

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 23]

TORONTO, CANADA, THURSDAY, DECEMBER 3rd, 1897.

[No. 52.]



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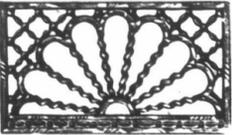
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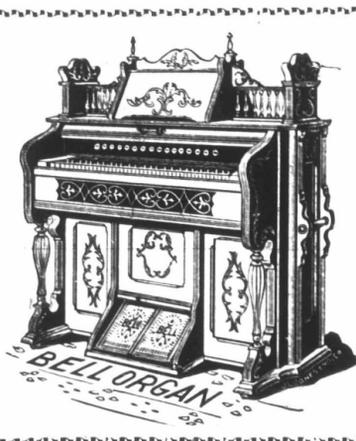
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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS.

Jan. 2nd.—SECOND SUNDAY AFTER CHRISTMAS
Morning.—Isaiah 42. Matt. 1, 18.
Evening.—Isaiah 48 or 44. Acts 1.

Appropriate Hymns for Second Sunday after Christmas and First Sunday after Epiphany, compiled by Mr. F. Gatward, organist and choirmaster of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H.A. and M., but many of which are found in other hymnals:

SECOND SUNDAY AFTER CHRISTMAS.

Holy Communion: 70, 316, 319, 555.
Processional: 62, 165, 393, 464.
Offertory: 55, 179, 483, 485.
Children's Hymns: 58, 73, 329, 339.
General Hymns: 59, 71, 72, 74, 523, 548.

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 177, 311, 320, 557.
Processional: 76, 79, 219, 393.
Offertory: 81, 178, 306, 367.
Children's Hymns: 79, 334, 337, 565.
General Hymns: 78, 218, 220, 487, 522, 547.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK LL.D., TRINITY COLLEGE
Gospel for Circumcision and Second Sunday after Christmas.

St. Luke ii. 16: "And they came with haste, and found both Mary and Joseph, and the Babe lying in the manger."

It is natural that the Church should linger over the Nativity of her Lord, and surround it with tokens of honour. The commemoration of the first appearance of the Word made flesh. Many lessons of deep interest from the words of the angels, the visit of the shepherds, the magi. At present to consider the shepherds as our examples on the way to Christ.

i. They had a call, as we have.

Different circumstances, yet essentially the same. It comes to each according to need, position, capability. (1) From God. (2) May be recognized or ignored. And now at the beginning of a new year it comes again.

ii. Their conduct an example to us.

1. They obeyed. (1) No attempt to evade. Understood and acted upon the command. (2) So we should try to understand the meaning of divine calls and act upon them. We may do something—give up something.

2. They obeyed readily: "Came with haste. (1) Delay one of the commonest faults, and most dangerous. Appeals to sloth, indecision; engenders self-deception. (2) The shepherds acted with promptitude. No procrastination or hesitation, no seeking of excuses. Understood the appeal, responded. (3) An example to be imitated. The call of God and our supreme interests involved, for time and eternity.

3. They succeeded. They "found," etc. Prompt obedience rewarded. Sufficient guidance—acted upon—success. An example here also. Certainly to all who imitate. Grant—some do not find because they do not seek. Others think they find and do not. But here the end of the Divine calling, that we may find and know God in Christ. (a) All meant to lead to Christ: Law, Gospel, Joy, Sorrow, Angels. (b) And this alone satisfies God, even the living God. (c) Have we found Him? No needless doubts and no presumption. Have we sought, found? Do we serve?

Gospel for the Epiphany.

St. Matt. ii. 2: "Where is He that is born King of the Jews? for we saw His star in the East, and are come to worship Him."

The story of the manifestation of Christ to the magi beautiful and picturesque; but also instructive and suggestive, reminding us (1) of the universality of Christ, and (2) of the way in which the human soul is led to Him. We have here:

i. The case of men spiritually enlightened seeking for further illumination.

1. They were expecting a King. (1) How we know not, whether by tradition or from a heartfelt need, or both. (2) And a sign granted, suited to their position, etc. (3) But also inward illumination.

ii. They recognized and responded to the call.

1. Reminds us of Abraham. So these Magi, expecting a sign—obtaining it, set forth on a long and arduous journey.

2. Surely among us some seeking for larger truth and guidance not withheld. By some recognized, by others not.

iii. They met discouragements and help by the way. (1) Jerusalem troubled. (2) Yet guidance. (3) And they obeyed. (4) And again the star.

iv. They had the joy of finding.

(1) Saw the star and rejoiced. (2) Came where the young Child was. True wisdom

leads to Christ, and in Him alone full satisfaction is found.

v. They gladly offered their best.

1. Here is a test. How do we show love and devotion?

2. A splendid example. (1) Gold—a constant measure of value. (2) Frankincense—representative of worship and adoration. (3) Myrrh—self-sacrifice.

How is it with us? Jesus Christ among us: and we can offer to Him. "Vainly we offer," etc., if not love.

THE GOVERNOR-GENERAL.

The Governor-General and the Countess of Aberdeen having spent several weeks at Government House, Toronto, are now returning to Ottawa; and we feel it fitting that we should join with other organs of public opinion in expressing our appreciation of their efforts for the wellbeing of the community, and our gratitude for their self-denying devotion to the interests of the people over whom they were placed as the representatives of the Queen. We mean no disparagement to those eminent personages who have occupied the vice-regal chair in Canada, when we say that the Earl and Countess of Aberdeen have taken a line of their own. They have not been content to discharge their important duties in a graceful and dignified manner. This they certainly have done; but they have done much more than this. They have manifested an interest in the country and in the people of the country which is more than official, which is personal and universal. In one respect they have identified their interests with those of Canada by becoming large owners of property in the Dominion; but this is by no means their chief claim upon our regard.

It is to their benevolence and philanthropy that the records of our history, when they come to be written, will chiefly direct the attention of posterity. There is no cause which they have not done their best to search out. They have striven to remedy what was amiss physically and morally, they have looked for guidance to supply what was lacking and needed, and they have spared neither money nor toil in their humane and Christian work.

So startling indeed did their line of attitude seem to some among us that there were not wanting those who were ready to charge them with Quixotism, and even with some thought of subverting the received social system. Absurd stories were circulated, to which even an allusion at the present time does too great honour; but these are now forgotten, or remembered only to be derided. Their Excellencies have never forgotten the lofty place which they occupy. The dignity of the Empire has been uniformly upheld by them in every position and relation. None of their predecessors have ever exercised the same lavish and splendid hospitality. If we have an upper class, that class can certainly not complain. But they have done more and better than this. They have shown that every class and the interests of every class are very

near to their hearts; and in this they are only representing the gracious Lady who presides over the Empire. Among the many generous and Christian acts of which they have been the doers, none will be more gratefully remembered than their practical interest in the poor, their needs and their aspirations. It is in no vein of adulation that these words are written, but in the simple performance of a duty. If it could be suspected that good deeds were done for the sake of applause, silence would be the appropriate reward. Where they are done with conspicuous simplicity, sincerity, good-will, and self-sacrifice, recognition of such efforts becomes an imperative duty. When their Excellencies return to their home across the Atlantic, we are persuaded that they will carry with them the gratitude and affection of the people of Canada, and that the memory of their time of government will long be cherished in the hearts of those who have been the objects of their care.

ALGOMA'S ASSAILANT.

Under cover of defending the "divine ordinance of preaching" in a case where no attack was made upon it, a contemporary makes a sly, but nevertheless vicious and malevolent snarl at the Diocese of Algoma against which we feel it our duty to protest in the most energetic manner. Falling foul of the Rev. Canon Dann, of London, for saying, "the cathedral was a place of worship, not a place of preaching," failing to see the phrase was elliptical, the word "merely" being left out in the last number, it proceeds to inveigh against the Algoma Missionary News for venturing to deprecate the use of the "title" preacher, not the word, be it noted, but the title, the use of which is said by the News to be "the result of training in all forms of dissent." Is not that so? Do not the Godless, the vulgar and ignorant address and refer to the clergy by the term or title of preacher? There would not be so much objection to this if it expressed the fulness of the clerical office. But besides being insufficient, it has grown as a title to have contemptuous meaning in the mouths of the classes mentioned, having so been picked up from familiar intercourse with, and the use of dissent, the term being bandied about in an unbecoming manner without thought of the serious and sacred commission which properly belongs to the title. The burden of the note in the News was in effect that the title itself was too sacred for such common use, while it was yet inadequate to express the full office and powers of a clergyman of the Church of England. No well-disposed or well-informed person would take the remarks made as a denunciation of the ordinance of preaching or minimizing its importance, but rather as intimating a desire that it should be held in its due relation to the higher function of the ministry, to the employment of which it is intended to lead. The abuse of preaching in times past by the unauthorized and ignorant has made the use of the term Preacher as a title according to vulgar use irreverent and unsuitable. It is a pity that any one conducting a paper should be so perverse as to pretend to imagine that those who have gladly received the commission to preach and exercise it constantly, intended by such elliptical or

unelaborated remarks as those referred to, to denounce or belittle the ordinance of preaching, and then in a long article undertake to instruct the clergy as to the scripturalness and importance of preaching. The thing is absurd. But this would count for but little if it were not for the wicked and contemptible animus shown especially toward the Diocese of Algoma, which we are all pledged by our duty constituted synods to support, and it lurks under the cover of a little "if." "If," the editorial says, "the organ of the Diocese of Algoma represents correctly the spirit and method of its missionaries, the sooner Evangelical Churchmen recognize this the better, and cease to waste the monies they now contribute to it." Was there ever anything more morally criminal than thus, by stupid or perverse misrepresentation and false innuendo, to injure the struggling Diocese of Algoma and her self-sacrificing and hard-working clergy? No doubt the mischief this irresponsible spirit of faction can do is considerable, and certainly no good can come from it. The attempt to fasten upon the whole diocese the odium arising from, or rather hoped for from, a dissemination of a perversion of both Canon Dann's views and those of the Algoma Missionary News is despicable in the extreme, and should deceive nobody; and it is to be hoped that not only shall the monies that have hitherto flowed into the diocese not cease, but rather increase more and more to meet the pressing demands of the work, from all sources and all schools interested in missionary enterprise. To intimate that monies are wasted, the administration of which is not tied to a shibboleth, is the height of factious bigotry and folly. In the Diocese of Algoma justice, fairness and due consideration are meted out to all, and where these are and faithful work is the order of the day, there is no room for envy, hatred, malice, and all uncharitableness.

CHANGE OF TITLE.

The Archbishop of Ontario has made a desirable change in the designation of his Archdeacon, reverting to that held by the first Archdeacon of Ontario, the late Ven. Dr. Henry Patton. When from the growth of the diocese, two Archdeaconries became necessary, the cities of Kingston and Ottawa gave them their respective designations. Consequent on the recent division it is fitting that all the dignitaries of the same see should have the same title, Archbishop, Dean, and Archdeacon, of Ontario. The Ven. Dr. Bedford-Jones, rector of Brockville, will therefore, be henceforth designated as Archdeacon of Ontario.

CHRISTIANITY AND IDEALISM.*

All who are interested in metaphysical studies, and especially those who desire the spread of a truly rational and spiritual philosophy, will rejoice that Dr. Watson's valuable work has so speedily come to a second

*Christianity and Idealism: The Christian Ideal of Life in its Relations to the Greek and Jewish Ideals and to Modern Philosophy: By John Watson, LL.D. New edition. Price \$1.75. London and New York: Macmillan. Toronto: Tyrrell, 1897.

edition. In sending it forth again the author has left the first part on the Relation of the Christian Ideal to the Greek and Jewish Ideals unaltered, as far as we have observed. In fact, for the author's purpose, the subject of the first part was adequately treated; and although we by no means consider that the second part gave anything like a "meagre outline of Idealism," we can quite understand the author's reason for filling out his plan a little more completely; and this he has done in the present edition by the addition of three whole chapters (8, 9, 10), on the failure of materialism, on the idealistic interpretation of natural evolution, and on Idealism and Human Progress, whilst there is a considerable addition inserted into the last chapter, on Idealism and Christianity. It is hardly possible to present an abstract of these essays, seeing that they are each of them condensations of trains of thought and arguments which might be extended through many pages. In regard to the failure of materialism, Dr. Watson points out the utter absurdity and contradiction of the two statements, that all natural phenomena are ultimately reducible to atomic mechanics, and on the other hand, that these atoms contain the promise and potency of every form and quality of life. In regard to Evolution, which he does not call in question, he points out that the mechanical theory gives no explanation of a process which ascends through many stages, from a mere mechanism to a personal unity. The questions considered in this volume are not merely burning, but they are of the kind which never burn out. To our many clerical readers, in particular, we recommend this volume, not as supplying them with sermon material, but as helping them to a firm grasp of principles which are involved in all high and deep teaching concerning the relations of man to the universe. The preacher who saturates his mind with the ideas and principles of this book will find many things made clear to him which were once dark or uncertain.

COMMENTARY ON PHILIPPIANS AND PHILEMON.*

To say that this volume is worthy of a place in the great series to which it belongs is to say much, since it belongs to the series in which are contained Driver's Commentary on Deuteronomy, Sanday's on Romans, and Plummer's on St. Luke. Yet this may be said of it, and it will do no dishonour to the other volumes with which it is associated. Dr. Vincent shows a ripe scholarship, extensive reading, and minute acquaintance with all that bears upon the book he has undertaken to elucidate. Those who have been accustomed to use the superb commentary of Lightfoot will come to this one with a certain measure of prejudice against any other. Such prejudice, however, will shortly disappear, since the reader will find that Dr. Vincent, although showing an acquaintance with Lightfoot's

*The International Critical Commentary: A Critical and Exegetical Commentary on the Epistles to the Philippians and Philemon. By Rev. Martin R. Vincent, D.D. Price 8s. 6d. Edinburgh: T. & T. Clark. Toronto: Revell Co., 1897.

work, and in some places differing from his conclusions, has evidently done his own work independently, as far as is possible for a labourer who is bound to consider the results of work already done in the same field.

