothy for the ministry of the Word in the Church of Ephesus, "Give heed to reading, to exhortation, to teaching." (1 Tim. iv. 13.) She is at one with the Church in every time and age in maintaining the freehold ministry of the Word in lessons, in preaching, in catechising. And in thus acting she is faithful to the will of God as revealed in His Word. No Church that does not enjoin her clergy to give heed to the teaching would be faithful to her Master. Yet, clear as this is, it is certain that this personal obligation of the priest in the ministry of catechising has very generally not been recognized among us. We are living in a generation which has too generally grown up in ignorance of the Christian faith as the Church has received it. The letter of the Catechism is unknown. The truth it teaches is also unknown. A vague, indefinite pietism is that in which our children have been trained, but they know not "The truth as it is in Jesus," as expressed in that faith which down through the Christian ages has been taught "everywhere and in every church." I utter no censure or condemnation on our Sunday-schools in saying this. We owe to them a debt we cannot fail to recognize if we read their history without prejudice. We cannot afford to lose their ministry in the present. As really as the Milanese system of Sunday instruction was God's gift to that people through San Carlo Borromeo, so truly is the Sunday-school system the gift of God to the English Church and people. I believe that the continuance of this system is as necessary for the full efficiency of the catechism system among us, as I am sure that in that system is found what is needed for the perfecting of their work. There is no antagonism between the two. The one is the complement of the other. Sunday-schools can never be a substitute for the Catechism service, but they can in a special degree prepare its way and advance its efficiency. No parish priest can, without incurring a serious responsibility, delegate his ministry of teaching his children to Sunday-school teachers. But he can welcome them as fellow-laborers with himself in this ministry. Then as the teacher in the Sunday-school prepares the children for the Catechism, and the priest in the Catechism perfects the work of the teacher in the Sunday school, they shall "rejoice together" as each shares in the order of the body of Christ a common work. But for the practical expression of this ideal, the first condition is, the recognition by the clergy of their obligation to fulfil personally, and in the Church, this ministry of catechising. And my hopes go out with this treatise that it may be used of God to bring about this result." In closing let me suggest to the clergy who are interested in this revival of positive and catechetical teaching, a careful study of the system as described in the book which has given the keynote to this subject, "The Clergy and the Catechism," by the Rev. Spencer Jones. Let me further suggest, after studying out this subject, the advisability of establishing for themselves in their cures and parishes a Catechetical Class, in which the rector of the parish shall come into direct touch with the children of his parish and of his Sunday-school. For the last five months I have met my children in the Church every Friday afternoon, from 5 to 6 o'clock, and have been more than delighted with the results of this close and vital relationship to the young of the flock. I do not try to crowd upon the instruction on the Lord's Day, which is already in thoroughly competent hands. But in this successful application of the St. Sulpice method to the problem, I am surprised at the ease of it, at the results of it, and of the great necessity of it. It was to Simon Peter, an Apostle, and not to a group of miscellaneous disciples, that our Lord gave His charge, "Feed my lambs." And it is to the priests of the Church to day and not alone to a band of Sunday-school workers that the same Master adds this same command, a command which applies to us here and now in our busy life, as well as it applied to His followers of old by the Sea of Galilee.

THE DUTY OF ASKING.

SERMON BY THE REV. CANON SCOTT HOLLAND.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—St. Matt. vii. 7.

Last Sunday we spoke of our mental and spiritual attitude towards our neighbour, and we found it w

all summed up in the maxim "Give"—unlock your sympathies, unseal your heart, be forthcoming, be generous, be trusting, let yourself be at the disposal of others freely and abundantly! You will find that they return your confidence if only you begin. Now, to day, we will turn to ask, "And what about our duty towards God? What is to be our relation to Him, our spiritual type, our characteristic temper?" And in answer we meet with a recipe which exactly reverses matters. Towards God you are to be as one who is forever asking. You are to be insatiable, clamorous, insistent, urgent, always wanting more and more. The temper of a beggar, that is what is to characterize you. A beggar that will not be put off. You must ply God with requests. You must be on the watch for opportunities of pressing your case. You must nurse a hunger at your heart which will not be gainsaid. Ask and you shall have, demand a great deal, expand your wants, increase your desires: God's complaint against you is that you do not ask enough. Therefore He sends His Son to stir up your capacities for asking, to prompt and provoke a larger thirst for good things. "Why are you not more discontented with what you have?" So the Son of God inquires, "Why do you rest satisfied with such pitiful results, such meagre resources?" You ought to be ashamed of them. Ask, and if asking is not sufficient, then set to work to seek. Sorrow, labour, contrive, that what you require may be obtained. Go about hither and thither to discover how it may be done. It may be in your seeking you come up against some blind doors that bar your way, against bolted gates that invite no entry—silent, and stiff, and grim. Then, still do not give up. Do not lower your demands, do not accept the resistance of facts, do not acquiesce in the cramping force of circumstances. No, let your passion for more in your invincible quest go boldly up to the darkest doors and knock. Insist on admittance, clamour against refusal. Beat up against anything that would pinch and curb your needs. For you, as a child of God, there is but one motto, one invariable rule, "Ask!" "Seek!" "Knock!" But is this really the typical Christian character? Is it a pleasant temper this, which would besiege God with everlasting petitions? Surely, it may be said, this is a queer motive to lay before the conscience, the motive of having. What is this greed, this ambition, this covetousness which our Lord recommends? How does it avoid the accusation of inherent selfishness? "Ask, and ye shall have." What should we desire to have? It seems to be the very opposite of the childlike mind. The child in the security of its father's love. The true child knows that things are well, we say. It is content, it relies upon the good will of the Father, who is bound to be ordering all things for the best. The child has perfect trust; it accepts its limitations, it takes what is given. It would consider it monstrous to whine and complain and be unsatisfied. How tiresome is the child that is forever vexing us with restless questions, that fills the home with its cries and its hunger, the child that will know why it may not have more, and will never accept a plain refusal, and is cross because it cannot find all it wants, and is furious because this or that gate is not to be opened to it. We all know that child. We dislike it extremely, and we draw gloomy forebodings of what its after career will be. Is that a temper which a Christian should foster who lives as a child in the house of his Father? We thought that the deepest note in his character would be faith, and faith surely is passive, humble, unselfish, acquiescent. Faith wants nothing for itself. It throws its whole self upon God, and there it leaves its case. Its desires are chastened, its heart is resigned, its will is surrendered. It is, above all things, content with what it has. What has faith to do with this urgent, strenuous, active type of life which is so ardent to get, and which is so resolute to have and to find, which batters so loudly against all obstructive gates, which forever asks, and seeks, and knocks? It has been too often supposed that Christianity cherishes only the passive virtues; that by its doctrine of faith it has taken the fire and heat out of all those energies in man that aspire; that it has nothing to say to those indomitable activities which push, and thrust, and spur us on to victories which subdue the earth, and enrich human society, and expand the range of knowledge and art. It is doubted whether the Christian type has served the cause of progress, of citizenship, has helped man to win his way forward in storm and stress. It is assumed that the effect of faith must be to withdraw the believer from those activities, to kill down in him the hunger, the discontent, the throb of the irresistible impetus which all work together to propel him along the perilous path of advance. Faith puts these concerns aside, it is supposed. It lapses into mild indifference, into gentle mysticism, into the fatalism which finds a sufficient excuse for every deplorable situation in the will of God. So it is said, and no doubt it has often been in fact. But this Christian fatalism can only have come about through the neglect of such precepts as these in my text. Ask! seek! knock! Here are words that

sting, that stir, that goad. They suggest no mild-eyed acquiescence in the will of God, but a robust violence vehemently asserted to invoke the Divine Will, to discover what it keeps back, to press in where entry appears forbidden by God. For it is God Himself whom we are told by the text to besiege with our calls. God Himself whose further treasures we are to persist in unearthing and utilizing. God Himself, at whose bolted gates we are to persist in knocking. The words describe the temper which should inspire our prayers when we pray, when we look towards the Father. Do not be satisfied, our Lord tells us, with what merely arrives and happens. As if that were God's intention or good will on your behalf. No, you will never know half of what the Divine will can do for you if you passively accept every issue. You must attack it, you must raise your demands upon it, you must exercise a holy and busy curiosity about it, you must study it, and watch, and experiment with it, and inquire how, and why, and what, and when you must thrust through into the secrets, you must push through doors, you must stand on and on when the road is barred, refusing to go back by the way you came. Ask! seek! knock! if you would take the real measure of God's will. Faith, according to the Christian ideal, is an energy, a desire, a passion. It works like a fire to kindle, like a force to compel. It stirs every faculty, every capacity, every bit of the entire being into motion, and this it is, and this it does, by the sheer necessity of its nature, for it is faith in a God who is Almighty, in a Father who is universal and everlasting. In believing in Him it believes in His inexhaustible goodness, in His immeasurable love. The more intensely it believes the more imperative becomes the necessity that this goodness should verify itself, that this love should be victorious. Faith cannot endure that the witness to God should fail or slacken. It is convinced that He is bent on establishing on earth a kingdom of righteousness. It knows that the ear hath not heard, nor the eye seen, nor the heart conceived all that God has prepared for them that love Him. If the disclosure of this glory is hampered or withheld, faith out of its very loyalty must protest, must cry out, must go about to discover the why and wherefore, must be impatient, disturbed, urgent—not for itself, of course! Selfish appetites have been quenched and purged according to the measure of our faith. The believer himself will be content to endure, to be straitened, and be bidden to ask, seek and knock. Faith looks away from itself and fastens itself on God, but for that very reason that it requires to see God everywhere paramount, everywhere recognized, everywhere glorified. And wherever its eyes fall on an earth filled with darkness and cruel insinuations, on black places of shame, and wastes of ignorance, and cruelty, and misery and sin, faith is fired with the holy flame of Pentecost. It refuses to believe for a moment that this, which it beholds with such dismay, is at all what God wills. It is His will, indeed, in the sense that where sin goes before, judgment follows; where men neglect the laws of human kindness, there they find themselves tangled in the snare and in the pit; that where they ask for very little they get very little. But it is not His will that they should ask so scurvily and seek so poorly, and never knock at all. It is not His will that they should expect nothing from Him, should never look to see a manifestation of God on earth, a kingdom of holiness and peace. If they will not hope for it, strive for it, work for it, even His pity cannot bring in the good day in spite of themselves. But His one desire is that they should demand it, that they should call upon His power and love, that they should clamour at the gates, that they should send up again and again the passionate, importunate prayer, "Thy kingdom come." Why is it not yet arrived, O Lord? Thy will be done on earth. How long? O Lord, how long? So it is that we come round to reconciling our two texts, the one that bade us to be always giving, and the other that forbade us to cease from asking. We are to be ever "asking," in order that we may be ever "giving." For we have nothing to give but that we have received. Back we go again to the doctrine of grace. God must give us what we give out to our neighbour. God lies behind all our giving, initiating that act by which we go out towards our fellows. By our drinking of the living waters of Jesus, the streams flow out from us at which others may drink. Drink then, drink deeply, of the waters of the Spirit! Let thy thirst be unquenched. Ask again, seek again. Go back to the fountain. For this thirst is no selfish craving. It is the thirst for the kingdom, the thirst for God. Heart and flesh cry aloud for the living God. And, therefore, they thirst for the kingdom of God to come to all, God's love to be made manifest everywhere. Such thirst cannot rest in self. It yearns over others, over all who are parched in the arid sands, gone astray in the wilderness out of the way. And to them its sympathy flows, its pity moves. And if it has tasted itself of the blessed waters, then it can draw upon its own stores. It can put the cup of cold water to the lips

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of the little ones. By drinking of the cup itself it has wherewith to feel, to solace, to refresh. And as it nourishes this joy of giving relief, it turns back again to its God with a new passion of entreaty. It asks for more, it seeks, it knocks. It will take no refusal. For the more it has the more it will give. Brethren, we give so beggarly because we ask so niggardly. To heighten our giving we must raise our power of asking. "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." So God challenges. There is such untold treasure ready in God's hands, and no one will ask Him for it; such irresistible power, and no one will put it to use; no one will liberate it. He is longing to come forward with all the illimitable honour of His name. And no one requires it of Him, no one offers Him the entry by knocking at the gates.

