

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

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Vol. 24]

TORONTO, CANADA, THURSDAY, JANUARY 27, 1898.

[No. 4.



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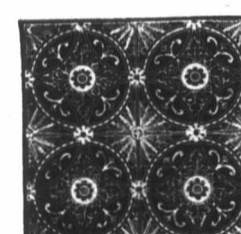
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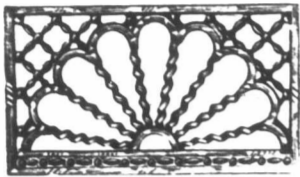
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TORONTO, THURSDAY, JANUARY 27, 1898.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Jan. 30th.—FOURTH SUNDAY AFTER EPIPHANY.

Morning.—Job 27. Matt. 16, 24 to 17, 14.

Evening.—Job 28 or 29. Acts 18 to 24.

Appropriate Hymns for Fourth Sunday after Epiphany and Septuagesima Sunday, 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:

FOURTH SUNDAY AFTER EPIPHANY

Holy Communion: 194, 312, 322, 554.

Processional: 77, 82, 219, 460.

Offertory: 235, 258, 303, 545.

Children's Hymns: 80, 333, 338, 572.

General Hymns: 75, 263, 285, 461, 488, 520.

SEPTUAGESIMA SUNDAY.

Holy Communion: 178, 309, 313, 558.

Processional: 34, 299, 407, 547.

Offertory: 168, 213, 226, 228.

Children's Hymns: 210, 331, 339, 573.

General Hymns: 38, 83, 297, 449, 489, 536.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK LL.D., TRINITY COLLEGE.

Gospel for the fourth Sunday after the Epiphany.

St. Matt. viii. 26: "Why are ye fearful, O ye of little faith?"

The disciples of Christ fitly represent the Church in all ages. In strength and weakness, they are patterns of all who come after. We read our own experience in their history. The incident before us contains lessons of warning and comfort. The essential characters of humanity always the same.

i. Consider the case before us.

One of those sudden tempests so common in that lake, and Lord Jesus calmly sleeping off fatigue. Alarm of disciples and frightened appeal. Mingling of faith and fear.

1. Real and obvious faith. (1) Here and always sure of Him. Might doubt them-

selves and misunderstand His meaning; but no doubt of Him. (2) Even the appeal here made "Save Lord,"—a prayer of their belief that He could save.

2. Yet also a certain defect of faith. Otherwise He could not have answered them as He did. But He penetrated to the thoughts of the heart. What right had they to doubt? Was not He with them, sleeping or waking? They could have no better guarantee. Would He sleep if it were not well?

3. He so far recognized their right that He intervened. (1) Perhaps a real danger approaching. (2) At any rate, He spoke to assuage their fears. And here the love and forbearance of Christ are conspicuous. He points out the defect in them. But does not try them beyond their strength. And affords the needed relief.

ii. Every point in the story applies to ourselves.

1. A troublesome world we live in—like the sea. (1) As regards our personal life. "Many the troubles of the righteous." Body—Soul—Spirit. "All Thy waves and billows." (2) In regard to Church and country. Dangers of all kinds. And we are not all wise. Besides, actual evils existing.

2. Sometimes Jesus seems asleep. (1) Seems as if He let things go on without intervention. (2) No sense of His presence vouchsafed. (3) Our own faith seeming almost passive. This the real reason of what is experienced. He always the same. But we not.

3. Yet faith not lost nor destroyed. If only He manifested Himself in Power and Love, we should recognize.

4. A time of awaking and appeal comes. "Save, we perish." Strange mingling of faith and fear, trust and doubt. Better thus than abandonment to despair.

5. He does awake and answer. He relieves us as He did His Apostles. "This poor man cried, and the Lord heard." Yet brings home the sense of our defect. "Why fearful?" Let us consider what is involved in that question. It seems to ask: (1) Can God change? "I am the Lord, I change not." (2) Can His promises be of none effect? Why should He make them, if not to be fulfilled? (3) Is it that we do not believe in the excellence of His gifts? This would be the worst of all doubts, if it could find place in us. But surely impossible. (4) Is not His grace sufficient? "His love in time past forbids us to think, He'll leave us at last, in trouble to sink."

SERMONS AT ALL SAINTS' CHURCH, TORONTO.

II. The Reality of Divine Revelation.

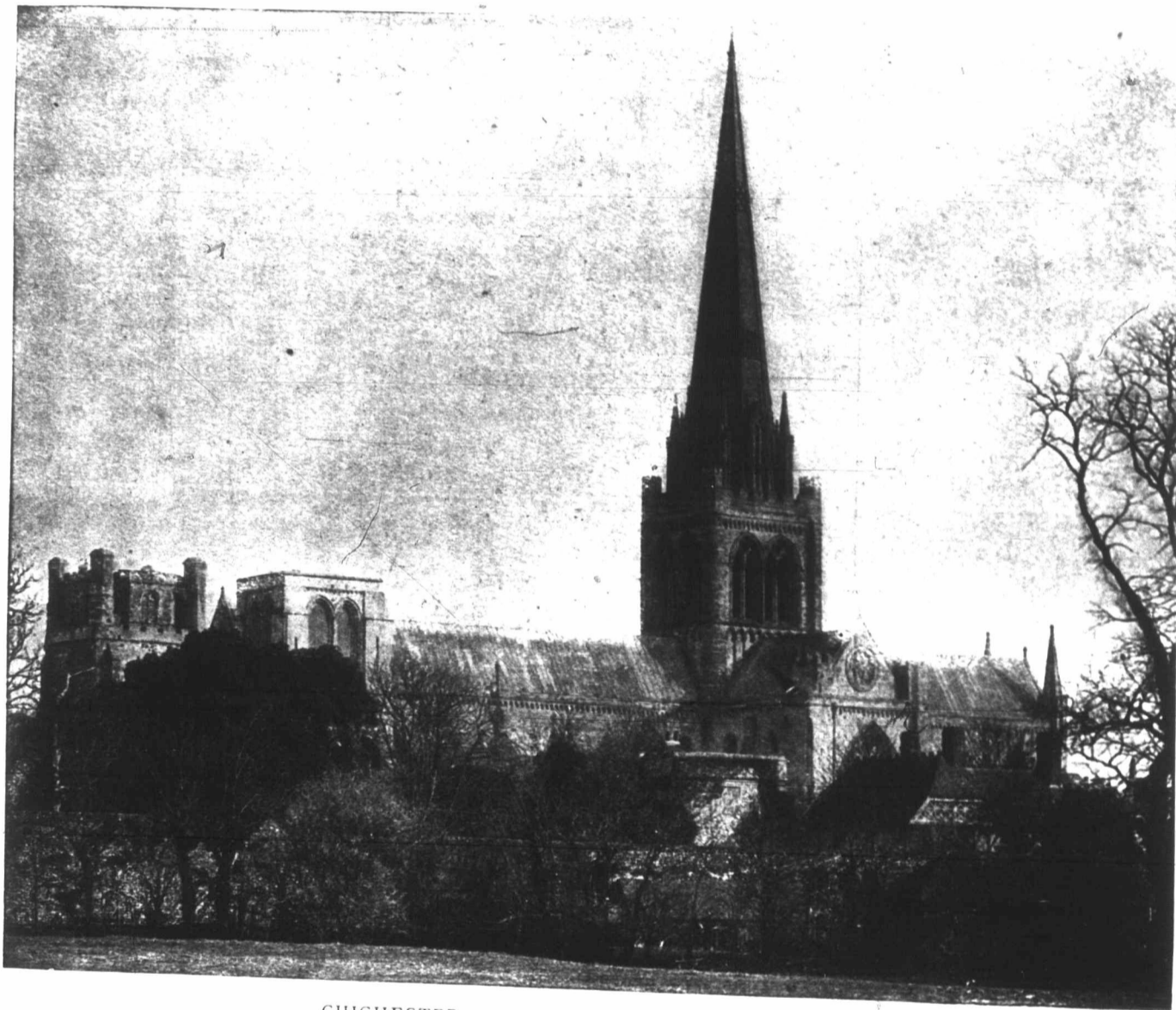
The second sermon in the All Saints' course was delivered last Sunday evening. The preacher began by referring to the conclusion arrived at on the previous Sunday—that a supernatural Revelation was necessary. Few would assert that men could sufficiently discover the things which related to God and

man, and the eternal world. Few would deny the desirableness of additional light on those subjects. Now, he believed that there was sufficient reason for believing that God had given to mankind a special revelation of Himself in a supernatural manner. The evidences for such a revelation were adequate to all, at least, who would examine them without prejudice. And why should prejudice intervene? They were now proceeding on the assumption that there was a Personal God. If there was no Personal God, there was no God at all; and they had already seen reason for believing that there was a personal God. Now, the most eminent men of science had declared that, if there were a personal God, there was no improbability in a miracle. We should therefore approach this subject as we would any other into the truth of which we wished to examine. The question, then, which they had to consider was this: Was Christ and the Christian religion a mere phase of human civilization, or was it a special introduction, the result of a divine interposition in human affairs. Was Christ a product of His age, as ordinary men were of theirs, or was He a special gift of God to humanity, bringing from God to man light and life which they could not have found for themselves? Let it be remarked, there was here no question of the supernatural character of the Bible—that would be considered hereafter; nor yet of the peculiar constitution of the Person of Christ—that also would be separately considered. They were at present merely considering the meaning and significance of the appearance of Christ in the world, and this as recorded in the books of the Bible, regarded as historical records, and treated merely as such. Now, undoubtedly these books do profess to give an account of a history which is not a mere account of human events. The Old Testament, for example, professes to give the story of a people under the special protection and guidance of God, who reveals Himself to them by word and deed. It is not denied that the record of this people is substantially historical. Nor can it be doubted that their history is very remarkable and exceptional in its character. Those who deny the reality of Divine Revelation would have us believe that the history of this people was produced under natural and ordinary conditions, and that whatever of a supernatural character or reference is contained in the books is of a mythical or legendary character. We can all judge for ourselves which of these theories is the more probable. When we consider the wonderful history and the present condition of that people in the light of their early experience and of prophecy, then we shall probably be led to believe that the merely naturalistic theory presents more difficulty than the supernatural. But there is one history which stands so distinctly by itself as the record of a Divine Revelation that we may consent to let the question be determined by that alone. If Jesus Christ was not a revelation of God, then

we may allow that there never was anything of the kind in any supernatural manner. We should therefore concentrate our attention upon the evidences presented for this purpose.

Now, in asserting that Jesus Christ was a Prophet sent from God, that He was, in His own Person and Teaching and Work, a Revelation of God, we are making an assertion for which adequate proof may be rightly demanded; and we are bound to furnish that proof. But we are at the same time bound to point out the kind of proof which alone can properly be demanded, and which alone can be given. Two kinds of evidence are out of the question—visual and demonstrative. If a man says, 'I will believe nothing which I do not see,' then he must be informed that no such evidence can be supplied. If another says, 'I must have demonstration,' this demand must equally be rejected. Both demands are absurd and ridiculous. We do not make them in regard to the general conduct of life. Moral evidence is all we need; and the evidence for the supernatural and Divine character of the Life and Work of Christ is sufficient to produce moral certainty. The evidence is of two kinds. It is in the strict sense of the word miraculous; and it is moral and spiritual. At one time, beyond doubt, too much stress was laid upon merely physical miracles; but it is quite possible that we may be going too far the other way. We believe that both are present in sufficient amount. A mere physical miracle could not prove a Divine mission, but it may certainly give additional assurance of it. In considering the claim of Christ, we begin with Himself—with His character as man, and His teaching. Were these merely human, or were they divine? With regard to the character of Christ, it is agreed that it was unique. His teaching was His own. From whence had He that learning? Take His conception of God and of man, and of the revelations of God and man—were they anticipated? They were not. Are they inadequate? Have they ever been supplemented or completed? If they have been, it is only for the reason and in the way which He Himself declared. If He did not say all to them that He had to say, it was because they could not bear it. If the full meaning of His teaching was afterwards brought out by the Apostles, it was because the conditions

did not previously exist. But the germ of all their teaching was in His words. As regards the general historical character of the evangelical records, no one now throws any doubt upon it. If the Gospels could be thought to be fictitious, they would be as great a miracle as is the Personage whom they represent. The teaching of Christ, as set forth in these Gospels, is unaccountable, save as coming from God; and His life is the expression of His teaching. If any one can believe that this Being is the result of Hebrew life or Greek thought, or Roman law and government, or of all these combined, he can believe in a miracle no less portentous, but certainly more incredible than the Divine origin and character of Jesus. While, however, we must begin with the moral and spiritual evidences of the Gospels, we need not end with these. If there be a God, if that



CHICHESTER CATHEDRAL—FROM THE SOUTH.