The Prolegomena dealing with the locality of Macedonia and of Philippi, with St. Paul's sojourn there and in Rome, with the place and time of the composition of the epistle, are excellent and satisfactory. On one point, namely, the date of the epistle, we are inclined to agree with Lightfoot, not because of his great authority, but because the style and thought of the epistle seem to belong to a period between that of Romans and Ephesians, rather than after the latter. But this is a matter of no great importance; and, in the present state of our knowledge, it is perhaps impossible to settle the question.

The analysis of the epistle is done with care, and the notes leave no doubtful point unnoticed; and where a question arises which cannot, with convenience, be adequately settled in the ordinary way, a disquisition is appended. This is notably the case in regard to the great passage Phil. ii. 6-11—a passage which was always of first-rate importance, but which has become of even greater consequence in later times, when the nature of the Kenosis (the emptying) of the Eternal Word has become a subject of frequent discussion. Another excursus, of less extent, but of considerable importance, is that which deals with St. Paul's conception of Righteousness by Faith (Phil. iii. 8-10.) The introduction to the Epistle to Philemon is of much interest, especially as dealing with the relations of the Christian Church to the question of Slavery. The notes display the same careful scholarship which characterizes those on the longer epistle.

REVIEWS.

The Investment of Influence: A Study of Social Sympathy and Service. By Newell Dwight Hillis. Price \$1.25. New York and Toronto: Revell Co., 1898.

The subject of this volume is of supreme importance. The influence of men upon their fellow-men is both conscious and unconscious; and the value of goodness is not merely that it is a blessing to the heart in which it dwells, but to all who come within the range of its influence. These ideas are admirably set forth in the volume before us, and we can hardly imagine anyone reading it with ordinary care (to go no further) without being the better for it. When we mention some of the subjects, and say that they are uniformly treated with thought, brightness, and abundance of illustration, we shall show the usefulness of the collection. They are "Influence and the Atmosphere Man Carries," "Life's Great Hearts, and the Helpfulness of the Higher Manhood," "The Investment of Talent and its Returns," etc. These are three out of the fourteen topics handled. We have only two remarks further to make. In the first place, the style has a little too much—what we may call effort, for our taste. If the writer gives us another volume as good, we shall be thankful; but it will be still better if its style is a little less epigrammatic. The other remark is a protest against his remarks on Warren Hastings and English rule in India. He might have found illustrations nearer home; if he went so far afield, he should have been better informed.

"To London for the Jubilee." By Kit. Price 75 cents. Toronto: Morang, 1897.

Every reader of the Mail and Empire is familiar with the graceful and brilliant contributions of "Kit" to the Saturday numbers of that paper. Those which she wrote from England during the Jubilee celebration were in her best manner; and they are now republished in a very pretty little volume. As a specimen of the book our readers may refer to the description of the Queen and the Princess of Wales, from p. 61 onwards. We shall be mistaken if they do not pronounce it to be as pretty a piece of writing as they have met with for many a day. The whole booklet is charming. A word should be said for the publisher, whose name is almost new to us. Nothing in better taste could be produced anywhere.

The School for Saints: By John Oliver Hobbs. Price \$1.25. Toronto: Copp, Clark Co., 1897.

The lady who goes under the name of John Oliver Hobbs has already given us several pretty books, and here she gives us one of very considerable and even of painful interest. It is a story of a girl born of a beautiful mother married irregularly to an Archduke. The mother died when the girl was only sixteen, and she (poor thing) was married to a scoundrel who had to leave her. She was loved reverently by a priestly kind of man, partly French and partly English, who served her in all loyalty and lawfulness. The end of the story is unfortunately no end, and we are left in great perplexity as to what may come of it. It is undoubtedly an interesting story, but we shall be happier when we can read the continuation which is promised.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

Metcalf.—Tuesday, 7th inst., was a red letter day in the history of the Church in this parish. On that day the beautiful stone church, erected to replace the old wooden one, which has done duty for near half a century, was opened by his Lordship the Bishop of Ottawa, assisted by the following clergy: The Ven. Archdeacon of Ottawa, Rev. Wm. Wright, rector of Athens, and formerly missionary at Metcalfe; Rev. D'Arcy Clayton, incumbent of Kars; Rev. C. E. Sills, missionary at Mountain; Rev. C. D. Carson, incumbent of Stafford; Rev. R. Orr, missionary at Navan, and Rev. C. B. Clarke, missionary at Metcalfe. The incumbent said matins, the Rev. Mr. Sills reading the first lesson, Rev. D'Arcy Clayton the second. The Holy Eucharist was celebrated, his Lordship the Bishop acting as celebrant, and Ven. Archdeacon and Rev. Wm. Wright as Gospeller and Epistoller, respectively. His Lordship preached a most eloquent and instructive sermon from the text: "Where two or three are gathered together in My name, there am I in the midst of them." There was a large number of communicants. Rev. R. Orr acted as Bishop's chaplain. The singing of the choir under the able leadership of Mr. Jos. Hanna, was very good, and the whole service inspiring. The congregation was large, filling the building to the doors. The people of the congregation and their hard-working clergyman (Rev. C. B. Clarke) have great reason to be proud of their work. The building is of a most substantial character, finished in a most workmanlike manner, and of a churchly style. After the service the congregation and their friends partook of a most substantial dinner in the Town Hall, furnished by the ladies of the congregation, which, together with the offertory at the service, contributed materially to the reduction of the church debt. At evensong the church

was again filled to the doors, the Venerable Archdeacon of Ottawa preaching on the subject of "Worship," from the words: "To what purpose is this waste." The services were continued on the following evening, Rev. Wm. Wright preaching on the Advent duty of "Repentance."

TORONTO.

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

Church of the Redeemer.—At the last meeting of the Chapter of the Brotherhood of St. Andrew, the following officers were elected and re-elected, respectively: Mr. E. A. Langfeldt, director (by acclamation); and Mr. N. B. Tindall, secretary-treasurer (re-elected). The regular meetings will be held every second Wednesday after evening prayer. The first meeting on January 5, 1898.

Our Saviour's Orphan Home in India.—This is the name Mrs. Tytler is giving to a new Home she is starting in India, and now she is gathering in all she can of those poor little children left orphans and destitute by the famine, and placing them where they can be saved from the hands of wicked natives. Oh, how dreadful is their fate sometimes if we allow them to fall into their hands—worse than dying of starvation. Soul as well as body are in peril, and great degradation lies before them. This dear old lady, Mrs. Tytler, is the widow of Col. Tytler, and has gone through the Indian mutiny with him, and escaped from many perils, and now at the age of 70, after making many children happy in homes, she is making a fresh effort to save those mentioned above. The sum of \$15 is that at which she places the cost of each child, and now she is anxious to be off at once for India and establish these little ones comfortably. They are now being kept in safe hands awaiting her return, the difficulty being to limit the number, as there are so many in the Home. She asks no more help for them, as it is self-supporting through the produce of a farm in connection with it. The children sell a good deal of this in the markets, which are near. Now, will not all who possibly can, give, if it be ever so little, something to help this good old lady to carry out her heart's desire. Our Toronto friends were most kind last year in saving many children from starvation, but these little orphans are the outcome of the famine, and we must try and help them once more. How gladly should we do it, if we could but realize the difference, the vast difference for soul and body between a child in the hands of natives, not their parents, and a child in Mrs. Tytler's happy Christian Home. Some have taken a child in memory of some one they have loved, and perhaps "lost a while," and in that case they can, if they like, hear constantly of the child's progress, giving it whatever name they choose, but every 10 cents is most gratefully received by Mrs. Tytler, and we hope all who can, will in spite of all our numerous calls, try and once more do something for these children, and speak of them to others. One of these children saved now means a very widening circle for good. This year marks a great crisis in the lives of these children in India, as there are so many left orphans. Shall the natives have them for their ruin, as happens in so many cases, or shall Christian women have them for their salvation? Miss Schonfeld by W.C.A., is treasurer for Mrs. Tytler in Montreal, and Rev. Bishop Sullivan, 38 Gerrard street east, Toronto, also Miss Caroline Machlem, Sylvan Somers, Rosedale, Toronto, and we are grateful for every cent.

The Rev. G. Lothrop Starr, M.A.—This young clergyman, who has for some time been in charge of the parish of St. John's church, Norway, and who has there been doing an excellent work in building up the flock in the unity of the Faith by his earnest and faithful endeavours, is now about to remove to Kingston to become the curate of St. George's cathedral in the place of the Rev. G. R. Beamish, M.A., who has been appointed rector of Trinity church, Brockville, in the place of the Rev. J. H. Nimmo, B.A., M.D. (on leave). We take pleasure in congratulating both Mr. Starr and St.

George's on this appointment, which we believe will be advantageous to both. G. Lothrop Starr was born in Brockville, Ont., where he received his early education, to at length receive the degree of M.A. at Trinity University in 1895. He has had some military experience as captain of one of the leading companies in the eastern district, and as chaplain of the 41st Regiment. For some time he occupied the position of commandant to the flourishing organization of young Churchmen known as the "Church Boys' Brigade." Since he took charge of Norway, St. John's congregation has steadily increased to, it is said, more than double its former attendance. The Sunday school in particular, has made notable progress in numbers and efficiency, while the debt upon the new church erected during the active incumbency of the venerable rector, the Rev. Charles Rutan, has been reduced by \$1,100. Last year Mr. Starr took the mission of St. Barnabas, Chester, on, as an out-station of St. John's, Norway. Mr. T. de P. Wright, B.A., assisting there as lay reader. During the summer a mission tent was in active use at Balmy Beach, which is in the parish of Norway, the services there being conducted by the Rev. H. C. Dixon. The parochial organizations in active operation are, a flourishing chapter of the Brotherhood of St. Andrew, a Church Boys' Brigade, a Guild of the Good Shepherd, a branch of the W.A. M.A., a Chancel Guild, a Parochial Sewing Guild. To these agencies for the thorough equipment of a good working parish must be added the usual Parish Magazine. For the keeping up of the life and interest in all of these a vast amount of energy, activity, vigilance and zeal and great endurance must have been engaged, and to sustain them will entail no light task upon his successor. Should his strength hold out, and we sincerely hope it will, we bespeak for him a most successful and useful career, almost at the opening of which his present appointment will afford him such splendid opportunities. May he go from strength to strength in the work to which it has pleased God to call him.

At the September meeting of the Rural Deanery of Durham and Victoria the following arrangements were made for exchange for missionary addresses: Bobcaygeon and Dunsford—Christ church, 10.30 and 7.30; St. John's, 3 p.m., January 9th. Rev. W. C. Allen. Caven—Christ church—10.30 a.m.; Trinity, 3 p.m. St. Thomas', 7 p.m. (Jan. 9th). St. John's, 7 p.m. (Jan. 10th.) Rev. W. J. Creighton. Port Hope.—St. John's, date not settled. Rev. Canon Farncomb. Newcastle—Date not settled. Rev. E. Daniel. Manvers.—St. Mary's, 10.30 a.m.; St. Alban's, 3 p.m.; St. Paul's 7 p.m. Oct. 10th. Rev. R. H. A. O'Malley. Cameron and Cambray.—Oct. 10th. Rev. W. Burgess. Fenelon Falls.—Date not settled. Rev. W. C. Allen. Perrytown.—Date not settled. Rev. Wm. Farncomb.

St. Cyprian's.—Confirmation was held in this church last week by the Bishop of Toronto, assisted by Rev. C. A. Seager, when 23 candidates, six men and seventeen women, were confirmed.

We very deeply regret to learn of the serious illness of another member of Bishop Sullivan's family of typhoid, now his second daughter. The Bishop has our sincerest sympathy, while for this estimable young lady the prayers of all will ascend that her sufferings may be allayed and that she with her family will rejoice in her speedy recovery.

Christmas Day.—The services in all the city churches were beautifully rendered and large congregations attended them. Nearly all the churches were decorated with much taste, and the offertories were unusually large.

St. Thomas' was as usual beautifully decorated with evergreens and palms for the various services of the Christmas festival. These commenced at midnight with a choral celebration of the Holy Eucharist. The celebrant at this service was Rev. F. H. Hartley. The music sung by a choir of men and ladies was most effectively rendered, ac-

companied by organ and orchestra. The Holy Sacrifice was again offered at 7 and 8 o'clock, when there was a large number of communicants. At the high celebration at 11 o'clock, the Rev. J. C. Roper, late rector of St. Thomas', and now of the New York Theological College, was the celebrant. The choir and orchestra, under the direction of Rev. F. G. Plummer, rendered the elaborate music of this service in a highly creditable manner, especially the Sanctus and Agnus Dei, from Gounod's *Messe Sol.* The solo in the Benedictus was sung by Miss Morrell, and was most devotional. On Sunday Rev. Mr. Roper was again the celebrant at the high celebration and preached at evensong to an overflowing congregation. The congregations at all the services were very large, and the offertory on Christmas Day was very liberal.