Here in London, east and north, before we decide what to give to-day, let us consider what we ask for it from God. What is it we really in our hearts desire of God for this city? What do we expect on its behalf from Him? What is the range of our hope for it? How far do our aspirations go? As we recall Spitalfields, Hoxton, Clerkenwell, those grim wildernesses of misery, as we push fearfully down those hideous courts, those frowny, brutal alleys, do we at all cry out for some mighty change that shall wipe this disgrace clean away? Do we from our souls protest against a situation so disastrous, so intolerable? Do we carry about with us a resolute demand that God should be enabled to verify His goodness to those broken, down-trodden people who, in their thousands, never hear His name, and if they do hear it cannot believe in His pity, of which they have been suffered to see no sign at all? Do we ask of God to justify His Fatherhood to them and yet leave them in conditions which, so far as they go, deny with might and main that there is a Father who loves them in heaven, that there is any kingdom of God that will ever come to them on this earth? Do we ask anything more for them from God than that a charitable pittance should here and there reach a little knot as a solace for their chronic distress, only perhaps to deepen their demoralization; that a kindly visit from a district visitor should now and again lighten the gloom of their street only to leave it the blacker from its impotence to lift at all the permanent burden under which they lie crushed? Is that about all that we actually expect would happen from all our efforts to cope with London poverty? Do we give to this East London Fund disbelieving in our heart of hearts that there is any cure for all this evil, that always there must be this terrible outcast population, shiftless and workless, huddled together in insanitary dwellings, paying away a third of their miserable wages in rent for one filthy room in a wretched hovel? Do we give, thinking that for all our relief and for all our Church ministries, that will be the end, that it will be always like this at Hoxton? Do we ask God for nothing more? Do we never seek with earnest thought how a better way may be found? Do we never knock at the closed doors which so soon arrest our earnest seeking? Have we no sincerity to put into our prayer that His kingdom may come on earth, and may reveal itself even in these waste places? If so, if our asking is so faithless, no wonder that our gifts are so beggarly. Who would give with any heart under the impulse of so pitiful a despair? Have faith in God! So our Lord answered them who trembled at the demands made upon them, "For verily I say unto you that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that these things that He said shall come to pass, he shall have whatsoever he saith." That is the asking to which our Lord spurs us on. Have faith in God, He cries. And in that faith ask that these strong mountains of ancient misery, so rooted, so immense, that seem part of the solid necessary structure of the world—ask boldly that they may be gone, that they may be lifted up and drowned in the depths of the sea. Have faith in God, and ask for London, for the poor of London, so much more than you have ever asked before. Ask that these dismal sights may disappear as a bad dream. Ask that their life be far brighter and more human than you have ever yet dared to believe possible. Ask that God may verify to them His goodness. Ask that they may see and know and find Him near who is now so far off, so desperately hidden from their eyes. Ask that His Church may indeed lift her eyes to His Fatherhood, and become visible to them as a kingdom of righteousness and peace, with courts laid open and wide doors that invite glad entry, and houses of kindly welcome. Ask that her work may be ten times as large, and strong, and bold, and free as it now is. So ask out of your faith in God, call up the vision of what this city could be if Christ were its King, and then in the power of that great asking give what you can with your uplifted spirit in the cause of those who need it, as freely as you would wish to be given to you. Give to them as you would give to God, of

whom you have asked so much; give according to the Divine measure of which it has been given to you when you have asked Him, good measure, full, pressed down, shaken together and running over; as God has given into your bosom so give out to them.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

MONTREAL.—*Synod Hall.*—The second monthly meeting this winter of the Montreal branch of the Gleaners' Union took place on Friday evening, Dec. 18th, in the Synod Hall. The gathering was a large and enthusiastic one, who highly appreciated both the lecture and the fine stereopticon views with which it was illustrated. The singing was led by the ladies' choir of the Gleaners' Union, organized by Mrs. Duncan MacPherson; Miss Redpath and the Misses Kays on the violin, and Mrs. McDuff on the harmonium, accompanied the vocalists. Mr. George Hague presided, and the Rev. G. Osborne Troop opened with prayer, and gave a short missionary Bible reading, upon the words: "Go ye into all the world and preach the gospel to every creature." He dwelt particularly upon the way in which persons who are unable to go themselves may be represented by those whom their offerings equip and maintain. Mrs. Carus-Wilson, as secretary of the Montreal branch of the Union, then made some announcements, and referred to the satisfactory fact that last December not a single Montreal Gleaner failed to rejoin the Union for 1896, expressing the hope that she might have a similar report to make this year. Professor Carus-Wilson then delivered a most interesting and suggestive lecture upon Uganda. He began by disposing of the popular notion that Central Africa is peopled by negroes, indicating what great things might be expected from the Uganda people, as the most progressive people of the progressing and conquering Bantu race. He then told the stirring story of the opening up of that country to missionary enterprise through the explorations of Livingstone and Stanley; of the latter's famous "challenge to Christendom," which the Church Missionary Society took up; of the missionary career, so great in its results, of the gifted and devoted Alexander Mackay; of the martyrdom of Bishop Hannington; of the persecution and expulsion of the Christians, and of their steadfastness. Holding up a copy of the Uganda version of St. Matthew's Gospel, which Mr. Mackay had made, Professor Carus-Wilson mentioned that his translation of the Scriptures had been continued and was now nearly completed by Mr. G. L. Pilkington, formerly a fellow-student of his at Pembroke College, Cambridge, who graduated with the highest honours in classics. Many graphic incidents and two or three striking lantern slides showed what enthusiastic and intelligent Bible students the people of Uganda are. More portions of the Scriptures were sold in Uganda during the ten months of 1895, than the Montreal Auxiliary of the Bible Society sold during the whole of 1895. Finally, the lecturer described the great monthly missionary meeting of the Uganda Christians, and the liberal collection taken up at its close. The lantern used was lent by Mr. W. D. Ross. Many of the slides were from photographs taken in Uganda by Mr. R. H. Leakey, one of the Church Missionary Society's missionaries now there; others were lent by Mr. Frank Redpath and the Rev. Edward Hill. At the close of the lecture there was a brisk sale of Church Missionary Society literature, and especially of Mr. Pilkington's new pamphlet, which had just arrived from London, and which gives the latest news of that newest Christian Church. It is hoped that the next party of missionaries to Uganda will include a Montrealer, who has been accepted for service in that field by the Montreal Church Missionary Society Committee. The Gleaners' Union is making a special effort to send him out as its representative next year.

St. Stephen's Church.—The Rev. Messrs. Overing, Eastman and Groulx were advanced to the order of the priesthood at St. Stephen's Church on Sunday morning, Dec. 20th. His Lordship Bishop Bond conducted the ordination service, assisted by the Ven. Archdeacon Evans and the Rev. Professor Steen. The sermon was preached by Professor Steen.

St. Jude's Church.—The 1st Montreal Company, Boys' Brigade, gave their fifth and annual concert in St. Jude's lecture hall, on Tuesday evening, Dec. 22nd, before a very large and appreciative audience. There were present of this company, officers, non-com's and privates, a total of forty-five; also a number of the 1st St. Lambert Company, and a detachment of the 7th Company of Centenary Church. The chaplain, the Rev. Canon Dixon, pre-

sided, and after the opening hymn, "Onward Christian Soldiers," was sung, Sergt. W. D. Young was called to the front to receive the Governor-General's medal. He and W. J. Damant, assistant secretary, late sergeant, also received the battalion efficiency stripes, all of which were arranged in the usual way by Miss Aggie Elliot. Canon Dixon then followed with a reading from Talmage. A military dialogue and tableaux were then carried out in order, and from start to finish were well performed by the boys. During one of the intervals, a vocal duet by Misses Florence and Eunice Harvey, two little tots, was well and creditably rendered. The same may be said of the violin solos by Corporal Harry Watkiss and Mr. John Stevenson. Miss Emily Martin recited in real grand style, and was deservedly encored. A vocal duet by Mrs. Harvey and Miss Wilshire was much enjoyed. Mrs. Harvey sang "Three Fishers went Sailing." Mrs. Harvey is a contralto, and has a most powerful voice of great range. She has already sung solo in several of the churches, and only requires to be heard to be appreciated. Piano selections were rendered by Mr. McCormick. The Rev. W. A. Dart, battalion president, spoke strongly in favour of the Boys' Brigade organization, and moved a vote of thanks to all who had so ably and well carried out the evening's entertainment. This was seconded by Mr. Tees, put to the meeting by the Rev. Mr. Thompson in a few well-words and telling remarks, and was unanimously carried.

A special service was held in St. Jude's Church on Wednesday, Dec. 23rd, when a large and happy congregation assembled to celebrate the joyful event. In the course of an appropriate address, Archdeacon Evans referred to the generosity of Mr. A. T. Galt (son of the late Sir Alex. Galt), as very largely contributing towards this happy result. I should say that the new organ stands in the chamber in rear of the cantori side of the choir, and with suitably dispersed pipes, produces an agreeable effect. The instrument comprises great organ with nine stops; pedal organ, four stops; the swell has, at present, six stops, but four more will be added, and there are seven couplers. The rector gave some seasonable words of thanks to Professor Price, to the soloists, the choir and congregation, for their assistance and presence. Mr. Tucker, the organ builder, was also congratulated on his success, and with many prayers that much blessing may be in store for the congregation in the use of this noble instrument. A very successful opening service was concluded with "God Save the Queen" and the benediction.

