

Canadian Churchman

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A Church of England Weekly Family Newspaper.

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TORONTO, CANADA, THURSDAY, JANUARY 23, 1896.

[No. 4.]

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ADDRESSES . . .

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1896

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P	Cream Rolls	P
E	Mince Patties	E
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A	Fruit Cake	A
L	Communion Bread	L

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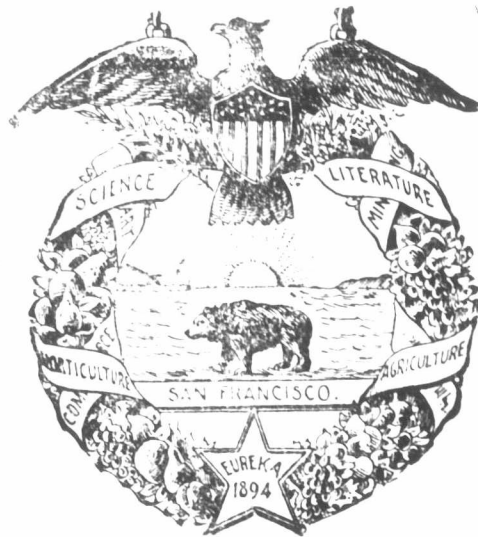
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Lessons for Sundays and Holy Days.

January 26.—THIRD SUNDAY AFTER EPIPHANY.
Morning.—Isaiah 62. Math. 14, v. 13.
Evening.—Isaiah 65, or 66. Acts 15 v. 30, to 16 v. 16.

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

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 190, 322, 323, 552.
Processional: 76, 79, 219, 392.
Offertory: 179, 305, 406, 367.
Children's Hymns: 78, 80, 389, 568.
General Hymns: 82, 176, 405, 487, 520.

SEPTUAGESIMA AND PURIFICATION OF B.V.M.

Holy Communion: 192, 313, 316, 558.
Processional: 34, 162, 392, 407.
Offertory: 168, 213, 228, 450.
Children's Hymns: 329, 385, 341, 570.
General Hymns: 38, 83, 429, 449, 489, 611.

THIRD SUNDAY AFTER EPIPHANY.

DELIVERANCE FROM EVIL.

God's power is the same to-day as it has ever been. In thinking, as we still do all through this season, of the manifestation of the divine nature in our blessed Lord, we must not forget that it is the same glorious power by which God healed the leper, as we read in the Gospel, that is "openly shown" in all He does for us now. The Collect leads us to-day to pray that this power may be manifested in healing our souls from sin, and in defending us in all dangers; or, in the words of the Lord's Prayer, in "delivering us from evil."

CONVERSION OF ST. PAUL.

St. Paul claimed to be one of the witnesses of the resurrection. He believed himself to have been actually spoken to, conversed with, from heaven by a human voice, in the Hebrew tongue, using intelligible words, familiar speech, and appealing to the facts of his history as intimately

known—seen through and through by the speaker. From that moment, whatever else he doubted, he never doubted the risen life, he never doubted the resurrection from death of that Jesus whom all admitted to have been crucified. It became the solid rock of his faith and of his conviction. "Have I not seen Jesus Christ our Lord?" . . . This was a conviction strong for work, powerful for self-denial, triumphant over sin, fruitful in well-doing. . . . To St. Paul, to live was Christ. He could not conceive the occupation which had not Christ in it. Faith was the spiritual sight of the living Saviour. Prayer was the making definite requests known to the living Saviour. The study of the Bible was the reading of a letter from the living Saviour. Public worship was the meeting of a number of persons for the purpose of hearing and telling of the living Saviour. Thus it was in everything; and the enumeration of the possible occupations of the man would be but the connecting of each with the will, and yet more with the living life, of Christ, the redemption and the resurrection.

GOOD WORDS.

An archdeacon writes: "I like your paper better than any Canadian Church paper I have seen."

Another archdeacon writes: "Let me congratulate you very cordially on the improved condition of the CANADIAN CHURCHMAN. The majority of the farmers take it and like it—I like it for its good common-sense articles."

A clergyman in Quebec Diocese writes: "I forward my subscription with much pleasure for the best Church paper published in Canada, for the Church and for the people."

THE HOLY TABLE AND THE ALTAR.

Dean Farrar has just published a striking story, entitled "Gathering Clouds," relating to the age of St. Chrysostom. To this story we shall, by and by, draw particular attention. At present, we desire to say a few words on a statement at p. 144 of the book, where the author remarks that the "Holy Table" "even then had begun by a false analogy to receive the unscriptural and unprimitive designation of 'Altar.'" Now, we cannot help being sorry to read such words in a book by him who has been known to us successively as Mr., Canon, Archdeacon, and now Dean Farrar. The Dean knows perfectly well that, ever since the Reformation, it has been quite customary for English Churchmen to call the Holy Table by the name of Altar, and that the men who did so were as loyal to the Church of England, and the Reformation, and to the Scriptures, as Dean Farrar himself. We quite understand the difficulty of the position of a man who holds a strong opinion on such a subject. On the one hand, if he holds his peace, he is regarded as a trimmer; on the other hand, if he speaks out as Dr. Farrar has done, he is suspected of playing to the gallery, as some wicked people have accused Dr. Farrar of doing. We do not, in the least, accuse him of this. It is more likely that he has been provoked by previous criticisms of High Churchmen and takes this opportunity of paying them out, as, we fancy, he tries to do in other parts of this same book. This may be fair enough in its way, but Dr. Farrar could do better. He is a liberal-minded man in reality, and he might allow that the great and glorious Church of Eng-

land, in its breadth and liberality, had room for those who said Altar as well as for those who said Table. In a Eucharistic Feast there are two aspects—the one Godward, the other manward. So it was under the old covenant, and the same principles have descended to the new. No one pleads for a repetition or a completion of the sacrifice of Christ. We believe in it as that one complete and sufficient sacrifice and propitiation which does not need to be repeated or added to. But whilst we do not repeat, we present, we represent, we plead; and we do so at the Holy Table. This is the sacrificial aspect of the Eucharist; and that upon which we plead is the Altar. When we receive the consecrated elements, this is the eucharistic feast, and this feast is spread upon and given from a table. St. Paul, in chap. x. of the I. Epistle to the Corinthians, identifies the Altar and the Table: "Have not they which eat the sacrifice communion with the altar?" (v. 18), and (v. 21): "Ye cannot partake of the table of the Lord, and of the table of devils." Besides, is Dean Farrar quite sure that the New Testament has no Christian altar? "We have an Altar," says the author of the Epistle to the Hebrews. It is not quite certain that there is no reference here to the table for the Eucharistic Feast. Some think there is. Dean Farrar thinks otherwise, and so do many more; but they cannot be sure. It is true, the word Altar does not occur in any of our formularies, except the Coronation service; but the doctrine of a kind of sacrifice in the Eucharist has been taught in all ages of the Church, and by divines of every period since the Reformation in the English Church, and a sacrifice implies an Altar.

MISSION WORK.

At this time of the year great efforts are being put forth to stimulate zeal in missionary work. Earnestness in this holy enterprise is the best test of spiritual attainment both of individuals and congregations. We hope that those who make addresses upon this subject, will take pains to make it interesting, and, above all things, will really convey some information as to what has been done and what still remains to be done by the Church, among ourselves and the heathen peoples of the earth. Few, perhaps, realize what splendid efforts are now being put forth, and what a wide field remains still to be reaped. Few grasp, perhaps, how large is the opportunity for Christian heroism, and attaining the everlasting rewards awaiting those who give up much or everything, that they may bravely, either in person or through those whom they send, attack the strongholds of evil. The Archbishop of York, preaching lately for the Society for the Propagation of the Gospel, put the matter encouragingly and solemnly: "The work achieved by missionary zeal in our age was greater than at any since Apostolic times. They all knew of the self-sacrifice of men and women who resigned the comfort of happy homes and the society of their friends to preach among the nations the unsearchable riches of Christ, and to draw men unto Him with the tender cords of love. But they were obliged to remember the millions who had yet to be won for Christ. Two-thirds of the inhabitants of the world were still without the advantage of hearing of their Saviour. As yet we seemed only at the beginning of our work. In many distant lands

they had planted lone and solitary individuals where there was need of a group of men, not only to support, comfort and stimulate one another, but to show before the eyes of those to whom they ministered a true idea of Christianity as it could only be seen in the life of Christian brotherhood and in the beauty of Christian worship. In India, at once the most difficult and most deeply interesting of the mission fields, men of deep intelligence and nurtured in religious systems more ancient than Christianity, had to be won not merely by teaching in the bazaars, but by personal contact with men of ability. Let them think of Africa, too, with countless savages sunk in almost brutal degradation. Yet every one of them moved in the image of God, and were redeemed by the all-embracing sacrifice of His dear Son. When they saw the handful of missionaries which had as yet gone forth into that land, they were tempted to exclaim, 'What are they among so many?' Nor should they forget their own brothers and sisters in the colonies and other parts of the earth, many of whom were left for long intervals without a single Christian ministrations, and exposed to every sort of temptation to forget God. It had been the glory of the Society, whose festival they now celebrated, that in its earliest origin it was not unmindful of those who were of its own household. Whilst grateful for what had been accomplished, they must not allow thankfulness for the past to degenerate into indolent complacency with regard to the still urgent needs of missionary work throughout the world."

OBITUARY.