Apsley Mission.—On Wednesday, Dec. 8, the new Church of St. Andrew, Hawley and Post Settlements, in this mission, was formally opened for Divine worship. Evensong was said by the Rev. C. Lord, the priest in charge, and the sermon preached by the Rev. F. H. Hartley. The church, which will seat nearly 200, was filled to overflowing by a very attentive and devout congregation, very many of whom are recent converts to the Holy Church. The Churchpeople here are very much in earnest, and out of their poverty have contributed handsomely towards the building fund. They are deservedly proud of their beautiful new church, and deserve substantial encouragement from their brethren in the Faith who are better off in this world's goods. This is the fifth church which has been built in Apsley Mission during the incumbency of the Rev. Canon Harding; and this latest extension of Christ's Kingdom is, under God, due to the untiring energy and self-sacrificing work of Mr. Lord.

Port Hope.—The following are the results of the recent Christmas examinations at Trinity College School. Prizes for general proficiency were awarded to: Fifth Form, F. T. Lucas; Fourth Form, F. N. Creighton. Third Form, C. S. Martin. Upper Second Form, A. E. Piercy. Lower Second Form, G. C. Hale. First Form, W. E. Vallance. The following obtained over 60 per cent. of the total marks, and are therefore entitled to an honourable mention: Fourth Form—R. V. Harris, S. R. Saunders, D. B. Plumb, G. W. Morley, W. S. Darling. Third Form—M. Plummer, G. H. Cassels. Upper Second Form—P. W. Plummer, L. W. Avery, L. I. Fitzgerald, H. L. Plummer. Lower Second Form—H. A. Chadwick, I. R. Francis, T. C. McConkey, C. I. S. Stuart, G. H. Gouinlock, G. A. G. Geddes. First Form—I. W. G. Greey, W. H. Harvey, C. I. Ingles, A. W. Brunton, F. G. McLaren. On the last night of term, before the boys went away for the Christmas holidays, the school choir sang a number of the old English Christmas carols, following a custom which exists in more than one of the great English Public schools. Carols are never heard to so much advantage as when sung by boys' voices, and the school choir on this occasion did themselves and Mr. Coombs, the choirmaster, great credit. The treble voices rang out clear and distinct, and in the unaccompanied carols the time and shading were excellent, while the pitch was accurately kept throughout. A number of the school's friends from the town were present, and all expressed a hope that it would become an annual event. The words of the carols were printed on pretty programmes with an old English inscription, done by one of the younger members of the choir. The most popular of those sung seemed to be, the old favourite, "Good King Wenceslaus," "The Cradle-song of the Blessed Virgin," "The First Nowell," and the Christmas Day Carol, "All This Night Bright Angels Sing." When the carols were over the annual choir supper took place. Songs and choruses from both masters and boys made the evening pass very pleasantly.

Port Hope.—St. Mark's.—This autumn has seen an increase of Church work in this parish, both among men and women. For women the Chancel

Guild has been enlarged and the W.A. revived. Also a ladies' Bible class on Wednesday evenings begun. For men, the Probationary Chapter has been formed into a Brotherhood Chapter, properly organized, and a men's Bible class on Sundays at 4.15. The rector devotes two nights in each week to visiting men, taking members of the chapter with him in turn. A chapter for boys is also in process of being formed.

HURON.

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

Port Albert and Dunganon.—Consecration and Confirmation.—On the 15th inst. the Lord Bishop of Huron held a Confirmation at Port Albert and Dunganon. Before proceeding to confirm at Port Albert his Lordship discharged the important and interesting ceremony of consecrating Christ church, now happily, through the efforts of the present incumbent, the Rev. Loftus Armstrong, free from debt. Besides his Lordship there were present the Revs. T. Higley, M. Turnbull, and the rector of the parish. The Bishop appointed Rev. M. Turnbull chaplain. The procession was led by the incumbent, churchwardens and clergy, who were met at the entrance of the church by the Lord Bishop. At the church porch the Bishop halted, and the consecration service began. The due formalities having been observed, the deed of consecration was read aloud by the chaplain, and signed in the presence of the congregation by his Lordship. Morning service was then read by the Rev. L. Armstrong, the prayers by the Rev. T. Higley, and the lessons by Rev. M. Turnbull, after which the Bishop began the Confirmation, the chaplain reading the preface. Before confirming, his Lordship delivered a most instructive and searching address, which was listened to with deepest attention by the large congregation. His words cannot fail to be long remembered by the candidates. His Lordship exhorted them in the most earnest and affectionate manner to observe the rule of private prayer, Bible reading, and to be careful to attend all the services of the Church. They were about to become communicants of the Church of Christ, and as such they should not be idle—mere passive members, as so many were in these days—but active workers, co-operating with their clergyman in every good cause. His Lordship appeared impressed by the reverent demeanour of the candidates, and congratulated the Rev. Mr. Armstrong upon having so large and carefully prepared a class. The choir of the church sang well, and contributed in no small degree to the beauty of the service. At evensong the Bishop again confirmed at Dunganon, and preached a most powerful and deeply impressive sermon on the Second Advent of Christ. To all the confirmees of both churches his Lordship presented confirmation cards with a suitable text. Although the day was stormy, it did not deter some of the clergy, notably Mr. Higley, who drove a distance of 18 miles, from being present, and all felt benefited thereby. The Rev. Mr. Armstrong has done, and is doing, a faithful work for Christ and His Church.

ALGOMA.

GEORGE THORNELOE, D.D., BISHOP, SAULT STE. MARIE.

Novar, Ont.—On Wednesday morning, Dec. 8th, Miss Mary Harris and Mr. Wm. Paget were united in the holy bonds of matrimony at St. Mary's church, by the Rev. J. Pardoe. The bride was prettily attired in a costume of cream cashmere, and wore a long tulle veil and orange blossoms. She was attended by Miss Emma Bond, who wore a becoming dress of dark blue cashmere trimmed with cream silk. The groom was supported by his brother, Mr. Chas. Paget. Promptly at 11.30 o'clock the bridal party entered the church, which was filled with friends and relatives who had assembled to witness the interesting ceremony. Miss Pardoe presided at the organ, and played various selections before the ceremony, and at its close gave an able rendering of "The Bridal March,"

from "Lohengrin," by Wagner. The hymns, "The Voice that Breathed O'er Eden," and "How Welcome was the Call," were heartily sung by the whole congregation. The incumbent improved the occasion after the ceremony was over by referring at some length to "Church Usage" in the matter of the publication of Banns before her loyal sons and daughters are united in the bonds of wedlock. The newly-married couple left the church amidst showers of rice and the hearty congratulations of their friends. A reception was held in the afternoon, at the residence of the bride's sister, to which a large number of guests had been invited. The presents were numerous and costly, and had come from various parts of Ontario.

The Rev. J. Pardoe acknowledges with many thanks, pictorials, magazines, and books from the members of the Holy Trinity Mission Service and P.S.A., per H. Beckwith, Esq., Leicester, England, also the receipt of five dollars towards the cost of the Church Hall at Ilfracombe, from the Rev. Lawrence Sinclair, incumbent of Gore Bay.

BRITISH COLUMBIA.

W. W. PERRIN, D.D., BISHOP, VICTORIA, B.C.

Victoria, B.C.—The Synod of the Diocese met in Christ Church cathedral school-house on Wednesday, 8th inst. As is usual, the opening of the Synod was preceded by celebration of the Holy Communion in the cathedral at 8 a.m., and at 10.30 matins and Holy Communion, when the Bishop read the encyclical letter issued by the Lambeth Conference. When the members met in the afternoon, the Bishop presiding, the following were present: Clergymen—Ven. Archdeacon Scriven, Rev. Canon Beanlands, Rev. Canon Good, Rev. W. D. Barber, Rev. C. E. Cooper, Rev. J. A. Leakey, Rev. W. G. H. Ellison, Rev. E. G. Miller, Rev. J. W. Flinton, Rev. J. B. Haslam, Rev. W. F. L. Paddon, Rev. C. E. Sharp, Rev. E. F. Wilson, Rev. J. H. S. Sweet, and Rev. R. H. Bosanquet. Lay representatives—Sir Henry P. P. Crease, Dr. E. B. C. Hanington, W. Ridgway Wilson, H. D. Litchfield, Hon. P. O'Reilly, J. G. Elliot, Beaumont Boggs, Captain Gaudin, Hon. Colonel Baker, of Victoria; L. C. Johnson, Cedar Hill; Adamson Parker and Captain Barkley, Chemaines; E. Baynes Reed and James Andrews, Esquimalt; W. Fisher and W. H. Hayward, Metchosin; W. Kirkham, Edward Taylor, and A. C. Rummings, Nanaimo; and P. H. Marshall, Wellington. The choice of officers resulted in the re-election by acclamation of Rev. J. B. Haslam as clerical secretary, and Mr. E. Baynes Reed as lay secretary. Mr. T. R. Smith was chosen as treasurer, to replace Mr. W. C. Ward, now in England, and Messrs. Beaumont Boggs and W. Ridgway Wilson were elected auditors. The members of the executive board retired in rotation were Rev. Canon Beanlands and Rev. W. D. Barber, of the clergy, and Messrs. Beaumont Boggs and Sir Henry P. P. Crease of the lay members. These were re-elected to fill the positions once more. These preliminaries being disposed of, the Bishop addressed the Synod as follows:

My Reverend Brethren and Brethren of the Laity: I have already publicly in the cathedral this morning read to you the encyclical letter which was issued by the Archbishops and Bishops who attended the Lambeth Conference in July: but you will expect from me some few words at least of comment, before we pass to the consideration of diocesan questions. Thirty years ago, in 1867, the Archbishop of Canterbury (Dr. Longley), at the instigation of the Bishops of Eastern Canada, consented to call together the Bishops in full communion with the Church of England for conference at Lambeth. One hundred and forty-four invitations were sent, and 76 Bishops assembled, of whom 29 held sees in Great Britain and Ireland. The movement was criticized severely, as all new movements are, but the result was so manifestly blessed by God, that in 1878 the experiment was repeated by Archbishop Tait, in 1888 by Archbishop Benson, with constantly increasing numbers and interest, until this year, under the presidency of Archbishop Temple, out of the 250 Bishops to whom

invitations were sent, 194 were able to be present, including 57 from England, 7 from Scotland, 10 from Ireland, 69 from the colonies and missionary spheres, and 49 from the United States of America; and from a personal point of view I have no hesitation in saying that I shall always consider it one of the great privileges of my life to have been allowed to take part in this conference of 1897. The opening service at Canterbury cathedral, where, from the chair of St. Augustine, we were welcomed, and the closing service at St. Paul's cathedral in London, can never be effaced from my memory. The conference met daily at Lambeth Palace for the first week in July, then resolved itself into committees for the next fortnight, during which reports were prepared, and presented to the conference during the last week of its session. Throughout all the debates, in spite of, perhaps because of, free discussion, a very real spirit of unity prevailed, and in almost all cases the resolutions were adopted unanimously. It is to be clearly understood that these resolutions have no binding authority, as though they were the decrees of a council, upon any province or individual diocese throughout the Anglican communion. They are simply to be communicated to the various dioceses "for their consideration, and for such action as may seem to them desirable." Nor is there the least idea of raising the See of Canterbury to a position in any way analogous to that claimed by the See of Rome. The Archbishop has consented to appoint a consultative body, to whom questions may be referred for advice, but it is in no sense a judicial tribunal. With regard to the resolutions, it has been objected by some that they are not sufficiently definite; but when it is remembered that such questions as "International arbitration" and "Industrial problems" formed part of the programme, it is hardly to be expected that the "last words" or any settlement should come from the Lambeth Conference. It is the same with the "Unity of Christendom" and the "Criticism of the Bible;" with great moral questions like "Temperance" and "Purity." There is no short and easy method of dealing with such problems, but it is something surely to endeavour to lay down and maintain right principles, and to make suggestions, after much discussion, which may, by the blessing of God, bring forth fruit. This the Lambeth Conference has done, and may we all, clergy and laity alike, conscious of the difficulties of the age in which we live, resolve more firmly than ever to do battle for the Lord against all that is evil, and to work and pray for the extension of His kingdom upon earth. Let me now turn your thoughts more directly to our own diocese, with its needs and prospects. Ecclesiastically, we are still in the same position, and inasmuch as there is no provincial organization in British Columbia, we remain, with the Dioceses of New Westminster and Caledonia, with the Archbishop of Canterbury as our Metropolitan. This in no way interferes with our position as an integral part of the Church of Canada, and the more we can foster the sense of unity, the better it will be for us all. Meanwhile we can only wait patiently until further steps may be taken by the Archbishop of Canterbury and the Archbishop of Rupert's Land as Primate of all Canada, or until the growth of the population and importance of the civil Province of British Columbia makes it necessary to increase the number of dioceses, when the difficulty would be removed and a province easily formed. I cannot but feel that we suffer loss in our present state. All attempts at centralization of work are out of the question, and we lack the enthusiasm of numbers, and are naturally inclined to become self-centred. From a church point of view this is lamentable; and, knowing our danger, we must be most careful to ever be on the watch against it. No one can foretell the effect of the excitement which we are sure to experience in the spring. There is a great probability of our losing many of our best men from Victoria, Nanaimo and Wellington, and we may have to receive in their stead those who will require at our hands very special care. Any large discovery of gold within our own diocese (which we all admit to be probable), would also tax our energies in endeavouring to meet the spiritual needs which would