COTE ST. PAUL.—Parochial Hall.—Church of the Redeemer.—The ladies of the congregation held a very successful Fancy Fair in the Parish Hall during two evenings of last week, with the gratifying result of seventy dollars proceeds to be equally divided between parochial work and foreign missions. They say the hall looked charming—the stage was festooned with red, white and green muslin, supplemented with Chinese lanterns. The ice-cream table alone realized ten dollars, dispensed by two young ladies personating chrysanthemum. Then there was a candy stand, a post office, a fish pond, a children's table, which realized five dollars, and of course there was an inexhaustible supply of cake and coffee. The Ladies' Aid, the Young Ladies and the Children's Guilds are much to be congratulated on their great success.

The Anglican Andrew's Home.—Fifty immigrants arrived the other morning by the Canadian Pacific Railway train from Halifax. They came out by the SS. "Laurentian," and most of them are for the Western States. All immigrant trains are met either by the Rev. Mr. Renaud, immigration chaplain, or his representative. The people are spoken kindly to; taken to the Andrew's Home, if need be, and advised as to their future course. These services are gratefully received by the poor people, who are thus made to feel that they are not entirely desolate.

Compliments of the Season.—Your Montreal correspondent wishes THE CANADIAN CHURCHMAN and all the increasing crowd of subscribers many happy returns of Christmastide.

OTTAWA.

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

PLANTAGENET MISSION.—On Dec. 14 h, 1896, His Lordship the Bishop of Ottawa on this his first visit to this mission, spent two days with us, and held a confirmation service at each of the mission stations, his able and instructive addresses being attentively listened to by the good people gathered to meet him. Besides the confirmation services, the bishop consecrated and set apart the Church of the Good Shepherd at Plantagenet, and the churchyard surrounding it to God's service. The church was tastefully decorated for the occasion by the ladies

of the congregation. Extensive improvements in the Church of the Good Shepherd have been contemplated for some time, and were inaugurated on the occasion of the bishop's visit by the placing in the church of a new altar basin, altar linen, carpet, curtains for the vestry, etc., the gift of a relative of one of the congregation.

TORONTO.

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

The churches generally in Toronto this Christmas were beautifully decorated, and the attendance at the early Communion, at a number of them, was very large. The congregations at the mid-day services were very large.

The Toronto Church of England Sunday-School Association.—The second monthly meeting of the Association for the present year, 1896-7, was held in Grace Church school-house on the evening of Thursday, Dec. 18th. The school-house was well filled, many of the clergy being present, as well as representative teachers from 23 Sunday-schools, in all about 250. The chair was occupied by Rev. J. Pitt Lewis, M.A., rector of the parish. The Model Lesson for Sunday, December 20th, was taught by the general secretary, Mr. C. R. W. Biggar. He commenced by reviewing the lessons for the season of Advent, and then took up the subject as already stated; it was dealt with in his usual able manner, and was replete with facts and full of earnest exhortation, and was altogether one of the ablest lessons ever taught before the Association, and one not likely soon to be forgotten by those present. This was followed by a most interesting paper on the "Study of the Minor Prophets," by the Rev. Professor Cody, M.A., of Wycliffe College. The learned professor took as an example the Book of the Prophet Joel, and, after defining a prophet as more than a mere foreteller of events, gave a brief summary of the book, showing its structure, and how, from the immediate conditions of time and place under which the prophet wrote, he deduced lessons of universal and perpetual applicability. The Rev. C. L. Ingles, M.A., gave notice that at the next meeting he would move "That the Church of England Sunday-School Association, believing that many of its members desire further opportunities for the study of the Holy Scriptures beyond those afforded by the ordinary parochial Bible classes, request the clergy of this deanery to consider whether arrangements cannot be made for a course or courses of expository literature to be delivered at least weekly, under the auspices of the Association, upon some selected book or books of Holy Scripture." The secretary announced the opening of the Diocesan Sunday-school Museum (elsewhere referred to in this number), and also that the Sunday-school Committee had taken steps to establish a reference library for teachers, using either the Church Sunday-school lessons or the International series. The next meeting will be held on Thursday, Jan. 21st, 1897, at 8 p.m., at Holy Trinity school-house, when Miss Jennette Osier will teach the lesson, and the annual at-home and presentation of prizes and diplomas will take place.

The *Teachers' Assistant*, in reporting last May the proceedings of a meeting of the Toronto Church Sunday-School Association, called attention to an excellent suggestion made by Mr. J. S. Barber, the indefatigable and enthusiastic corresponding secretary of the Association, in the course of a discussion upon "Needed Improvements in our Sunday-School System." Mr. Barber proposed that a branch should be formed in Toronto of "The Church of England Sunday-School Institute Museum of Models and Objects helpful in Sunday-School Teaching," which those of us who have visited the headquarters of the Institute in London, have doubtless found both interesting and helpful. We are glad to announce that the suggestion has been translated into action, and the Toronto Branch of the Museum is now *in fait accompli*. At a joint meeting held in September last, of delegates from the Association and the Toronto Diocesan Sunday-School Committee, it was resolved not only that such a branch should be established, but also that there should be included with it a reference library containing books, maps, etc., suitable for use by Sunday-school teachers in the preparation of their work. The Models for the Museum (ordered from the Institute some weeks ago) have arrived. We shall be glad to have these models inspected by clergy and Sunday-school teachers, either from within or without the diocese; and arrangements have been made by which, in case a party of teachers should desire them to be explained, a member of the Sunday-school committee will attend for that purpose. The committee has also appropriated the sum of \$250 for the purchase of maps and books of reference, to form the nucleus of a Teachers' Reference Library, and the editor will gladly receive from readers of the *Teachers' Assistant*

suggestions as to suitable books, with names of publishers and prices or approximate prices. All such communications should be addressed *Teachers' Assistant*, Synod Offices, Toronto.

PORT HOPE.—*Trinity College School.*—The following are the results of the recent Christmas examinations at Trinity College School: Sixth and Fifth Forms—Prize for general proficiency, S. B. Lucas; honourable mention, G. B. Strathy, R. E. Macgregor. Fourth Form—Prize for general proficiency, R. P. Jellett; honourable mention, F. T. Lucas. Third Form—Prize for general proficiency, E. F. Pullen; honourable mention, W. P. Morgan, G. W. Morley, W. S. Darling, F. W. B. Ridout, A. G. Ramsay. Upper Second Form—Prize for general proficiency, M. Plummer; honourable mention, B. G. Gummer, A. H. Rich, F. N. Creighton, L. M. Rathbun, C. R. Spencer, W. G. F. Kelly, H. H. Palmer, C. S. Martin, C. E. Deacon. Lower Second Form—Prize for general proficiency, P. W. Plummer; honourable mention, L. J. Fitzgerald, W. L. Reid, H. C. Seaman. First Form—Prize for general proficiency, H. A. Chadwick; honourable mention, G. C. Hale, J. R. Francis, T. C. McConkey, W. H. B. Bevan, H. Burnett, G. H. Gouinlock.

ASHBURNHAM.—The militia general orders of 12th Dec., 1896, contain the following notice: "Cavalry 3rd, the Prince of Wales' Canadian Dragoons, to be honorary chaplain, as a special case, Rev. Herbert Symonds.

COOKSTOWN.—We are pleased to hear that the Rev. Mr. and Mrs. McLennan are now comfortably settled in the rectory. We wish them every success in their new field of labour.

NEWMARKET.—In your issue of November 12th, is a report of the harvest thanksgiving service held in this parish October 16th, which if allowed to go unexplained, would be an injustice to the parish. We would, therefore, beg to be allowed to say to the readers of THE CANADIAN CHURCHMAN, that the stipend of \$500 referred to in the said report is the amount paid by the vestry, and does not include the benefits derived from an endowment which the parish is fortunate enough to possess. It might not be out of place to say in passing that nearly \$1,500 was raised here for Church purposes last year.—Com.

NIAGARA.

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

GUELPH.—*St. George's.*—On Sunday, 4th in Advent, Bishop DuMoulin visited Guelph, where he was the guest of the archdeacon, and held both an ordination and confirmation. Matins were said at 8.30, and the ordination service commenced with one of the Ember prayers, and the Rev. A. J. Belt preached the ordination sermon. He took as his text St. Luke's Gospel, chap. xxiv. 49: "... Tarry ye in the city of Jerusalem, until ye be endued with power from on high," his theme being based on Christ's last words to His apostles before His ascension into heaven. He dwelt ably and eloquently on the duties and responsibilities of the Christian ministry. There was a very large congregation present, who were deeply interested in the solemn services. After an anthem the Ven. Archdeacon presented the Rev. E. Holy Molony for the office of the priesthood. The services were then proceeded with, the Rev. Mr. Belt taking part in them with the archdeacon. Then followed the Holy Communion, the bishop being the celebrant. There was a large attendance of the choir, and the musical portions of the service were rendered with much effect under the able direction of Mr. T. C. Dawson.

Sunday-School Service.—At three p.m. the church was well filled with the St. George's Sunday-school and their parents and friends. The children and teachers came in procession from the school-room singing the 566th hymn. Then followed a short service, with several bright Christmas carols. The Rev. Mr. Molony then addressed the children on his experiences among a tribe of heathen Indians far north of Lake Winnipeg, and also among some who were civilized. His address was very well delivered and his anecdotes excited a deep interest in his audience. Then followed other carols, and the archdeacon pronounced the benediction, the children singing as they marched out, "Once in David's Royal City."

The Confirmation.—Long before the bells ceased chiming in the evening, the church was crowded to its fullest extent, while the aisles were thronged with chairs. The candidates for confirmation marched in, the younger in advance and the adults, followed by the bishop and archdeacon. The front pews were reserved for the candidates. After the shortened services, the archdeacon read the preface and the bishop then gave an address, of great eloquence and power, to the candidates. It fully sus-

tained his great Toronto reputation as an orator, and there were few of the vast crowd present who did not appear deeply moved by his thrilling appeals. It was a scene long to be remembered by those present, one voice, as it were, touching the hearts of all. Then about 48 candidates for the apostolic ordinance advanced to the chancel steps, two by two, and were duly confirmed. The beautiful hymn was then sung:

"O, Jesus, I have promised
To serve Thee to the end."

The bishop then pronounced the benediction.

St. James'.—In the morning the Rev. J. Ballard took Mr. Belt's services, and preached forcibly from the text, "Therefore judge nothing before the time before the Lord come."

Sunday School Address.—In the afternoon at half-past three, His Lordship addressed the Sunday-school teachers and scholars. His subject was the "Childhood of Christ, His boyhood, manhood and the three and a half years of His ministry." He noted first the remarkable childhood of Christ, the miraculous surroundings; the heralding of the birth by angels, and the influence it had on men in the highest ranks: "Herod was troubled and all Jerusalem with him." Herod was so troubled that he sent out men to slay Him. Then the kings from the East came and fell down and worshipped Him. His Lordship pointed out that childhood had its great powers, and he hoped the scholars before him would leave the world better than when they entered it. As to the boyhood of Christ, the Scriptures told them that the child grew and waxed strong in spirit, and when twelve years of age he was brought to the Temple, same as when they were brought to confirmation. The manhood of Jesus was briefly touched on. He was a carpenter, and not ashamed of labour. No man should be ashamed of honest labour or an honest cause, and he trusted they never would be. He touched on the ministry of Christ. In concluding, he asked them to follow in the footsteps of Jesus, and by so doing He would guide them through this life and receive them in glory.