God would make Himself known to His creatures, it is not unreasonable, it is not improbable, that He should give some extraordinary testimony to His presence and agency. And Jesus Christ, during His work on earth, appealed to His works of power. There is, however, one supreme example of this kind to which alone reference need here be made—the Resurrection of Jesus Christ from the dead. Briefly—it can be considered here only briefly—it is now universally admitted that the disciples of Christ believed in the resurrection of their Master from the dead. It is on the ground of this belief alone that the whole course of their subsequent conduct can be accounted for. The Apostles then were not deceivers. Were they deceived? Were they mistaken in supposing their Master had risen? Every device has been resorted to in order to prove that they were. Theory after theory has been started and abandoned.

Why have they been started? Because men were resolved not to believe. Why have they been abandoned? Because they were proved to be untenable. So it will go on. It is man's will that is at fault, not God's revelation or the evidence of it. Jesus Christ has given us a means by which we may be assured of the truth of His doctrine. "If any man willeth to do His will, he shall know of the teaching whether it be of God, or whether I speak from myself." A love of truth, a humble and teachable mind, is the best preparation for the Kingdom of God. The great Bacon has told us that the Kingdom of Knowledge must be entered as the Kingdom of Heaven. Here is the eternal truth: We must become as little children.

A TSAR'S GRATITUDE.

We have here a story of real historical interest. It begins in the Crimea with the great war, and it ends in St. Petersburg. The gratitude of the Tsar is in the first case aroused by the devotion of an officer who saves his life, while he was only heir apparent. Another officer, who had the misfortune to belong to a worthless regiment, very undeservedly fell into disfavour, and subsequently was suspected of an attack upon the life of the Emperor Alexander, when he had, on the contrary, diverted the would-be assassin's attempt. Becoming acquainted with the design of the nihilists, he discovered a plot against the life of the Emperor; but found it impossible to gain attention to his representations. Resolved to prevent the crime, he cast himself in the way of the Tsar at the risk of his own life, and so got restored to the favour of his imperial master, and, like his friend, became an object of the Tsar's gratitude. So much for the heroes of the story. There are also two heroines, both very attractive and interesting. The whole story is full of interest from beginning to end, and excellently written.

—We must lend an attentive ear, for God's voice is soft and still, and is only heard by those who hear nothing else. Ah! how rare it is to find a soul still enough to hear God speak.

*A Tsar's Gratitude. By Fred. Whisaw. Price \$1.25. London: Longmans. Toronto: Copp, Clark Co., 1897

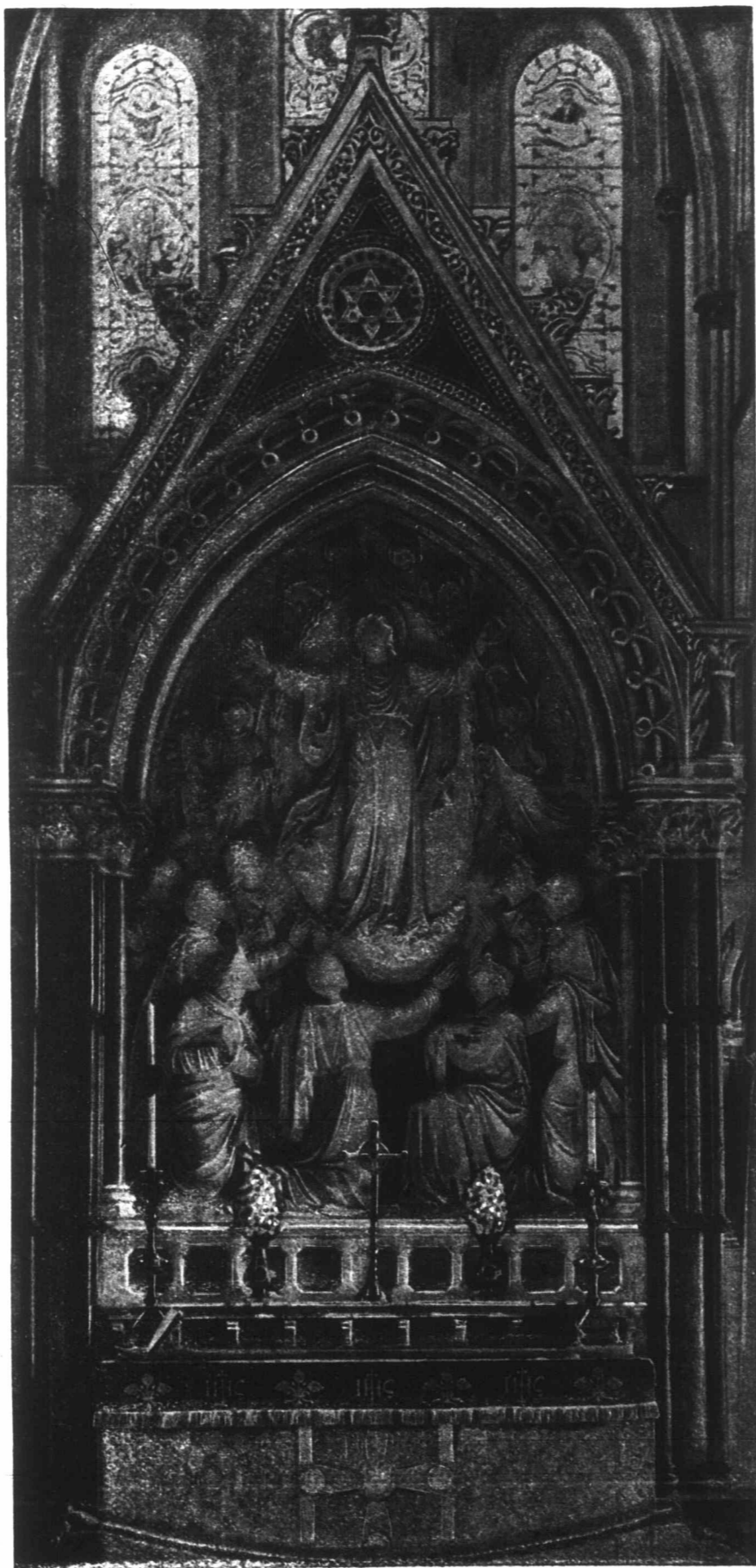
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CHICHESTER CATHEDRAL.

The Diocese of the South Saxons (Sussex) was probably founded by Wilfrid of York during his exile, which he used in doing missionary work in the South of England. He established himself at Selsey, on the coast of Sussex, in 681. The twenty-first Bishop, Egelric, was the first styled Bishop of Chichester, to which place the Bishop's chair was removed just before the Norman Conquest. Stigand, made Bishop in 1070 by the Conqueror, completed the removal of the see in 1076; and probably laid the foundations of the present cathedral. The second in succession after him, Radulphus, consecrated the church in 1108; but, like many other early churches in England, it was partially burnt in 1114. It was again injured by fire in 1187. Restorations and additions were effected, and the church was reconsecrated in 1199. His successor, Fitzwalter, replaced the Norman apse by one of the early pointed type. The spire was begun by Bishop Ralph Neville in 1224, and was completed after his death. The Lady Chapel was built by John de Langton, who died in 1337. The cathedral of Chichester is not one of the largest or of the most important architecturally, but it is still a beautiful and striking building in all its parts. The spire is considerably shorter than the beautiful spire of Salisbury, which rises 404 feet from the ground, whilst Chichester is only 271; still there are many who prefer the proportions of the latter. Chichester is remarkable for the possession of a campanile or bell tower, common in Italy (at Venice, Florence, and other places), but only here in England. The aisles of the church are of early decorated work of the time of Henry III. The transept, built in the first quarter of the 14th century, in the most ornate part of a church, which, on the whole, is rather devoid of ornament. In the south side is found a very rich early decorated window. The character of the choir will be seen from the engraving of it, which we are enabled to give. The walls are plain, there are no side chapels, the general character is Norman, and so with the nave. The principal features of the church are undoubtedly the tower and spire, already mentioned. The first story of the tower rises no higher than the leaden roof. The next and principal story is well proportioned and elevated, having two pointed windows in each face, divided by a single column supporting two pointed arches within the greater ones. The tower has turrets at the four corners, which rise a little above the parapet of the tower. The spire itself is about the same height as that of Salisbury. A great calamity happened to the tower in 1861. Several improvements were being made in the interior, the old rood screen separating the choir from the nave was removed, and it was discovered that the western piers of the central tower had settled considerably. Moreover, a good many graves had been dug alongside the piers, and the ground had become partially undermined. Every attempt was made to shore up the tower. But on the afternoon of February 21, 1861, the tower collapsed, shutting up like a telescope, doing hardly any injury beyond the destruction of the tower and spire. Dr. Hook was then Dean, and he set to work, with characteristic energy, to rebuild. The first stone of the new tower was laid on May 2, 1865, and the original weathercock was set on the top of the completed spire on June 28, 1866. The whole cost was £50,000. The interior of the building is very striking—especially the nave, each side of which is composed of eight circular arches, supported by seven flat piers. Above rises the triforium, consisting of a

succession of circular arches, corresponding with those below, and within each of these two circular arches resting on a single column. A good deal of work has been done in the way of restoring, repairing, and completing the church, and generally with excellent effect. The reredos is, however, not quite successful, being rather too lofty and rather out of keeping with the surrounding parts of the structure.

—The first ingredient in conversation is truth, the next good sense, the third good humour, and the fourth wit.



CHICHESTER CATHEDRAL—THE REREDOS.

THE DIOCESE OF SELKIRK: ITS WORK AND WORKERS.

By the Ven. Archdeacon Canham.

Pioneers—The Diocese and its Bishop—Life in the North—The Indians—Klondyke.

Desirous in some way—besides those at present open to one—of creating an interest and bringing more to the front the work being carried on by the C.M.S. missionaries in the far-off and apparently little known Diocese of Selkirk, it has occurred to me that to give in the columns of The Canadian

Churchman some facts from personal experience and observation, might perhaps promote my object. Since our coming home on furlough, we have tried by letter-writing and printed appeals—which have been circulated in England and Canada—to make our diocese and its needs known, but letters and appeals fail to give an adequate idea of the country or the work. My purpose then, here will be to give a brief sketch of the work done in that part of the country which forms the present Diocese of Selkirk, from its commencement to our own time. Originally, as is known, there was but one diocese—Rupert's Land, founded in 1849—for the whole of North-West Canada and; this continued to be the case till the year 1872, when a division of four parts was made, the three new dioceses being Athabasca, Moosonee, and Saskatchewan. In 1884 Athabasca was divided, and Mackenzie River Diocese formed; and in 1891 the Diocese of Selkirk was formed out of Mackenzie River. It will give some idea of the vast extent of the country known as North-West Canada, and also of what has been done for the spiritual wants of the scattered tribes of Indians, if it is remembered that one of the eight large dioceses into which the original diocese has been cut up (Moosonee) contains an area of not less than eight hundred thousand (800,000) square miles! The work in Selkirk, the part of the great "Lone Land," now to be treated of, does not date from the formation of the diocese; but goes much further back, and to be understood must be traced from its beginning. The pioneer of this work was Mr. W. W. Kirkby (afterwards Archdeacon), who in the year 1862—while as yet the Diocese of Rupert's Land remained undivided—resolved to make a journey down the Mackenzie, cross the Rocky Mountains from Peel River, and carry the "glad tidings" to the farthest limits of British territory. On reaching the Yukon River, Mr. Kirkby spent several days with the Indians, who assembled in large numbers, and from many tribes, at the Hudson Bay Company's trading post, Fort Yukon, and then returned to his distant station, Fort Simpson, on the Mackenzie River. The journey had occupied three months, and Mr. Kirkby had travelled at least 3,000 miles. The visit to the Yukon was a short one, but our pioneer had prepared the way for a missionary who was about to appear on the scene, settle down, and establish a mission among these Indians. Mr. Kirkby had, moreover, made so great an impression, that to this day he is affectionately remembered by the older people, and spoken of by them as "trootshid gikhyi taul (first and small speaker). In the autumn of the same year, Rev. R. McDonald (now Archdeacon of Mackenzie River), arrived in the Yukon district, and for ten years laboured indefatigably, carrying the Gospel to numerous tribes hitherto strangers to the "joyful sound." Mr. McDonald's removal from this post and its near neighbourhood was occasioned by the Hudson Bay Company abandoning their trading post at Fort Yukon. He now started a new mission at Fort Macpherson, Peel River—east of the Rockies, and most northerly of the stations in the Mackenzie River Diocese—and at intervals till within the last few years, visited the Yukon, making a journey on each occasion of some 1,500 miles. The Archdeacon, who is home on furlough, has just finished the great work of translating the whole Bible in the Tukuth language. In 1882 the late Rev. V. C. Sim, who went out in 1879, was sent to establish a mission (the first on the west of the mountains since the vacating of the one at Fort Yukon) at Rampart House, on the Porcupine River. He