at once arise. Under the circumstances, I hesitate to carry out any changes in our organization as it at present exists, although there are some which must be made before long. Before I touch upon the question of finance I have to report the resignation of Mr. W. C. Ward, who held the office of treasurer of the diocese since 1892, and who was a most active member of the Synod from the time of its incorporation. I am glad of the opportunity of recording my sense of the extreme kindness which I ever received from Mr. Ward, and feel certain that a special resolution of thanks will be presented to him by this Synod. Mr. T. R. Smith has kindly consented to act as his successor, but I am bound to add that owing to the business of his life it has only been at an urgent personal request from myself that he has thus temporarily accepted the office. Financially, there is not much that calls for comment. The accounts which are to be presented comprise the financial year ending March 31, 1897, and I am thankful to say that the deficit upon the mission fund has been reduced to \$391. Our income amounted to \$3,219, of which \$1,477 was from interest upon investments, \$946 from Lenten offering, \$282 from the collections on Whit-Sunday and Advent Sunday, and \$500 from the fund collected by friends in England; while the total amount of grants paid to the several parishes was \$3,000. This year the estimate for the grants has been reduced, so that with a very slight effort, when our next accounts are presented, the heavy deficit which existed in 1893 will, it is hoped, be entirely extinguished. Much of the anxiety through which we have passed might have been prevented if the authorities of the S.P.G. had seen their way to make us an annual grant from their funds; but this year, in England, I made no effort to secure such a grant, because of the financial straits of our sister Diocese of New Westminster, which clearly had the first claim. With mining camps springing up in all directions, and with no interest arising from many of their investments, the Church on the mainland ought assuredly to receive generous help from our richer brethren in the East of Canada and in the Old Country. Our own chief financial difficulty is the property known as Angela College. The money for the building was collected by Bishop Hills, in England, and a large grant was made by the Society for Promoting Christian Knowledge, the object being to establish a girls' school on Church principles. With the full consent of the society the property has now been leased to Mr. T. W. Laing, M.A., Oxon., who has succeeded the Rev. C. E. Sharp as principal of the Boys' Collegiate School. We are all glad to know that Mr. Sharp still continues his most valuable services as tutor, and as Bishop I have accepted the office of visitor of the school. It can hardly be called a diocesan institution when we are unable to make any grant in aid of its funds, and there is less than nothing in the way of endowment, for, unhappily, the property has upon it a mortgage of \$8,000. However, I feel sure that all the members of this Synod will in every possible way strengthen the hands of Mr. Laing in the work which he has undertaken. The amount charged for rent is not sufficient to pay the yearly interest upon the mortgage, and the sums guaranteed by those interested in the work which were promised at the Synod in 1896, have not all been paid, so that there is a considerable deficit upon this account. The only other piece of Church property which we possess, called the Mountain district lot, near Nanaimo, is also burdened with a mortgage of \$2,000—interest upon which has to be paid, and in spite of several attempts to sell it, we have not been able to find a purchaser. The statistics of the diocese are in your hands, and the condition of the several parishes can thus be seen at a glance. The amount raised for Church purposes (exclusive of that received from endowments) is \$22,286. The number of communicants is returned as 1,653, but this is not quite accurate, as some clergy only give the members who actually communicated on Easter Day, and others have given all the names of those on their communicants' roll. But considering the small population of the diocese the figures are decidedly hopeful, and the amount collected satisfactory. Three parishes still have large debts upon

their buildings. In Victoria, St. James' with \$9,832, and St. Barnabas with \$2,000; while in Nanaimo the work of the parish is sadly hampered by the debt of \$8,000 upon St. Alban's church. It is much to be hoped that for the future power may be granted to some central body to prevent the possibility of such large debts as these being assumed by any parish. The interest which has to be paid is in itself a severe drain upon the income, and the parishioners are almost sure to be tempted to concentrate all their efforts upon their own parish, and to lose their interest in the general work of the diocese. You will be glad (on the other hand) to know that the debt of \$309 which existed upon St. Luke's church, Northfield, has been extinguished. The S.P.C.K., with their wonted kindness, renewed a grant of \$150 which had lapsed, and the Vancouver Coal Company, to whom the debt was owing, have most generously accepted this sum as payment in full for the amount due to them. The new church on Mayne Island, from designs drawn by Mr. Keith, is in course of erection, and when completed will be in some way worthy of the beautiful site on Plumper's Pass, kindly given by Mr. Warburton Pike, which it occupies. The settlers on the neighbouring islands are all interested in the scheme, and it cannot fail to become a centre of most useful work. With regard to a church at Alberni, we have received the promise of a grant of \$750 from the Marriott bequest of the S.P.G.; but there is still some doubt as to the place where it ought to be built, as the townsite has not been definitely settled. Mistakes have often been made in the past in hurrying the building of churches, and we must be content to wait a little longer. Meanwhile services have been held regularly every month in the Presbyterian church, which has been kindly placed at our disposal, and to whom we offer our most sincere thanks.

The appointment of a resident clergyman at Alberni is a question that presses for solution, and must involve changes in the existing arrangements of parishes and missions in the northern rural deanery, which will require much consideration before anything definite is settled. Two parishes are to be congratulated upon having parsonage houses. In the case of St. Paul's, Esquimalt, it is a new venture. At Comox the old house was in such a dilapidated condition that it was practically uninhabitable. By a sale of part of the glebe land a sufficient sum has been realized to erect a thoroughly substantial building. Considerable alterations have also been made at Christ Church rectory. On the contrary, I regret to state that the condition of the parsonages at Saanica and Cowichan is such that they are not worth insuring, so that the discomfort of those who have to live in them can be imagined. I have thus endeavoured to put you in full possession of the existing state of things in the diocese, and shall always be ready to give all the information in my power. There are two new schemes in which I hope to secure your full sympathy, although I do not ask for any financial aid from the Synod itself. First, with regard to missionary work amongst the Chinese living in our midst. Apart altogether from the economic question of Chinese labour as opposed to European, the fact remains that they are living amongst us, and we cannot escape from the responsibility of endeavouring to bring home to them the message of the Gospel. The small effort that was made from 1893 to 1895 forced upon us all the conclusion that until a clergyman could be found able to speak the Cantonese dialect fluently, it was practically useless to attempt any missionary work. While in England, as I believe by the guiding hand of God, I was introduced to the Rev. J. Grundy, who has had fifteen years' experience in missionary work in Hong Kong, and who expressed himself willing to come over and help us. Applications to a few friends resulted in the promise of a sufficient sum of money wherewith to commence the work, and a grant of \$200 has been received from the Domestic and Foreign Mission Fund in the East of Canada, and I hope to welcome Mr. Grundy into the diocese next February. It will take some time to organize the mission, during which Mr. Grundy will hold himself in readiness to undertake

other duty, and I sincerely hope that before very long we may feel, as a Church, that we are doing what little we can to preach the Gospel to those at our very doors, in Victoria, Nanaimo, Wellington and Union. The second scheme is concerned with the welfare of the sailors belonging to our port of Victoria. There is every prospect of a considerable increase in their numbers during the coming spring, and it will be a matter of thankfulness if we are in any way prepared to meet their needs. During the past nine months the Rev. W. G. H. Ellison has been visiting the ships in the harbour, and, through the kindness of the St. Andrew's Waterside Mission, has been able to supply the crews with a certain amount of wholesome literature. But there is a distinct need of some place of meeting on shore, and the offer has been made of a house on Store street, which has been used for similar purposes under the name of a "Seaman's Association." May we not fairly hope that laymen belonging to the Church will be found who will be ready not merely to support such a work with their money, but to give their time and hearty sympathy to ensure the success of the scheme. Let us now proceed to our business, looking for the guidance of God the Holy Ghost even in what may seem small matters; but let us also clearly see that our duty in life is something infinitely more than the financial administration of the diocese, viz., to hold fast to the faith once delivered to the saints, to hand it down unimpaired to the generations that are to follow us, and to show it forth in our daily lives.

Routine business occupied the remainder of the afternoon, including the adoption of a canon on the duties of archdeacons towards the rural deaneries. Then the Synod adjourned.

There was choral evensong at the cathedral in the evening, Rev. C. Enson Sharp preaching a special sermon to the members of the Synod. The Synod finished their labours to-day and adjourned early, the deliberations being chiefly on routine business and the adoption of reports. There was one topic of discussion in the forenoon of interest to the ladies. This was a motion of Mr. P. H. Marshall, of Wellington, to change section 4 of the canon on parochial organization to allow of ladies to become members of the vestry. He proposed that the section be amended to read:

"4. Every member of the Church, being of full age, and who shall have subscribed a declaration in the churchwarden's book that he or she is a member of the Church of England or Anglican Church, one month previous to the acting hereafter mentioned, and whose name is not on the electoral roll of any other congregation, is entitled to act as parishioner or member of the vestry."

Rev. Mr. Cooper, Rev. Mr. Ellison and Mr. W. H. Hayward spoke in favour of the amendment, and they and a number of other delegates believed that the change would be a good thing for the rural districts. On the other hand, Sir Henry Crease, Rev. W. D. Barber, Messrs. W. Ridgway Wilson and Archer Martin spoke against the proposed amendment, their ground being principally that the time was not yet ripe for such a change, and especially in the absence of any formal expression by women asking for it.

Upon the vote being taken the amendment was lost, 13 voting for the change and 15 against it.

Early in the afternoon the Synod closed, and in the evening the members attended a conversazione in their honour at Angela College. This was a very pleasant affair, a number of ladies and gentlemen adding to the enjoyment with singing and music.

British and Foreign.

The Very Rev. P. G. Tibbs, D.D., has been appointed Dean of Clonfert.

The Rev. F. C. Fowler, one of the oldest clergymen of the Church of England, died recently at Sandown, Isle of Wight, aged 95. He was ordained deacon in 1825.

Mr. T. T. Noble, organist of Ely cathedral, has been appointed organist of York Minster.

The Rev. Canon Tinling, senior residentiary Canon of Gloucester cathedral, is dead, aged 82.

Wakefield cathedral is to be enlarged at a cost of £20,700 in memory of the late Bishop Walsham-Howe.

The Rev. F. J. Tackley, M.A., curate of Macclesfield, has been appointed Precentor of Capetown cathedral.

The Bishop of Brisbane has received from an anonymous donor the sum of £2,500 for his cathedral fund.

A handsome figure memorial to the late Sir Augustus Harris has just been placed in position at Brampton cemetery.

The Dean of Exeter (Dr. Cowie), who is in his 82nd year, has gone to Mentone for five months, on account of his health.

An altar to the memory of the late Bishop Edward Bickersteth is to be placed in the Church of St. Andrew, Shiba, Tokyo.

Addington Park, Croydon, the country seat of the Archbishops of Canterbury for many years past, has just been sold for £75,000 to Mr. English, of Chislehurst, Kent.

Sedilia in church stone are to be erected in Cheltenham College Chapel as a memorial to the late Lord Plunket, Archbishop of Dublin, at an estimated cost of £200.

The Archbishop of Canterbury recently suffered from a very severe attack of indigestion, which caused his Grace a great deal of pain, but he is now in better health once more.

The Dean and Chapter of Truro cathedral have agreed that the memorial to the late Archbishop Benson by those who were ordained by him should take the form of a brass in the cathedral.

A stained glass window in St. Mary's church, Shandon, was recently dedicated by the Lord Bishop of Cork, in memory of a very notable Churchwoman, the late Miss Gubbins.

The Vice-Chancellor of Cambridge University has appointed Sir Henry Irving the lecturer on Sir Robert Rede's foundation for 1898. The lecture will probably be given on June 15th.

A handsome memorial window has been placed in Christ church, Barnet, by the officers of the 7th Battalion King's Royal Rifles, in memory of Major Copland Crawford, one of the victims of the Benin massacre.

A handsome oak reredos in memory of the Queen's Diamond Jubilee, was recently dedicated in St. John's church, Waterloo Road, by the Bishop of Southwark. The design is "Jacobean" and the reredos was designed by Mr. Fellowes-Pryune.

The late vicar of Holy Trinity, Marylebone, the Rev. A. J. Robinson, who is now the rector of Birmingham, has lately been made the recipient of a handsome testimonial from his late parishioners, consisting of a beautifully illuminated address and a purse containing 250 guineas.

It is stated that an assistant-curate at Wandsworth, the Rev. E. H. Jackson, recently obtained a living in an unusual manner. The parishioners desired to give him a testimonial, and therefore purchased for him the presentation to Simington, in Yorkshire, in addition to giving him a purse of £200.

The death is announced of the Very Rev. W. C. Lake, D.D., who was for 25 years Dean of Durham. Owing to failing health he resigned the deanery three years ago, and has since been living in retirement. He was 80 years of age. By his death the Church of England loses one of her most scholarly divines.

A petition signed by many Bishops and clergy is to be presented in the near future to the Prime Minister, the Lord Chancellor and Mr. Balfour, urging the claims to promotion of the Rev. W. H. M. Hay Aitken, who for over twenty years has devoted himself entirely to purely evangelistic work in the Church. Mr. Aitken, it will be remembered, conducted a series of missions in Canada two or three years ago.

The Bishop of Peterborough having received under the will of the late Lady Jane Dundas £1,000 to be distributed for the benefit of Foreign Missions to the Church of England, has disposed of it as follows: To the Society for the Propagation of the Gospel, £300; Church Missionary Society, £300; Universities Mission, £100; Zenana Mission, £100; South American Missionary Society, £100; Oxford Mission to Calcutta, £50; Cambridge Mission to Delhi, £50.