HAMILTON.—Worshippers at St. Matthew's Church enjoyed on Sunday, Dec. 20th, two treats—the able sermons of Rev. H. Bedford-Jones, divinity lecturer, Trinity College, Toronto, and the very handsome improvement to the sanctuary in the form of a large painting on the east wall of the church. Five years ago Miss Rusk, the well-known Hamilton artist, placed above St. Matthew's altar a beautiful picture, the Saviour Blessing Little Children. This picture has mellowed and improved as years rolled by, and the smoke of the incense has risen and encircled it week after week. The latest auxiliary has still further heightened the effect of Miss Rusk's picture and has brought it out in fine relief. The new decoration is done by a young Toronto artist, who has lately attained fame in the studios of Paris and New York—Rex Stovel. The mural painting covers a space 45 x 15 feet, and the subject is Angelic Adoration. There are seven three-quarter figure of angels—three pairs on either side and one angel above the altar picture. The background is filled with their wings and with clouds of glory, and the angels are depicted in varying attitudes of adoration. The whole is enclosed within a very effective border, in which are painted at intervals six sets of seven cherubic-angelic faces and wings, representing three of the orders of angelic ministry. The seraphim are represented with red wings, the cherubim with blue wings, and the thrones with white wings. The whole design is excellent, and with the handsome altar and altar picture, has an exceedingly artistic and devotional effect. The drawing is thoroughly good and the painting is strong. The rector is still confined to bed, but his many kind friends among the clergy will continue, as in the past, till he is restored to do duty, to provide the full services of the Church to the congregations of St. Matthew's.

HURON.

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

STRATFORD.—A writer in the *Stratford Herald* of Dec. 23rd, replies to Bishop Baldwin's scathing castigation of Church choirs at the recent Convention in Clinton. "Bishop Baldwin," he says, "is a man of the most unquestioned piety and exalted character," but he characterizes the bishop's Clinton address as an "inconsiderate and indiscriminate attack calculated to wound the feelings of many who are perfectly conscientious in the discharge of their duties as choir members, and deeply solicitous that choirs be made of true service to the Church."

THORNDALE.—Rev. W. Cluff, late of Dresden, has been appointed to the vacant parish of Thorndale, lately vacated by Rev. H. W. Jeanes, now of Lis-towel.

STRAFORD.—*St. James'.*—The bishop confirmed 45 candidates on Sunday, Dec. 20th (22 females and 23 males). He preached to crowded congregations morning and evening.

ALGOMA.

ILFRACOMBE MISSION.—*St. John the Baptist Church, Ravenscliffe.*—On Sunday, Dec. 20th, which has been provided by the members of the church, was used for the first time in the above place of worship. The officials of the church and a large congregation joined devoutly with the incumbent, Rev. J. Pardoe, in the dedication prayers, and the whole service was bright, hearty and reverent throughout.

QU'APPELLE.

JOHN GRINDALE, D.D., BISHOP, QU'APPELLE STATION.

INDIAN HEAD.—A very handsome present has just been received from the St. Matthew's Guild of the W. A., Quebec. It consists of a solid silver chalice and paten of very beautiful design and workmanship. We are deeply grateful to our kind friends in the east for their generous gift. An organ has been purchased for the parish room, where, during the winter, the week day services and choir practices are held. Special week-day services will be held in this room, when Mr. Dobie hopes to give instructions on the observance of the season of Advent. Mr. Dobie has a set of holy vessels which he would be pleased to give to any priest really in need of such things. He will answer any inquiries concerning them. They are complete and nearly new.

ELLISBORO.—A meeting was held at this point on Saturday, 24th of October, at 8 p.m., to consider the advisability of building a church in the spring of next year. The meeting was very well attended by settlers in the vicinity, and great interest was shown in the matter. The Rev. T. G. Beal, priest-in-charge, acted as chairman, and Mr. H. Edwards was appointed secretary. After various plans being examined and the matter carefully discussed, the following resolution was proposed by Mr. W. P. Osler, and seconded by Mr. H. Edwards, "That a church be built at Ellisboro' according to plan A. (20x30 with a chancel 11x14), and that steps be taken to raise the necessary money during the winter so that work may be commenced in the spring. Miss Rosa Oliver received a gift of \$24 for the church from Mr. Ramsey, Southampton, England. Rev. Canon Osler, Toronto, has promised a set of holy vessels for the church when completed.

HYDE.—The first services were held in this church on Friday, October 28th, by special request of Mr. Hyde. Before the celebration of the Holy Communion, which took place at 8.30 a.m., a short service of dedication was held, when the church was dedicated to the "Holy Trinity." At 3.30 p.m. Evensong was read and sermon preached by the priest-in-charge of Grenfell, in whose district Holy Trinity is situated. A very handsome organ specially built by the Uxbridge Organ Co. has been placed in the church. The church has also been furnished with lectern and fald stool.

MAPLE CREEK.—*St. Mary's Church* has been greatly improved during the summer; it has had a stone foundation put under it, a tower 26 feet high has been placed at the north-west corner of the church, and this is a great addition and improvement. A bell has been purchased and placed in position, and we are all so proud of our bell; it has been talked of for years and now it is a reality. The church has been painted, and it looks very neat and trim in its new coat. The windows last fall were coloured with glacier, and this gives a very pretty effect; one can hardly tell it from stained glass, and it is a good substitute when one cannot get the real thing; so that now the church is in fairly good shape and we may feel very proud of it. We hope next year to get a parsonage and to get the church properly fenced.

British and Foreign.

The Bishop of Carlisle is suffering from overwork, and is going abroad for three months.

The East London Church Fund still requires £3,000 if even the ordinary level of the income is to be reached.

Archdeacon Danks, who has recently been appointed Residentiary Canon of Ripon, will resign the living of Richmond next year.

The Bishop of Salisbury has consecrated fifteen new burial grounds or additions to burial grounds in his diocese during the present year.

Mrs. Benson, the widow of the late Archbishop of Canterbury, Miss Benson, Miss Tait, and the Rev. Hugh Benson have arrived at Cairo.

The parish of All Saint's, Belfast, has outgrown its church, and a new building is in contemplation capable of holding 1,000 worshippers.

The Archbishop-elect and Mrs. Temple arrived at Canterbury recently on a brief visit to the Bishop of Dover. Dr. Temple preached recently in the cathedral.

In connection with the anonymous gift of £10,000 to the Diocese of Wakefield, the Bishop of Wakefield has decided to form a new parish at Crossland Moor, Huddersfield.

The Rev. H. J. Riddelsdell, M.A., one of the assistant clergy at the parish church, Leeds, has been appointed to the sub-wardenship of St. Michael's College, Aberdare.

Bishop Tucker is well enough to get about London, but he has not shaken off the effects of the dysentery which made it necessary for him to leave Africa for a short rest.

In a Convocation held at Oxford recently, the degree of D.D. by diploma was conferred upon the Hon. and Rev. Edward Carr Glynn, M.A., University College, Bishop-designate of Peterborough.

It is proposed to have a service of intercession on behalf of some particular mission once a quarter in Winchester Cathedral, with an address from some one who has a knowledge of that mission.

At the university, Oxford, the special preachers chosen for next year include Archdeacon Sinclair, Canon Wiberforce, Canon Jessopp, Canon Hicks and the Rev. W. B. Duggan, vicar of St. Paul's, Oxford.

At Cambridge last week there was a service of intercession for foreign missions held in St. Michael's Church, at which a sermon was preached by the Rev. Lefroy, late of Delhi; there was a large congregation.

The Lord Mayor and Corporation of the City of London have made a grant of twenty-five guineas to the Army Guilds' Home for the orphan daughters of non-commissioned officers and men of Her Majesty's army.

The widow of the Rev. A. J. Bridgman, so long the vicar of St. Andrew's, 1 Hornhill-square, N. W., where he did a great work, unveiled a tablet on the north wall in his memory recently. There was a very large congregation, and the rural dean and several neighbouring clergy were present.

The Committee of the Additional Curates' Society have again received an anonymous gift of £150, sent "In the Master's Name" to provide one curate's stipend. They propose to allot it, as in previous years, to Llwynypia, a parish in the Rhondda Valley containing a population of 22,000 souls.

The London Junior Clergy Society held a meeting to consider whether the society should continue to exist. After a statement from the hon. secretary, the Rev. H. Cockson moved "That this meeting of the Society of Junior Clergy in London is of opinion that the society should continue its work," which was carried *nem con.*

A statement has been issued in connection with the Church Missionary Society informing treasurers and secretaries of associations that there is a deficit of £13,000 on last year, and that an increase in the annual income of about £13,000 must also be obtained if the current year's expenses are to be met.

The Archbishop of Dublin has issued an appeal in the name of the Committee of the Irish Memorial to the late Archbishop Benson, Lord Plunket suggesting, that in order to elicit as widespread an expression of sympathy as possible, it be resolved to issue an appeal in the first instance for contributions not to exceed £1 each.

The Vicar-General, Sir James Parker Deane, Q.C., has so far recovered from his recent fall that he was able to attend at Westminster last week, where, under a commission from the Dean and Chapter of Canterbury, guardians during the vacancy, he instituted the Rev. Edward Taylor Gwynn, M.A., to the vicarage of Stalisfield, Kent.

The Princess Louise opened the Church Army Sale of Work in the Portman Rooms on Monday week. In reply to a vote of thanks the Marquis

of Lorne said it was an immense pleasure to her Royal Highness to be able to aid the noble work that the Church Army was doing, not only in London, but throughout the whole country.

The Church of Ireland and the Irish gentry have equally sustained a loss by the almost total destruction by fire of St. Colomba's College, Rathfarnham, built by the exertions of the Rev. Dr. Todd, Fellow of Trinity College, Dublin, Mr. Augustus Stafford, the secretary to the admiralty in Lord Derby's first government, and other Irish Churchmen.

The funeral of the late Edward Wyndham Tufnell, D.D., first Bishop of Brisbane, Senior Canon of Chichester and vicar of Felpham, was conducted on the 3rd ult., at the cathedral. The Holy Communion was celebrated at 8 a.m. The service was fully choral. The interment took place at Felpham Church, of which parish Bishop Tufnell had been vicar for fourteen years.

Mr. Carr-Glynn, the Bishop Designate of Peterborough, is not to be allowed to leave his old parish of Kensington without some mark of appreciation from his many friends in the west of London. His personal qualities have made him a great favourite in the Metropolis; but the good work he has done in the way of organization would alone entitle him to some form of testimonial such as is now proposed.