Thomas Claus, who died on the 5th inst., at the age of 78, was one of the most respected members of the Mohawk Band, Tyendinaga Reserve. He was trustful, conscientious and simple-minded. It may be said of him that he was "a man in whom there was no guile." For over twenty years he was an elected member of the council, the duties of which office he discharged faithfully. He was elected delegate to the first Diocesan Synod held in Toronto, in May, 1851, in which capacity he served the parish for many years after the Diocese of Ontario was formed. When the Episcopal Endowment Fund was being raised for Ontario, he, as councillor and representative of the Reserve, proposed that the band should contribute two hundred and fifty dollars, which motion was carried and the sum immediately paid. At a meeting afterwards held in the parish church to solicit donations from the whites interested in the proposed new Diocese of Ontario and raising of funds for the endowment, a discussion arose as to who would be the Bishop, one saying he would contribute liberally if so and so were to be elected, and so on. When the discussion had lasted for some time and no real business had been transacted, Thomas Claus rose and said: "You white people have no faith; I do not wish to boast of what we have done; we have given \$250 to God. He will choose the man He wants and we should be satisfied." This little speech was such a rebuke that the discussion ended and liberal donations were made. Thomas Claus was for many years leader of the choir, and on the first Sunday in December, which was the last time he attended Christ Church, he took part in the singing. He will be missed from his seat in the church and at the Holy Communion, from which celebration he was never absent. The funeral service was conducted by the venerable missionary of the reserve at Christ Church, after which the remains were deposited in the Deseronto vault.

The pall bearers were: Peter Brant, Michael Claus, William Maraale, Randall Smith, George Munro and William Diver. John Dalton was undertaker.

POMPS AND VANITIES.

In a letter to the *Church Review*, Father Ignatius supports the action of an English clergyman in dismissing a young lady from his choir. We can easily imagine considerable difference of opinion on the subject, still we must all feel that his words have the true ring in them. The letter says: "It appears from the paragraph in the 'General Note' which you quoted from the *Daily News*, that Miss Gibson, one of Mr. Shepherd's choir, appeared as a 'fairy' on the stage of a public theatre in the town, and her clergyman, in very gentle language, dismissed her from the choir. The writer of the paragraph calls Mr. Shepherd's action an 'intemperate outburst.' Surely as long as our Church Catechism, Baptismal and Confirmation services remain as they do, Mr. Shepherd's action was a faithful action towards our Lord Jesus, the Church of which he was a minister, and towards the soul of the young lady in question. No one can rightly receive confirmation or Holy Communion but those who deliberately, and with their whole heart, abstain from the 'pomps and vanities of this wicked world,' who, to use our Blessed Lord's words, 'are not of the world,' because, He adds, 'I have chosen you out of the world,' or 'pomps and vanities of this wicked world,' the words have no meaning. It is the worldliness which is flooding the visible Church in all directions, together with the general toleration by 'Church authority' of the worst kind of Rationalism, which is dragging the Church down to the world's level of 'pomps and vanities' and unbelief. It is high time that a determined voice was raised with vehemence and solemn protest in the name of the Lord of Hosts. We cannot be on the Lord's side and the world's too. We must make our choice. I, for one, thank Mr. Shepherd for his Christian and brave action. If Miss Gibson does not thank him now, she will do so on her dying bed. The writer of the paragraph concludes with the information that Mr. Shepherd's action 'has been visited with very general condemnation.' Yes, of course; but then his Master, too, was 'visited with very general condemnation'—He was crucified. But every one who can realize for himself, by the grace of the Holy Spirit, these Scriptures, will heartily honour Mr. Shepherd for his action as a faithful Christian and an obedient and brave Churchman—Romans viii. 16; I. St. John v. 10, 11, 12, 19."

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve

the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$192 00
Two Communicants, Burwell Road.....	2 00
J. W. Owen, Oshawa.....	1 00
Mrs. McGill, Oakville.....	1 00
Rev. J. Hugh Jones, Streetsville.....	5 00
Mrs. Hallen, Waresley, Orillia.....	9 00

THE BISHOP'S APPROVAL.

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

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

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

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

REVIEWS.

BOOKS FOR SUNDAY-SCHOOL TEACHERS.

We have before us two small volumes—aids to Sunday-school teachers—which are very excellent of their kind. The first is one volume (out of five) of a "Five Years Course of Bible and Prayer-book Teaching." Price 2s. This is the volume for the third year; and it is written by the Rev. J. W. Gedge, and the Rev. J. Wagstaff. Each lesson begins with a portion of the Church Catechism, with ample and simple questions. Then comes a passage from the Scriptures, with a full analysis and excellent questions; then come notes. To the volume is prefixed a specimen of the scholars' lesson paper, which, besides giving the subject of the Scripture lesson and questions on the Catechism, supplies a hymn to be learnt and a text for repetition. It is an excellent volume. No less excellent is the second volume: "Lessons on the Acts of the Apostles," by Mr. John Palmer, who evidently well understands the work and need of a Sunday-school teacher. The book is divided into 52 sections. Every section begins with some hints to the teacher. Next comes a sketch of the lesson, next an excellent analysis of the passage, which is also a commentary; next come notes, and finally hints on the teaching of the lesson. Teachers are indeed fortunate in having such helps. Both books are published by the Church of England Sunday-school Institute.

REV. SAMUEL MASSEY, MONTREAL.

The Rev. Samuel Massey, late rector of the Church of Simon, St. Henri, Montreal, whose portrait we now give in connection with this brief sketch, is an Englishman, born and educated in the county of Chester. He brought his family to Montreal over 40 years ago, and is about the only clergyman now living there who was labouring then, except Rev. Canon Ellegood and His Lordship Bishop Bond. He is tall, with a good presence, and when preaching or reading commands attention, and never preaches to a listless audience. Though 78 years of age, his voice is still clear and strong, so that he can be heard in the largest churches without effort. He was one of the founders of the Verdun Hospital for the insane, and is now a Governor of that excellent institution. He was also one of the originators and founders of the Montreal Sailors' Institute, and greatly assisted in carrying it on for some years. To show their appreciation, the sailors in port presented him with an address and a purse containing \$150 in gold. He has also founded some six or eight prosperous Sunday-schools in the neglected parts of the city of Montreal, and has done some good work for the temperance cause. Mr. Massey is a hard worker; as a Christian philanthropist, he has won the esteem of the community. He is the author of quite a number of publications and tracts which have had a large circulation among various classes of society, all tending to elevate and comfort suffering humanity. He is well read in the theological controversies of the present day, and several of his publications have special reference to the changes that are doubtless taking place in the minds of thoughtful Christian men. For some years he has been the respected chaplain of the Sixth Fusiliers of Montreal, one of the leading volunteer city regiments, and has preached the annual sermon, generally in the Cathedral, on Church parade Sundays. He has four sons and three daughters. Lieut.-Col. Massey, of Montreal, is his youngest son. The two eldest sons are in very extensive business in New York, and the fourth is Mr. John Massey, assistant manager of Western Canada Loan & Savings Co., Toronto.

St. Simon's.—At a vestry meeting, held on November 12th, the Very Rev. Dean Carmichael in the chair, the following resolution was passed: "That the wardens, in behalf of the congregation of St. Simon's Church, tender to the Rev. S. Massey an expression of the high esteem and love which the members of the church and congregation have now, and have always had, for him; that they feel very grateful that he has been able to work with them and for them in the Lord for so long a time; that it is with deep sorrow and regret that they accept his resignation, and that they sincerely wish him many years of happy, peaceful retirement. Wm. Tweedie, Wm. Powell, wardens."

In taking leave of a large congregation, Mr. Massey preached a touching and impressive sermon, in which there were many reminiscences of a long and useful ministry extending over a period of more than forty years.