A native industrial college is about to be founded in Mashonaland in memory of the work of its first Bishop, Dr. Knight-Bruce. The memorial is to include (1) Normal schools, (2) teaching of trades, (3) training college for native Christians, (4) a medical department, and (5) evangelistic work, including village preaching and working of out-stations. All the staff are to work without pay, and they will live under the rule of the Lichfield evangelists.

During his episcopate Dr. Ryle, the Bishop of Liverpool, had seen forty-one new churches built in his diocese, at a cost of over half a million sterling. The number of curates had been nearly doubled, and confirmation candidates had risen from 4,000 to 8,000. There are now 202 mission halls or mission churches in the diocese, and very large sums had been spent on day schools, and it was because of their confidence in their Bishop that the laity of Liverpool had given to Church work so liberally.

It has been decided that part of the memorial which is being raised to the late Mr. James R. Phillips, Deputy Consul-General in the Niger Coast Protectorate, who was one of the victims of the Benin massacre, shall take the form of a brass in the English church at Old Calabar. A small monument is also to be placed in the churchyard of Iveghyll, in Cumberland, and another one in the churchyard of Carlisle parish church. A movement is also on foot for placing a window in the chapel of Uppingham School.

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.

The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

"W.A."—A CORRECTION.

Sir,—In your last week's issue, in the account given of the proceedings of the December board meeting of the W.A. at St. Thomas' school-house, it is said that a letter was read "from the Rev. C. Lord, Apsley, thanking the board for E.C.D. money sent last month towards debt on church at South Burleigh." This is a mistake, as Mr. Lord has nothing whatever to do with South Burleigh. The church there is only a very few dollars in debt, and that is being paid off by the faithful and devout

people who attend it. The church for which the W.A. grant was so generously made, is St. Andrew's in the Hawley and Post Settlements, in the extreme north-east of Apsley Mission (30 miles from South Burleigh), where Mr. Lord, under the direction of Canon Harding, has for the past three years been working so energetically, faithfully and successfully.

F. H. HARTLEY,

Chaplain S.S.J.D.

(Late incumbent of South Burleigh).

A CORRECTION.

Sir,—I regret to find that, owing to a printer's error, a clause in my communication in your issue of 23rd inst., is deprived of its point. It should read: "Does it not (salvation) include the idea of reward—not indeed as a matter of debt, but of grace?" "Debt" is printed "fact."

ANOTHER OBSERVER.

PAROCHIAL MISSIONS.

Sir,—Kindly permit me through your estimable paper to touch on a subject which I believe is of great importance in the Church to-day. I refer to the holding of parochial missions. During the past ten days one has been conducted in our parish by Rev. H. C. Dixon, whose capabilities I need scarcely eulogize, since his work as a philanthropist, and power as a preacher to men, is so well known about Toronto. Since giving up secular employment Mr. Dixon has been authorized by the Bishop to conduct missions throughout the diocese, and has devoted his time exclusively to this important work without remuneration. The mission held here has been eminently successful. Commencing on Monday, the 5th inst., with a congregation of about 75, which steadily increased night after night, until towards the end it exceeded 200, which, in a suburban parish like ours, with long distances and often bad roads to contend with, speaks for itself. The interest never flagged. Many of the most indifferent in the neighbourhood were attracted to it, and further, I feel convinced that many will welcome the Christmastide as they never did before. Now what I want to emphasize is this: Why should such a work not be more encouraged in our Church? Was not the work of an "Evangelist" an important one in the early Church? We know that Methodism largely owes its power to this evangelistic system, and while we have no desire to emulate dissent, would it not be well to show that the Catholic Church does not ignore anything which tends to "arouse the careless, recover the fallen, or deepen the spiritual life of all believers?" Mr. Dixon, I believe, has been regarded by many as a "party man," but if it may not seem presumptuous on my part, I would like to bear testimony to his loyalty to the Church and Prayer Book. Hoping that many may experience the same blessings from his work that we have.

G. LOTHROP STARR.

The Rectory, Norway, Dec. 16th, 1897.

THE PRAYER FOR THE GOVERNOR-GENERAL.

Sir,—Your correspondent "L.S.T." cannot have carefully read my former letters, for he shoots very wide of the mark. Nothing has been said against praying for the "advancement of the Governor-General's salvation." Nothing but the grace of God can accomplish that for which it would be un-Christian to cease to pray. But the objection is that the means invoked was never intended, and is inadequate for the purpose. The Lord of All Power and Might has appointed two spheres in which He works His Divine Will among men. The one is purely secular, and appeals to the external government of mankind, and its duties are discharged in heathen and Mohammedan, as well as in Christian nations, and when faithfully, justly, and honourably executed in accordance with the highest ethics of each nation, our Lord enjoins submission as the apostle says, "for the Lord's sake

(I. Peter, 2-14) as they by whom the laws are administered are appointed for the punishment of evil-doers and for the praise of them that do well." Now what relation has the power delegated to a Governor to administer purely external secular affairs to the soul of the administrator? None whatever. Only those attributes of the soul in which a man's personal character consists can have anything to do with his salvation, and these must be transformed and made holy by the power of the Holy Ghost, independently, and apart from any power entrusted to him by a secular commission, which can do a man no good spiritually. Whether a man has a commission from the Queen or none, he is equally bound "to do his duty in that state of life unto which it shall please God to call him." But there is another sphere, and other means in and by which God has delegated power to deal with the souls of men, and "advance their salvation," viz., in the Church which He has established. These are sufficiently obvious without further detail. As "L.S.T." remarks, "religion" being "a personal thing," it is obviously absurd to invoke a secular commission as a means of "advancing" anyone's salvation. To turn now to "Another Observer." One would suppose from his rather hypercritical introductory remark in last week's issue, that proof even when based upon facts, needed no argument, and that propositions which involve a matter of opinion needed no proof by way of sustaining facts. He assumes, moreover, that I am arguing against progressive salvation, or in other words, growth in grace, and the doctrine of rewards. I cannot see anything in my letter upon which to base such an assumption. I simply object to the clumsy and absurd expression, "that he may use his delegated power * * * to the advancement of his own salvation." A man can work out his own salvation by the power of the Holy Ghost, acknowledging his own demerits and appropriating the merits of Christ in whom he believes, but not by Royal Commission. The reason why it might be allowable to pray that the Governor "may faithfully and wisely use his delegated power, so that he may not through failure of duty endanger or fall short of his salvation," is that his delegated power, though secular, is a trust from God for the faithful and wise discharge of which he is responsible, and will be called to account. In the exercise of such a trust excess of duty is unfaithfulness and un wisdom, alike with failure of duty. So when he has done his duty exactly he has done what was required of him, and what he is paid for doing, it being in the secular sphere, he has got his reward, and there is no spiritual reward added but the satisfaction of a good conscience. If that is sufficient for "Another Observer," well and good; but if not, then I am afraid he never can discover how or to what extent the Queen's delegated power can advance his salvation. He can no more grow in grace or "enhance" his salvation by the use of his delegated power than without it. He incurs a responsibility, very little risk, is bored a good deal, has a good time at the expense of the country. He has his reward, and his delegated power can't help his soul one bit, no matter how well he uses it. It does not belong to the appropriate sphere or plane of operation which the Lord of All Power and Might has consecrated to spiritual things. It is to be noted that the prayer itself does not ask that he may be spiritually minded or spiritually illuminated, that he may be enabled to discern the evil from the good and always be guided by the Holy Spirit in the right way (i.e., personally). No, it is that wretched delegated power that is put in the place of the Holy Spirit. Just here is where the trouble lies, the crux of the whole question. I hope, Mr. Editor, that I have sufficiently explained my meaning.

OBSERVER.

—At Christmastide the Church wakes up all her children with most joyful songs of praise and thanksgiving, for at this season she brings us good tidings of great joy! She tells us of One born into the world, who being God to save as well as man to suffer, is able to make that perfect sacrifice, oblation and satisfaction which our sins require.

Family Reading.

THOUGHTS FOR THE THOUGHTFUL.

The birth of Christ. Is Christ born in us?
If your life is dark, then walk by faith; and
God is pledged to keep you as safe as if you
could understand everything.

Like circles widening round
Upon a clear blue river,
Orb after orb, the wondrous sound
Is echoed on forever.

Glory to God on high, on earth be peace,
And love towards men of love—salvation and
release.

—Keble's Christmas Day.

DRUDGING.

"Of all work," the Bishop of Exeter said,
"that produces results, nine-tenths must be
drudgery. There is no work, from the highest
to the lowest, which can be done well by any
man who is unwilling to make that sacrifice.
Part of the very nobility of the devotion of the
true workman to his work consists, in fact,
that a man is not daunted by finding that
drudgery must be done, and no man can really
succeed in any walk of life without a good deal
of what in ordinary English is called pluck.
That is the condition of all work whatever,
and it is the condition of all success. And
there is nothing which so truly repays itself
as this very perseverance against weariness."

"COMING WITH HASTE."

There is a frequently unnoticed item in con-
nection with the Nativity; it is that the shep-
herds came "with haste." Said they, "Let
us now go."

Urgency, sense of immediate responsibility,
enthusiasm, are characteristics of a real dis-
cipleship. These shepherds might have waited
till the morrow—till the next hour, anyhow;
they do not, on the contrary, appear to have
either waited or wanted to wait. "Let us
now go." They went then. Obedience to
the call of duty at once and in full earnest,
whatever that duty is, or may be, is prompted
at once by conscience and by gratitude; delay
is dangerous; if in business matters, so much
the more so in those of the soul, is tardiness
reprehensible. Love longs to obey, leaps to
obey. Cheerful obedience brings its reward,
and returning from duty thus done we all
shall, like the shepherds, have cause to glorify
and give praise unto God.—R. W. Lowrie.

THE TRUE CHURCH.

By the Rt. Rev. F. D. Huntington, Bishop
of Central New York.

I do not mean by the Church any inert or
Pharisaic body, looking on the wastes of vir-
tual atheism among us with folded hands, con-
tending herself with a few handsome decencies
of temple-worship, or a genteel routine of
professions and ceremonies that will not soil
effeminate fingers. I mean a Church of God
and His Son; and that means a Church of sac-
rifice and self-renunciation—a Church whose
first law is spiritual labour, whose function is
conversion, and whose most irresistible impu-
lse is aggression on the empire of Satan. I
mean a Church whose members take exam-
ples, as well in bold regenerating incursions
into the Macedonia of unbelief, as in quiet
communings at Olivet and the upper chamber.

We want it in America, and all sects ought
to be enrolled in one militant army to push
its peaceful conquests on—their jealousies
melted down in the common heat of a purpose
so holy, and their suspicions scattered to the
winds by their enterprise in reclaiming the

lost, gathering outcasts into the fold, clothing
the destitute, and preaching the Gospel to the
poor. It was of such a Church that Jesus
announced Himself the Head, when He stood
up to read from Isaiah's prophecy in the syna-
gogue of Nazareth. Yet, in most of the larger
cities of Christendom itself, only a fraction of
the citizens ever come within the reach of the
Church's voice. She needs, herself, a fresh
baptism of the spirit of consecration from on
high, fresh oil to refill her wasted lamps, fresh
conversions to swell her ranks, and fresh love
to make her whole.

At one extreme of our vulgar competitors
for comfort stand the besotted rich, as far
from the Kingdom of Heaven as the needle's
eye from stretching to the compass of the
camel, neither entering it themselves nor suf-
fering those that are entering to go in. At
the other end, the victims of this pride, or of
their own sottish passions, or of malicious and
radical despair, chaffing at all that is whole-
some, and defiling all that is holy. At both
extremes riot those identical sins that bind the
rich profligate and the godless poor in a de-
grading kinsmanship—intemperance, lust, and
sloth. Why has not Christ's Church a mis-
sionary for every hovel—a patient compassion
to lead every child, clothed and loved, to wor-
ship? Modern sanitary ideas wisely forbid
burials of the dead within municipal limits, ex-
cluding that corruption. Looking as God
looks, it is a far more fatal forbearance that
leaves the pestilent breath of this moral death,
with vents at every corner, to poison the
living.

HOLD THE CREED FAST.

The following extract is from the late
Bishop Brooks' writings:

"The decrying of creed in the interest of
conduct is very natural, but very superficial.
If it succeeded, it would make life and conduct
blind and weak. There is no greater misnomer
applied to creeds and opinions than that
which lurks in the word 'advanced.' The
man whose creed is the smallest, the most
crude and colourless and flimsy, is called 'ad-
vanced,' while he whose beliefs are richest, and
most full of hope and liberty, is called 'slow,'
'behind the times,' and other tardy names.
The man who believes nothing with an energy,
who masks the doctrines of our Lord's Gospel
under negations, who evaporates them into a
thin mist of speculation, who emasculates them
of their energy by subtracting their vital
forces, who has a cynical sneer for every effort
of a stalwart faith—such a man is called an
'advanced thinker.' The cheerless iconoclasm,
which is forever unbuilding and break-
ing down the strong barriers erected in a for-
mer time, parades before the world as 'free
thought.' It is no advance, but inertia—no
free thought, but dullard slavery—which leads
a man into a state like that. Exactness, earn-
estness, and precise fidelity to the truth of
things are better than a limp negation, and
make a man a true, free, and advanced
thinker."

THE SHAPING OF LIFE.

All the difference there is between what
looks like a worthless stone and a gem is in
the cutting and grinding.

All the difference between bullion and coin
stamped with the king's face is in the smelting
and the minting.

All the difference between a wilderness and
a garden is wrought by weeding and pruning.
All the difference between a block of marble
and a statue is produced by the mallet and
the chisel.