The late Primate left personal estate of the value of £35,257. Some of the Radical journals, which cherish the fond belief that archbishops and bishops have none but private claims on their thousands, seem astonished that Archbishop Benson had not amassed a larger fortune, when the probabilities are that what comparatively little he has left was gathered from other sources than the so-called "princely" emoluments of the archiepiscopal office.

Sir Arthur Bigge, in regretting his inability to accede to a request that he would submit to Her Majesty the details of a proposal to erect a church, at a cost of about £15,000, in the neighbourhood of Fulham Cross, as a memorial of "the longest and most glorious reign in English history," remarks that it would be useless to thus encroach upon Her Majesty's valuable time, since it has been found necessary, no matter how much the Queen may sympathize with the proposals, to decide that Her Majesty cannot identify herself with such undertakings as are intended to commemorate the duration of her reign.

BRIEF MENTION.

The proper distance between the eyes is the width of one eye.

Rev. F. G. Meek has been appointed rector of Richibucto, N.B.

One hundred new words are annually added to the English language.

The rate of pulsation is 120 per minute in infancy, 80 in manhood, and 60 in old age.

A musical bicycle has been invented in England, which grinds out tunes as the wheels turn.

Rev. P. T. Mignot, rector of Milton, has been elected president of the local Bible Society Auxiliary.

It is a strange fact that the right hand, which is more sensible to the touch than the left, is less sensible than the latter to the effect of heat or cold.

The Queen's will is engrossed on vellum, quarto size, and is bound as a volume, and is secured by a private lock.

A sanitary authority, commenting on typhoid fever, says that a well 20 feet deep will drain a surface whose radius is 160 to 200 feet.

The only historical necklace in Rome was presented by Cardinal Mazzarino, in the seventeenth century, to one of his nieces. It is now the property of a Roman princess.

The Duke of York is the only member of the royal family who can dance a sailor's hornpipe. He is said to take considerable pride in the accomplishment, which he learned while a cadet in the royal navy.

The tallest trees are to be found in the state forest in Victoria, Australia. They belong to the eucalyptus family, and range from 350 to 500 feet in height.

The Rev. R. F. Taylor, formerly agent of the Sablevois Mission, has been appointed rector of Aylmer, Que.

The children of the late Canon Kingsley were trained by him in the study of all branches of natural history; and one of his daughters, Miss Mary Kingsley, is demonstrating her cleverness in this line by writing the observations she has made as a naturalist upon the coast of West Africa.

Over 1,000 ships of all kinds and sizes pass up and down the English channel every 24 hours, and

there are scarcely ever less than 200 near Land's End, leaving or bearing up for the channel.

On the hedgerows near the South Downs, in the neighbourhood of Eastbourne, England, such a profusion of red berries has not been seen for many years. That is said to be a sure sign of a severe winter.

Dr. Nansen is a lover of bright colours. His ship, the "Fram," was painted green, grey, scarlet and white, picked out with gold—a bright dash of colour among the everlasting white of the Arctic seas.

Date vinegar has been made by the Arabs for ages. It has recently been put on the English market, and the English say it is far superior to any other vinegar.

The experiment of introducing reindeer in Alaska has been a complete success. The animals are increasing at the rate of 60 per cent. a year.

The Rev. A. K. Griffin, of Brussels, has been appointed to the incumbency of Christ Church, Dresden.

The late Lord Lilford first heard of the murder of Lincoln from a scrap of a Spanish newspaper found in the nest of a kite, near Aranjuez, Spain.

Queen Victoria has a very expensive clock. It has a perpetual calendar that altars for leap year, and has a 14-inch dial. The case is of a richly carved walnut.

The circulation of the Bible in Egypt has increased rapidly. The statistics of the American Bible Society in the 80 years from 1865 show that during the first 10 years of the period the number of Bibles sent to Egypt was 6,680; during the second 10, 45,846; and during the last 10, 116,474.

The Archbishop of Canterbury is referred to as "His Grace," and writes himself Archbishop, etc., "Divina Providentia," whereas other Prelates use the phrase "Divina Permissione." He is the first peer in the realm. At coronations he places the crown on the head of the sovereign, and the King and Queen are his domestic parishioners. The Bishop of London is his Provincial Dean, the Bishop of Winchester his sub-dean, the Bishop of London his chancellor, and the Bishop of Rochester his chaplain.

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.

Extracts from Brown on the Thirty-Nine Articles.

SIR,—The extract from Brown's Thirty-Nine Articles in your Christmas number is the only spot to disfigure that "thing of beauty," alike creditable to your taste and energy. I object to the phrase used by Brown, and reproduced by you,—“practically regenerate.” You may say the objection is very minute and hair splitting, but had the Catholic Fathers allowed the Arians to introduce the Greek *iota* into one word, the whole Catholic faith became marred, disfigured and destroyed. There are two books above all dear to me—the Bible and the Prayer Book; under their teaching brought home to the heart by the Holy Spirit, the service of God is perfect freedom. Now, under the covers of these two books, I fail to find such a misguiding, misleading phrase as “practically regenerate.” The extract has, since I first read it in studying Brown, been to me a perfect incoherent jumble of words. Regeneration is an ecclesiastical church word, confined, without any qualifying word, to the sacred rite of baptism, the sentence being in all cases “is regenerate,” or in the plural form, “are regenerate,” and in no case, in the Bible, do the Apostles call upon sinning Christians to become regenerate, or practically regenerate; they are bidden to repent—not to receive God's grace in vain—to cleanse their hands, and to purify their hearts, but never to be born again; any qualifying word added to regenerate, such as practically, etc., etc., is wrong, misleading, and fatal to true teaching. Q. What is regeneration? A. Passing, in the Sacrament of Baptism, from a state of nature into a state of grace. Q. What is renewing? A. The gradual conforming of the man more and more to that new spiritual world into which he has been introduced. Q. What is conversion? A. The outward manifestation in a man's acts, of the influence of that new spiritual world into which he has been introduced. In the first, namely, regenera-

tion, we are entirely passive. In the second and third, God works with us, and us with God.

J. H. W.

The Psychic Double.

SIR,—T. W. Stead, the editor of *Review of Reviews*, has recently written an article on “the Psychic Double,” and as the subject is somewhat unique and interesting, I have grouped together a few thoughts on it, which may interest and perhaps amuse some of your readers. The Rev. W. S. Blackstock, Methodist minister of Toronto, says: “It appears that living people have their ghosts, or double, as well as those who have crossed the line which separates the life that now is from that which is to come.” Mr. Herbert Spencer says: “Historical evidence shows that the religious consciousness began among primitive men with a belief in a double belonging to each individual, which, capable of wandering away from him during life, became his ghost or spirit after death, and from this idea being eventually distinguished as supernatural, there developed in course of time the idea of supernatural beings of all orders up to the highest.” Now, if this be true, it is itself one of the most curious and interesting facts of human history. If each individual had his double in the most ancient times, capable of wandering away from him in certain abnormal states during life, and of becoming the ghost or spirit after death, this has been true of human beings in all the past, and it is true of them to-day; and it is a question of fact which is to be determined by evidence, tested as far as the nature of the subject will permit. Now it is at this point that the Society for Psychical Research comes to our aid. What it proposes to do is to “collect, to sift, to investigate, to classify all sorts of Psychic phenomena, and if possible to determine the laws by which they are governed. Among those whose anthropology was most profound, there was substantial agreement in this, that man is made up of a trinity of soul, body, and spirit. Scholars find in the literary remains of the Hermetic philosopher traces of the same general ideas. The ‘salt, sulphur and mercury’ of the ancient alchemists is supposed by some to have symbolic reference to the same mystery. St. Paul recognizes this doctrine of the trinity in humanity, in *Thess. v. 23*, in which he prays for the Christians at Thessalonica, that their ‘whole spirit, soul and body,’ might be preserved blameless unto the coming of the Lord Jesus Christ. Now, if we drop out the material part of this trinity from consideration, there still remains a duality of which we have to take account. It is on this point that we are confronted with one of the profoundest mysteries of our being, which is so full of mystery.” A gentleman in London, a member of the Stock Exchange, gives the account of one of his experiments: “I was in Kidare Gardens. I willed very strongly that I would visit in spirit two lady friends, who were living three miles off. I willed that I would do this at one o'clock in the morning, and having willed it went to sleep. When I next met my friends, the elder lady told me she woke up and saw my apparition advancing to the bedside. She screamed and woke her sister, who also saw me.” Another well authenticated instance is given, in which a gentleman willed to visit a gentleman friend at lodgings on a certain night, and with this determination fixed in his mind, went to sleep. The next time he met his friend he asked him whether anything remarkable had taken place during the night. His answer was: he and a friend who had called upon him had been chatting, when the former left, and he went down to the door to let him out. When he came back to his own chamber he found this man, with whom he was now conversing, in the chair which the other friend had just left. Numerous instances might be given of man's double having been seen. There is an old tradition that the double seen in the morning predicts that the person will live to old age. Mrs. Cavanaugh, my mother-in-law, asserted that she positively saw my double standing in the kitchen in the morning at ten o'clock, when I was not in the house. In my case, that part of the tradition was verified—if seen in the morning, the person will live to old age. I was then twenty-five. I am now in my eighty-third year. Within the grounds of Holland House, London: here the mistress is supposed to meet the apparition of herself as a death warning. The lady walking in her garden, met her own apparition, and died a month later; and her two sisters also saw this peculiar reflection of themselves shortly before death. The phenomena of apparitions we must not wave aside as superstitions unworthy of consideration. Dryden says:

“All things are but unaltered; nothing dies;
And here and there the unbodied spirit flies.”

Sir Walter Scott says: “Universal belief of the inhabitants of the earth in the existence of spirits, separated from the encumbrance and incapacities of the body, is founded on the consciousness of the divinity that speaks in our bosoms and demonstrates

to all men, except the few who are hardened to the celestial voice, that there is within us a portion of the divine substance which is not subject to the law of death and dissolution.” John Wesley was a firm believer in ghosts; his journals abound with the most remarkable supernatural phenomena. He relates the case of Elizabeth Hobson, a member of his society, as having seen a number of persons in the village where she resided, men, women, and children, before and after death. Wesley had no doubt of her veracity. In all ages, and among all nations, the belief has prevailed, not only in the existence of spirits, but in the possibility of their being seen of men in the flesh. Hundreds of well-authenticated cases of the appearance of spirits to men have been placed on record. The Bible also makes frequent mention of angels, and sometimes the spirits of deceased men, rendering themselves visible to persons on earth. At the transfiguration, “Behold, there talketh with Him two men, which was Moses and Elias,” Luke ix. 30. The Greek poet uttered:—

“Millions of spiritual creatures walk the earth
Unseen, whether we wake, or if we sleep.”