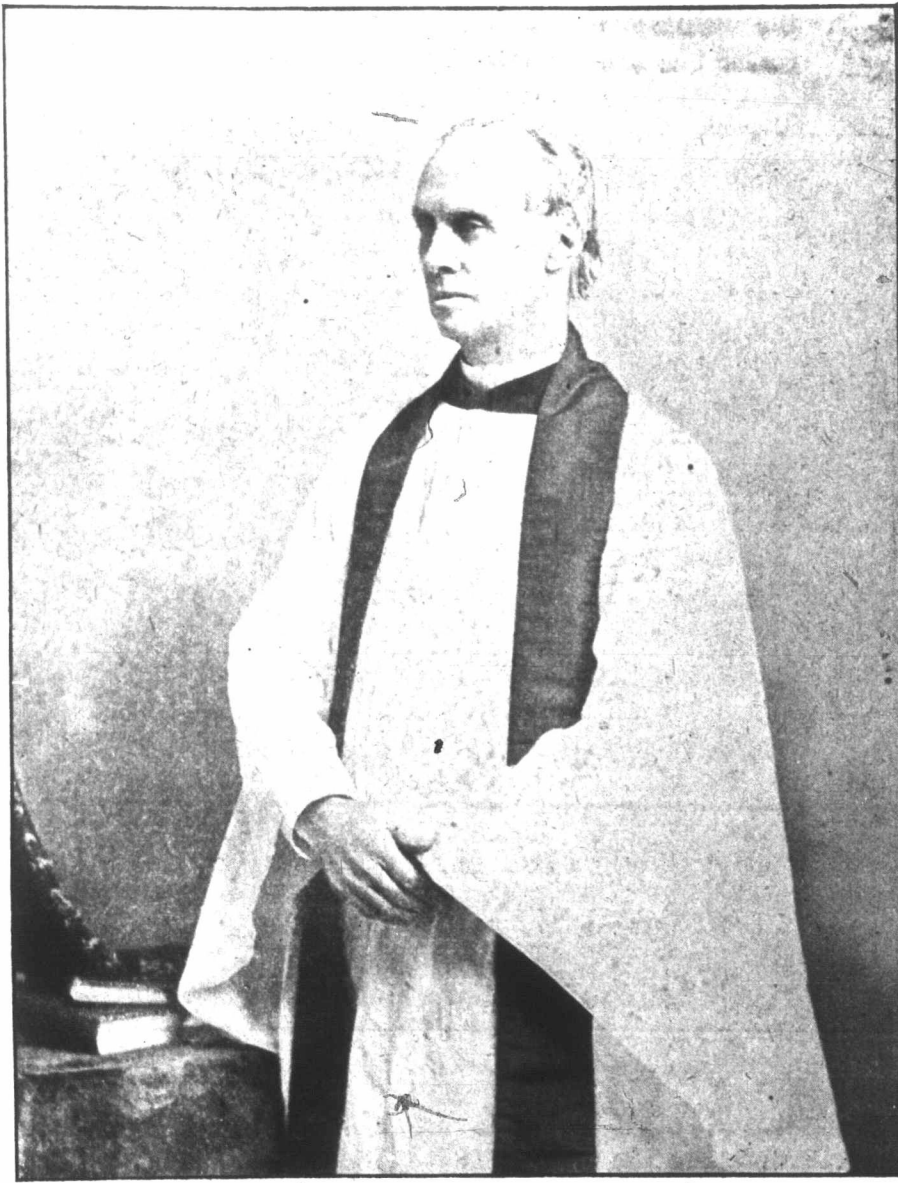
On Friday evening, Nov. 13th, a tea meeting was held in the church hall, when a purse of money and an address were presented to Mr.

Massey, in token of the appreciation of his services as rector. Mr. Massey, in reply, warmly thanked the congregation for their kindness and bade them farewell.

When my final farewell to the world I have said,
And gladly lie down to my rest,
When softly the watchers shall say, he is dead,
And fold my pale hands o'er my breast.
And when with my glorified vision at last
The walls of that city I see,
Will anyone then, at the beautiful gate,
Be waiting and watching for me?
Be waiting and watching for me?

THE LATE C. W. BUNTING.

The lamented chief of the *Mail and Empire* was a man whose worth and work cannot be summed up in an obituary notice. His proper memorial is the great newspaper of which he was for so many years the Managing Director. To the high place it occupies to day, among its contemporaries and in the respect of the Canadian people, it was lifted by Mr. Bunting. There is no



REV. SAMUEL MASSEY, MONTREAL.

situation in which a single character can steadily exercise more tremendous power for good or evil than in the work of directing a widely-read newspaper. Great as may be the influence of any given teacher, preacher, author or politician, it must as a rule be narrowly limited by place or time. It cannot be exerting itself every day, year after year, on a large part of the population of the whole country. The metropolitan daily can. It is a wholesale influence. It depends upon the character of its managing editor whether it is a wholesome one or not. It is often said that a successful newspaper cannot rise above the moral level of the people among whom it circulates. If that is so, the success of the *Mail and Empire* must be as flattering to the readers of that journal as it is satisfactory to the proprietors, for to its columns nothing was admitted that had any tendency to soil or poison young and innocent minds. It was natural for a man of Mr. Bunting's temperament to take as his models the highest type of

the British press, rather than the livelier, sensational newspapers of the United States. This has had a profound influence for good on Canadian journalism, which as a body is to-day a credit to the country. If a leading journal like the *Mail* had adopted the low tone, the irreverence, the cynicism, and the habits of making vice familiar that characterize the daily newspapers of the United States, it would have been imitated by scores of other Canadian journals, and the result of its evil example would have been directly and indirectly most unfortunate for this country. Having followed the opposite course, the result is in an equal degree fortunate. To everything that would help forward the public good or the public happiness, Mr. Bunting opened the columns of his paper as freely as he closed them strictly against what was common or unclean. Under him the paper was always to be found on the side of religion, righteousness, purity and humanity. Upon the temper, too, in which political questions are discussed, Mr. Bunting's precepts and example have been an influence for good. Nothing could be more striking than the contrast between the political articles that appeared in the party journals during the first ten or fifteen years of Confederation and those of to-day. In the articles of to-day, there is rarely a trace of personality, and an abusive or overbearing manner is practically unknown. To this softening of the asperities nobody contributed more than Mr. Bunting. Himself a strong man and a gentleman, he would not tolerate coarseness. In all other respects he was the exponent and exemplar of a high standard of journalism. Sound matter in correct manner was his formula. What he was as a journalist that also he was as a man. Whether or not a successful newspaper can be kept above the moral level of its readers, it certainly cannot rise above the moral level of the authors of its being. Mr. Bunting had noble qualities of heart and mind. He was admired, honoured and beloved by every member of his staff. Of his own great natural gifts and abounding goodness of nature he seemed to be unconscious. There could be no friendship more generous and less ostentatious than that with which he favoured those about him. His was indeed a most royal nature.

He had a heart of pity and an open hand for the downtrodden and the suffering. He had a remarkably sound, clear judgment, a memory stored with such facts as constitute the stock-in-trade of a first-class newspaper man, and had a rare intuition of the essential in newspaper matter. Few men could get at the gist of a matter so rapidly. His great knowledge, pleasant nature, keen sense of humour, and entire absence of egotism, along with a splendid voice and free flow of language, made him a most charming conversationalist. The books he claved by were the Bible and Shakespeare, the inspiring sources of so much that is enduring in modern English literature. He was a great reader of his Bible and a God-fearing man. He was a staunch Churchman all the days of his life, worshipping for many years in St. James' Cathedral. When that church was renovated several years ago, Mr. Bunting served on the committee which had the work in charge. He was a power in the land for good.

DECENNIAL LETTER.

The following letter sent by the Bishop of Niagara, a few months ago, to each of his clergy, speaks for itself. It is well worth careful reading.

TO THE REVEREND CLERGY OF THE DIOCESE OF NIAGARA:

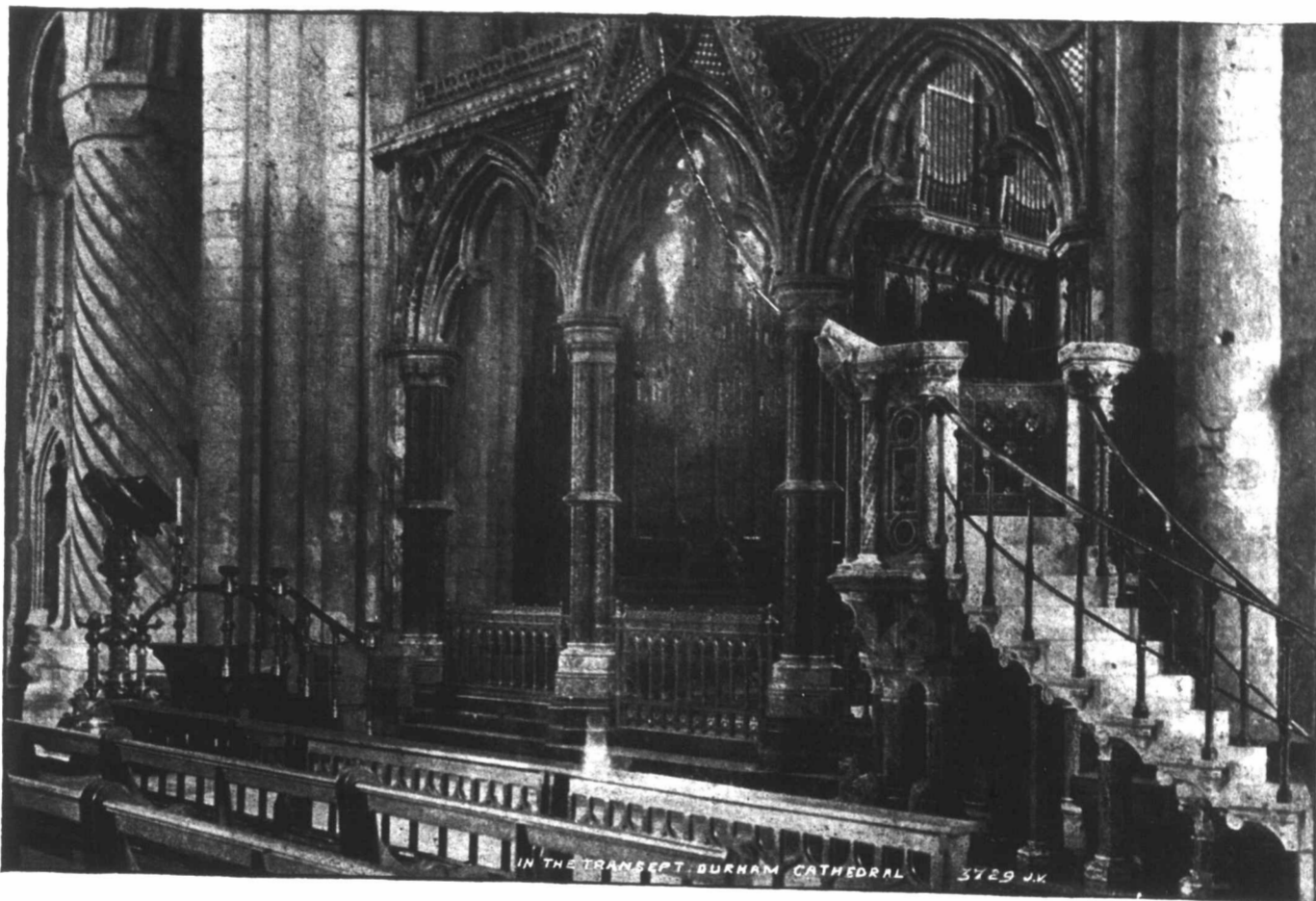
The following letter, drawn up under my supervision, and adopted by the Synod of the Diocese, is issued with my sanction. It is my desire that you should read it to your congregations on Sunday, July 7th. Your faithful friend and Bishop,

CHARLES NIAGARA.