visited the Yukon in the summers of 1883 and 1884, and was looking forward very anxiously to a third visit when, in the spring of 1885—in the presence of the writer—he was called Home, to the great sorrow of all who knew him. Although in the neighbourhood, I could not conveniently fill our dear brother's place that year, but the following year (1886) I visited Rampart House, and thence by special invitation, went on to visit the Yukon River tribes. I may perhaps be excused if I dwell a little on this visit, it being my first, and ultimately resulted in my appointment, two years later, to open up new work among these Indians. Leaving my station, Peel River, in the month of April by dog-train, I crossed the mountains, and on the eleventh day from starting reached Rampart House—distance 200 miles; thirty miles a day on snow-shoes is considered good travelling. Waiting here for the breaking up of the ice, I was kept busy the next month teaching a large band of Indians who had assembled here hoping to meet me. For the onward journey I took with me two natives, leaving Rampart House at midnight. At the time it was broad daylight, as the sun did not quite disappear below the horizon. We had paddled our canoe down stream about 350 miles, when we came upon the first camp of Indians, who were delighted to see us, and expressed a hope that I had come to stay. Before leaving the river, so earnest were their requests for a teacher, that I promised to see that a minister was sent to them, or return myself. Here were hundreds of Indians almost begging for instruction, and no mission or resident missionary on the whole river, 2,000 miles, except an apology for one connected with the Russian Church, which I visited on my way down. It is useless, now, speaking of what might have been; but I could not help thinking then, and have often thought since, if recruits could have been placed all along the line, what a harvest might have been reaped! A part of this encouraging field has now been taken up by the Jesuits, and the doors are closed to us. The late Rev. V. C. Sim, who went up and down this river, and laboured each year almost beyond his strength to reach these Indians, pleaded for immediate help. His letter appeared in the "C. M. Intelligencer" for February, 1888, as "a voice from an Arctic grave." Twelve years have passed, and the work which lay so near his heart and drew forth that eloquent plea, still calls for labourers. I reached home (Peel River) after five months' absence, and had travelled about 3,000 miles. We gladly welcomed in the autumn of 1886 the Rev. C. G. Wallis, and Mr. J. W. Ellington (ordained the same year); the former to fill the vacancy at Rampart House, the latter the next year to proceed to the Yukon. A very difficult task (increased by the miners who were then beginning to crowd into the country) of starting a mission for the Indians on the Upper Yukon, was taken up by our dear brother most courageously. He laboured faithfully till, completely broken down, he had to return home (1891). His case is a sad one. We had hoped with rest and change he might soon recover, and be permitted to labour for many years in the work he had commenced and prosecuted so zealously, but, mysterious as it seems to us, God has ordered it otherwise. Three years before this (1888) I had been sent to the Indians on the Lower Yukon. Here we were permitted to labour four years, erecting in the meantime St. James' mission. In 1891 this interesting mission was handed over to the American Board of Missions, being in the American territory of Alaska, and I, with Mrs. Canham, took up new work at Fort Selkirk, on the Upper Yukon. The same year saw the formation of the new Diocese of Selkirk. It is the youngest of the eight, was formed out of that of Mackenzie River, as already mentioned, and contains that part of the North-West Territory of Canada which lies west of the Rocky mountains, and covers an area of 200,000 square miles, i.e., nearly four times as large as England, or larger than England, Ireland, Scotland and Wales put together. The Bishop of Selkirk, the Right Rev. W. C. Bompas, D.D., first went out to North-West Canada as a missionary, in response to an earnest appeal made in a sermon preached by the late Bishop Anderson at St. Bride's, Fleet

Street, London. For ten years he laboured assiduously, travelling through the country acquainting himself with the people, their manners, and their languages. For all he had a message, and his mode of delivering it could not but win the hearts of his hearers. In 1874 he was consecrated first Bishop of Athabasca. On the division of the Diocese of Athabasca, ten years later (1884), Dr. Bompas chose the northern portion, and took the title of Mackenzie River; and when in 1891 the Diocese of Mackenzie River was divided, he again voluntarily took the new and more difficult field. His staff of workers for the whole diocese at that time comprised two clergy and a young layman; the latter, Mr. B. Totty, was afterwards ordained. We thus see the venerable Bishop gladly bearing the brunt of one new diocese after another, and during the twenty-two years of his episcopate, and thirty-two of a missionary's life, he has nobly, faithfully, and often painfully held on. Nothing has succeeded in tempting him to leave his charge, even for a well-earned and needed furlough. A more devoted, self-denying and humble chief pastor could nowhere be found.

The diocese sustained a great loss in 1893 by the departure from the country of the Rev. C. G. Wallis, who had worked diligently at Rampart House since the winter of 1880, and for a time the staff of workers in the diocese remained at a low ebb. In the summer of 1895 Mr. R. J. Bowen was sent out by the C.M.S. to join the mission. I had the pleasure of welcoming him on his way to St. John's Mission, Buxton, the residence of the Bishop. Since then recruits have gone out both from England and Canada, and the latest report received from the Bishop speaks of all as actively engaged and doing well. In the same letter the Bishop urges the necessity of special efforts being made to raise the much-needed funds. Life in the far North, though terribly isolated, is at times as pleasant and enjoyable as one could wish it. There are, of course, four seasons in the year, but it would be a little difficult to say when they begin and where they end. Spring, summer, and autumn are all crowded into four months, winter setting in as early as the middle of September, and not leaving us till the first or second week in June. Although the winters are so long, and at intervals very severe (I have experienced 78 degrees below zero and have been tripping when the thermometer stood at 60 deg. below), they are decidedly preferable to the short summers, on account of the great heat (90 degrees in the shade), and the swarms of flies and mosquitoes. Then, again, travelling in summer, which must be undertaken if the Indians are to be reached and taught, is much more difficult than in winter, there being no roads, and every part of the long journey having to be gone over in a boat or canoe. Going down-stream at the rate of six or seven miles an hour (the current of many of the rivers is very strong, especially in some parts), is pleasant enough, and being away from land, we are almost entirely free from mosquitoes; but the return, the keeping close to the shore, the pulling or hauling against stream, the myriads of mosquitoes at our camping places, and, in consequence, our sleepless nights—the memory of such occasions are present with me yet. Still the encouragement one often receives on these long trips, both summer and winter, compensates for all one has to endure. The journey, its difficulties, and the fatigues, are all soon forgotten, and one is quite ready when the time comes to set out again. The work is slow, and often very discouraging; the time given to the Indians met with on these long trips is, after all very short, and very little instruction can be given. I have long looked upon the missionary in North-West America as one who is overreaching himself, trying to do too much, and the result is he accomplishes very little. Someone may see and suggest a way out of the difficulty. We missionaries who labour among these scattered tribes of Indians, envy those who can remain with their flocks, ministering unceasingly to their spiritual necessities; but the work is God's, the duty ours, and if but one soul through our feeble instrumentality be saved, what a reward!

The Indians everywhere—and I have laboured among them now for fifteen years, and at four dif-

ferent stations—many hundred miles apart—are much the same, and when met by the missionary for the first time are very ignorant and superstitious. They are filled with fear by their medicine men, and it is some time before their confidence can be gained, but when this has been done, and they once understand that you have their interest at heart, they are, as a rule, most loyal, and in their way—which sometimes is a curious way—affectionate. They are all very poor, and depend entirely upon hunting, fishing, and trapping. Should these fail, they are very pitiable, as they say, which in their language is very expressive, and means in very great straits—and unless help be given them, they must starve. As it is, they live very much from hand to mouth, fasting much oftener than feasting. My observations have led me to this conclusion, viz.: that they are sadly neglected. Who is altogether responsible for this, I am not quite ready to say. They need assistance, and surely the least return the Government could make them for the wealth which is now being taken out of their country, would be—as our good Bishop remarked to me before leaving for home—to enable them to share the blessings of civilization, by educating their families. In addition to this, they need something that shall raise them, raise them from the death of sin to a life of righteousness, and this the Gospel can do, and has done, for many of them. We rejoice that the Gospel knows no limit, but is the power of God unto salvation, even to a poor Red Indian, if he only believe.

The country of the Yukon district, which has until the last few years been closed—that is to say, the only residents in it being a few traders and a handful of missionaries—is opening up in a wonderful way. Especially is this so on the upper part of the Yukon River, where the rush to the Klondyke goldfields is causing great excitement, and not a little anxiety on the supply or provision question. The rush to these particular mines had not commenced when we left the country (July, 1896), but the spot and the adjacent neighbourhood are familiar, and were the scene of our labours for two years (1892 to 1894). Once on the River Yukon at either end, one feels that the greatest difficulties are left behind. The quickest and more dangerous way to Klondyke, on account of several bad canyons to be got over, is the descent from its headwaters; the slower and surer way is via St. Michael's and up-stream some 1,500 miles. Klondyke lies on the left-hand side going up-stream, and but for being near Forty-Mile Creek, the headquarters of the Bishop—the distance is about thirty miles, and our stations have to be hundreds of miles apart—it would long ago have been chosen for a mission station. A large number of Indians gather here during the summer season, and these have received occasional visits from C.M.S. missionaries. I found when visiting them that many of them could both read and write. The place is famous for its fishing. Great hauls of beautiful large salmon are taken in traps and nets each summer, which accounts for so many Indians being found there. The fact that the salmon were so plentiful at this point, decided a miner to establish himself there for the purpose of putting up salmon in barrels, to sell to the miners who were then working Forty-Mile Creek. He was very successful, and made much more than he would have done at mining in those days. Of course he charged very high for his fish! This, by the way, is only one of many instances of how the poor Indians are being robbed, not only of their land and the wealth of their land, but also of their very subsistence. They are not allowed to share in the gold taken out, nor are they compensated in any way. I have frequently passed, and on more than one occasion camped on, the spot, little dreaming we were resting our tired limbs upon or near so much wealth. Thus it is that some with eyes wide open (closed spiritually) pass over the riches of the Gospel. I have known men who have been years in the country doing nothing but prospecting—looking for something big, as they say. Small diggings they despise, deeming them not worth their time and energy. How many Christians there are who, like these, only in another sense, are looking for something great to

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New openings bring new duties and new responsibilities, but we dare not hang back on that account, but must go forward. There is a renewed call to those already in the field for more whole-hearted consecration to their work, for more faithful preaching and teaching the truth as it is in Jesus; and there is a far louder call to us at home, for more labourers, deeper interest, and unceasing prayer. The Indians, we find, are greatly attracted by a mining camp, and are not slow in copying the white man, especially in his vices. The work on this account promises to be much more difficult in the future than it has been in the past. Give us the simple heathen to work among, sooner than semi-civilized and demoralized savages. But nothing is too hard for the Lord. The white population of this part of North-West Canada exceeds that of the native, and the marked indifference in matters of religion of the majority of the former, as compared with the latter, is very sad. Very few attend the services held for them, while the latter all hasten to prayers, both Sunday and weekdays, as soon as the summons is given. They enjoy these gatherings, and join heartily in the singing and responses. Our earnest prayer is for help, that the work may be continued, and that many from both Indians and whites may be gathered into the fold. One man has been spared to labour single-handed among the thousands of miners; and another, sent out by the Canadian Church Missionary Association, has been placed a few miles from the mines, to look after the spiritual interests of the Indians.