Bishop Kenn prays:—

“Oh may thine angels, while I sleep,
Around my bed their vigils keep!
Their love angelical instil,
Stop all the consequence of ill.
May they celestial joys rehearse,
And thought to thought with one converse;
Or in my stead, the whole night long,
Sing to my God a grateful song.”

Tennyson says:—

“The ghost in man, and the ghost that once
was man,
Are calling to each other through the dawn,
Stranger than earth has ever seen; the veil
Is rending, and the voices of the day
Are heard across the voices of the dark.”

Longfellow says:—

“There are spirits at the doorway on the stairs,
Along the passages they come and go;
Impalpable impressions on the air,
A sense of something moving to and fro.”

And Whittier adds:—

“That very near about us lies
The realm of spirit mysteries.”
PHILIP TOCQUE.

Family Reading.

Advent Hymn for Children.

Out of our sight our Saviour dwells,
The angel worship round Him swells;
And yet we know He loves to hear
His children's songs of praise sincere.

And He will come to earth again,
Not as at first, in want and pain;
But seated on His great white throne,
As judge of all He shall be known.

Lord Christ, we pray Thee give us power
To welcome Thee, Thine advent hour,
And pardoned by Thy love to stand
With Thy redeemed at Thy right hand.

To Father, Son, and Holy Ghost
Be worship from the angel host;
Blest Trinity, to whom we raise
Our feeble earthly words of praise—Amen.
K. E. V.

Holy Innocents' Day.

Herod gave orders that all the children in Bethlehem and its neighbourhood of two years and under should be killed, so as to ensure the death of the unknown child in the general slaughter.

Bethlehem was only a village, and it has been computed that not more than ten to fifteen children could have perished by Herod's order; a small act of ferocity for him who in his family had slain a wife whom he had passionately loved, a father-in-law, a brother-in-law, a brother, and three sons. We know, from Josephus, that at this time bodily pain and mental anxiety had wrought him to a state of almost insane ferocity. But it is not the mere brutality which slew a dozen children in order to ensure the death of one, which, makes the special heinousness of the act. It is the deliberate intention to slay the Messiah. Herod's disturbance was all for nothing, and his wicked precautions, had they succeeded, would have been not only a crime, but a blunder.

Family Prayer.

The blessedness of public worship is in its sense of union and fellowship, opening the soul to wider relations and sympathies than those of home and daily life.

The blessedness of private prayer is in its personal and individual character, in the sense of the soul alone, face to face, with God.

The blessedness of family prayer is in its consecration of the Christian household to the daily service of God. It is a continual repetition of the resolve, "As for me and my house, we will serve the Lord."

Surely it is a good thing thus to link together in a spiritual act those whom God's providence has most closely linked together in the relationship of daily life. These relationships have their duties, and among these may we not reckon that of a care for each other's souls? Surely the heads of households will have an account to give of the way in which they have shown their care for the souls of those dwelling under their roof. It is not much they can do, perhaps. But they can do this. At least most can. Of course there is no rule to be laid down for all. There may be households where family prayer is really impossible. But where there are children, and more still where there are servants, it is not much to ask on their behalf that they may be gathered together twice, if possible, but at least once, in the day, for family worship. I have often heard those who have lived in service speak with thankfulness of the privilege of daily family prayer, and I have heard others speak with sorrow and surprise of its neglect in houses in which they have lived. Surely the practice does wonderfully sanctify and hallow the daily family life. Where family prayer might be, but is not, there is truly nothing to mark the household as a Christian one at all. It might be heathen for all that appears.

Why is it not more universal? There is plenty to be said for it, and nothing against it—at least nothing that, I think, you would not be ashamed to say. Let me just touch once more on that reason (if we can call it reason) which, as we say, sometimes prevails to hinder the practice of family prayer—I mean that love of honesty and truth, that hatred of the least approach to hypocrisy and unreality. This, together with natural reserve and shyness, really hinders many from adopting a practice which in their hearts they approve of. It would not be difficult to carry on the practice if it had once been established, but to begin—this is so like making a profession, so like saying, "I mean to be more religious." Now I do not want people to wear their hearts outside. I do not blame this natural reluctance to take such a step. But oh! surely it is no great profession to make. The question is a very simple one. Is it right? Then, in God's name, do it. Let all consideration be given to modesty and humility—but none to cowardice. "Only fear the Lord, and serve Him in truth with all your heart." Is it much to ask of those on whom this command is laid that they should just conquer their shyness for once, and begin a habit for which they will be very thankful as soon as it has become familiar to them?

In most households, family prayer is the only possible substitute for the Church's daily service. Of course, where the whole household can enjoy the great privilege of a daily Church service, this is a higher and better thing than family prayer. But even where some of the family can attend the Church's daily prayer, it is very rarely the case that many can do so, so that even this does not render family prayer needless.

But this thought of the Church's daily service naturally leads to the form which family prayer should take.

Let us consider, in the first place, the case of ordinary households unable to avail themselves of the Church's daily service.

We venture to think in this case it is very desirable that there should be some approach to the Church's system.

For instance, it would be well to read a portion of the Psalms, or one of the lessons of the day, or both, before kneeling down to pray.

Then the prayers may very fitly be selected from the Prayer-book, and should consist of Confession, Prayer for Pardon, the Lord's Prayer, the

Collect for the Day, any other Collects (especially, the 8rd for Morning or Evening, as the case may be), Intercession, Thanksgiving and Concluding Collect, with the Benedictory Prayer. In the morning it may suffice to say the "Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us," instead of the Confession and Prayer for Pardon. In one respect only it would seem that the Prayer-book will hardly supply all we need, namely, in the matter of intercession. The "Prayer for all Conditions of Men" will require some clauses added, or a separate form of Intercession may be used, in order to lay before the Throne of Grace the relatives and friends of the family, the parish and its ministers, and such other persons as it may be desired specially to mention. The habitual use of the Prayer-book in the family will help to make it familiar in Church, and its pure and chastened language will become dearer the more it becomes familiar.

Many prefer forms of prayer not taken from the Prayer-book, and, where some members of the family attend Church daily, such will be best. But we believe that prayers divided into the several acts of worship, as in many books they are, will always be found more instructive and helpful than those which provide one long unbroken prayer for each occasion.

It is, we believe, a truth which cannot be denied, that the healthiness and purity of a country depends upon the healthiness and purity of its domestic life. Oh! that the domestic life of our land were more hallowed and ennobled by the blessed influence of religion! Oh! that more of our people would honestly and manfully resolve, "As for me and my house, we will serve the Lord."

"Where two or three are gathered together in my name, there am I in the midst of them."

The Epiphany, or the Manifestation of Christ to the Gentiles.

On the twelfth day after Christmas the Church celebrates the joyous Feast of the Epiphany. It follows the Circumcision, that His Glory may be manifested in the flesh, as well as His humility. On this day the Church commemorates a threefold manifestation of Him: the first is that to the wise men of the East, who were the firstfruits of the Gentiles, by the guidance of a star (in the Gospel); the second, His Baptism in Jordan, on the same day in which He was manifested as the "Beloved Son of God" (second morning lesson); and the third, the miracle of Cana in Galilee, when He changed water into wine (second evening lesson). But the adoration of the Magi is the chief subject of this day in the western Church.

The 60th chapter of Isaiah should be read on this day in every place, or everywhere, as it always has been throughout Christendom.

The Brevity of Life.

Life is very critical. Any word may be our last. Any farewell, even amid glee and merriment, may be for ever. If this truth were but burned into our consciousness, if it ruled as a deep conviction and real power in our lives, would it not give a new meaning to our human relationships? Would it not make us far more tender than we sometimes are? Would it not oftentimes put a rein upon our rash and impetuous speech? Would we carry in our hearts the miserable suspicions and jealousies that now so often embitter the fountains of our lives? Would we be so impatient of the faults of others? Would we allow trivial misunderstandings to build up a wall between us and those who ought to stand very close to us? Would we keep alive petty quarrels, year after year, which a manly word any day would compose? Would we pass old friends or neighbours in the street without recognition, because of some real or fancied slight, some wounding of pride, or some ancient grudge? Or would we be so chary of kind words or commendations, our sympathy, our comfort, when weary hearts all about us are breaking for just such expressions of interest or appreciation as we have in our power to give?

Church Terms Explained.

Vulgate.—The Latin translation of the Bible in common use.

Wafer Bread.—Unleavened bread which is authorized to be used at the Holy Eucharist.

Bread, in a wafer form, because always ready for use and never crumbling, is used in the celebration of the Holy Communion, chiefly for the greater convenience of the priest who ministers, and of the faithful who communicate. It may also be said to pertain to reverence, as more separate from common use.

But while this form leads to greater safety in administration, and therefore is preferable, yet common bread of best quality is proper and allowed by the English Church; the essence of the Sacrament being in no wise effected by the use of either leavened or unleavened bread. The Catholic Church sanctions both.

The New Life.

Christ risen from death, dying no more, is the model of our new life in grace. I do not mean that absolute sinlessness is attainable by any Christian here. But at least faithfulness in our intentions, avoidance of known sources of danger, escape from presumptuous sins—innocence, as the Psalmist puts it, of the great offence—these things are possible, and indeed are necessary. Those lives which are made up of alternating recovery and relapse, even lives lived, as it were, with one foot in the grave, without anything like a strong vitality, with their feeble prayers, with their half-indulged inclinations, with their weaknesses which may be physical, but which a really regenerate will should at once away with; men risen from the dead, yet without any seeming promise of endurance in life—what would St. Paul say to these? "Christ," he would say, "being raised from the dead, dieth no more." Just as He left His tomb once for all, so should the soul, once risen, be dead indeed unto sin. There must be no hovering about the sepulchre, no treasuring the grave-clothes, no secret hankering after the scent and atmosphere of the guilty past. Cling to the risen Saviour. Cling to Him by entreaties which twine themselves round His sacred person. Cling to Him by sacraments, the revealed points of contact with His strengthening manhood. Cling to Him by obedience and by works of mercy, through which, He tells us Himself, we abide in His love. And then, not in your own strength, but in His, "likewise reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord."—H. P. Liddon.

—Whether the change is for the better or the worse, Christmas is not what it once was. In the "merry" old days, the country folk especially used to look forward to it all the year round. They made it last as long as they could, for, though literally Christmas closed at Twelfth Night, no housewife dared to take down her decorations till Candlemas (the second of February). Neighbours, yeomen, peasantry would all flock to the squire's hospitable mansion; the Christmas log, dragged in with songs and shouting, blazed on the hearth; sheep, or even oxen, were roasted and brought in whole; the jolly wassail cup passed from hand to hand. Mummers and maskers came to enhance the mirth, and the old hall rang with the merry clatter and laughter.

"To shorten winter's sadness,
See where the nymphs with gladness,
Disguised all are coming,
Right wantonly a-mumming."