Ten years have elapsed since our present Bishop was canonically elected and consecrated to preside over this diocese. On this tenth recurrence of the anniversary of his consecration, we who, each in his own order, are fellow-labourers with him, may recall the fact as one of solemn and far-reaching significance, both for our Bishop and for ourselves. In the home the day of marriage and the birthdays are kept from year to year with rejoicing, and the common joy strengthens, as nothing else can, the natural bonds that link the members of the family together. In the state, while, as citizens of a world wide Empire, we celebrate the birthday of our Queen, yet none the less, as Canadians, we keep our own Dominion Day. So, in the Church, while with all Christendom we commemorate the fasts and the festivals of the Christian year—yet, as a diocese, which is, indeed, a little kingdom within the great Catholic Church, nay, which is in some sense a family, with its own needs, its own tasks, its own history—shall we not gladly avail ourselves of the opportunity afforded by the close of this decennial period, and examine our records to see what cause we have for thanksgiving; what grounds for hope and courage; what need for system and principle, for diligence and devotion in our individual, our family and our Church life? On looking

back what is it that we see? Change, but not decay, change, but on the whole, progress. First, change. Of the 58 clergy who welcomed our bishop at his coming, 27 have ceased their labours amongst us; 15 of the 27 are at work still, but in other dioceses: 2 are disabled and superannuated; 10 are at rest. In ten years, then, nearly half the working staff of the clergy has been changed. We have seen changes, too, in our ways of ordering our affairs when in Synod assembled—changes, additions, improvements, we believe. We have remodelled our Constitution; we have recast our Canons and By laws, and have added others, as need required. We have created new funds: the Special Episcopal Endowment Fund, the See House Fund, the Pension Fund, and we have devised new safeguards for our trust funds and for our other investments. What signs of progress are there? From a careful examination of the statistics of the past nine years, it appears that while the Dominion census gives us credit for a Church population of 48,616 and shows a decrease in the decennial period of barely one per cent., our diocesan statistics point to increased pastoral care and show an increase in the Church population of the diocese of 23 per cent. There has been an increase in the celebrations of the Holy Communion of 71 per cent.; communicants, 81 per cent.; licensed clergy, 15 per cent.; stipends

of the clergy, 16 per cent.; teachers, 9 per cent.; scholars, 18 per cent.; collections for parochial objects, 43 per cent.; collections for extra-diocesan objects, 57 per cent.; and in the E. E. fund (including special), 100 per cent.; six new parishes have been formed; seventeen new churches have been erected and ten churches have been consecrated. Against this encouraging report, we have to place a decrease in Baptisms of 19 per cent., and of contributions to diocesan objects of 25 per cent. The decrease in the number of Baptisms may be accounted for by the fact that the whole of the diocese has been so diligently gone over by the clergy that it is now no longer possible to find families with several of the children unbaptized. With regard to the decrease in our gifts to diocesan objects, when we remember that our contributions have increased for extra diocesan objects of 57 per cent.; for the Episcopal Endowment Fund 100 per cent.; that new funds have been created and supported, and that, in the meantime, the population, and therefore the number of contributors, has increased only 23 per cent., we have little reason for discouragement. The liberality of the diocese has not decreased; on the contrary, it has increased; but it has been turned into new channels. We may wish, perhaps,



DURHAM CATHEDRAL—IN THE TRANSEPT.

that the older funds had met with more support, especially the W. & O. Fund, which has suffered most of all, but we cannot forget that new claims have been pressed upon the diocese with new vigor and success. The addresses sent forth from the Board of D. & F. Missions have aroused and have sustained interest in the Church's work in Algoma and the North-West, and in foreign lands. Year after year appeals have also been made on behalf of the E. E. Fund. All these have been successful, but at the cost of temporarily diverting attention from the claims of our other Diocesan Funds. These, however, will again, we trust, be treated with a generous liberality. Our retrospect, then, shows us change, and, on the whole, progress. There is a progress, moreover, which can neither be tabulated in journals nor gathered from statistics; a progress which has its root in the sympathy that spontaneously arises when men of good will meet often together, as in our enlarged committees and in our Ruri-Decanal Conferences; a progress which is most real and for which we are most thankful, an increase of confidence in each other, in each other's sincerity and good will. Though, as yet, we cannot all be of one mind, we can be, and we are more and more becoming, all of one heart, united in one holy bond of peace and charity. Therefore let us look forward with courage to the unknown future that

lies before us. What we do will soon become what the work of the past ten years has become—history. But history—yes, even the history of one little diocese, for one brief decennial period—history is God's commentary upon human actions. And, in that commentary now before us, who is there that can fail to discern the care, the guidance and the blessing of our Heavenly Father? To Him we commend our Bishop, ourselves and our work, in the name of the Lord Jesus. And, let us comfort one another with these words of St. Paul: "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain with the Lord."

DOGMA AS A SOCIAL FORCE.

BY CANON H. S. HOLLAND.

On this subject the Rev. Canon said: "Orthodoxy is my 'doxy' is a very common saying, and yet orthodoxy could not be claimed in any sense as the outcome of private opinion." He then went on with epigrammatic force to work out an argument, by which he showed eventually that the Church, as a bond of social unity, must give expression to that which welded the unity, even dog-

ma itself. Religion, if it has abandoned the effort to raise man, has almost foresworn itself, and a religion which cannot name its God, cannot produce that brotherhood which is necessary to elevate man; it does but win peace at the cost of finding a solitude. So Christianity was bound to gain the power of speech; that is, language, and as the faith of Jesus Christ only existed in a corporate form, and had not the means or will to adopt adventitious means of combination, it relied on the purest spiritual acts which constitute the common speech of a united people. That speech was the sacramental speech to be found in the acts of common worship. It was the primary language, in which human needs became articulate.

Hence the Liturgy, the Eucharist, were the forces which welded together the body corporate of believers. Outward ritual was not enough for the purpose, since the society was bound to use a fixed and intelligent form of words expressive of a common faith. And it was a unique note both of Judaism and of Christianity, for no form of paganism insisted upon it. Moreover, the Church had to define precisely what she meant by her language, and this gave rise to dogma, which simply asserted facts, verified through the collective experience. Dogma was indeed the declaration of what faith meant by its faith. It did not pretend to claim authority over the unbeliever. It simply supplied the answer to the question, what did the Church mean by its worship of Jesus Christ? The dogmatic creeds presented the mind of the Church in its attitude of worship, and to deny the right of the Church to dogmatize for its members was to deny to the Church the right to say what it believes. It denied to the Church its right of combination, its power as a social force. A society, such as the Church is, cannot base itself on such an elimination, for otherwise it could not cohere, it could not show a common faith, expressed in a common speech,—the faith, the speech of Christ.

"THE GLORIOUS COMPANY OF MARTYRS
PRAISE THEE."

And who were this glorious company of martyrs of the old "Te Deum Laudamus" which we have sung these centuries?

They were the martyrs of Nero, of Decius, of Diocletian, Fathers of the Church, saints and holy virgins who chose to die rather than deny the Lord Jesus Christ. They perished in Rome, in Constantinople, in Alexandria, in every city of the East where the Roman Emperors bade them sacrifice to Jupiter, victims of the ten persecutions before Constantine rescued the Church from the clutch of pagan ferocity. No one can tell their numbers, but they died by thousands, by the tens of thousands. Gibbon reduces the number below belief when he says that the victims of the Diocletian persecution, the last and worst of all, were less than two thousand. Schaff says that the number, without including the confessors who suffered mutilation, imprisonment and slavery, must have been much larger, but he would not indorse the extravagant number of 144,000 sometimes given, nor the 40,000 assigned to the persecution under Demitian. It is not probable that the total number of Christians killed was greater than the number slain in the Netherlands by Alva, who are reckoned by Catholic and Protestant historians all the way from fifty to one hundred thousand.

With these great historical persecutions, whose details fill our martyrologies and ecclesiastical histories, and whose names have supplied the Church with its long list of saints, we may now compare the persecutions of the Christians this present year in Turkey, by another anti-Christian occupant of the throne of Constantinople. Let it be understood that these are not mere political massacres; they are Christian martyrdoms. These victims have given up life because, under insult and oppression, they have kept the faith of our Master. They might long ago have escaped their disabilities if they

had been willing to take on their lips the name of Mohammed. There is not one of these slaughters from which the victims might not have saved themselves by professing the Moslem Creed. Thousands have done so and live, as did the *libellatici* of Diocletian. Those who refused to renounce Christ have been slain with fiendish torture. They are martyrs, be it remembered then; nothing less than Christian martyrs. Late news gave the names of three Protestant Armenian pastors, Mr. Tanzarian, of Ichnach, Mr. Krikor, of Kos, and Mr. Atlasian and wife, of Hesenik, who "have been murdered for refusing to abjure their faith and embrace Islamism." But they are only four among not less than fifty thousand, some say over one hundred thousand martyrs, mostly of the old Armenian Church, who have preferred to die rather than be false to their faith. This is the martyr age, and the blessed company of martyrs are coming up in our own day, and from the same old martyr fields, by the tens of thousands, to the throne of God, to have part in the first resurrection. The curse of Nero and of Diocletian rests on Abdul Hamid, and a heavier weight of blood than they ever shed.