In closing this brief sketch, I would remark that the changes which have taken place are, to say the least, encouraging. The diocese is yet in its infancy, and much, very much, remains to be done. There are "regions beyond" of unevangelized tribes—these must be reached, and the present unsettled state of the diocese, owing to the great influx of miners to the Trhohndik (Klondyke) goldfields, calls loudly and earnestly for immediate help. The seed we know, if faithfully sown, shall spring up and bear fruit, the truth must ultimately prevail. Shall we not hope and pray that the faint streaks of light now visible, may, in the near future, usher in the dawn of a bright and glorious day, when the Sun of Righteousness shall arise and shine upon this far-off corner of our globe.

Dec. 27, 1897.

PROFESSOR CLARK ON INSPIRATION.

(Delivered in substance at the meeting of the Theological Alumni of Trinity College.)

Prof. Clark began by remarking that we were confronted by two opposite theories of the character of the Bible, the theory of verbal inspiration, and the theory that the Bible was a merely human composition; and often it seemed as though the second were a result of the first. We were not reduced to accept either of those theories. With regard to the theory of verbal inspiration, it was sometimes said that it was the old Church doctrine, and that Christians had now abandoned it, because they found it untenable. This was not true. It was not the doctrine of the Thirty-nine Articles. It was not explicitly the doctrine of the Westminster Confession.

How had this belief arisen? It could not be said that the Bible claimed to be dictated by God, or that any book of the Bible made this claim. We do not object to this theory because we think it unreasonable or impossible. We reject it because there is no proof of it. Probably in its modern form it resulted from the desire to oppose a strong defence against the authority of the Pope; and it was assumed that whatever would neutralize his claims must be the very utterance of God.

If we would understand in what sense the canonical writers are to be regarded as divine, we must go to themselves. Let us begin with the New Testament, and with St. Paul. Here is a man professing to teach by the authority of God and of Jesus Christ, and who gives abundant reason for

our believing that he has this authority. We accept the truth which he proclaims as the truth of God; and we pay exactly the same regard to his written words as to his spoken words. Sometimes he speaks as the oracle of God. Sometimes he gives his own sanctified judgment. After giving utterance to some thoughts, he says: "I think I have the Spirit of God." (I Cor., vii., 40.) In another place (2 Cor.; viii., 8), he says, "I speak not by way of commandment." At other times he speaks as the agent of Christ and His Spirit, commissioned to deliver truth to his hearers.

At this point, it may be well to indicate the difference between two words, which are often employed together—Revelation and Inspiration. We can imagine a man to be inspired without his having any new truths communicated to him. We can imagine a man to be the vehicle of a divine message, without his being inspired. Revelation is the unveiling of truth: Inspiration is the purifying and elevating of the spirit, whereby it gains insight into spiritual truth. All Christians have a certain measure of inspiration. Revelation, in the sense here used, implies a special and peculiar communication from God.

The Apostles received a special guidance from the Lord and from the Paraclete, whereby they were empowered to communicate the truth concerning God and man to the Church. But the work did not cease with their work. The Paraclete was promised to the Church, and was to abide with Christ's people for ever; and He carried on the work of illumination and instruction in the Church after the death of the Apostles. Not at once, for example, was the doctrine of the Holy Trinity explicitly put forth. This and the doctrine of the Incarnation are contained in the Gospels and Epistles. The Incarnation, indeed, is set forth explicitly; and yet it needed the safeguards of the definitions of the Nicene Creed to prevent the doctrine from being emptied of much of its meaning. Those definitions were not merely set forth by Oecumenical Councils: they have been verified by the Christian consciousness of the Church, guided by the same Paraclete by whom the Councils were instructed. And this same Paraclete is with us still, and will abide with us; and when our unhappy divisions have an end, and we are all united in seeking this guidance, then may we hope that our disagreements will come to an end.

To return to the Bible. Those books are considered canonical which were produced by Apostles or with apostolic sanction. It is possible that we may never attain to certainty as to the authors of some of those books, for example, the Epistle to the Hebrews. We may never be quite sure which of the men bearing that name wrote the Epistle of James. But the Church had reasons for making the selections, which are not wholly known to ourselves; and the Canon of the New Testament and each book of the canon has a stamp upon it by which it is marked off from all other compositions. On the other hand, consider the remarkable spiritual unity which pervades the New Testament, amid great diversities of representation. Each writer gives what we may call his own view of the Gospel; and yet there is a perfect harmony among the whole. Remember, for example, how it is St. Paul, whom we may call the Apostle of Faith, who says: "the greatest of the three great graces is Love;" and it is St. John, who may equally be called the Apostle of Love, who declares that the Victory of the World is gained by Faith.

Take again, the Gospels. They are historically accurate accounts of the work of Christ on earth, given by men who were acquainted with them. But they were also written or superintended by men who had received a special commission and guidance from Christ. Two of the Gospels are the work of Apostles. St. Luke's Gospel, although he drew it up from various testimonies, as he tells us, may yet be called the Gospel of St. Paul; and there is no reason to distrust the tradition that St. Mark's Gospel was produced under the superintendence of St. Peter—a view which is also supported by internal evidence.

The case of the Old Testament naturally presents

greater difficulties; yet not so great as have been imagined. For example, it has been brought as an objection against the contents of the Old Testament that they do not teach a sufficiently high morality. But this involves a misunderstanding of the whole character of those books. They contain commands, it is true, but they are commands addressed to men in a different stage of moral and religious education. The Old Testament is of the greatest value as containing the history of the progressive relation of God to that people whom He had chosen to prepare the way of Christ. The steps in the process are almost visible to us. We are not quite agreed as to the truest method of interpretation in some cases. We are not sure how far the allegorical principle should be applied. But it is not true to say that Christians now, for the first time, have recourse to allegory, because they find the literal method has failed. St. Augustine, in the fourth century, made much greater use of this method than any one would think of doing at the present time.

That collection of books which we call the Bible has maintained its supreme place in the literature of the world, and there is no sign of its losing that place. It has never been studied with more assiduity and devotion than in the present day; and the changes in some of our theories as to its human origins, in the long run, will only establish it more completely in the heart and conscience of mankind.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Halifax.—The Rev. F. Beavin, ordained deacon last month by the Lord Bishop, and formerly of Liverpool, England, is now assisting the Rev. E. P. Crawford, M.A., in St. Luke's parish.

MONTREAL.

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

Montreal.—The Church of St. James the Apostle is about to follow the lead of Christ Church cathedral and establish a ladies' vested choir. For some time past the musical authorities of the Church have found it difficult to find boys whose voices possessed the pure soprano tone of the average lady singer, and in order to meet the emergency it has been thought advisable to inaugurate a ladies' vested choir. The best results have followed the organization of such a choir at the cathedral, and the musical portion of the service has been greatly improved since its advent some few months ago. The choir of St. James the Apostle is the second oldest surpliced choir in the city, being exceeded in age only by that of the Church of St. John the Evangelist.

Portland.—The Christmas Festival of Christ Church Sunday school was held on Friday, Jan. 7th. There was Divine service in the church at three o'clock, tea at the parsonage at four, entertainment and Christmas tree in the Lyceum Hall at 7.30, and in point of numbers and enthusiasm was probably the most successful meeting of the kind ever held. The incumbent, the Rev. Walter T. King, presided, and prefaced the proceedings with a short, but practical and pithy address. The programme, in addition to orchestral selections, recitations, dialogues and songs, included a juvenile operetta, "Callie's Christmas," which was ably conducted by Mrs. King, who had spared no pains in making it a success. It reflected great credit on all who had to do with it. The large and appreciative audience was fully engrossed with the performance, and where everything was well done, it is difficult to praise anything in particular. Santa Claus came in his customary Arctic costume, and distributed the gifts to the children, passing many

a joke and good humoured remark during the ceremony, to the great amusement of both old and young. Before singing the National Anthem, Mr. G. L. Bonsall proposed a hearty vote of thanks which was accorded (with ringing cheers), the W.F. of St. John's the Evangelist, of Montreal, who had contributed the beautiful gifts to gladden the hearts of the young people attending the Bible class and scholars of the Sunday school. The incumbent and his wife were not forgotten, and they much appreciated the kind thought and sympathy of their friends in Montreal, and desire to express their heartfelt thanks.

ONTARIO.

T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

Napanee.—An all-deanery missionary meeting was held in St. Mary Magdalene's church on Tuesday night, the 18th inst. The speakers were Dr. R. T. Walkem, Q.C., Chancellor of the diocese, and the Rev. Canon Spencer, M.A., secretary-treasurer of the diocese. The first speaker, Chancellor Walkem, delivered a long and very able address, in the course of which he showed how little ground there was for the pessimistic ideas which some had of the present condition and prospects of the Diocese of Ontario in its divided form. He said the diocese was in a better state to-day than it was when it started on its career 30 years ago. He exhorted his fellow-Churchmen to meet the present needs of the mission fund with becoming spirit and liberality. The Rev. Canon Spencer followed in his clear and forcible style, and illustrated from figures the progress the diocese had made in its past career. Speaking of the missionary work of the diocese, he clearly distinguished between this work and foreign missionary work, and showed how the Church's commission included both branches. He was listened to with deep attention.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

Onsabruck and Moulinette.—Wednesday, Dec. 29th, 1897, was a very jolly day for the scholars of St. David's Sunday school, Wales. Gathering at two o'clock in the afternoon, they were first photographed and then they were comfortably packed in five large box-sleighs driven respectively by Messrs. Oliver Raymond, F. Ransom, John Serviss, Oscar Eaman and H. Hoople, and started off a cheering, happy company, with flags flying from each sleigh, for their long-anticipated drive of some eight or nine miles. The weather and roads were "made for the occasion," and to say that all enjoyed it is to put it mildly. After the drive the good ladies who had denied themselves of the drive to prepare the tea, soon had everything ready, and the sharpened appetites of the children enabled them to fully enjoy the good things provided for their refreshment. After tea the rector and the scholars entered with zest into the usual Christmas games and merrily passed the time until the hour of the entertainment, which began at half-past seven. By that time there was a large audience of the public assembled. The programme was an excellent one, and all the performers acquitted themselves admirably and to the enjoyment of the audience. At the close of the entertainment the Rev. Mr. Samwell distributed the prizes and medals to the successful scholars of the Sunday school. Then, last but not least, came the Christmas Tree; but just before that Mr. W. J. Ransom, on behalf of the Sunday school, presented the Rev. R. W. Samwell with a handsome leather-covered study chair as a token of regard and appreciation of his deep interest in the work of the Sunday school. The gift came as a complete surprise to the rector, and in expressing his warm thanks for it, spoke of the diligence and faithfulness of the teachers and officers of the school, without which he said he could do but little. He was thankful for the success which had attended their work, and deeply grateful to all

the teachers and parents who helped to promote it. After the presents had been distributed from the tree, each scholar received a bag of candy, and then with cheers for all and a verse of the National Anthem, the happy day came to a close. It will be remembered as one of the happiest of the happy days the school has spent together.

Moulinette.—On Christmas Day, an oak literary desk of excellent design and workmanship was dedicated by the rector in memory of James E. Baker, an old and faithful member of the congregation, who had served the Church frequently in the office of churchwarden, and for 30 years uninterruptedly represented the congregation in the Synod. The litany desk was given by the congregation as a tribute of respect. Mr. Baker was an earnest and consistent communicant, and ever took the deepest interest in the welfare and progress of the Church. The scholars of Christ church Sunday school, Moulinette, drove up in sleighs to the rectory at Wales on Tuesday for their Christmastide treat. A very jolly time was spent from 4 p.m. to 9 p.m. Tea was served, games indulged in, and songs and recitations given by the rector and some of the scholars. Prizes were distributed to the successful scholars of the past year. Among the presents on the ladder was an envelope containing a generous sum of money from the congregation of Christ church to Mrs. Samwell. The scholars were then regaled with apples and bags of candy, and after a good deal of cheering returned to their homes happy and contented with their evening's enjoyment.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

Miss Lizzie A. Dixon acknowledges with thanks the receipt of twenty-five dollars from the Cathedral Sunday school, Hamilton, for Rev. H. Robinson, Peace River Mission, Athabasca, N.W.T.

St. George's.—The Rev. H. P. Lowe, M.A., who has been curate of this church some years, has been appointed rector of the cathedral, Calgary. We wish him every success and happiness in his new sphere of labour.