God has for us up yonder, by and by, I
know not what noble ministries, and what
exalted places of beauty and of power. Since
He knows what niche we are to fill, trust Him
to shape us to it.

SKILLFUL AFRICANS.

Mr. Herbert Ward tells in Scribner's
Magazine some surprising things about the
natives of the Congo country. He says that
in their villages the centre of activity is the
blacksmith's shop, where the workers take
the ore as it is dug, and with rude tools the
metal passes through every stage, and leaves
the worker's hand a finished spear, knife, or
other instrument.

The natives work in clay with the same
ease, producing, without even moulds to
shape the clay, perfectly and neatly-finished,
and even decorative vessels. They take no
measurements, but rely on the eye and hand.
They have made guns from the original tree
and ore, constructing the necessary tools,
and adapting them to the work. Some
tribes are agricultural, and others manufac-
turing, and contracts are made by which the
products may be exchanged, and these con-
tracts are honourably kept.

AN UNSEEN DESTINY.

Even as that cloudy giant yields, and is
shepherded by the slow, unwilling wind, so is
each of us borne onward to an unseen destiny—
a glorious one, if we will but yield to the
Spirit of God, that bloweth where it listeth,
with a grand listing—coming whence we
know not, and going whither we know not.
The very clouds of the air are hung up as
dim pictures of the thoughts and history of
man. Man can imagine nothing, even in the
clouds of the air, that God has not done or is
not doing.

BOUGHT WITH A PRICE.

The desire of possession is strong in us; is
there no such desire as that of being pos-
sessed? Scripture speaks of the purchased
possession, meaning us, the human family,
and each individual of it, as having been
bought with a price, the sacrifice of Jesus
Christ, that we might be made Christ's own.
Yes, God also desires a possession, not only
that which He has and must have, this great
universe of suns, and stars, and earths, and
oceans, and principalities, and powers; excel-
ling in strength, hearkening to His com-
mands, and fulfilling the words of His voice.
This possession needeth no purchase; it was
His from the beginning, and world without
end. But there was a speck and a spot upon
the face of His creation. Sin had got into
it, and death had crippled life by
sin. This it was which God desired to make
his own, first, by a stupendous sacrifice, and
then by a spiritual inhabitation. We are that
purchased possession, and to hearts that can-
not readily rise to grand conceptions of worlds
to be won, streets paved with gold, and gates
of a single pearl, and all the magnificent orna-
ments of an Oriental Apocalypse, is there not
something wonderful and winning in the
thought of a Father in secret, who wished to
have us for His own that He might be with us
and in us here, and we with Him and in Him
there? Yet, if it is delightful to possess, del-
ightful to possess as alone we can possess, a
friend or two, a heart or two, a dear home, a
pleasant work, a spot of earth, and a glimpse
of heaven, it is more to be some one's, to have
an Owner who values and cares for us, who
has come with us into our exile and into our
wilderness, has brought us home and will
never leave us nor forsake us. I am Thine;
Thou carest for me; I am Thine. Give, then,
or take away; all shall be well. I am Thine;
then Thou, Lord, shalt be the strength of my
heart and my portion for ever.—Dean
Vaughan.

—A soul-winner must be a soul-liver.

A TRUE STORY.

A party of civil engineers were camping in the wilderness, far from any settlement; farther yet from any one who could minister to them in spiritual things. But young men so situated are drawn very closely to each other, and learn to love, and depend upon one another, as they could hardly do in populous places. The youngest of the party was a mere boy; a special favourite among them, and the one who loved him most, perhaps, was a young man who professed to be an atheist. This atheist made a point of proclaiming his views whenever opportunity offered. His companions were more or less pained by his utterances, but with the reticence and unpreparedness of youth, heard them without much comment, especially as they had no other fault to find with him. One day the youthful favourite of the party was taken sick, and grew rapidly worse. By turns they all cared for him as best they could, and with all possible solicitude and affection. None was more assiduous than the atheist. But it was all in vain. The dear boy died. Most tenderly they prepared his body for its burial, and dug his grave with trembling hands. At the last moment the atheist cut a soft brown lock from the lovely forehead, saying huskily: "For his mother, because she will never see him again." Then they shrouded him as best they could, and began to lower him into that lonely resting place. When that was done, and the first spadeful of earth fell over him, one of the silent stricken group, his voice broken by sobs, moaned out: "It's too bad to bury the poor boy like this! Can't one of you say a prayer?" It was the atheist. There was a pause, in which his sobs were answered by the sobs of all, another one of the number drew a Prayer Book from his bosom, and began the office for the burial of the dead: "I am the Resurrection and the Life, saith the Lord," and so on to the solemn blessed end.

A GENIUS FOR GOODNESS.

It is true, as has been quaintly and not quite in exactly observed, that some men have a genius for goodness. They seem to have less to contend with in their personal nature than other men. In a way they are born saints, and grow up in saintliness. But it is even with them only by effort and struggle, and duty and prayer, and grace and truth, that the Divine Presence is manifested and augmented in them, and that Christ's promise about life is literally fulfilled, that, "ye might have it more abundantly." To be able, just because we are at hand, to check uncharitableness, to silence mischievous gossip, to make irreverence shocking, and scoffing impossible; to kindle a glow of devotion; to move the springs of duty; to make Christ understood; and to touch hearts with the thought of His unspeakable love, ought not to be something far up among the stars, or hopelessly out of our reach; will be blessedly possible, though usually they do not know it, for all those who walk closely and humbly with Him.—Bishop Thorold.

THE CHURCH OF CHRIST.

"I believe that Jesus Christ, God's only Son, our Lord, whilst a member of the Jewish Church, collected a number of its members around Him; that He formed them into a band or brotherhood; that He called this brotherhood His Church; that it preserved the outlines of the Jewish Church which had gone before it; that it was a visible society to which men were admitted by a visible rite, the rite of Baptism; that it was a school, and even more of a school than the Jewish Church had been before; that it had a Teacher come from God, who was the bearer of a new revelation,

and who appointed others to be its pastors and teachers; that, like other schools, and like all societies of men, it was composed of good men and bad—it had a 'devil' even amongst its apostles—but that it was and remained Christ's Church, notwithstanding; that it no more ceased to be His Church because of the imperfections or errors of its members or ministers than the Jewish congregation had ceased to be God's congregation by reason of its transgressions and abominations; that it was one society, constituted one by Christ Himself, and with the institutions and officers pertaining to one; that being His and He having ordained no other, no man whom He had admitted into it might lawfully leave it; that to leave it, in fact, was to apostatize from Him. I believe that this community thus constituted, this society of Christ's baptized followers, with its officers, its prayers, its sacraments, its traditions, was all that our Lord left behind Him to keep alive the remembrance of His mission, and to prosecute His work when He went away to send the Holy Spirit in His stead, and so to constitute the Church of the Father and of the Son, the Church of Father, Son, and Holy Ghost. And this I believe on the testimony of the Gospels and of the first verses of the Acts, confirmed as it is by the writings of the Fathers, and conformable as it is to the dictates of common sense."—Canon Hammond.

GROWTH!

Christianity is not a spasm; it is a life, a growth! There are "Babes in Christ," there are "Children of the Kingdom," and there are "Young Men" who, by the grace of God, are "Strong" in Him!

Confirmation-time is always a time of deep impressions, if not of subdued excitement. Indeed, much of its value consists in its thus being a time of profound heart searching, of personal repentance and resolve.

But the danger of all action lies in the possibility of reaction. To many, no doubt, who have been recently confirmed the work seems mostly done. The work, however, is not done; it has only been begun! What we are after is Christian character, and this we cannot bound into; it is always the result of growth!

Let us not, then, be discouraged, in our earnest endeavours to become Christ-like, if we do not become ideal Christians in a day! An acorn does not become an oak; nor a child a man; neither does the sun rise to the zenith, suddenly; but, slowly, steadily, gradually; by growth! Are we making any progress in the Divine Life; do we want to; are we using all the means of grace within our reach? If so, then let us get comfort from the thought that God will be satisfied if we are only trying to grow!

A child, on the floor of St. Paul's cathedral, London, seeing some people way up in the great dome, exclaimed: "Oh, mamma; how did they ever get up there? I am sure that I could never reach that gallery, however much I tried!" But the mother, opening a door in the wall of the dome, showed him some stone steps, ascending which, one by one, they were soon in the upper gallery! What, at first, had seemed so hopeless and impossible, had, at last, been accomplished; not, however, all at once, but step by step!

This is the law of spiritual development. Its greatest heights can be scaled by all of us, provided we are content to go up gradually, step by step.

If men deny that Christ was divine, they cannot logically or consistently declare that He was good. We must accept Him wholly, or reject Him altogether. Which?

THE UNFORTUNATE.

There are few among us who have not some special poor to whom to give, whether it be a gift in money, clothing, or provisions. "A gift is part of thyself," writes Emerson, and so it is, or should be. It should be a gift in thought; and flowers for the sad at heart; fruit for the invalid; a check for the needy friend or relative; provisions for the poor, are finding their way to many a home at this season from generous, thoughtful men. Let us not put aside with the passing of Christmas the kindly feelings that the time awakens. Let us go forth with a more liberal spirit, a broader, freer mind into the duties of the future, whether at home or abroad. Let narrow prejudices rest, and resentments be forever forgotten, if they exist within us. Thus may Christmas be, indeed, a blessed time to us, and in the new year, so soon to dawn upon us.

HINTS TO HOUSEKEEPERS.

Simple Way of Roasting a Turkey.—Properly prepare it for the oven, and place in dripping pan. Prepare a dressing of stale bread, by moistening with hot water and melted butter. Add to this two dozen oysters with salt and pepper to taste. Mix all and stuff the turkey with it. Put some water in the dripping pan; set in the oven, and bake until done. Allow twenty minutes for each pound. Baste often.

Parsnip and Pork Pie.—Boil quarter of a pound of salt pork, and cook two or three large parsnips in the same water until tender enough to peel. Parboil four potatoes. Cut the pork in very small thin slices and line a deep dish with it. Put in a layer of sliced potato sprinkled with flour, salt and pepper, then a layer of sliced parsnip, then another layer of each. Add enough of the water in which the parsnips were boiled to fill the dish. Cover with a rich crust and bake in a hot oven about half an hour.

Apricot Fruit Pudding.—One package of gelatine. One coffee cupful dried apricots. Two and one-half cupfuls granulated sugar. Soak the gelatine half an hour in one pint of cold water. The apricots should have previously been covered with one quart of cold water and allowed to stand on the back of the stove until tender. When tender, add the sugar; let them come to a boil, then add the soaked gelatine, and allow the mixture to boil two minutes. Do not stir it, or it will not be clear. Place it in a mould, and when hard, serve it with cream.

Canned Apricot Pie.—Line a plate with plain paste. With a pastry jagger cut several half-inch wide strips of puff paste, put three of them across the pie, then three more at right angles with these, and a strip around the edge. Put half an apricot in each of these squares, hollow side up. Thicken one cup of the apricot juice with one teaspoonful of corn-starch mixed with half a cup of sugar. Pour this carefully into the spaces between the fruit. Bake until the paste is a delicate brown.

Grape Pie.—One egg, one teacupful of sugar, one heaping teacupful of grapes. Beat the egg and sugar together; then add the grapes, one tablespoonful of flour and a little butter. Bake with two crusts.

The French manner of combining pink and yellow is in great favour at present for table decorations. Yellow daffodils placed among long wired loops of broad satin ribbon are very handsome and effective, and ices served in pink paper cups encircled by a wreath of stemless daffodils upon a pink plate help to carry out the color scheme.

"SHE WAS A STRANGER."

The following story, which comes from the West, brings with it a lesson for all, old and young.

A Sunday school missionary, while addressing a Sunday school, noticed a little girl shabbily dressed and bare-footed, shrinking in a corner, her little sunburned face buried in her hands, and sobbing as if her heart would break. Soon, however, another little girl about eleven years of age, got up and went to her. Taking her by the hand she led her out to a brook, where she seated the little one on a log. Then kneeling beside her, this good Samaritan took off the ragged sun-bonnet, and dipping her hand in the water, bathed the other's hot eyes and tear-stained face and smoothed the tangled hair, talking cheerily all the while.

The little one brightened up, the tears vanished, and smiles came creeping around the rosy mouth. The missionary, who had followed the two, stepped forward and asked, "Is this your sister?"

"No, sir," answered the child, with tender earnest eyes. "I have no sister."

"Oh, one of the neighbours' children," replied the missionary; "a little schoolmate, perhaps?"

"No, sir; she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."

WAS OUT OF SORTS.

"I was all out of sorts with loss of appetite and loss of sleep. I could not dress myself without stopping to rest. My kidneys were affected. I began taking Hood's Sarsaparilla. I now have a better appetite and am able to sleep soundly." Mrs. Margaret Bird, 582 Bethune Street, Peterboro, Ont.

—Hood's Pills are the only pills to take with Hood's Sarsaparilla. Easy, yet efficient.

—How often do we sigh for opportunities of doing good, whilst we neglect the openings of Providence in little things, which would frequently lead to the accomplishment of most important usefulness. Dr. Johnson used to say, "He who waits to do a great deal of good at once will never do any." Good is done by degrees. However small in proportion the benefit which follows individual attempts to do good, a great deal may thus be accomplished by perseverance even in the midst of discouragements and disappointments.

OH! THE TORMENT

And Distress When the Skin is on Fire With Disease.