And Christian nations sit careless and idle as the multitudes that crowded the circus to see men and maidens thrown to the beasts, and watch this slaughter of Christian men by the Turk. The Em-

peror William will not risk the life of one Pomeranian grenadier to save two million Armenian Christians. Russia and France are afraid England will somehow be helped if the Powers intervene; and England is afraid to move alone, and hopes that Nero Hamid will "restore order"; while the United States, whose citizens, more than any other foreigners, are concerned with the horrors of these massacres, must reach forth no strong hand lest some old policy of non-intervention in the political quarrels of Europe may seem to be infringed. But this is no political quarrel; it is a religious persecution, massacre, and in this day persecutors have no more rights than pirates. We have the right to protect Christians anywhere persecuted by barbarians. And Turks are barbarians.—*The Independent*.

BAPTISM.

The initial sacrament necessary to salvation, whereby we are regenerated or born anew in the Kingdom of Grace.

The priest, when he comes to the font, must find it filled, it having been attended to just before his arrival. The Church is not satisfied with a few handfuls of water; consequently it must contain the



CHOIR OF DURHAM CATHEDRAL.

contents of a good-sized ewer provided for that purpose.

The priest, at the words, "Sanctify this water," divides the water in the font with the right hand, in the form of a cross. In the First Prayer Book a Thrice dipping or pouring are the only methods allowed by the rubric, in administering baptism. Where affusion is observed, a shell should be provided as being more dignified in collecting the water than the use of the hand. There should be proper towels (used for no other purpose) provided for the use of the newly baptized, to prevent the necessity of the nurse using her pocket handkerchief to sop up the consecrated water from the forehead of the infant. Anciently, either one or the other of the godparents held the child during the pouring of the water; this prevented the unseemly scenes often witnessed, of the priest struggling to keep the child sufficiently quiet to perform the ceremony. The old English rule is for the priest to wear a violet stole until "I demand, therefore"; then white.

The font should be provided with a waste, leading to the ground below (not to the sewer), so that the water can be let off immediately after the baptism.

The congregation should stand during the service until the Lord's Prayer.

CONFIRMATION

Means to be made strong. One of the seven sacraments by which the seed of spiritual life sown at baptism is strengthened, and additional strength added by the laying-on-of-hands.

The rubric requires that children well instructed in the Creed, Lord's Prayer, the Ten Commandments, and Catechism, are to be brought to receive this rite.

The preparation of persons to receive the grace of Confirmation by the laying on of the hands of the bishop, consists in these two things, viz., 1st, instruction in the Catechism, and 2nd, examination of conscience according to the promises made at baptism. In the latter, the parish priest must do all he can to assist the candidates individually. The outward sign of this sacrament is the laying-on-of-hands; the inward grace is the gift of the Holy Ghost.

The proper colour for vestments of the altar is white.

The words, "Defend, O Lord," etc., should be repeated to each candidate by the bishop, who should lay on his hand, and by ancient custom make the sign of the cross on the forehead.

BISHOP TUCKER IN
UGANDA.

Letters from Uganda, dated October 4th, announce the safe arrival of Bishop Tucker and his missionary party, including the first lady missionaries who have ever been to Uganda. The bishop describes his entry into Mengo, on October 4th, as follows:

"The mass of people was so great that it was difficult to get along. The Katikiro, who met us on his white horse, dismounted, and, fearing that I should be trampled under foot by the thronging crowd, led me by the hand. As we passed along under the hill of Namirembe, in full view of Kampala—the government fort—the officer in charge, Mr. G. Wilson, most courteously dipped the flag as

a salutation. Still the crowd increased, until the atmosphere about me was almost suffocating. It was a wonderful sight, never to be forgotten, as we reached the mission compound. Its picturesqueness goes without saying. When Waganda, in white dresses and red bark cloth, were mingled with Wasoga in their more sombre garments, and Nubians in their varied costumes, under a tropical sun, undimmed by a cloud, the result must be a sight striking in the extreme. I saw great crowds come together when Sir Gerald Portal entered Mengo, but they were nothing to the crowds which welcomed the first English ladies to set foot in the capital of Uganda. During our journey through Uganda, letters were continually arriving from one native friend and another; in all of them there were expressions of great joy at the prospect of English ladies coming to work among the women of Uganda. Mwanga sent me the following letter:

"Mengo, Sept. 29th, 1895.

"To the Bishop—Many greetings. After greeting you, I rejoice very, very much to hear that you are coming, and that you have arrived in my country, together with the ladies, because even from my childhood I have never seen European ladies. The day on which you reach Mengo write to me, that I may know. Having greeted you, my friend, very much, I say farewell. My greetings to the ladies, and all the Europeans who are with you. I am your friend,

"Mwanga, Sultan of Uganda."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

ONTARIO.

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

LOMBARDY.—On the evening of old Christmas Day (Jan. 6th) the rector and Mrs. Firench held a reception for the children and teachers of Trinity Sunday-school. A beautifully illuminated Christmas tree, laden with gifts, was provided. The Sunday-school took this opportunity of presenting Mrs. Firench with a sum of money as a slight token of esteem. All spent a most enjoyable evening.

TORONTO.

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

St. James' Cathedral.—At a well-attended gathering in the cathedral on Saturday night, Rev. Mr. Aitken, the missionary, received his introduction to the people of Toronto, and made a brief, but excellent, address on the scope of missions. His address was one rather to workers than to those whom it is hoped may be brought under the influence of the work. Bishop Sweatman and Canon DuMoulin also made addresses. Sunday morning and evening Mr. Aitken preached, having crowded congregations on both occasions. In the evening, at the conclusion of the regular service, an after-meeting was held, and was earnestly participated in by a large number of people. In the afternoon, Mr. Aitken preached a sermon to men only, which was well attended, and the impression made by which was strongly marked. His subject was "Spiritual Torpor," his text being selected from the 52nd chapter of Isaiah.

St. Stephen's.—The annual New Year's "At Home" given by the Young People's Association of this church, took place on Monday evening, 13th, in the school-house. The room was decorated with evergreens, and the refreshment tables, prettily adorned with flowers and coloured lamps, had a very bright and cheery effect. Mrs. Walter Nation and her staff of young lady waitresses were kept busily employed all evening attending to the wants of the large audience present. The musical part of the programme, arranged by Miss Lewis, and which was heartily enjoyed, was contributed by the following: Miss Lillian Porter, Miss Hesson, Miss Morris, Mrs. Hopwood, Miss Jubb and Mr. Baker. Miss Canavan and the energetic ladies of the Reception Committee were most active in their efforts to make everyone feel at home. The meeting was presided over by Mr. John Alley, President of the Young People's Association.

St. Matthias.—On Monday, the 6th inst., a social was given in the schoolhouse of this church, Bellwoods avenue, when a large number of members of the church and their friends were entertained by the Young Men's Guild to a most enjoyable minstrel entertainment. At the close of the meeting, the members of the Young Ladies' Guild presented the sum of \$20 to the churchwardens, out of their past sale of work, towards meeting certain church expenses. On Tuesday was the annual distribution of prizes to the Sunday-school scholars, when a large number of prizes were given; at the same time the teachers and scholars presented to the churchwardens the sum of \$10 out of their funds for the same purpose. On Tuesday, the 14th inst., an "At Home" was also given by the joint guilds and Sunday-school teachers, at which time the priest in charge, the Rev. Wm. Carter, presented, on their behalf, to their superintendent, Mr. Geo. F. Davis, a very handsome carved chair as a token of their respect, and for his past and esteemed work in connection with the school and the joint guilds.