Once a year all men seemed to meet on a footing. Even the tramp and beggar was made welcome—if not to the banqueting hall, yet to the warm, cheerful kitchen. It kept alive the feeling of good-fellowship; it drowned any bitterness that might exist between class and class. This kindness has always blessed our social life, and made England, even in her worst days, a land of comparative content and peace. Much of this we owe to our good old Christmases. May the same kind spirit be ever with us! If Christmas changes its face, yet may it be ever a reminder of charity, generosity, benevolence.

The Old Year.

The moon is shedding her ray
Through a mist as though of tears,
For the old year is fading away
With all its hopes and fears.

Slowly the hours creep by,
With steady, relentless pace,
For the old, old year must die,
And the new one take its place.

And when the midnight hour
Shall strike, like a funeral bell,
From some unseen church tower,
'Twill the death of the old year tell.

And bury the days that are past
In the silence of the tomb,
The hours all wasted and lost
Will fade away in the gloom.

Perhaps 'twas a year of sadness,
Of disappointment and pain;
But the new year may bring us gladness,
As the sunshine after rain.

—Lilian M. Mellor.

What Sacraments Are.

1. Reliable pledges of God's good will to man.
2. Assuring tokens of grace given at a definite time.
3. Visible *media* or channels through which God invisibly pours Divine influence.
4. "Quickening or vitalizing" the soul, and lighting the lamp of Faith therein, *i.e.*, when the Divine Life is begun by new birth in Holy Baptism.
5. "Strengthening and confirming" the soul and trimming the lamp afterwards, *i.e.*, by supplying fresh oil of Divine Grace in Confirmation and Holy Communion.

How to View Ourselves.

We shall view our characters more truly, much more safely, when we view them in their defects, and faults, and infirmities, than when we view them only on the side of their good qualities. The custom of viewing our virtues has a strong tendency to fill us with fallacious notions of our own state and condition. Let us leave our virtues to themselves. Our business is with our sins. They who are truly humble-minded have no quarrels, give no offence, contend with no one in wrath and bitterness; still more impossible is it for them to insult any man, under any circumstances. In reading the parable of the Pharisee and the Publican, I should say of them that the one had just come from ruminating upon his virtues, the other from meditating upon his sins. Mark the difference: first, in their behaviour; next, in their acceptance with God. The Pharisee is all loftiness, and contemptuousness, and recital, and comparison; full of ideas of merit, he views the poor Publican, although withdrawn to a distance from him, with eyes of scorn. The Publican, on the contrary, enters not into competition with the Pharisee, or with any one. So far from looking round, he durst not so much as lift up his eyes; but casts himself—hardly, indeed, presumes to cast himself—not upon the justice, but wholly and solely upon the mercies of his Maker: "God, be merciful to me a sinner." We know the judgment which our Lord Himself pronounced upon the case: "I tell you this man went down to his house justified, rather than the other." The more, therefore, we are like the Publican, and the less we are like the Pharisee, the more we come up to the genuine temper of Christ's religion.

Not Failure.

The real failures in life are not those which are registered in commercial agencies and reported as bankruptcies, nor those whose marks are the decay of earthly fortune, descent in the social scale, the breaking down of worldly prosperity, or any of those signs by which men rate one another. A man may fail in these ways, and, as heaven sees him, his path may be like the shining light, growing in brightness all the time. His heart may remain pure and his hands clean through all his

earthly misfortunes. He may be growing all the while in the element of true manhood. In the autumn days the stripping off of the leaves uncovers the nests of the birds; and for many a man the stripping away of the leaves of earthly prosperity is the disclosing to him of the soul's true nest and home in the bosom of God. We cannot call that life a failure which, though losing money and outward show, is itself growing every day nobler, stronger, Christlier.

The Habit of Complaining.

Somebody has truly said that the real art of living is making the best of things. So let that be the basis of daily life. Cultivate cheerfulness, don't be ever blaming fortune and fate; meet the petty ills that hourly arise bravely, brightly. So met, they are half defeated, and will wholly vanish before the twin magicians, hope and patience.

The habit of complaining easily grows; it reduces everybody to a state of despondency and depression, and unfits one for the daily battle of life. And this vice—for vice it is—is a boomerang; it not only acts upon others, but it returns and reduces its victim to a pitiable, fretful condition, till there is no sweetness in life.

"Complaint is a confession to failure," said a wise writer.

No one would willingly confess defeat, and yet the woman who complains does all unwittingly; she proclaims aloud that she is overweighed by her responsibilities; that she is unable to meet the calls upon her tact and patience; that life's worries are too many for her; in a word, that she has failed—a humiliating confession indeed!

Be Yourself.

Be yourself. That rightly and broadly considered, is the central message of all religion. Every chord of Christianity resounds with that note. Be yourself, your highest and best self. Whatever the environments in which you live, be yourself, and you will find that from the strength and purity of that spiritual self-hood, as energized in its elements by the powers of God, will issue all that is really good for you, and of those about you. Be yourself, your highest and best self, and you will realize with a clearness that cannot be denied, and with a certainty which cannot be shaken, that, whether you are rich or poor, whether you stand high or low in the estimation of mankind, whether you take this or that place in the judgment of the world, yet there is nothing that men can give you, and nothing that men can take away. It is on what you are eternally in your soul and inner being, and not on the changing circumstances and vicissitudes of life which lie beyond your control, that your prosperity depends. Your true self and its true reward both are in your own hands, and all else is but vanity. It is for you, and for you alone, to decide, by your fidelity to truth, and your devotion to duty, whether you will or will not take here and hereafter one of those first places in the kingdom prepared by the All-Father for those that love Him.

Self-Examination is not Penitence.

How are we to seek for penitence; what must we do? In one sense the answer would be: by the practice of self-examination. Well, certainly it is needful; certainly to know what our sins are, is necessary in order for true sorrow for them. But that is very far indeed from being all our duty. Self-examination at certain times, fixed and earnest, is a very needful spiritual discipline, but it is not penitence. And, indeed, it is a very dangerous mistake, fallen into, one fears, by some people, that a minute of self-scrutiny will take the place of sincere contrition. To know oneself at all is in the highest degree a difficult, and, when all is done, is, in this world, a most imperfectly effected work; but to know oneself truly is impossible, without something more, without Divine assistance, which must be earnestly sought in prayer. Without earnest prayer for contrition—diligent, heartfelt, prolonged—you may succeed in cataloguing your sins, as you would catalogue the books in your library, or file the bills in your

office, but you are no farther towards the broken and contrite heart which "God will not despise."
—Canon Knox-Little.

Humility.

Humility is perpetual quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing that is done against me. It is to be at rest when nobody praises me, and when I am blamed and despised. It is to have a blessed home in myself, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is troubled.

Hints to Housekeepers.

Wormwood boiled in vinegar and applied as hot as can be borne on a sprain or bruise is an invaluable remedy. The affected member should afterward be rolled in flannels to retain the heat.

When the hands are dirty with household work they may be thoroughly cleaned by using a mixture of salt and vaseline, which must be well rubbed in and then washed off with ordinary soap.

The juice of one lemon in rice that you are cooking will whiten it and make it cook much nicer. The acid seems to keep the grains separate. Never stir rice with a spoon; just shake the pan in which it is cooking if necessary to stir it.

PANCAKES.—A very delicious sweet pancake is made by taking one pint of sweet milk, four eggs, two tablespoons powdered sugar, two tablespoons melted butter, one teaspoonful Royal baking powder and flour for a moderately thin batter. Beat the eggs, whites and yolks separately. Stir the butter, sugar and one cup of flour (into which the baking powder has been mixed) into the yolks and add the milk. Add the whites of eggs last, stirring briskly. Bake in thin, small cakes, buttering each one as it comes from the fire; place flour in a pile with any kind of jelly between, and powdered sugar over the top.

CHOCOLATE CREAMS.—To the white of an egg, mixed with as much water, add enough confectioner's sugar to make a dough-paste that can be worked with the fingers into small balls. Grate six tablespoonfuls of sweetened chocolate, melt it, without water, in a cup on the stove, and when smooth and thick dip your balls of sugar-paste into it and then let them dry on waxed paper. They may have to be dipped several times before they are satisfactory.

FRUIT CAKE—This cake will keep for several years, if wrapped in buttered paper and kept in an air-tight can. The writer puts fruit cake in a ten-pound lard pail, and puts sealing wax around the lower edge of the cover. Make a batter by creaming together one large coffee-cupful of butter and two cupfuls of granulated sugar. To these add one cupful of New Orleans molasses and five well-beaten fresh eggs, one cupful of sweet milk, to which has been added one-half teaspoonful of soda. Sift together several times five cupfuls of flour, one teaspoonful of salt and one teaspoonful of baking powder. Stir together until perfectly smooth; then mix in gradually the following fruits: Three cupfuls and a half of seeded raisins, two cupfuls and a half of currants, two cupfuls of finely-cut citron, one and one-half cupfuls of cocoanut, one teaspoonful each of cloves, cinnamon, allspice, nutmeg and ginger. Line a medium-sized sheet-iron pan with buttered paper, using two layers at the bottom. Bake slowly for nearly two hours. Cover with paper to prevent burning. When cool, if the paper sticks, dampen, and it will come off easily. When perfectly cold, put into an air-tight can. This cake should be at least a month old to be good, and it grows better with age.

DATE CAKE.—One cupful of molasses, one teaspoonful of soda, beaten with the molasses until light; one-half teaspoonful of salt, one tablespoonful of melted drippings, one-half cupful of warm water, and flour enough to make rather a thick batter. Add last one cupful of chopped dates, which have been dusted with flour. Bake in a sheet.—Elizabeth.

Children's Department.

Nursing Our Wrongs.

Sometimes we fondly nurse our grief
With soothing tender care;
And then to see how fast it grows,
Makes e'en its owners stare.

We feed it with the richest food
A fertile mind can give,
When smarting under fancied griefs
From those with whom we live.

And with this food it thrives so well,
And grows to giant size,
That though rich blessings strew our path

They're hidden from our eyes.
'Tis wiser far to take griefs

And troubles day by day
To Him who waits and yearns to bear
Our every grief away.

The Grace of Thoughtfulness.

The intercourse of many homes is marred and spoiled by exhibitions of thoughtless spirit. Family life should be a blending of all the tastes, dispositions, talents, gifts and resources of all the members of the house. In each one there should be self-restraint. No member may live in a home circle as if he were dwelling alone in a great house, with only himself to consider. He must repress much in himself for the sake of the other members. He must do many things which he might not do were he alone, because he is a member of a little community whose happiness and good he is to seek at every point. No household life can ever be made truly ideal by having always their own way. But many persons tied up in family life forget this. They expect to live as regardlessly of others as if they were living alone. They consider no one's comfort, peace or pleasure but their own. They let their impulses have full and free expression. They make no effort to repress any elements or dispositions in themselves which tend to give pain to others. They demand all their rights, not remembering other members of the

Exhaustion

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family have their rights too, and that home happiness can be secured only by the mutual surrender of rights, each in honor preferring the others, each seeking not to be ministered unto, but to minister. This exacting spirit leads to continual thoughtlessness. Thoughtfulness is thinking of others, and modifying one's conduct so as to avoid whatever would give trouble, inconvenience, or hurt to others.