All the stinging, aggravating, burning and itching accompaniments to the dozen or more skin diseases which haunt humanity are allayed like magic by the use of Dr. Agnew's Ointment. One application relieves piles, eczema, salt rheum, itch, tetter, ring-worm in a trice. Never fails to cure.

—True politeness is but another name for kindness; it is the natural influence of the kind heart.

—The mission of Hood's Sarsaparilla is to cure disease, and thousands of testimonials prove it fulfills its mission well.

COMES TO HELP.

Human love may change. The friendship of last year has grown cold. The gentleness of yesterday has turned to severity. But it is never thus with God's love. It is eternal. Our experience of it may be variable, but there is no variableness in the love. Our lives may change; our consciousness of His love may fade out; but the love clings forever; the gentleness of God abides eternal. "For the mountains shall depart and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." There is never a moment, nor any experience, in the life of a true Christian, from the heart of which a message may not instantly be sent up to God, and back to which help may not instantly come. God is not off in some remote heaven merely. He is not away at the top of the long, steep life-ladder, looking down upon us in serene calm and watching us as we struggle upward in pain and tears. He is with each one of us on every part of the way. His promise of presence is an eternal present tense: "I am with thee." So "Thou, God, seest me," becomes to the believer a most cheering and inspiring assurance. We are never out of God's sight for a moment. His eye watches each one of us continually, and his heart is in His eye. He comes instantly to our help and deliverance when we are in any need or danger.

A Card

Since its inception, upwards of twenty years ago, our trade has shown a steady and rapid growth each year giving a marked increase over the year before. The Christmas trade just completed has been no exception—it has shown a 25 per cent. increase over that of any previous year. As much of our work is of a special character, rendering it impossible for us to obtain extra help for special occasions, as in many other lines of trade, this increase has at times sorely taxed our resources. For weeks many of our staff have been working on into the "wee sma' hours." During the present week it has been necessary for some of them to work two days and a night without a moment's rest. This service has been cheerfully rendered that none of our patrons might suffer disappointment in the completion of their orders. During no previous year has greater satisfaction been expressed by our numerous customers, and to the best of our knowledge everything possible has been done and well done to meet their wishes.

RYRIE BROS.

Jewelers and Silversmiths
Corner Yonge and Adelaide Sts.
TORONTO



NO ONE KNOWS
how easy it is to wash
clothes all kinds of
things on wash day
with **SURPRISE SOAP**,
until they try.
It's the easiest quick-
est best Soap to
use. See for yourself.

We
Thank

Our "Canadian Churchman" Friends for their Many Orders by Mail in '97. Hope we have Merited a Continuance of that Patronage for '98.

Wish you one and all **HAPPY NEW YEAR**

AMBROSE KENT & SONS

Manufacturing Jewelers
156 Yonge St.
and 5 and 7 Richmond St. W.
TORONTO

WHISPERING IN CHURCH.

The worst of all kinds of sound in church is that of human voices not engaged in the service; worst in indecency, worst in moral transgression. Even religious conversation is wrong; secular conversation is profanity. Comments on the service itself, if favorable and friendly, are impertinent; if critical, are disgraceful; if comical, or calculated to provoke laughter, are infamous. For all mutual communications that appear to be necessary, a sufficient forethought would, in most instances, obviate the necessity. If those who whisper would think twice first, they would commonly see that no serious harm would come of keeping still till after the service. The insult lies against His courts, against the authorities of the Church, against the congregation. A whisper reaches farther than the whisperer imagines. And wherever it reaches it may rightly stir indignation. It is a form of ill manners, the more deplorable because it is scarcely capable of rebuke and suppression by any other means than a general sense of good behaviour and a right education.

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HAVE FURNISHED 35,000
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GENUINE BELL-METAL
CHIMES, ETC. CATALOGUE & PRICES FREE.

KING OF THE MONTHS.

Of all the months of all the year,
I think our girls and boys
Would choose December for the best,
So full of many joys.
Remember that, December,
Come, bend your snowy head,
And let the children crown you king
Before the year is dead.

Of all the months, December comes
The very, very last;
Yet bring to us, oh, better things
Than those which now are past.
Remember this, December!
And evergreen is your crown,
You shall be king of all the year,
A month of great renown!

Of all the months, this only, brings
Such joyous holidays!
And so we love and honour it
In many pleasant ways.
Remember, now, December,
You are king of all the year!
Come, bend your snowy head, to take
The crown we bring you here!

WINTER SUNSHINE.

"How dark it is to-day," said Clara,
"and it is cold too. I wish the sun
would shine when it is cold; I don't
like to have it dark and cold too."

"We must not grumble," said mam-
ma, "but I think myself that winter
sunshine is very pleasant. We do
not mind the sharp air so much if the
day is bright. One unpleasant thing
is easier to bear than two. If you
like winter sunshine, Clara, suppose
you make as much as you can."

"How, mamma?" asked the little
girl.

"When you find one thing unpleas-
ant, don't make it harder to bear by
being cross. When other people are
not feeling cheerful, and it gives you a
little shiver, as if the weather were
cold, then try to be bright yourself, so
as to make a little sunshine in winter
weather."

Clara thought this would be a good
plan, and promised to see how well
she could carry it out. What do you
think of it? You see, in summer, when
everything is apt to be bright and

Ministers Speak

They Tell What Great Things
Hood's Sarsaparilla Has Done
for Them and Their Children—
Read What They Say.

"By a severe attack of diphtheria I lost
two of my children. I used Hood's Sar-
saparilla as a tonic both for myself and
little girl and found it most excellent as
a means to restore the impoverished blood
to its natural state and as a help to appe-
tite and digestion. I depend upon it when
I need a tonic and I find it at once effica-
cious." REV. C. H. SMITH, Congrega-
tional parsonage, Plymouth, Conn.

"Our eldest child had scrofula trouble
ever since he was two years old. His face
became a mass of sores. I was finally ad-
vised by an old physician to try Hood's
Sarsaparilla and we did so. The child is
now strong and healthy and his skin is
clear and smooth." REV. R. A. GAMP,
Valley, Iowa. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.
Sold by all druggists. 24; six for \$5.

Hood's Pills

are the best after-dinner
pills, aid digestion. 25c

warm, and there is plenty of sunshine
and heat too, one does not think so
much about the brightness; but on
cold days, one notices it more. Make
as much sunshine as possible when it
is most needed.

GRACE ELLA AITON, HART-
LAND, N.B., CURED OF
ECZEMA.

I do hereby certify that my daugh-
ter, Grace Ella, was cured of Eczema
of several years standing, by four boxes
of Dr. Chase's Ointment.

Andrew Aiton, Hartland N.B.
W. E. Thistle, Druggist, Witness.

JACK'S MISTAKE.

Jack was a venturesome little chap.
One day he heard at school that Tom
Webb's boat had struck the rocks
under the bridge and was breaking to
pieces.

Jack wanted to see it, so on his way
home he turned off to the railway bridge
which crossed the little river just
where it was full of rocks. It was a
rough and dangerous place. Creep-
ing along, the little boy bent over un-
till his head grew dizzy, and if he had
not jumped up quickly he would have
fallen. And something else might
have happened, too, if he had stayed
there two minutes longer. For he
had no sooner got off the bridge than
a railway train came rushing along
that would have crushed him to death
in a moment.

But Jack thought he had done a
very smart thing. He ran home, and
at the dinner table boasted that he
had been down on the railway bridge
and seen Tom Webb's boat among the
rocks, and had just time to get off
when the express came along.

Father and mother looked at each
other, but not a word was said. Jack
thought they would praise him, but
they did not.

After dinner father took the little
boy into his study. He looked so very
sober, Jack began to feel that some-
thing dreadful was coming. Father
sat down in his chair, drew the boy up
to his side, and put his arm around
him.

"Jack," said he, "you thought you

were very brave to-day, didn't you?
But going into danger when there is
no need of it is no mark of courage.
It is rash and wicked."

Then papa stopped, and Jack began
to cry; but he never forgot the words
of advice that followed:

"My dear boy, never try how far
you can go in a dangerous place; al-
ways keep on the safe side."

Has Strongly Influenced the Commons.

It is a fact worthy of record that at least
fifty members of the House of Commons
are able personally to bear united and con-
vincing testimony to the good effects of Dr.
Agnew's Catarrhal Powder in case of cold
in the head or catarrh in its several differ-
ent shapes. These columns have recorded
the testimony of members representing con-
stituencies in every corner of the Dominion.
At this writing we have before us the words
of Mr. Arthur A. Bruneau, M.P., of Riche-
lieu, Que., and Huro H. Ross, M.P., of
Dundas, who join with their other members
in telling what this remedy has done for
them in cases of Catarrhal trouble. At the
present time, when so many are suffering
from influenza in the head it is a friend in-
deed.

COMMONPLACE DUTY.

There is no better place from which
to see heaven than a carpenter's bench,
or a mason's wall, or a merchant's
counter, if the heart be right. Elisha
was ploughing in the field when the
prophetic mantle fell upon him.
Matthew was engaged in his custom-
house duties when he was commanded to
"follow." James and John were
busily engaged in mending their nets
when called to become fishers of men.
Had they been dozing in the sun,
Christ would not have brought their
indolence into the Apostleship. Gideon
was at work with a flail on a threshing-
floor when he saw the angel. It was
when Saul was with fatigue hunting
his father's asses that he got the crown
of Israel. There is no post like the
post of duty.

Many persons cannot take
plain cod-liver oil.

They cannot digest it.

It upsets the stomach.

Knowing these things, we
have digested the oil in
Scott's Emulsion of Cod-
liver Oil with Hypophos-
phites; that is, we have
broken it up into little glob-
ules, or droplets.

We use machinery to do
the work of the digestive
organs, and you obtain the
good effects of the digested
oil at once. That is why you
can take Scott's Emulsion.

50c. and \$1.00, all druggists.
SCOTT & BOWNE, Chemists, Toronto.

—There are many men whose ton-
gues might govern multitudes if they
could govern their tongues.

When one will not, two cannot
quarrel.

An ordinary cough or cold may not
be thought much of at the time, but
neglect may mean in the end a consump-
tive's grave. Dr. Chase's Syrup of
Linseed and Turpentine will not cure
consumption when the lungs are rid-
dled with cavities; but it will stop
the cough, will cure consumption in
its early stages, and even in its last
stages gives such relief as to be a per-
fect Godsend to those whose lives are
nearing a close.

—Don't trouble trouble till trouble
troubles you.

—We gain nothing by falsehood but
the disadvantage of not being believed
when we speak the truth.

Exhaustion

Horsford's Acid Phosphate

Overworked men and women,
the nervous, weak and debili-
tated, will find in the Acid
Phosphate a most agreeable,
grateful and harmless stimu-
lant, giving renewed strength
and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me.,
says: "I have used it in my own case
when suffering from nervous exhaustion,
with gratifying results. I have prescribed
it for many of the various forms of nervous
debility, and it has never failed to do good."

Descriptive Pamphlet free on application to
Rumford Chemical Works, Providence,
R.I. Beware of Substitutes and Imitations
For Sale by all Druggists.

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Breakfast COCOA

Pure, Delicious, Nutritious.

Costs Less than ONE CENT a cup.

Be sure that the package bears our Trade-Mark.

Walter Baker & Co. Limited,
Dorchester, Mass.



The Wonders of Science

Lung Troubles and Consumption
can be Cured

A Convincing Free Offer

The Slocum Chemical Company, Limited, will send three free sample bottles (Psychine, Oxygenated Emulsion and Coltsfoot Expectorant) of the great discoveries and specifics of that distinguished scientist and chemist, Dr. T. A. Slocum. They are not a cure-all, but a certain specific for consumption, lung and throat troubles and all forms of tuberculosis. If the reader is a sufferer, don't hesitate to take advantage of this free offer, but send at once name of your post office and express office to the T. A. Slocum Chemical Company, Limited, 186 Adelaide street west, Toronto, and the three free bottles will be promptly sent to you by express.

They have on file in their laboratory hundreds of letters from those benefited and cured in all parts of the world, and they take this means of making known to suffering humanity their great specifics. Don't delay until it is too late, and when writing to them say you saw this free offer in THE CANADIAN CHURCHMAN.

Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. If the reader is not a sufferer, but has a friend who is, send friend's name, express and post address, and the samples will be sent.

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HERB MOLLY.

In a corner of one of the great markets of Philadelphia a little stall was for many years occupied by an old Scotch woman. She sold only heads of lettuce and herbs, but few as crisp and fresh were to be found in the city. Sometimes the other hucksters urged her to "spread out" into the larger vegetables.

"Na, na!" she would say. "I ken my salats an' my herbs. I dinna ken th' others. I suld cheat or be cheated wi' them."

Herb Molly never wronged any one of a penny. Her sense of justice was so fine and so long proved that disputes in the market were brought to her to decide. Customers who once stopped to buy the fresh, crisp leaves from the tidy "old body" always came again. Something in the withered face which looked out from under the white cap went with them and drew them to her again.

More than one busy housekeeper would go a mile out of her way to buy from Molly.

"It is not only that her herbs are so fresh and delicious," one said, "but it rests me to speak to her. She is only an ignorant woman, but so true, so friendly. It is the kindest soul in the world that looks out of her eyes."

In the twenty years during which she sat in the same quiet corner she gradually became a power in the market. Noisy people lowered their voices in their bargaining when they spoke to her. Even Big Pete, the butcher and rough, made her his confidante.