Holy Trinity.—The annual meeting of the Toronto Church of England Sunday-school Association was held recently in the schoolhouse, Trinity Square. The bishop presided and there was a large attendance of members, representatives of upwards of twenty schools being present. Speeches were delivered by the bishop, Revs. A. H. Baldwin, C. L. Ingles, Canon Cayley, Canon Sweeney and Mr. C. R. W. Biggar. The report of the recent Interdiocesan Sunday-school examinations having been read, diplomas were presented to the following successful candidates: Teachers, first-class—Miss Harriet Sheppard, St. Philip's, Toronto; Thos. Henry Turner, St. Alban's Cathedral, Toronto; Miss Frances Mackenzie, Grace Church, Brantford. Second-class—Charles P. Muckle, Grace Church, Toronto; Frederick Hansfield, Grace Church, Brantford; Miss E. Bayliss, St. Thomas' Church, Belleville; Miss Caroline Orr, St. Mark's Church, Parkdale; Mrs. Charlotte Bell, St. Thomas' Church, Belleville; Miss Cola Weir, Grace Church, Brantford. Scholars, first-class—None. Second-class—Frances G. Girdlestone,

St. Philip's, Toronto; Annie Newton, All Saints', Toronto; Madeline Evans, St. Philip's, Toronto; Alice Roberts, All Saints', Toronto; Maud Lean, All Saints', Toronto; Arthur Westlake, St. Philip's, Toronto; Amy Newton, All Saints', Toronto; Frances McClelland, St. Philip's, Toronto, and Frederick Garratty, Richmond, Quebec, equal. The thirteenth annual report, read by Mr. C. R. W. Biggar, showed that the association had had a very successful year, the meetings having been largely attended and the number of schools represented much increased. Good work had been done in the interests of the schools, and much benefit derived from the efforts put forth. The report was unanimously adopted upon the motion of Mr. Biggar and Canon Sweeney. The following officers were elected for the present year: Honorary President, the Bishop of Toronto; Clerical Vice Presidents, Canon DuMoulin and Rural Dean Sweeney; Lay Vice Presidents, Miss Jennette Osler and Mr. G. B. Kirkpatrick; General Secretary, Mr. C. R. W. Biggar, Q.C.; Corresponding Secretary, Mr. J. S. Barber; Treasurer, Mr. J. C. Wedd. Executive Committee—Clerical—Revs. A. J. Broughall, C. L. Ingles, Anthony Hart, C. H. Shortt, J. S. Howard; Lay—Miss Cox, Messrs. S. G. Wood, V. E. Morgan, A. J. Williams and W. H. Parsons. At the close of the business, refreshments were served by the ladies of Holy Trinity congregation, and a pleasant half hour of social intercourse was enjoyed.

St. Margaret's.—The Rev. Mr. Heathcote will give assistance at the services in this church during Lent. The Rev. Prof. Clark is giving a course of sermons on Sunday evenings.

Holy Trinity.—Rev. J. O. Stringer, of Mackenzie River district, gave a very interesting address to the W. A. in the school-house last week.

Prof. Clark delivered a lecture on "Burns" in the Convocation Hall of Trinity College last Friday evening. There was a very good attendance and a collection was taken up in aid of St. Hilda's Church, Fairbank.

The late Mr. Robert Gilmore, who died last month, in his will made a large number of bequests. Among them are the following: \$1,000 each to the Boys' Home, Girls' Home, Industrial Refuge, Aged Woman's Home, House of Industry, Wycliffe College Endowment fund, same College Sustentation fund, St. Philip's Church, Bishop of Mackenzie River Mission, Rev. Mr. Stringer's Mission, Rev. Mr. Marsh's Mission; \$500 each to Zenana Mission, Women's Auxiliary of the Church of England, Hospital for Sick Children, Orphans' Home; \$250 each to the Newsboys' Home and Home for Incurables.

NIAGARA.

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

ROTHSAY.—The third anniversary of the opening of St. James' Church was marked by special Sunday services and a tea meeting. Services were conducted by the rector (Rev. H. J. Leake, M.A.), and very acceptable sermons were preached by Rev. Thomas Smith, of Elora. The total proceeds, counting the successful tea on the following Monday evening, amounted to \$85, exactly paying off balance of church debt. In three years and a half this congregation has built and paid for a \$2,400 church. Rev. S. Bennetts, and party of ladies and gentlemen from Arthur, contributed most of an excellent programme on the Monday evening.

HURON.

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

KIRKTON.—The Church people here are highly pleased at having a clergyman stationed once more amongst them, in the person of Rev. Mr. McQuillin, who seems to be a thoroughly consecrated worker, and we feel confident that his presence and efforts will be blessed by God during his stay in this parish. An "At Home" was held in Aberdeen Hall, under the auspices of the Ladies' Aid of St. Paul's Church and Sunday-school, Kirkton, January 9th, the weather being favourable. A very pleasant time was spent in games and other amusements. The proceeds amounted to \$16.15, which will be devoted to purchasing books and papers for the Sunday-school. It is with feelings of deepest sorrow we record the death of a very promising young man in the person of Mr. Ruben Davis. He was employed as night foreman in the Improved Diamond Match Factory, Detroit, when the building took fire. He with two others—a young girl of sixteen and the night watchman—were burned to death. His remains were sent for interment to his home in Kirkton. The St. Andrew's Brotherhood, of which society he was a member, sent a wreath of flowers representing St. Andrew's Cross, together with the following address: At a regular meeting of St. George's Chapter, Brotherhood of St. Andrew, held November

17th, 1895, the following preamble and resolutions were unanimously adopted: "Whereas, in view of the loss we have sustained by the sudden and untimely decease of our brother, Mr. Ruben Davis, and of the still heavier loss sustained by those who were nearest and dearest to him; Therefore be it resolved: that it is but a just tribute to the memory of our brother to say that in regretting his removal we mourn for one who was, in every way, worthy of our respect and regard. Resolved: that we sincerely condole with the family of the deceased brother on the dispensation with which it has pleased Divine Providence to afflict them, and commending them for consolation to Him who orders all things for the best, and whose chastisements are meant in mercy. Resolved, that in our natural sorrow for the loss of a faithful and beloved brother, we find consolation in knowing that he shall behold the face of Him whom he so faithfully served. Resolved, that this testimonial of our sympathy and sorrow be forwarded to the family of our departed brother.—H. W. Pickard, Edgar Turner, K. F. F. Kurth, Committee."

LONDON.—St. John the Evangelist.—The Sunday-school winter entertainment, held on the evening of the 10th of January, was the most successful one ever held in this parish, owing to large additions recently made to the schoolhouse, now providing ample accommodation for the whole congregation and other friends. The large hall was filled with the children of the school, their parents and visitors; the former were admitted free, but the older folks, who wanted to be children once again, were taxed ten cents for this privilege, which went towards the funds of the school. The programme of the evening consisted first in the singing of well prepared hymns by some of the children. Then the distribution of a number of prizes by the rector, the Rev. W. G. Hill. Then followed the great attraction of the evening in the representation of a most beautiful and artistically prepared Ice Cave, with all its usual requirements of snow drifts (of cotton batting, etc.) and icicles pendant from all parts, producing in all a most natural and pleasing effect; when unveiled the interior of this cave showed the Ice Queen suitably adorned in royal apparel, gracefully reclining as if either frozen or asleep. All sorts of means were resorted to to awaken the queen, such as soft and loud music on the piano, singing—the most amusing of which was a so-called toy symphony, made up of all kinds of children's toys, from a Jew's harp upwards, and each performing its part admirably, and producing a most novel and pleasing effect, reflecting great credit on Mrs. Andrew, who had kindly prepared the various performers in their parts. This queen, however, after all their devices, was only awakened by a sudden explosion. And after a pleasing address from her, showing the difficulties she had had to encounter in coming so far from her northern home to visit the children of St. John's School, she called up some pretty little fairies, all in white, with gold crowns on their heads, and wands, to unveil a wonderful Norwegian tree she had brought with her, covered with no end of presents for the infant classes. This truly was a peculiar tree, causing a good deal of amusement, as it was made up mostly of frozen cabbage leaves covered with snow. These little fairies were employed in bringing to her majesty the numerous articles from off the tree, which she distributed to the little ones. A most pleasing winding up of this part of the performance was a red light thrown upon the cave, the queen and her attendant fairies. The proceedings closed with the singing of "God Save the Queen." All present were well pleased with the evening's amusement, and considered it the best ever held in the schoolhouse; and that while the worthy rector makes a good pastor, he is also a good caterer to the amusements of children. All will be delighted with the beautiful gift made to the church on Christmas Day, in the shape of an oak reredos; we are pleased to regard it not only as a great addition to the east side of the church, which before was very bare looking, but also as "In Memoriam" of one who took the warmest interest in the erection of our church, the late Mr. C. Cox, brother of our esteemed member, Mr. A. B. Cox

MEAFORD.—Christmas Day was befittingly observed at Christ Church, when a very appropriate service was held at eleven o'clock a.m., at which there was a large congregation present. The edifice had been handsomely decorated for the occasion with the popular cedar, which was festooned in the chancel arch and along all the walls, while pretty emblems, covered with the same material, were also displayed between the windows, etc. A profusion of white flowers upon the altar and a number of bright little text banners all served to add to the pleasing effect. The service was of the usual Christmas order, with bright music by the choir, while a splendid anthem, "Alleluia," was exceedingly well rendered. Miss Foster, the efficient organist, deserves great credit for this part of the church work. The rector, Rev. D. J. Caswell, preached a most appropriate sermon from the text, "On Earth Peace, Good-Will Toward

Men," Luke ii. 14, with special reference to the happy festival which we were that day commemorating, and its near relation to the words above quoted. In the course of his remarks the rev. gentleman alluded to the unsettled state of the country at present with regard to the neighbours to the south of us, stating that the most representative people and newspapers of the United States were now advocating peace. He sincerely hoped that such would be the case. At the conclusion of the sermon the Holy Communion was administered to a large number.

SASKATCHEWAN AND CALGARY.

WILLIAM C. PINKHAM, D.D., BISHOP, CALGARY.