St. Stephen's.—The concert in aid of the Building fund was given by the Young People's Association on Monday evening last week, the school-house being well filled with an appreciative audience. The programme was first-class in every respect, and the concert proved a success.

St. Matthew's.—The cantata entitled "Waiting for Santa Claus," produced in the school-room, under the direction of Mr. Frank Summerhayes, proved a very great success, the large room being crowded to the doors. Seldom has a purely amateur performance been better staged or more efficiently rendered.

St. Mark's.—The boys of the choir last week waited on their leader, Mr. P. C. Kennedy, at his residence, on O'Hara avenue, and as a mark of their appreciation of his kindness to and patience with them, presented him with an address and a handsome mounted umbrella with suitable engraving. The little choristers who organized the surprise, and who signed the address were Lycester Ingles, Alpha Bennett, Harvey Hall, George Fairfield, Dud Bennett, Herbert Shutt, Albert Wright, John Thedford, Percy Rogers, Harold Kelk, Joe Norwich, Douglas Kelly, Karl Wismer and Robert Nicholls. Needless to say a good time was provided for the youngsters. Dedication service was held in this church last Friday evening, a fair-sized audience being present. The rector, Rev. C. L. Ingles, conducted the service. The sermon was preached by the Rev. Canon Sweeney, from the appropriate text in John x., 22: "It was the feast of the dedication, and it was winter." The feast referred to established a precedent, he said, for the services they had just taken part in. The second part of the text happened to be a coincidence. The scene was in the city of Jerusalem, the spot was

the temple, and the locality, Solomon's porch. He congratulated his hearers upon the fact that God had prospered them up to the present hour. They had had the good fortune to have worshipped under one rector during the entire existence of the parish, and of the church (fourteen years). The pastor was commended as an earnest worker, whose example was worth emulating. Not only were they to be congratulated in this respect, but because of their financial progress also. The original mortgage upon the building had been reduced from \$6,000 to something like \$2,200. Against this amount there was something in the bank to reduce it even further. He appealed to the audience, in conclusion, to make up the deficiency of \$275, which was carried over from last year.

Holy Trinity.—The annual meeting of the Toronto Church of England Sunday School Association was held last Thursday evening in the school-house. After a short address from the Bishop, who occupied the chair, Rev. C. L. Ingles, of St. Mark's, read the results of the inter-diocesan Sunday school examination, Advent, 1897, on the Institute Bible lessons. The following are the results:

Teachers—1st prize, \$8 in books, presented by the S. S. Committee, Diocese of Toronto, Miss Dora Farncomb, St. George's S. S., Newcastle; 2nd prize, \$7 in books, presented by the Church of England S. S. Association of Toronto Deanery, Miss Daisy Martin, St. Thomas' S. S., Toronto; 3rd prize, \$4 in books, presented by the S. S. Committee, Toronto Diocese, Miss M. Longley, Grace S. S., Brantford; 4th prize, \$3 in books, presented by the Church of England S. S. Association, Deanery of Toronto, Miss M. Davidson, St. Luke's S. S., Toronto.

Scholars.—Gold medal, presented by the Rev. J. C. Roper, M.A., New York, Edith Winn, All Saints' S. S., Toronto; 2nd prize, \$8 in books, presented by the Sunday School Committee, Toronto Diocese, Marjorie Cochrane, St. Thomas' S. S., Toronto; 3rd prize, \$7 in books, presented by the Church of England S. S. Association, Deanery of Toronto, Eleanor Leon, All Saints' S. S., Toronto; 4th prize, \$5 in books, presented by the Church of England S. S. Association, Deanery of Toronto, Addie Lowery, All Saints' S. S., Toronto; 5th prize, \$4 in books, presented by the Sunday School Committee, Toronto Diocese, Carrie Hamilton, St. Alban's S. S., Toronto.

After the results were read, the medals, prizes and diplomas were presented to the successful candidates by the Bishop. The 15th annual report of the Toronto Church of England S. S. Association was then read by Mr. Biggar. It shows that the past year has been the most successful one the association has had.

Refreshments were served and a pleasant half-hour was spent before breaking up. The officers and Council of the association are as follows:

President (ex-officio)—Bishop of Toronto, "the founder of the association."

Clerical Vice-Presidents—Rev. Rural Dean Sweeney, M.A., D.D.; Rev. Charles L. Ingles, M.A. Lay Vice-Presidents—Miss Jennette Osler, Mr. George B. Kirkpatrick.

General Secretary—C. R. W. Biggar, M.A., Q.C.

Corresponding and Minute Secretary—Mr. J. S. Barber.

Treasurer—Mr. John C. Wedd.

Council—Rev. A. J. Broughall, M.A., Rev. Anthony Hart, Rev. C. H. Shortt, M.A., Rev. J. Scott Howard, M.A., Rev. A. U. DePencier, M.A., Mrs. Broughall, Miss Cox, Messrs. S. G. Wood, LL.B., A. J. Williams, M.A., V. E. Morgan, Evelyn Macrae.

Alliston.—The missionary deputation appointed to visit Alliston and West Essa having failed to come, missionary meetings were addressed in this mission by the Rev. Dr. Langtry, of St. Luke's church, Toronto, and the Rev. A. C. Watt, of Beeton. Mr. Watt preached a missionary sermon in St. Andrew's church, Allis-

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ton, on Sunday evening, the 9th inst., and Dr. Langtry addressed the congregation of St. Peter's, West Essa, on "Missionary Work, and the Needs of the Mission Fund," on Monday evening, 10th inst. The fact that Dr. Langtry was many years ago a travelling missionary in this part of the country, gave additional interest to his interesting and instructive address.

NIAGARA.

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

Alma.—A very successful mission of ten days, ending on the 18th inst., was held in this place by the Rev. H. C. Dixon, of Toronto. A steadily increasing interest was manifest throughout. His address to "men only" on Sunday afternoon was listened to by a full house. The ever-increasing attendance, the great attention given, and the deep solemnity that pervaded every meeting were most noticeable, particularly as the mission advanced and the church became crowded. At the closing address on "Decision for Christ," when he urged the importance of taking refuge "behind the blood," it was evident that the Holy Spirit was amongst us, and that a very deep and lasting impression had been made. Many were the expressions that bore testimony to this fact. Mr. Dixon appears eminently fitted for his work, and we bid him God-speed.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LOND. N.

Woodstock.—Efforts have been made to reduce the heavy mortgage of \$15,000 upon new St. Paul's church. The result has been that the debt is reduced to \$11,300, and subscriptions have been received which will further reduce it to \$7,500. A very beautiful alms-basin has been presented to the church.

British and Foreign.

The Rev. A. J. Moore has been appointed rector of Holyrood in succession to the Bishop of Ossory.

Canon Haigh Browne, Master of the Charterhouse, has been seriously ill with an attack of rheumatism.

The Rev. John Bristow, M.A., rector of St. James', Belfast, has been appointed Chancellor of Connor cathedral.

The Bishop of Ossory has appointed the Ven. Archdeacon Latham, rector of Wexford, to be his examining chaplain.

Six cathedrals have been erected in the United Kingdom during the last half century; four in Scotland, one in England, and one in Ireland.

The Dean of Canterbury preached the sermon at the special Thanksgiving service held recently in the parish church of All Saints', Maidstone.

A capital sum of £100,000 is needed before the proposed new bishopric for South Yorkshire, taking its title from the town of Sheffield, can be formed.

The foundations for the nave of Truro cathedral have been completed. The west front will be the special diocesan memorial to the late Archbishop Benson.

A service of Thanksgiving was held in the parish church, Maidstone (All Saints'), for the cessation of the typhoid epidemic on the first Sunday of the new year.

The Rev. A. A. Pitman, who for a period of two years filled a curacy in St. George's, Toronto,

some time ago, has been appointed by the Bishop of Lichfield, Vicar of Christ church, Tunstal, Stoke-on-Trent.

The Rev. Thomas Leunie, of St. Margaret's, Lochee, has been appointed rector of St. John's, Greenock, in succession to the late Rev. V. F. Hammond.

The Bishop of London's Fund has received a New Year's gift of £1,200, and the Bishop of London himself has contributed a further sum of £400 to this special object.

The final service was held in St. George's church, Liverpool, on the last Sunday evening of the old year. The church is about to be demolished under the new corporation scheme.

The death is announced of the Rev. C. F. Childe, who died recently at Cheltenham, on his 90th birthday. He was for nearly 20 years principal of the C.M.S. College at Islington.

The Rev. J. M. Burn Murdoch has been appointed to the Honorary Canonry in Canterbury cathedral, vacant by the death of the late Canon Elwyn, Master of the Charterhouse.

The restoration of Stratford-on-Avon parish church has been resumed. The work which has been taken in hand at present includes the re-flooring of the nave, the provision of new heating apparatus, and the reconstruction of the organ. The work is to be completed by April 23rd next (Shakespeare's birthday).

A recumbent figure in marble of the late Bishop Harper has been recently placed in the cathedral at Christ church, N.Z. It was unveiled on All Saints' Day by Bishop Julius. This marble effigy is the first monument of the kind which has up to the present time been erected to the memory of a Bishop in the Australasian colonies.

H.R.H. the Princess Louise has sculptured a very beautiful figure of an angel for the altar of the new Battenburg Memorial chapel in Whippingham parish church, Isle of Wight, which is to be dedicated by the Bishop of Winchester in the presence of the Queen and several members of the Royal Family, on the 20th of this month.

A processional cross, which was used for the first time on Christmas Day, has been presented to the Dean and Chapter of Winchester cathedral by Canon Valpy. It is a fine specimen of metalwork, studded with precious stones, and it bears the following inscription: "A. M. D. G. + In grateful remembrance of services kindly and beautifully rendered. Winchester Cathedral, 11th October, 1897. J.M.V. A.S.V."

A testimonial, amounting to the sum of 1,000 guineas, has been raised in the Diocese of Canterbury to Dr. Eden, the Bishop of Wakefield, who for seven years was Bishop of Dover. A cheque for the above amount, together with an address signed by the Archdeacon of Maidstone, as representing the clergy, and the Right Hon. J. Talbot, M.P., as representing the laity of the diocese, respectively, was forwarded to his Lordship recently.

Mr. Tertius Noble, the newly-appointed organist of York Minster, was married the other day to the eldest daughter of the Dean of Ely. The marriage took place in Ely cathedral, and the service was fully choral. There were four officiating clergy, one of them being a son of the late Archbishop of Canterbury. Amongst the guests who attended the wedding were the Bishop of the diocese, the Lord Lieutenant of the county, and the masters of Trinity, Christ's, and Sydney, Sussex Colleges, Cambridge, respectively, together with their wives. There were six bridesmaids.

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.

OTTAWA AND THE METROPOLITAN SEE.

Sir,—Without entering into any discussion of the subject of "C.A.F.'s" letter in your issue of January 6th, may I be allowed to say that there is really no ground (the secular and Church press notwithstanding), for attributing to the clergy of the Diocese of Ottawa, or any number of them, an anxiety "to make that new see the Metropolitan See of the Province of Canada?" The proposal to confer that distinction upon Ottawa originated with the House of Bishops, who appointed a committee to confer with a committee of the Diocese of Ottawa as to the terms of a compact under which Ottawa might become the fixed Metropolitan See of the province, and also under which the power of electing their own president would be secured to the House of Bishops. In response to the action of the House of Bishops, the Synod of Ottawa, at its last session, passed a resolution requesting the Bishop to appoint a committee to confer with the committee of the House of Bishops. His Lordship complied with the Synod's request—and that is simply how the matter stands to-day.

R. W. S.

PRAYER FOR THE GOVERNOR-GENERAL.

Sir,—I must object to "Observer's" dictum about any sphere being purely secular. I much prefer the teaching of the well-known hymn:

"If on our daily course our mind be set to hallow all we find

New treasures still, of countless price, God will provide for sacrifice.

The trivial round, the common task will furnish all we need to ask:

Room to deny ourselves a road to bring us daily nearer God."