A child had a beautiful canary bird. From morning till night it sang, and its song filled all the house. But the child's mother was ill, so ill that even the singing of the bird, which to the boy was such delicious music, disturbed and distressed her. He put it into a part of the house as far away as possible from the sick room, thinking that the sound could not reach his mother's ears. But the shrill singing still came into the room, and pained the weak invalid.

One morning, as the child stood holding his mother's hand, the bird began to sing, and the notes came into the chamber very faintly, and yet as he watched the sufferer's face, he saw an expression of pain sweep over it. She said nothing, but the boy needed no words to tell him that the bird's singing was distressing to her.

"It is no music to me," he said, "if it pains my mother."

So he took the cage, and carrying it away, gave the bird to a friend.

"But you loved the bird," his mother said, when she had learned what he had done.

"Yes," he replied, "but I love you more."

That was a beautiful thing to do. It told of true thoughtfulness in the child. His personal pleasure must be sacrificed because gratifying it gave pain to one who was dear to him. This is the spirit which should characterize everyone.

Courtesy in Church.

Parents would do well to teach their young folks to be courteous in all the relations of life. There is a special courtesy which might be learned in regard to behaviour in church, and es-

pecially towards strangers. How often we see strangers in church standing apparently at loss, while the regular members of the congregation are comfortably seated.

Several years ago two strangers, well-dressed young men, entered a church in a small town and seated themselves in an empty pew. Presently a woman, the owner of the pew, came to the door and motioned to them to come out until she could pass to the further end. They were offended at her discourteous manner and marched out of the church, refusing to listen to an invitation to remain.

One day a scholarly-looking man, plainly dressed, went into a church in Holland and took a seat near the pulpit. A few minutes later a haughty lady swept up to the pew, and, seeing a stranger in it, ordered him by an imperious gesture to leave it. The stranger obeyed, and, going into one of the seats reserved for the poor, joined devoutly in the services. After they were over, the lady's friends gathered around her and demanded whether she knew who it was that she had treated so rudely. "No; some pushing stranger," she replied. "It was King Oscar, of Sweden," was the answer. "He is here visiting the Queen." Her mortification may be imagined.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper.—W. A. NOYES, 820 Power's Block, Rochester, N. Y.

Old Gloves.

"If ever I see myself mending that boy's miserable old gloves another morning for him?" declared Kitty. "No, sir! you see if I do! Grab 'em up and march off without so much as thanking me! The next time he wants his gloves mended he'll have to get somebody else to do it; you see if he doesn't."

Kitty was laughing, but at the same time there was a good deal of energy in her tone. I asked her what Billy had really done that was so very provoking to her sisterly feelings.

"Oh, it was just one of his hurries he was in," explained Kitty. "He came rushing down here to breakfast, and tossed that horrid, dirty old pair of gloves on to my clean plate, and a needle and a thimble and a long piece

X-Rays

Of severest trial and test prove in regard to Hood's Sarsaparilla

1st, Greatest Merit

Secured by a peculiar Combination, Proportion and Process unknown to others — which naturally and actually produces

2d, Greatest Cures

Shown by thousands of honest, voluntary testimonials — which naturally and actually produce

3d, Greatest Sales

According to the statements of druggists all over the country. In these three points Hood's Sarsaparilla is peculiar to itself.

Hood's Sarsaparilla

Is the best — It is the One True Blood Purifier. Hood's Pills are the only pills to take with Hood's Sarsaparilla.

We know that Cod-liver Oil is a fat-forming food because takers of it gain rapidly in weight under its use and the whole body receives vital force. When prepared as in Scott's Emulsion, it is quickly and easily changed into the tissues of the body. As your doctor would say, "it is easily assimilated." Perhaps you are suffering from fat starvation. You take fat enough with your food, but it either isn't the right kind, or it isn't digested. You need fat prepared for you, as in Scott's Emulsion.

of perfectly horrid black cotton as thick as a rope; and, "Here, Kit!" said he, "please 'll you sew up my thumb?"

"Where did he get the thread?" I inquired.

"Get the thread? Oh, out of the workbasket in the sewing room, I suppose. Yes; it was real nice of him to try to bring the thread; but there, just like that boy, what did he think I could sew up a glove with that piece

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CANADIAN HOUSE, 6 Hospital St., Montreal.

of black rope for? I had to get up and go and hunt for some more thread, and I hadn't it half done when he came racing after me for that glove. "Oh do it anyway! 'Twon't show! Fly round!" he kept calling at me, and I fixed it any way; and he snatched it out of my hand and stuffed it into his pocket and slammed out of the house without a word.

"And of course I had to go back and eat my fried potatoes all stone cold, and if there is anything I detest it's cold fried potatoes. And I don't suppose Billy will ever think of that rip again."

That was two or three days ago. This morning I met Billy himself, rigged out for a storm, in his long coat, and soft hat, and the gloves that Kitty had described to me in such uncomplimentary terms.

"Good gloves for this kind of weather," I remarked.

"Yes," said Billy, "they're most gone up, but they come in handy a day like this. Kit mended 'em up for me two or three days ago, an' I guess they're good for another spell now. That's one thing Kit's great on, she can mend things up about the quickest ever I saw. I go round slinging my old togs at her, and she picks 'em up as meek as a kitten, and sews 'em up while I'm hunting for my hat. Sometimes she gets through in time to help me hunt for the hat, too."

He laughed good-humouredly at himself. "Yes," he went on, "and I never half thank her for 'em either. I think of it every time I see the gloves, but unless I see her I'm so awfully forgetful about it. There's one good thing, Kit understands me all right."

He stopped, and then hurried on, laughingly, "I suppose it'd be a good deal better if I did keep up my end of it a little better. She's a good sister, Kit is."

The Best Way to Cure

Disease is to establish health. Pure, rich blood means good health. Hood's Sarsaparilla is the One True Blood Purifier. It tones up the whole system, gives appetite and strength and causes weakness, nervousness and pain to disappear. No other medicine has such a record of wonderful cures as Hood's Sarsaparilla.

—Hood's Pills are the best after-dinner pill; assist digestion, prevent constipation. 25c.

A Boy's Help.

Cheerfulness has been called "the bright weather of the heart." What the sun is to the day, what joy is to the stricken soul, that the cheerful one is in the home. A writer tells of a visit and of coming to the dining-room one morning in the midst of a three-days rain. The fire smoked, the room was chilly. Father was grim, and mother tired, and baby Polly fretful, and Bridget undeniably cross. Soon Jack came in with the breakfast rolls from the baker's. He left his rubber coat and boots in the entry and came in rosy and smiling. "Here's the paper, sir," said he so cheerily that his father answered quite pleasantly, "Ah, thank you, Jack." His mother looked up at him smilingly as he touched her cheek gently as he passed. "The top of the morning to you, Pollywog," he said to his little sister,

and delivered the rolls to Bridget with a "Here you are. Aren't you sorry you didn't go yourself this beautiful day?" He gave the fire a poke and opened a damper. The smoke ceased and the coals began to glow, and five minutes after Jack came they had gathered around the table and were eating as cheerfully as possible.

This seems simple in the telling, and Jack never knew he had done anything at all, but he had changed the whole moral atmosphere of the room, and started a gloomy day pleasantly for five people. "He is always so," said his mother when her guest spoke to her about it afterwards, "just so sunny and kind and ready all the time."

Now is there any reason why every boy who reads this may not be just as helpful as Jack? Try it—a merry heart and a helping hand.

—You can't be well if your blood is impure, but you may have pure blood and good health by taking Hood's Sarsaparilla.

I Can and I Will.

"I can't get that arithmetic lesson," sighed Harry, "and its no use trying." "Oh dear! I wish there weren't any arithmetics in the world!" and Harry threw down his book with a slam.

"What is the reason you cannot learn your lesson?" said his mother.

"Oh, it's so awful hard," said Harry. "I am afraid, my dear, that you have not really tried," said his mother. "Were you not thinking all the time: 'It's too pleasant to stay in the house this bright morning, and I wish I was out in the orchard under the apple-trees instead of staying in this dull room studying'?" Confess now, my boy, that is what you were thinking."

"Why, how did you know, mother, what I was thinking about?" said Harry.

"I saw the discontented look in your face and how your eyes kept wandering toward the window, and I knew you were saying to yourself all the time, 'I can't get this lesson.' Now would it not be better to put your whole heart into your work for a little while, and then go out and enjoy the bright day? Half-heartedness never got a hard lesson, or accomplished anything worth speaking of, and 'I Can't' is the most no-account fellow in the world. Do you think Columbus would have ever discovered America if he had said, 'I can't,' and given up before he had made any real effort?"

"Of course he wouldn't," said Harry, who remembered what he had read of the steadfastness with which Columbus pursued his great object through every discouragement.

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I have been a sufferer for a long period from nervous debility and dyspepsia. I had an attack last summer and was under care of two excellent doctors: confined to my bed for three months without experiencing any permanent relief, and was so weakened down that I could with difficulty walk even across my bed-room: I was gradually losing weight. Hearing of the Electro-Poser I was induced to purchase one of these instruments. After using it on the second course of treatment I experienced great relief and was soon up and attending to my business. I gradually regained my strength and weight, putting on twenty-two pounds in two months; in fact I am a new man to-day. I can safely recommend its use. I have also tried it for inflammatory rheumatism and find that the Electro-Poser has done all the patentees claim for it. I consider it a good investment for the amount it costs.

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"You have been studying about the war of the Revolution lately, haven't you?" said his mother.

"Yes," said Harry. "Well, do you think our soldiers would have been successful if they had said: 'We cannot beat the British, and what's the use of trying'?"

"Well, I guess they wouldn't," said Harry; "they fought like good fellows, they did, and of course they beat."

"Yes," said his mother, "they fought like good fellows, as you say; they put their hearts and lives and fortunes into the sacred cause of liberty, and they were successful. But again, do you think any of the great inventions, such as the steam engine, the printing press, the telegraph and

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telephone, the cotton-gin and many others, would have been made if the inventors had said after they had worked awhile, "I can't get it, and it's no use trying: I'll give it up"? No, they stuck to their ideas, and worked them out, though no doubt they were often tempted to give it up; but at last they triumphed, and success was theirs. There wasn't any half-heartedness about them, was there? Let me tell you a little story of the man who invented the cotton-gin. He worked all his life long at it. He made model after model, and there was always something that would not work right. He spent years of hard toil and all the money he could get hold of, often going without the necessary comforts of life, that he might have a little more money to use on his invention. People said he would never succeed, but he said, "I can and I will," and at last one of the greatest inventions of the age came to perfection. What if he had said, "I can't; it's of no use?" "I see what you mean, mother," said Harry. "I can get that arithmetic lesson, and I am going to do it."

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