The following is the substance of the Bishop's remarks to the clergy of the Rural Deanery of Calgary at a meeting held in Calgary on the eve of St. Andrew, November 29th, 1895. The Bishop stated at the outset that he wished the remarks to apply to all the clergy of the Diocese and not to any one personally; this was the only opportunity he had of speaking to any considerable number of the clergy, and he desired all the clergy to be made aware of his utterance. The Bishop requested the clergy (1) to bear in mind and make a part of their discussions at their deanery meetings, the question of ministering to those who live at great distances from places where Church services are held; and to use their utmost endeavours to see that these people are not entirely left without the means of grace, but to provide services for them, if only once in a year. (2) To refrain from discussing or disparaging the work of brother clergy, which did incalculable harm to the work which they were striving conscientiously to perform. (3) Not to take any part in union services or meetings. His Lordship said he would not command this, even if he could, but as their Bishop he most strongly requested that they would refrain. He did this for many reasons. He might remind them of their obligations in their ordination vows; of their position as ministers of the Church which they were bound to uphold; but he would urge it now on the ground of expediency. Taking part in union services gave occasion to those who know little of Church principles to set up one clergyman against another and so to weaken the influence of the Church, instead of strengthening it, as was our bounden duty. It confused the minds of people and led them to regard the Church as no higher than other organizations of Christians. Quoting from the charge delivered in this year by the Bishop of London, who can in no sense be called an extreme man, His Lordship showed that the effect would be, not to promote union between the Church and Dissenters, but rather to rend the Church herself in two. The Bishop stated that ever since his arrival here he had refused to take any part in such meetings, in this following the example of the Archbishop of Rupert's Land, who had always refused, and who was held in high esteem by those to whom he refused to sacrifice his principles. The Bishop stated that if the clergy desired to throw the responsibility for their non-attendance upon him, he was quite prepared to assume it, but he did hope that his words would be taken to heart and loyally carried out. With regard to the Bible Society, both the Archbishop and himself felt that Churchmen owed their loyalty and support to the Society for Promoting Christian Knowledge, which had done and was doing so much for the Church, rather than to the Bible Society (e.g., the S.P.C.K. gives grants of money for building churches for Episcopal endowments, grants to assist students in preparing for the ministry, also grants of books to the clergy and students, as well as for parochial purposes, and we are continually under obligations to this noble Society in every department of the Church's work.) In conclusion the Bishop read an extract from the encyclical letter of the Lambeth Conference of 1888, with reference to the position of the Church of England towards the bodies separated from her. In that letter the Bishops say: "However we may long to embrace those now alienated from us, so that the ideal of the one flock under the one Shepherd may be realized, we must not be unfaithful stewards of the great deposit entrusted to us; we cannot desert our position either as to faith or discipline. That concord would, in our judgment, be neither true nor desirable which should be produced by such surrender." (Report—page 272.)

QU'APPELLE.

WILLIAM J. BURN, D.D., BISHOP, QU'APPELLE STATION.

REGINA.—The executive committee of the diocese met for business at the rectory on Monday, the 2nd of December. Present: Bishop, Revs. J. P. Sargent (sec.) Brown, Dobie, Mitton, Messrs. Joyner, Gordon, Je Jeune, Boyce and Hon. Mr. Justice Wetmore (treas.). The business transacted was: With regard to Fleming district and the debt to be met on the church. The S.P.C.K. depository at Moosomin, under the charge of Messrs. Young Bros. The vari-

ous amounts owing upon the stock are: \$31.24 to Bishop Anson, \$93.63 to the General Fund; \$250 to the Special Fund. These were ordered to be paid off in order, as funds would allow. The Rev. Mitton presented a report audited by Mr. Banks, Moosomin, which showed the *Church Monthly* to have liabilities of \$215 for the past two years, and \$219 assets of unpaid subscribers. The diocese will have to pay this liability if the subscribers do not, so it is earnestly hoped that members who have not yet paid their subscriptions in the past will do so soon and relieve the pressure on the treasurer's funds. The *Church Messenger*, a local paper at the low price of 25 cents a year, printed by the Spectator Co., Moosomin, was ordered to be issued on January 1st. The various funds of the diocese, Bishop's Endowment, Clergy Endowment, Guarantee Fund, were discussed for some length of time. The meeting then adjourned.

MOOSOMIN.—The grand bazar which was held on December 18th, under the auspices of St. Alban's Church, was a splendid success. There was a very large assortment of useful and ornamental fancy work offered for sale at the different booths, at each of which there were attractive young ladies to dispose of the articles and to entice visitors to become customers, to their mutual advantage. The Ladies' Guild and Girls' Guild had each separate booths. The booths were handsomely fitted up. The total amount received from concert was about \$275. The bishop visited this parish on December 29th. He held a service for men alone in the afternoon at St. Alban's Church. Subject, "Common Sins of the Present Day." The Sunday-school treat and Christmas tree was held on Tuesday, January 7th.

WHITEWOOD.—We are glad to notice recently an improvement in the attendance at Sunday-school. The vicar resumed children's service on Sunday, December 1st, and about 25 children were present. This will be about once a month in the winter. The annual Sunday-school tea and entertainment was held the second week in January. About \$40 was realized at the Christmas sale of work on December 19th.

FORT QU'APPELLE.—A society has been formed in this town to which most of the younger members of the congregation belong, as well as a few of the older ones. Meetings are held in the vicarage every Wednesday evening, when those who feel inclined do some needlework, and the rest, who are in a large majority, amuse themselves with various games.

MOOSE JAW.—The Lord Bishop visited this place in November and held a confirmation service. The two brass candlesticks presented by Bishop Anson to the Church of St. John the Baptist, Moose Jaw, some years ago, have been recently placed in their proper position in the church. The Christmas services at St. John's Church were very reverent and hearty. The church was nicely decorated by willing hands on Christmas eve. Evensong followed. There were two celebrations of the Holy Eucharist, and the heart of the parish priest was cheered by the presence and devotion of the communicants.

INDIAN MISSIONS.—The opening ceremonies of the new Church of England school on Gordon's Reserve, Touchwood Hills, took place on Friday, 11th October, and marked a new epoch in the history of Touchwood and the English Church mission there. The building, which has just been finished, was put up by the Government, and is an imposing structure of stone 50 x 40. The interior is well finished and very commodious in all details, containing a large school-room, dormitories, dining room, work room, dairy, store rooms, etc., besides good accommodation for the principal, matron and teachers; in short, this is the best, or one of the best, Indian school buildings in the North-West, and is a fitting memorial of the good work that is being done there. The progress of the children under Mr. Lallemand was a pleasing feature of the day; special mention may be made of arithmetic, writing, spelling and maps, which are well up to the average of such schools. There is an air of homeliness and domesticity which seems to pervade the whole school. As evidence of the interest that is awakened in the school, about 300 people assembled to take part in the opening, including a number from Fort Qu'Appelle. In the unavoidable absence of the bishop, which was much regretted, the service was performed by the principal, Rev. O. Owens, assisted by the Rev. F. W. Johnson, of Fort Qu'Appelle, and Rev. C. F. Lallemand, which was impressive and was entered into heartily both by the whites and natives. During the afternoon, Mr. Carruthers of the I.D., artist of Territorial fame, took several photographs of the building and groups of the school staff and children; and in the evening Mr. and Mrs. Owens, in their usual well-known and hospitable manner, entertained everybody to a bounteous supper; after this, visitors, parents, children and all spent a very enjoyable

evening, including dancing to the "dulcet strains" of the fiddle, which proved so attractive to the majority that it was kept up "till the streaks of rosy dawn" warned the people it was time to go home. Great interest was taken by the Indians, including several of the chiefs, some from the more distant reserves, both Christian and heathen, which should indeed be a hopeful sign of the future possibilities of the school.

British and Foreign.

Dr. Hurst of Harrow, has committed suicide by cutting the femoral artery in a fit of delusion.

The Rev. B. E. W. Bennett, M.A., for twenty-one years rector of Carley, near Kettering, died on Christmas Day.

The Bishop of St. David's has just nominated Dean Allen, of St. David's, to a prebendal stall in his cathedral.

The Foreign Mission schemes of the Church of Scotland are now likely to receive more attention throughout the whole Church.

Prince Anshah, one of the "ambassadors" sent to the Queen, has admitted that his "credentials" were concocted at Cape Coast Castle.

The Bishop of Winchester has left England for a few weeks. Letters on urgent business may be addressed to the chaplain, Farnham Castle.

The Rev. T. Morgan Jones, B.A., senior minor canon of Bangor Cathedral, has been appointed Diocesan Inspector of Schools for St. David's.

The *World* understands that, with the full concurrence of the new bishop, a daily celebration will shortly be the rule in Chichester Cathedral.

The vacant archdeaconry of Bath has been filled by the appointment of the Rev. Prebendary Bothamley, vicar of St. Stephen's, Lansdown, Bath.

After some work in Canada, and later in Liverpool, Canon Warr, vicar of Childwall, has died at that vicarage, near Liverpool, in his ninety-first year.

A decapitated body which was found on the Eltham Valley railway, was identified as that of the Rev. John Parmiter, Incumbent of one of the Canterbury parishes.

The name of the Rev. Dr. Robson, of Aberdeen, is being favourably considered in connection with the office of Moderatorship of the United Presbyterian Church.

The Rev. Lester Lester, rector of Langton, Matravers, Dorset, has died at Henstridge Vicarage. He was educated at Downing College, Cambridge, and had held his rectory since 1876.

The Bishop of Bangor, preaching at Bangor Cathedral, said the air now rang with the actual menaces of war, based, as was frequently the case, upon some trifle about territorial boundaries.

Prebendary William Rogers is still dangerously ill at Bishopsgate Rectory. The Queen and many members of the Royal family, leading statesmen, and a host of friends enquire daily after him.