"Observer appears to approach his subject with a spiritual microscope, whereas I much prefer to take an observation with the telescope, and with the eye of faith to be assured, that notwithstanding all the ignorant defects and symmetric redundancy of said prayer, that it will be fully effectual, through the closing, clinching Christ's sake. Amen. We may carry the higher critical spirit too far and be over-righteous even in our devotions—at best our righteousnesses are as filthy rags—and even the Psalmist says: "So foolish was I and ignorant: I was as a beast before Thee. Nevertheless, I am continually with Thee; Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterwards receive me to glory." I was much pleased two or three years ago, by a man saying to me, on the train: "Sir, you told us on Sunday, that we are all stewards," and the Governor-General is a steward also. Each one of us has received a God-committed trust, and this trust extends even to what we say, as well as to what we do. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Now, to return to the Governor-General's position. How was his position, e.g., in the Shortis case? when his advisers failed to advise him, and the Imperial Government left him to decide the case: Is not the power of life and death more than a purely secular affair? Again, if the Sovereign be by the Grace of God the Defender of the Faith, has the Viceroy no shadow of spiritual influence? I am told that during this prayer Lord Lansdowne used to stand, however that may be. I think we ought to pray this prayer more from the heart than the head, and don't forget the closing collect, which speaks of "our ignorance in asking." Bishop H. Browne

writes: "Of the due proportions and proper relations between the civil and ecclesiastical powers in a Christian commonwealth the whole course of Church History from the time of Constantine to the present, seems to have been striving to unravel the difficulty and solve the problem. Perhaps it never will be solved, until the coming of the Son of Man, when there shall be no king but Christ, and all nations, peoples and languages shall bow before Him." L. S. T.

CHURCH CHOIRS.

Sir,—Allow me to offer a few short criticisms on the letter of your correspondent from Clinton, on "Church Choirs," which appeared in yours of the 6th inst. He says "there are some of us (singers) who would consider service in the choir a legitimate and acceptable department of lay work, but for some reason this view is not encouraged even by the clergy." Who ever heard of a clergyman encouraging a member to enter the choir for any other purpose than to expend his talent of music in the praise and glory of God? Is it not an exceptional thing in our Church for any adult member to receive any remuneration for his services in the choir, and such member in nearly every case is there at much self-sacrifice expended during the week in preparing himself in order that his offering may be a sacrifice acceptable in God's sight. Again, he says the Bishop's remark:.....'The devil comes in with the choir,' was received with demonstrations of approval by the audience to whom it was addressed.'" I was present at the meeting referred to, and I think it was quite the opposite. I heard many criticize such disparaging remarks on church choirs very severely. With regard to the status of the choristers, he says he owes his allegiance not to the church, the rector, or the congregation, but to the choirmaster. What nonsense. I have been in this deanery 13 years, and it is the one which Mr. Philips seems to have drawn on for his experience. I am pretty well acquainted with the internal workings of all the parishes, and I know of no parish where such a state of affairs as complained of exists. On the contrary, I know that in the larger places (the town parishes) the rector has complete control of every department of Church work, that the organist or choirmaster is not allowed to invite a single member into the choir without consulting the rector, and that all the hymns and other music, if not personally selected is at least submitted to the rector for his approval. What more would Mr. Philips desire? So far from our services being a mere performance for the amusement of the congregation, they will compare favourably in point of reverence and true worship with that of any congregation in the diocese.

J. W. HODGINS,
Rural Dean of Huron.

A GENERAL BOARD OF DOMESTIC AND FOREIGN MISSIONS.

Sir,—This subject, so ably handled in your leading article of the 13th inst., deserves a thorough ventilation in the Church press, and it is to be hoped that the Bishops and other clergy, as well as the lay members of our synods, will take the Church at large into their confidence, seeing the Church at large is to be appealed to, to raise and maintain a general fund for missionary enterprise, and make known the plans and methods proposed, that criticism may come in time to ripen the thoughts and deliberations of members of the General Synod, and prepare them for decisive action at the earliest opportunity. It is usually unpreparedness from want of previous public discussion that vexatious and not infrequently disastrous delays occur in the disposal of important business. In order to elicit useful and necessary information for Church people generally, and especially for such as may be called upon to give their votes, I would enquire; (1) Is it proposed to centralize the various diocesan mission funds, which have existed since our Church became fully organized, under the management and control of the General Synod? Next I would en-

quire (2) Is it proposed to merge the Board of Domestic and Foreign missions, established by the Ecclesiastical Province of Canada, into one to be established under the General Synod? (3) Will this be identical with the standing Committee on Missions of the General Synod? (4) Or will it be a separate board? (5) Is it supposed that such a board can get on without a decently-paid secretary and treasurer? (6) Is the board to depend upon stated offertory collections, or will it organize permanent local committees everywhere to collect and report regularly to the General Board? (7) What principle of action will guide the distribution of the funds? i.e., will there be a committee of enquiry to pass upon the needs of various localities seeking aid? And will the grants made be conditional upon the amounts raised locally, and if the diocesan funds are not to be merged in the General Fund, what will be the limit in the application of the letters? How will new work be cut out, and missionaries selected? These and many other questions might be usefully explained and discussed in the Church press until the next General Synod meets. Such discussion will not only have the effect of dispelling the existing fog, but will aid in preparing men's minds to be more generous in their appreciation of the work of missions, and in their contributions as well. Our leaders have greatly erred in the past in not sufficiently taking the laity into their confidence and insisting upon local male organizations everywhere possible to aid aggressively in promoting the work of missions by collecting money and in other ways. I trust it is not too much to hope some of your well-informed readers will favour your columns with some light and leading in regard to the above and kindred questions.

CHURCHMAN.

THE GENERAL MISSIONARY WORK OF THE CHURCH IN CANADA.

Dear Sir,—I have just risen from a careful perusal of the excellent article in your issue of January 13th, on "The General Missionary Work of the Church in Canada," and feel that I must at once send my warmest thanks to the writer of the article and to you for publishing it. It is so excellent in its ideal, and so thoroughly recognizes the greatness of the need for the corporate action of the whole Church, and the blessing to the whole Church from such action, that I think it must commend itself to the common sense of the great body of Church-people in Canada. I trust it may lead to a cordial and generous consideration of the whole scheme by the members of our beloved Church in the Dominion. Again thanking you, believe me to be yours very truly,

I. QU'APPELLE.

Bishop's Court, Indian Head, Assa.

THE PRAYER FOR THE GOVERNOR-GENERAL.

Sir,—Your correspondent "Rocky Mountains," quotes "Another Observer" as saying that in the Diocese of Huron the clause (sic) "to the advancement of his own salvation," is eliminated from this prayer. If so, it must be by some clergymen who are "a law unto themselves." I for one know nothing of this elimination, and hasten to assure "Rocky Mountains" and "All Whom it may Concern," that I am decidedly Catholic in the use of the prayer as it stands, and very much of a "Protestant" as regards its mutilation. I will go further, and say that it would require what the immortal Sam Weller in "Pickwick," calls "a pair o' patent double million magnifyin' gas microscopes of hextra power," to detect a flaw in the phrase "to the advancement of his own salvation." I feel sure that there are many like myself in this Diocese of Huron who object to such hypercriticism as has been expended on the alleged objectionable expression, and rather like it than otherwise.

HURON CHURCHMAN.

Family Reading.

A NEW YEAR WISH.

What shall I wish for thee? A cloudless sky?
A flower-strewn path, a life from sorrow free?
No toils, or tears, or sound of bitter cry,
A summer journey on a stormless sea
Such wish were vain.

To all at times shall come the night of pain,
The fainting spirit, weak and tempest-tost,
The weary heart, whose earthly hopes seem vain,
The chastening rod; for dear ones loved and lost,
The bitter tear.

This is my wish for thee: a blameless life,
Courage and hope to win the well-fought day;
Beyond the golden gates, above the strife,
A blessed home, where Christ the Lord shall say:
"Servant, well done!"

ENGLAND AND THE JUBILEE AND WHAT WE SAW THERE.

Written for The Canadian Churchman, by
Mrs. E. Newman.

In these days of travel, when people are flying about to all parts of the world, it may appear as superfluous to write of what we saw in a short visit to England, as the proverbial "sending coals to Newcastle." For the benefit, however, of those who were unable to cross the water for the Diamond Jubilee, I am tempted to put my few "notes" into shape; although it would be a simpler matter to tell you of what we did not see, than of what we did, at a time when almost every civilized nation on the face of the earth was represented. I was accompanied by my young daughter, from whose journal I may occasionally crib, to rectify mistakes or omissions in my own.

We left Toronto in the early spring, in time for the sailing of one of the good ships of the Atlantic Transport line. On arriving at New York, we took the ferry across to the city; it was a lovely bright morning, the water sparkling in the sunlight; the harbour was full of crafts of every description, getting ready apparently for a grand celebration during the following week, in memory of General Grant, whose body had lately been removed to a new and handsome mausoleum built for that purpose in New York cemetery. An English gunboat, as well as a French and Spanish man-of-war, were at anchor in the harbour, ready to take part in the ceremonial; the Spanish gunboat was seen rather at a disadvantage: the sailors had been washing their clothes and hammocks, which were hung in the rigging and on the yard-arms to dry, giving the vessel more the appearance of a pawnbroker's, or a second-hand clothier's establishment.

We sailed on a Saturday morning, a large number of people assembled to say good-bye to friends on board. We felt glad that no one dear to us stood on the wharf as we quietly moved away. One has rather a desolate feeling as the shore slowly recedes from view, ten days of silence and space lying before us, where no sound could reach us from the busy teeming world we were leaving behind. A little incident occurred, however, that quickly diverted our thoughts, and turned them from the sentimental; although it was doubtless anything but amusing to the one most nearly concerned, although warning bells had been rung, and the shout of "All ashore," sounded at the gangway, one lady contrived to remain on board. When she found we were moving she became almost frantic from fright. Her fears, however, were allayed when she was told that she would be put ashore at Sandy Hook; being "put

ashore" meant actually to be swung over the vessel's side down a ladder of ropes, into the tender, below, which hardly served to allay her nervousness, if it added to the amusement of those above. Another of life's lessons had been learnt that day at any rate, I moralized. We then had breakfast, immediately afterwards retiring to our state-room, put on our ship dresses, hung up our invaluable wall-pockets, taking advantage of the noise and bustle of stowing away luggage, etc., to drive in a few tacks, which in quieter moments might have been frustrated by the stewardess pouncing down upon us. We then wrapped up warmly and sat on deck. It was a lovely day, followed by a still lovelier night; the stars were shining brightly and the sea dancing with that peculiar phosphoric light. The "Lucania" passed us homeward bound, and the "Campania" outward bound, and though the latter left New York three hours later than we did, her lights were soon out of sight. I am told that those fast vessels burn 450 tons of coal a day, and make 500 knots.

Well, I need not give in detail our ocean voyage. They must be all much alike, the usual fog, with its accompanying dismal fog whistle sounding every two minutes, while we were on the "Banks." The iceberg seen in the distance, the spouting whale, the sportive porpoises, the passing vessels, every little incident on the way intensely interesting. The usual "mile" trotted every day—with us it was twenty-one times round the deck—the usual "snap shots" from unsuspected kodaks, and the never-failing appetite for any one of the five or six meals. The lovely "church service" in the saloon on Sunday morning, read by the captain, when our hearts throbbed and eyes filled as we thought of dear ones at home using the same words, and singing those beautiful hymns for "Those in peril on the sea." The Saturday before landing we had "fire drill." The bell was rung, sailors came up in line with pails, hose turned on the lower deck, and life-boats swung out; interesting? Yes, but rather too realistic for me.

A DECEIVING CONSCIENCE.

The unconverted man's conscience is a deceiving conscience. What is conscience in the unconverted sinner like? It is like a muffled bell in a church steeple. There is a dull and heavy sound; but not the sound, loud and clear, which proceeds from a conscience taught by God's Word and enlightened by God's Spirit. We must therefore bring ourselves to a third court if we would obtain a verdict on which we may safely depend. We must quit the court of the world. We must also quit the court of conscience which often condemns when it ought to acquit, and which often acquits when it ought to condemn; and we must bring our cause into another court; the court of God. We must reverently bend down our ear and say, as said David: "I will hearken what the Lord God will say concerning me." He judges righteous judgment. "If our own heart condemn us"—our own heart so partial, so sleepy, so ill-informed, so ignorant—how much more will God condemn us? "God is greater than our heart, and knoweth all things." To Him all hearts are open. From Him no secrets are hid. He knows all our sins of thought, as well as our various neglects of duty and actual commissions of iniquity. He knoweth all things. He perceives sins where our own consciences and the world fully approve. Oftentimes "that which is highly-esteemed among men is an abomination in the sight of God." Men often call evil good, and good evil. They put darkness for light, and light for darkness. They put bitter for sweet, and sweet for bitter. But how are we to obtain a favourable verdict in

God's court? By ascertaining what God's mind is, as revealed to us in His Word. We should therefore seek to find out in the Scripture what are sure marks of conversion, and what is really essential to the Christian character.—C. Clayton.