It was to Molly that the women carried their troubles about sick babies and drunken husbands. It was Molly who coaxed big Pete's boy to give up liquor, and who saved more than one girl in the market from going astray. She lived alone. These rough folks were the only children she had. She had love enough in her own heart, to mother them all.

But the thing that gave her such extraordinary power over men was that God was so real to her.

"She don't preach," one woman said; "but Jesus is with her all the time. She talks to him. She knows him."

"I don't know nothin' of priests or preachers," Big Pete used to say, "but I believe in Molly's God."

Molly died the other day. There was no notice in any paper to show that a power for good had gone silently out of the world. But her empty corner was swept and closed that day, and over every stall in the market hung a scrap of black. One man whom she had brought back to decency and happiness said:

"A woman may sit as a huckster in this market, and yet be one of the angels of God."

That was her only funeral sermon.

A Simple Catarrh Cure

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, FREE, and post paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address Professor J. A. LAWRENCE, 114 West 32nd St., New York.

FREE

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, &c. Thousands of testimonials from grateful people who have been cured. We send the Medicine free and post-paid. You save doctor's bills and get well. Good Agents wanted. Write to-day. Address EGYPTIAN DRUG CO., New York.

THE WORSHIP OF GOD.

Little children often talk of "going to church." Why do you go? Always ask yourselves this question, before you go to God's House. You go there to worship God. He is The King of kings. Whenever you enter the church, you enter into His presence. He is there! Be careful to kneel when you pray to God, and to rise when you sing His Praise.

TEXT:—"Let us worship and bow down, and kneel before the Lord our Maker." (Psalm 86, v. 9)

D-O-D-D-S

THE PECULIARITIES OF THIS WORLD.

No Name on Earth so Famous—No Name More Widely Imitated.

No name on earth, perhaps, is so well-known, more peculiarly constructed or more widely imitated than the word DODD. It possesses a peculiarity that makes it stand out prominently and fastens it in the memory. It contains four letters, but only two letters of the alphabet. Everyone knows that the first kidney remedy ever patented or sold in pill form was named DODD'S. Their discovery startled the medical profession the world over, and revolutionized the treatment of kidney diseases.

No imitator has ever succeeded in constructing a name possessing the peculiarity of DODD, though they nearly all adopt names as similar as possible in sound and construction to this. Their foolishness prevents them realizing that attempts to imitate increase the fame of Dodd's Kidney Pills.

Why is the name "Dodd's Kidney Pills" imitated? As well ask why are diamonds and gold imitated. Because diamonds are the most precious gems, gold the most precious metal. Dodd's Kidney Pills are imitated because they are the most valuable medicine the world has ever known.

No medicine was ever named kidney pills till years of medical research gave Dodd's Kidney Pills to the world. No medicine ever cured Bright's Disease except Dodd's Kidney Pills. No other medicine has cured as many cases of Rheumatism, Diabetes, Heart Disease, Lumbago, Dropsy, Female Weakness, and other kidney diseases as Dodd's Kidney Pills have. It is universally known that they have never failed to cure these diseases, hence they are so widely and shamelessly imitated.

—A good motive is all that makes a good action estimable and lovely.

—It would be a very good thing for the world if we were all as anxious to discharge our duties as we are to maintain our rights.

Dropsy and Heart Disease.

A great cure and a great testimony. "For ten years I suffered greatly from Heart Disease, Fluttering of the Heart and Smothering Spells made my life a torment. I was confined to my bed. Dropsy set in. My physician told me to prepare for the worst. I tried Dr. Agnew's Cure for the Heart. One dose gave great relief, one bottle cured the Dropsy and my heart."—Mrs. James Adams, Syracuse, N.Y.

Hood's Pills

Are gaining favor rapidly. Business men and travellers carry them in vest pockets, ladies carry them in purses, housekeepers keep them in medicine closets, friends recommend them to friends. 25c.

NOW.

If you have a kind word—say it,
Throbbing hearts soon sink to rest;
If you owe a kindness—pay it,
Life's sun hurries to the west.

Can you do a kind deed?—do it,
From the air some soul to save,
As you pass through it,
Forward to the grave.

If you stand long for to-morrow
You are dreaming—do it now;
From the future do not borrow;
Frost soon gathers on the brow.

Speak your word, perform your duty,
Night is coming deep with rest;
Stars will gleam with fadeless beauty,
Grasses whisper o'er your breast.

Days for deeds are few, my brother,
Then, to-day fulfil your vow;
If you mean to help another,
Do not dream it—do it now.

THE INFLUENCE OF TRIFLES.

We are told that travelling among the high Alps is very dangerous in the spring time, because on the steep sides overhead the snow hangs so evenly balanced that almost the mere utterance of a word will cause a vibration which will destroy the equilibrium and bring down an avalanche that sweeps everything before it. So all round us there are many whose principles are so unsteady and whose souls are so evenly poised on the giddy slopes of temptation that a word or even a look may break the equipoise and seal the destiny for weal or woe. Many a young man owes his ruin to the fact that jewelled fingers held the tempting cup, while laughing eyes and jesting tongue urged him to drink the fateful draught. Others have been saved by an utterance of a word or the subtle influence and magic power of a look. Chemists tell us that a single grain of iodine will impart its colour to seven thousand times its weight of water, so the reading of a book, the example of an actor, the influence of a word, may tinge a character for ever or change the current of an entire life.

STAR MARKS.

Mr. Roberts had a habit of taking a calendar the first day of each month and posting little stars on dates that he desired to remember. His little daughter Alice had often watched him, and he had told her why he did it. One evening he found her lying on the grass looking intently at the stars. He sat down beside her.

"Papa," she said, "did God put the

stars in the sky to make Him remember things?"

"I do not know, my child," said Mr. Roberts. "It may be that he did."

"Mebbe He put them there to make us remember things He wants us to do."

"I think, Alice dear, that that is right. God made the stars and all the beautiful things for us, and they ought to remind us that He has been very, very good to us."

"I am going to love God more," said Alice, "because, when I look up at the stars, I cannot help remembering that He gave me such a nice home, and such a good papa and mamma, and such beautiful things to look at."

"I will try to love God more, and to think of Him," said Mr. Roberts, "every time I see the stars. I will thank Him for such a sweet daughter and the many other things that He has given me."

Our hearts should be full of gratitude to God for the many things He has given us. Greatest of all these gifts, He gave His only begotten Son, that we might know Him and love Him. Let us praise Him and do His will in every way.

BEWARE OF COCAINE.

Thos. Heys, Analytical Chemist, Toronto, says:—"I have made an examination of Dr. Chase's Catarrh Cure for Cocaine and any of its compounds from samples purchased in the open market, and find none present." Dr. Chase's Catarrh Cure is a cure—not a drug. Price 25 cents, blower included.

—Twice it is recorded that it has pleased God to send the archangel Gabriel with a prophetic message: once, when he came to strengthen the man greatly beloved; once, when he brought the promise of redemption to her who was blessed among women. But although the open vision of earlier days is no longer given, we may believe that the angelic guardianship is as sure to-day as when the eyes of Elisha's servant were opened.

Richmond Fire Hall,

Toronto, 26th, Feb., 1897.

Dear Sirs,—Constipation for years has been my chief ailment; it seemed to come oftener in spite of all I could do. However, some time ago I was told to use Dr. Chase's Kidney-Liver Pills, which I have done, with the result of what appears now to be a perfect cure. Truly yours,
J. Harris.

AFFECTION OF THE DOG.

A few days before the fall of Robespierre, a revolutionary tribunal in one of the Departments of the North of France condemned to death an ancient magistrate, and a most estimable man, as guilty of conspiracy.

He had a water spaniel, ten or twelve years old, of the small breed, which had been brought up by him, and had never quitted him. Every day at about the same hour the dog left the house, and went to the door of the prison. He was refused admittance,

Consumption

I will send FREE and prepaid to any sufferer a sample bottle of the Best and Surest Remedy in the whole world for the cure of all Lung and Blood Diseases. Write to-day and be made sound and strong. Address FRANKLIN HART, Station E., New York.

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MR. D. CONTIE,
4 Queen St. East, Toronto
Tells of his rheumatism and sciatica. "After suffering for eight months, and trying all kinds of medicine and doctors without any good results, I then tried 'NEW LIFE' medicine; the first bottle gave me relief, and four bottles completely cured me. I sincerely believe it the only cure on earth." First-class druggists keep it or it may be had at the Laboratory.
W. E. DOBSON,
21 Jarvis St., Toronto.
\$1 bottle or 6 for \$5.



but he constantly passed an hour before it, and then returned. His fidelity at length won upon the porter, and he was one day allowed to enter. The dog saw his master, and it was difficult to separate them, but the gaoler forced him away, and the dog returned to his retreat. He came back the next morning, and every day, once each day, he was admitted. He licked the hand of his friend, looked him in the face, again licked his hand, and went away of himself.

When the day of sentence arrived, notwithstanding the crowd, and the vigilance of the guard, the dog penetrated the hall and crouched himself between the legs of the unhappy man, whom he was about to lose forever. The judges condemned him; he was reconducted to the prison.

The fatal hour arrived, the prison door opened, the unfortunate man passed out; it was his dog that received him at the threshold. He followed him; the axe fell, and the master died; but the tenderness of the dog did not cease. The body was carried away; the dog walked at its side; the earth received it; he laid himself upon the grave, refused nourishment, pined away, and died.

SUICIDAL DYSPEPSIA

Positively Averted by Using Dodd's Dyspepsia Tablets.

Does Dyspepsia kill? Yes! In thousands of instances Dyspepsia has given the invitation to death.

This may be a startling statement. But it is a true one.

Dyspepsia unchecked causes a melancholy, hopeless feeling. Soon this merges into dark and dreary despondency. Then follows insanity—which is the second stage of despondency.

The invariable tendency of all who suffer from melancholy insanity is to commit suicide. In nine cases out of ten they succeed.

Thus Dyspepsia leads to death.

Now, there's not the least necessity for this. It need not be so, and can be prevented as easily as you can fall asleep. There's no secret about how it is done. Simply use Dodd's Dyspepsia Tablets—one or two after each meal—for a couple of weeks, and the thing is done.

Dodd's Dyspepsia Tablets are a perfectly perfect digestive. They digest the food themselves. They don't need help.

Sometimes Constipation accompanies dyspepsia and indigestion. In each box of Dodd's Dyspepsia Tablets is a supply of smaller tablets that are the most perfect bowel regulators ever made. Taken with Dodd's Dyspepsia Tablets they fit the bowels to perform their duty which is supplementary to the digestive process.

Dodd's Dyspepsia Tablets have never failed, never will fail, cannot fail to cure any case of Indigestion, Dyspepsia or other stomach trouble. They digest the food, strengthen the stomach, and banish dyspepsia and indigestion, naturally and rapidly.

Dodd's Dyspepsia Tablets, each box containing a full double treatment, can be purchased from all druggists, at 50 cents a box, or will be sent, on receipt of the price, by the Dodd's Medicine Co., Limited, Toronto.



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For Whooping Cough, Croup, Coughs, Asthma, Catarrh, Colds.

Items from physicians' statements in our Descriptive Booklet. Send for it. "Have found it of such great value in Whooping Cough, Croup and other spasmodic coughs, that I have instructed every family under my direction to secure one. It is of great value in Diphtheria. "It gives relief in Asthma. The apparatus is simple and inexpensive."

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The WEEKLY will continue to participate in the great political events of our country. It will treat of the social and economic questions, and of the development of the middle west. Its special correspondent in the Klondike region will trace the story of the great gold discoveries.

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Two long serials will appear during the year, contributed by authors of international fame, and will be illustrated.

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These and a score of equally prominent writers will contribute short stories to the WEEKLY in 1898, making the paper especially rich in fiction. Other features are the

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THIS BUSY WORLD By E. S. MARTIN FOREIGN NOTES By POULNEY BIGELOW AMATEUR SPORT By CASPAR WHITNEY LETTERS FROM LONDON By ARNOLD WHITE A SPORTING PILGRIMAGE AROUND THE WORLD

In the interest of the WEEKLY, Caspar Whitney is on his way around the world. He will visit Siam in search of big game, making his principal hunt from Bangkok. He will visit India and then proceed to Europe to prepare articles on the sports of Germany and France.

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Headmaster, the Rev. Arthur French, B.A., Keble College, Oxford. 10 day boys, 25 boarders. Boys are thoroughly grounded and prepared for college or business. No pains are spared to secure progress and a good tone. School re-opens in January. The headmaster will be at home on and after Jan. 4th, 1898, to receive parents. For prospectus apply by letter to the Headmaster.

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President—The Lord Bishop of Toronto. Prepares for entrance to the University Colleges, for the examinations of the Toronto Conservatory of Music, and for the Government examinations in Art. Resident French and German Governesses. Fees for resident pupils (inclusive of English, Mathematics, Latin, German, French and Drawing), \$252 per annum, with entrance fees of \$12. Discount for sisters and for daughters of clergymen. The School will re-open on January 11th, 1898.

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Calendar with all necessary Free information
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Will be a common saying among Young Men and Women throughout our Province on Monday, January 3rd, when the winter session of THE CENTRAL BUSINESS COLLEGE

of Toronto, begins. Those who attend this popular School of Business Training will enjoy the best facilities to be found in Canada. Telegraphy, Book-keeping and Business Practice, Shorthand and Typewriting thoroughly taught. Students assisted to situations. Good results guaranteed. New Prospectus ready.

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School re-opens, D.V., 11th Jan., 1898

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Will re-open on Wednesday, January 12th, 1898.

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