CHURCH NEWSPAPERS.

Again the Bishop asks: "How many of us take a Church paper?" A weekly Church paper? If not, why not? Are we too poor? Better save on the dailies and weeklies, and monthlies that lie so thick on our tables. If we cannot afford it, cannot we club with our neighbours and pass the papers round? Do we not think it worth while? Such a paper not worth reading, and paying for? Try it awhile and see. You will find it gives as much for the money as any paper you buy. You will find that the news of Christian work, missionary information, the suggestive discussion of great and important topics that are to be gotten from a good Church paper are worth more than neighborhood gossip and local "personals," even more than the account of the murders and robberies and bank failures of the civilized world; yes, and worth more than even the wholesome and needful information that comes to us through the enterprise of the daily paper. We do not undervalue the merits of the general newspaper. Men and women who do not use it are likely to be dangerously ignorant of many things they should know, although those who read it through and through are too apt to know a good many things they should be better off not to know. But all one can say about the use of secular papers only makes stronger the fact of the great need of religious information and intelligent interest in the progress of religion. So again we urge you, all who read this paper, to take a larger one also, and take time to read it. It will help you.—Bishop Brooke.

CHRISTIAN BENEFACTENCE—THE METHOD.

"Every man should adopt the system which suits his circumstances and convenience."

"I find that by having the Lord's treasury for the dedicated portion, I am free to distribute it whenever objects are presented."

Our Lord spake this parable: "The ground of a certain rich man brought forth plentifully, and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" The Saviour added, "So is he that layeth up treasure for himself and is not rich toward God." This parable describes an utterly selfish and earthly way of looking at possessions. This rich man had no thought of honouring God with his substance and increase, no thought of the poor, or of being rich in good works. Self filled his mind from first to last. He would take his ease, roll in his wealth and in self-indulgence, "eat, drink and be merry."

If he had been trained in beneficence, learned his duty toward God and man, how different his thoughts would have been! He would have employed his bounty to lay up treasure in heaven, to make friends of the mammon of unrighteousness.

It is easy to yield assent to the general truth that all we have is from God, and yet fall into the error of the rich fool, unless we are diligently taught the obligations of money. Giving is a virtue to be cultivated. St. Paul calls

it a grace like "the grace of our Lord Jesus Christ, who though he was rich, yet for our sakes became poor," and he adds: "See that ye abound in this grace;" cultivate it, provide for its growth.

Impulsive giving is good, but it is apt to be fitful and capricious. A generous disposition is beautiful, but a life in which heart and conscience are schooled in the thought of the dependence upon God and into the habit of frequent returns in acknowledgment of God's goodness will be most fruitful and blessed.

Dives was in torment, not because he had been rich, for Abraham on the opposite side of the gulf had been very rich also, but because while he had good things for himself he overlooked the sufferer at his gate—he forgot the poor. He had not learned the art of beneficence. The beauty and graciousness of being God's almoner he had neglected, to his own ruin. Beneficence is a Divine art, a heavenly virtue, a Christ-like grace which must be acquired.

—Whatever happens, abide steadfast in a determination to cling simply to God, trusting to His eternal love for you; and if you find that you have wandered forth from this shelter, recall your heart quietly and simply.—St. Francis de Sales.

HINTS TO HOUSEKEEPERS.

Graham Puffs.—Beat one egg thoroughly, then add one pint sweet milk, one pint graham flour, and a pinch of salt. Beat all briskly with egg-beater, pour in hot greased gem pans, and bake in hot oven.

The rice which is boiled to make a form should be put into water if it is to serve as a part of any sweet. If, on the contrary, it surrounds a dish of meat in some form, it is better to use stock for the boiling fluid, and the rice will prove much the richer for it. Rice cooked in the latter way makes a good dish for the children's luncheon or early dinner. Beef extract or capsules may be used if stock is not on hand.

Pickled Walnuts.—For these take one hundred walnuts, one ounce of cloves, one ounce of allspice, one ounce nutmeg, one ounce of race ginger, one ounce of peppers, one ounce of horseradish, one-half pint of mustard seed tied in a bag, and four cloves of garlic. Wipe the nuts, prick with a pin, and put them in a pot, sprinkling the spices between; add two tablespoonfuls of salt, boil vinegar enough to cover the nuts, and pour over them; cover the jar close, and keep it a year, when they will be ready to serve.

Sweet Potato Pie.—Slice cold boiled sweet potatoes as thick as bread, and lay them in a pie-plate that is covered with paste. Put in one tablespoonful of vinegar, two tablespoonfuls of sugar. Fill the plate with water and sprinkle bits of butter and a little flour. Season with allspice and bake with an upper crust.

Jellied Meat.—Boil a shank of beef five or six hours; separate the bone and fat from the meat and gristle, tear the meat in shreds and cut up the gristle. When the liquor is cold skim off the fat, and add enough of it to the meat to make the consistency that of soft hash. Add salt, pepper, mace and allspice to taste, and cook fifteen minutes, stirring constantly. Veal can be used in the same way.

To remove mildew stains from linen, stir a quarter of a pound of chloride of lime in a gallon of cold water. Let this settle for an hour, then pour off the liquid without disturbing the sediment, and soak the mildewed articles in this for two hours. Lastly, wash in the usual manner, and hang the clothes out to dry.

DORA MANSFIELD'S PRIZE.

"Ten dollars, father! Just think of it!" and Dora Mansfield took the new, crisp ten dollar note out of the envelope, and held it up for her father's inspection.

"I'm real proud of you, Dora. Somehow, I had an idea you would get the first prize, though I did not say anything about it to you."

The father was hoeing potatoes in the lot, and as he spoke he laid down his hoe, took off his wide-brimmed hat, and fanned himself with it, for the day was very hot.

"Does mother know it, child?"

"No, father; I saw you up here, and I came 'cross-lots to tell you. I will run back to the house now, and tell mother."

Mrs. Mansfield was taking the fresh butter out of the churn, and she looked up to see her daughter's round, smiling face looking through the kitchen window.

"I got it, mother—the prize, I mean," and again the ten dollar note was brought out to view.

"Why, Dora Mansfield, I can hardly believe it! How glad I am! Does your father know it?"

"I just came from the potato lot. He is as happy as you are over it, mother."

"Well, child, you deserve it. Walking three miles every morning to school, and three miles home again every afternoon and not missing a single day or being tardy once during the whole year; and you don't make any fuss about it, either."

Dora ran upstairs to take off her white dress. It had been made out of good parts of two outgrown dresses, but, nevertheless, was neat and pretty. The other girls had new dresses, but Dora was very independent, and felt as happy in her combination dress as they did in their new ones. Her great regret had been that her father and mother could not go to hear her read

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, Oxygenized Emulsion and Coltsfoot Expecto- rant) 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.

her essay, and see and hear all the interesting things that are sure to come on the last day of school.

But the "last day" came in the busiest time of the whole year for farmers. The father must get his hoeing done to be ready for haying, and the mother had a large churning to take care of, and it was impossible for them to get away.

Mr. and Mrs. Mansfield had always been hard working people, and had not had the advantages, in an education away, which they were deter-



WELL BEGUN IS HALF DONE

Start wash day with good soap, pure soap, that's half the battle won.

SURPRISE SOAP is made especially for washing clothes, makes them clean and fresh and sweet, with little rubbing.

It's best for this and every use.

Do not forget the name **SURPRISE**.

"The Curse of the liquor disease is felt by nearly all families."

THE KEELEY CURE

has restored to society over three hundred thousand helpless drinkers. Ninety-five per cent. of these are now active in the cause of temperance. The Keeley Institute Co. of Ontario, Limited, for the cure of all narcotic drug addictions, is the only one in this Province. Address

The KEELEY INSTITUTE

582 Sherbourne St., TORONTO

mined to give their children. There was a primary school in the neighbourhood, and the younger children attended it; but Dora had passed into the academy, which was three miles away. Notwithstanding the distance, she had been enabled to go every day, and she looked more ruddy and healthy than any of the other girls, after all.

Young people are not apt to appreciate all the sacrifices parents make for them; they look back in after years, and see these things in an entire

We know how



AND WE DO IT

Our celebrated Finish on Linen has made us the Leading Launderers in Canada.

OUR MOTTO: GOOD WORK PROMPT DELIVERY

The PARISIAN

Steam Laundry Co. of Ontario, Limited

67 Adelaide St. West, Toronto

Phone 1127. E. M. MOFFATT, Manager

different light, and know then what they owe hard-working, self-sacrificing parents. But the pity of it is that it often comes too late; the dear ones

Advertisement for Monsoon Indo-Ceylon Tea. Features the slogan 'ONCE TRIED ALWAYS USED' and 'MONSOON INDO-CEYLON TEA'. Includes an illustration of a woman writing a letter and a sample letter. Text: 'Is its Own Best Advertisement IT IS PURE 25c., 30c., 40c., 50c., 60c. at all Grocers BLACK OR MIXED See that Monsoon Indo-Ceylon Tea is on Each Package'.

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Descripti Rumford R.I. Bewa For Sa

have passed away, and we cannot tell them that we know how faithful and patient they were with us in our young days. But Dora was the exception to the general rule—she did appreciate her good father's and mother's endeavours for her. She had already planned how she would use that ten dollars.

When the family were all seated at the supper table, a younger brother said: "What are you going to buy with your ten dollars, Dora?"

"Nothing," replied the sister. "I'm going to give it to mother to go and make a visit at Aunt Ellen's."

"You shan't do any such thing!" exclaimed Mrs. Mansfield. "You're going to buy yourself a new winter cloak with that money."

"Mother," said Dora, in a gentle tone of voice, "you are going to see Aunt Ellen. I shall keep house, and you must have an outing and a rest."

"You can't make the butter, Dora, and there is a churning every other day."

But Dora carried her point. Mrs. Mansfield was on the road to her sister's the very next week. They had not seen each other for sixteen years, notwithstanding they were only two hundred miles apart, for the sum of ten dollars could not be spared from the family income to take such a journey, and Aunt Ellen had inflammatory rheumatism, and could not go to her sister. Dora knew what a joy it would be to both those sisters, who were all there were left of the family, to see each other again; and her mother, she knew, was sadly in need of change of air and rest. Dora's sister Nell, eight years old, entered into the spirit of the occasion; she was very efficient in helping with the work. And Judge Seeley's wife, who lived in a large house on the hill, said Dora's butter was as good as her mother's.

When Mrs. Mansfield came home she seemed so bright, and told so many interesting incidents about her journey and what good times she and her sister had had, that the children were delighted to hear it all. A week after

PREACHES EVERY SUNDAY

A Pastor of Several Churches who Travels 30 Miles in a Day and Does Much Religious Work.

"I was taken with a severe attack of malarial fever which left me a physical wreck. I had a pain in my side which lasted for several months. I underwent a surgical operation and then I was given up as incurable. I was told I had a cancer that would soon cause my death. I had long heard about the wonderful cures by Hood's Sarsaparilla and I resolved to try it. I found after taking a bottle and a half that I was getting better. I continued taking it and the benefit I derived from it was a surprise to all who knew me. I am now almost well. I am pastor of several churches and can travel 30 miles in a day. I can preach every Sunday, and often through the week. I hope other sufferers will be induced by my experience to try Hood's Sarsaparilla." (REV.) W. H. BOND, Rye Cove, Virginia.

Many other clergymen have found relief in Hood's Sarsaparilla. Such testimony is worth considering if you want a medicine that will really do you good.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

her return she said to Dora: "I did not want to say anything about it, but before I went to Aunt Ellen's I felt that I could not get on another day. My work seemed to drag, drag, drag; but now I feel like a new person, and I am so thankful and happy that I have a daughter who is very thoughtful of me and my happiness."

AN UP-TO-DATE CATARRH CURE.

Woodville, Ont., Feb. 23rd, 1897.

It gives us great pleasure to testify to the excellent effects of Dr. Chase's Catarrh Cure. It has completely cured me of Catarrh in the head. I praise it as an up-to-date cure, Jas. Stuart, Harness Maker.

THE LAW OF LIBERTY.

Not to do wrong may be the mark of a slave's timid obedience. Not to wish to do wrong is the charter of a son's free and blessed service. There is a higher possibility yet, reserved for heaven—not to be able to do wrong. Freedom does not consist in doing what I like. That turns out, in the long run, to be the most abject slavery, under the severest of tyrants. But it consists in liking to do what I ought. When my wishes and God's will are absolutely coincident, then, and only then, am I free. That is no prison out of which we do not wish to go. Not to be confined against our wills, but voluntarily to elect to move only within the sacred, charmed, sweet circle of the discerned will of God is the service and liberty of the sons of God.

WAS HE TRUTHFUL?

"Harry," said little Annie one day, after working a long time over her slate, "won't you tell me just what this means? I forget what Miss Acton said about it."

"I can't," replied Harry, "I've got lots to do to get ready for my lessons to-morrow. I shall not have a minute to myself all the rest of the day."

"O dear," sighed Annie, and she bent her little tired head over the slate again.

Just then Edward Ellis came rushing in. "Come on, Harry," he said.

We're all going off to Mr. Jones' woods for nuts."

"All right," cried Harry, springing up and flinging his books aside. "I'll put off studying my lessons until this evening."

Should you call Harry a very truthful and generous boy that afternoon.

THE EIGHTY WHO SUFFER

In Every Hundred from Catarrh, Have a Friend Indeed in Dr. Agnew's Catarrhal Powder.

"I was a catarrh victim for many years. Dr. Agnew's Catarrhal Powder has done me great service. I tried every remedy in the category of catarrh cures without any permanent relief. After taking only a few doses I received great benefit, and in a very short while my catarrh had disappeared. I am satisfied it is the best, safest and quickest remedy known for this malady to-day." Jas. E. Bell, Paulding, O.

SUNRISE.

I saw the glorious sun arise
O'er yonder mountain gay,
And as he travelled through the skies
The darkness went away,
And all around me was so bright,
I wished it would be always light.

But when his shining course was done,
The gentle moon drew nigh,
And stars came twinkling one by one
Upon the shady sky.
Who made the sun to shine so far,
The moon, and every twinkling star?

'Twas God, my child, who made them all
By His almighty skill;
He keeps them, that they do not fall,
And guides them as He will;
That glorious God who lives afar,
In heaven beyond the highest star.

APPETITE AND STRENGTH.

"I have been a victim of indigestion, and I took medicine without relief. I resolved to try Hood's Sarsaparilla. After taking one bottle I found that my appetite was better and I had more strength. I am now able to eat heartily without any distress afterward." Mrs. Geo. Kirkpatrick, Windsor, Nova Scotia.

—Hood's Pills cure all liver ills. Mailed for 25c. by C. I. Hood & Co., Lowell, Mass.

GOD SEES US AS WE ARE.

Christ has had His eye all along upon each one of us. As of old upon the woman of Samaria, up to the very moment when she met Him at the Well of Jacob. He can form not merely an outward but an inward estimate of us, for now on the throne of heaven, no less than in the days of His earthly life, He knows perfectly what is in man. He has no need to make guesses about us: He sees us as we are. He

Scott's Emulsion is not a "baby food," but is a most excellent food for babies who are not well nourished.

A part of a teaspoonful mixed in milk and given every three or four hours, will give the most happy results.

The cod-liver oil with the hypophosphites added, as in this palatable emulsion, not only feeds the child, but also regulates its digestive functions.

Ask your doctor about this.

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

is never misled by appearances; He has searched us out and knows us; He understands our thoughts long before; and therefore when He does come His judgment will be neither superficial or inequitable, it will carry its own certificate of perfect justice in the inmost conscience of those whom it condemns. He will bring to light the hidden things of darkness; He will make manifest the counsels of the heart. We know that He, Who did not abhor the Virgin's womb, and overcame the sharpness of death, will also come to be our judge. There is mercy with Thee, O Lord, therefore shalt Thou be feared, and therefore we pray Thee to help Thy servants, whom Thou hast redeemed with Thy most precious blood.

Heart Rescue in 30 Minutes

After momentarily expecting for years that death might snap the vital cord at any minute. This is the story thousands could tell and have told of the almost Divine formula. Dr. Agnew's Cure for the Heart. Every day chronicles the taking away of many who have not heeded nature's warnings that the heart was tired out and needed the helping that this wonderful cure gives. Heart disorders are insidious. Don't trifle. This great remedy attacks the disease instantly.

—When Jesus came to our earth, the world turned Him out of doors; but when He comes to sanctify, He turns the world out of doors.

—Coughs, colds, pneumonia and fevers may be prevented by keeping the blood pure and the system toned up with Hood's Sarsaparilla.

—Truth loves to be looked in the face.

Headache

Horsford's Acid Phosphate

This preparation by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

Dr. F. A. ROBERTS, Waterville, Me, says:

"Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

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

GET THE GENUINE ARTICLE!

Walter Baker & Co.'s 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.



Trade-Mark.

(Established 1780)

SILENCE AND SPEECH

Hast thou e'er a grief, dear?
Lock it in thy heart!
Keep it, close it,
Sacred and apart
Lest another, at thy sigh,
Hear his sorrow stir and cry.
Wakeful watch doth sorrow keep:
Hush it—hide it—bid it sleep!

Hast thou e'er a joy, dear?
Bind it on thy brow!
Vaunt it, flaunt it,
All the world to know.
Where the shade lies dim and gray,
Turn its glad and heartsome ray
Doth thy neighbour, seeing, smile?
So thy life was worth the while.

THE METHOD OF THE MASTER.

When Christ came to save the world, He began by self-consecration, and then by the attraction and regeneration of individual lives. The method of the Master is the pattern for the disciple. There is no surer and no quicker way to the kingdom than through our own souls. We must begin with ourselves. How few of us can yet say that God's will is done in us as it is in heaven, completely, without resistance and interruption, and to the accompaniment of gladness and peace. We are wilful and therefore fretful, unhappy because proud, and spiritually weak because so often rejoicing in the consciousness and display of our own strength. We are in this respect like the Apostles before Calvary and Pentecost. We are too solicitous about place and power, about priority and inheritance, and like Peter, we need to learn, even though it may be as it was in his case, through manifold defeats and disgraces, that it is when we are weak we are strong, when we are poor that we are rich, with the power of enriching, and only when we are self-abandoned that we become filled with grace and strength.

THE DISCOVERY OF QUININE

A poor man travelling about in America fell sick of fever by the way-side. Water was his one cry. But the pool near him soon dried up and failed, so with aching limbs and dizzy head he crawled a half-mile further, and stooped down by the next pool. But when he tasted the water it was so bitter that he shrank from it. Yet, he must drink or die, for he could go no further.

That day he felt a little better. Still he drank of the bitter water, and still he murmured at it. How hard it seemed for a sick man to be compelled to drink such nauseous stuff! As soon as he could, he would seek a better spring. Each day now found him rapidly gaining strength, he knew not why, till he discovered that a certain tree had fallen into the pool and given

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 water its bitter taste, and also its healing and restoring powers.

Affliction may be to us like these bitter waters. When we cannot see the use of a trial, when our discontent would say that it was needless, think of the story of the first discovery of "bark," and how that bitter water had hidden virtue in it.

LET US STOP TO THINK.

Let us stop to think of the good bye kiss. Better miss a car than leave a heartache.

Let us stop to think of the children.

D-O-D-D-S

THE PECULIARITIES OF THIS WORLD.

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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.

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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.

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Let us stop to think of the aged. For us, too, the evening shadows will close at length and we shall, perchance, be left at the desolate hearth-stones. We shall need to be remembered then.

Let us stop to think of the stranger. We, too, have been alone, and have needed the touch of a kindly hand upon our lives, and many a life has gone out in the blackness of darkness for the lack of such a touch as any one of us might have given.

Let us stop to think of God and the future. At best the time is short and the end is near. And when it shall come, blessed will be he to whom the entrance upon another life will be but the realization of dear and familiar dreams, the consummation of a lifetime of longings. Let us stop to think. If there be any virtue, if there be any praise, let us stop to think upon these things.

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TIMELY WARNINGS,

The Bible is full of the sins of the tongue. God knows the danger that this little member may be to us, and so He gives us good examples, and He also gives us timely warnings. Here are two: "Come, ye children, and hearken unto me, and I will teach you the fear of the Lord. What man is he that lusteth to live, and would fain see good days? Keep thy tongue from

A LEAGUE OF LIFE

To be Formed by the Residents of Bruce County.

Thousands of Lives Saved by Mr. Davison's Rescuer—Society to Protect Life by Means of Dodd's Kidney Pills, Earth's Greatest Medicine.

Wingham, Jan., 24.—Particulars of the marvellous escape of Mr. A. T. Davison, of Lucknow, have been read with intense interest by our citizens. Mr. Davison is well-known here, and his scores of friends are heartily congratulating him on his narrow escape. His story, as published a few days ago, is startling in the extreme, and has been the cause of a movement to protect our citizens from dangers such as threatened him.

There are a good many people in Wingham who have been rescued from similar dangers and they are the warmest supporters of the movement. Statistics have been compiled showing that of every ten deaths, in this country, nine are caused by some form of Kidney Disease. This is all to be changed.

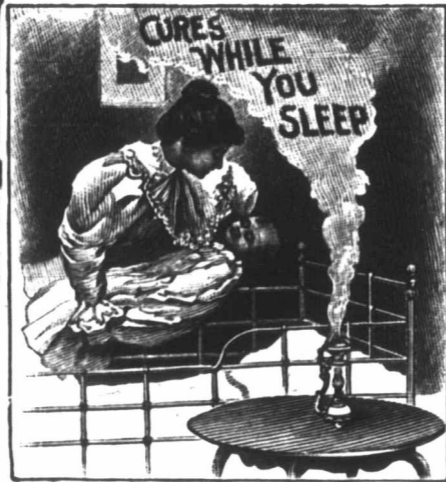
Since the discovery of the famous cure for Kidney Diseases the number of deaths from these causes has been greatly reduced. This cure—Dodd's Kidney Pills—is being used with the most wonderful success throughout Canada. It has the record of never having failed.

The movement spoken of, is to form a society to make known to victims of Bright's Disease, Diabetes, and all other forms of Kidney Disease, that there is a positive, infallible cure for them in Dodd's Kidney Pills. A meeting is to be held shortly, when plans for working will be formulated.

It is not to be wondered at that Dodd's Kidney Pills are exciting such intense interest. They are the greatest medicine on earth, beyond a doubt. They are the only remedy that has ever cured Diabetes and Bright's Disease. They have never once failed to cure Rheumatism, Lumbago, Dropsy, Heart disease, Paralysis, Bladder Troubles, Blood Impurities, and Female weakness.

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evil, and thy lips that they speak no guile." "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."

Ah! how necessary to us are all those warnings of our good God. For surely many of us must admit that we are not perhaps so careful about our words as we are about our deeds. Men who would hesitate to wound with the hand will often mercilessly, cruelly, wound with the tongue. Aye, men and women often waggle their tongues to the hurt of their neighbors, and yet, all the while, mark you, profess and call themselves Christians, and still flatter themselves that they are leading religious lives. I therefore put it to you: Have we grasped the truth conveyed in the words of my text: "If any man among you seem to be religious, and bridleth not his tongue, this man's religion is vain?"

THE SHEPHERD AND HIS SHEEP.

Not long since, a man in India was accused of stealing a sheep. He was brought before the judge, and the supposed owner of the sheep was also present. Both claimed the sheep, and had witnesses to prove their claims, so that it was not easy for the judge to decide to which the sheep belonged.

Knowing the customs of the shepherds, and the habits of the sheep, the judge ordered the sheep to be brought into court, and sent one of the two men into another room, while he told the other to call the sheep, and see if it would come to him. But the poor animal, not knowing the voice of a stranger, would not go to him. In the mean time, the other man, who was in an adjoining room, growing impatient, and probably suspecting what was going on, gave a kind of "chuck," upon which the sheep bounded away toward him at once.

This "chuck" was the way in which he had been used to call the

sheep; and it was at once decided that he was the real owner.

Thus we have a beautiful illustration of John x. 4, 5—"And the sheep follow Him: for they know His voice. And a stranger they will not follow, but will flee from him: for they know not the voice of strangers."

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