The Bishop of Bath and Wells fixed Saturday, January 18th, for the dedication of the cross in the churchyard of East Brent in memory of Archdeacon Denison's fifty years' tenure of the living.

Christmas appears to have been more generally observed in the burghs of Scotland than ever before, and a prominent feature of the celebrations was the attention that was given to the wants of the poor.

Addresses of Colonial Bishops in England.—Central Japan, 61 Rutland-gate, S. W.; Madagascar, College-street, Winchester; Trinidad, Little Dene, West Worthing; Zululand, 22 Orsett-terrace, Hyde Park, W.

The Bishop of Liverpool has appointed the Rev. Canon Thomas Blundell-Hollinshead Blundell, M.A., rector of Halsall, near Ormskirk, to be one of his chaplains, in room of the late Ven. Archdeacon Clark, D.D.

The Sisters of the Church, founded in 1870, have printed rules and a provisional constitution. There is a Mother Superior, a Governing Body and a Council, all three of which give absolute satisfaction to the members.

A public funeral was accorded the fifteen noble fellows who perished in their efforts to save the crew of a Russian ship which had stranded in Dublin Bay. The catastrophe was a terrible one. Most of the men were married, and had families.

A memorial to the late Earl and Countess of Selborne has been placed by the inhabitants of Blackmoor, Hants, in that parish church, in recognition of the former having built that edifice, and having in every way advanced the interests of the village.

At Maiden Bradley, Wilts, after Evensong on Christmas Eve, the vicar, the Rev. E. K. Hanson, acting under authority of the Bishop of Salisbury, assisted by the Rev. H. Carrington and the choir, held a special service for the dedication of the bells.

The Society of Watchers and Workers owes its origin to the Bishop-designate of New-Castle-upon-Tyne, whose two sisters—Miss Edith S. Jacob and Miss Gertrude L. Jacob—take a deep and practical interest in it, the latter being its honorary secretary.

The university has conferred on the Rev. W. F. Cobb, B.D., the degree of Doctor of Divinity for his recently published work, entitled "*Origines Indicae*." The work deals with the heathen cults of Canaan, with the view of estimating their influence on the birth and growth of Judaism.

The services in St. Paul's during Advent have been of the usual character, the musical portions bearing witness of careful selection. The annual performance of Spohr's Last Judgment took place on the first Tuesday in Advent, and showed no signs of any lessening of the general appreciation.

On Holy Innocents' day the Archbishop of York gave an address in York Minster to children; the Dean of Windsor gave one in St. George's Chapel, Windsor; and the Bishop of Wakefield spoke to crowds of children at Christ Church, Ossett, after the opening of an infant school, built at a cost of £4,000.

The Leicester board schools accommodate 24,000 children, the Church of England schools 36,000, and the Wesleyan, British, and undenominational between them over 6,600. Yet out of eleven prizes for religious knowledge this year (we quote from the *Manchester Guardian*) nine have gone to the board schools.

On Christmas Eve the cathedral was decorated with evergreens in the way which has now become familiar in St. Paul's at this season, and which is intended to harmonize with the sculptured ornament of Sir Christopher Wren to be found in every part of the cathedral.

Died.—On the 23rd ult., Mr. William Tegg, who had entered his eightieth year. He was the son of Thomas Tegg, book auctioneer and publisher, and succeeded to his father's business in 1845. Under the pseudonym of "Peter Parley" he wrote a large number of books for the young, of which he was also the publisher.

In forwarding to Mr. Gladstone a copy of his recently published pamphlet, entitled, "Yildiz Palace and the Sublime Porte," Murad Bey, formerly Ottoman Commissary of the Turkish debt, assures the right hon. gentleman that he is not one of those who regard him as a "determined enemy of the Turks and the Mussulmans."

On the 21st of this month the *Guardian* completes its 50th year. With the paper of the following day, Wednesday, January 22nd, will be published a special supplement containing a review of the origin and history of the *Guardian* and articles on the attitude of the Church towards various questions in 1896, as compared with 1846.

Reuter's agency states that letters received from Formosa show that two Presbyterian ministers played an important part in the capitulation of Taiwanfu. It will be remembered that after the cession of the island one Liu organized its defence and proclaimed a republic, with the connivance, it was believed, of the Chinese authorities.

A correspondent says: "I am informed that incense was used at the Choral Eucharist on Christmas day at St. James-the-Less Church, Scotland road, Liverpool. It is some years since incense was used at this church. There are three churches in Liverpool in which incense is used, and there will shortly be a fourth—St. Catherine's, Abercromby-square."

According to the *Yorkshire Post*, the people of Ossett, in the Diocese of Wakefield, who prefer not

to have a school board in their midst, have spent £4,000 within the last three years on the extension and improvement of the voluntary schools of the borough. Roman Catholics and Wesleyans co-operating, in intention, with Churchmen as to this matter.

Dr. Newman Hall, lecturing on "Apostolic Testimonies to the Atonement," speaking of the possibility of war with America, exclaimed, "Oh! the woe of it. Oh! the crime of it. How hell would rejoice to see the two nations in deadly strife!" What a rebuke is this to some of the belligerent utterances so wantonly made nearer home.

An ancient cross in the churchyard at Newcastle, Cumberland, was the subject of a lecture at St. Paul's by the Bishop of Stepney. This interesting and beautiful object dates from 871 A.D. It is 14 feet high, and the carving is remarkable for its artistic excellence. There is an inscription at the base supposed to be the earliest example of English literature.

The Rev. R. W. R. Dolling, who is leaving St. Agatha's, Portsmouth, had arranged, at Canon Body's request, to conduct a mission at St. Mary's, Tyne Dock, in January. Father Dolling has received a letter from the vicar of St. Mary's, saying that the Bishop of Durham informs him that, unless some priest other than Mr. Dolling can be found, the mission had better be postponed.

Dean Hole's motive in crossing the Atlantic was not a mere "desire for the further shore," but the very laudable wish, by means of a course of lectures, to obtain funds for his beloved cathedral church of Rochester. The dean relates that a Roman priest who had witnessed one of our services in which the ritual was elaborate, and being asked what he thought of it, replied that it was very beautiful, but that he preferred his own simple form of worship.

Archdeacon Hornby, who is eighty-five years of age, and is in failing health, has placed his resignation of the Archdeaconry of Lancaster, which he has held for twenty-five years, in the hands of the Bishop of Manchester. His successor is the Rev. Arthur Frederic Clarke, vicar of Cockerham, who began his ministerial career as curate of Beverley Minster, under the present vicar of Kensington. Mr. Clarke was a successful diocesan inspector of schools in Worcestershire.

The Sacrifices of Masses.—The action of the Bishop of Winchester in dealing with Father Dolling, of St. Agatha's, Landport, has raised in men's minds the whole question of prayers for the dead, and offering the holy sacrifice for the repose of souls. Amongst other practices with which Mr. Dolling was charged were his celebrations without communicants. The bishop warned the ritualistic priest that he must either submit to the Prayer-book or resign. The clergyman acted with dignity and honour, and placed his resignation in the hands of Dr. Fearon, the headmaster of Winchester College.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

From the Bishop of Algoma.

SIR,—For the information of any of your readers who may be interested to know the result, so far, of my visit to the milder climate of the Riviera, will you kindly let me say that a very marked improvement has already taken place—thanks, under God, to the complete change of climate, regulated diet, and, not least, my temporary release from the financial "cares that infest the day," and, I might almost say, the night as well, while in my diocese, in full view of its crying necessities; but not, alas, of the means of supplying them! Indeed the present outlook is, thank God, a very bright one, and, should it continue, such as permits of my looking forward to the resumption of my proper missionary work in the spring, with, I trust, the prospect of its maintenance uninterruptedly for years to come. Need I say how gratefully I appreciate the considerate indulgence of the Church in the person of its bishops, clergy and laity in proposing my absence for another winter, and especially the readiness with which my brother bishops of Toronto, Huron and

Niagara agreed, despite their own multiplied and pressing engagements, to see that my diocese should suffer no lack of supervision in consequence of it. I hope to send a monthly communication to our little diocesan organ, the *Algoma Missionary News*, and will refer to its columns any of your readers who are kind enough to desire information as to my movements. Wishing you every journalistic success during the New Year, I remain, dear sir,

E. ALGOMA.

Mentone, Jan. 1st, 1896.

Liturgical Colours.

SIR,—I observe that the proper liturgical colours are given in the sheet form of the Churchman's Almanac for 1896. These, I presume, are for use upon the altar table. Will some of your readers kindly tell me whether it is customary for the clergyman to wear a stole of the same colour as that upon the holy table? For example, at Easter, white is the proper colour, and this would be continued till Trinity Sunday. Does the clergyman wear the white stole every Sunday from Easter till Trinity? I ask for information as to what is the usual custom where these things are observed.

QUERY.

BRIEF MENTION.

A new English church has been built by the people of Stafford, Renfrew county. It is of stone with a steeple, and one of the finest English churches in the country.

Mr. Gladstone thinks that the surest way for Englishmen of wealth to earn fame and immortality is to build cathedrals.

Miss Alice Rothschild has a passion for flowers. Her collection of roses alone is worth \$50,000.

There are now working in India 711 female missionaries. These have access to over 40,000 zenanas, and teach in the mission schools over 60,000 girls.

The Irish mail boats receive \$455,000 a year subsidy. This is only \$20,000 less than is paid for all the North American mails from Queenstown to New York.

Rev. Mr. Squire's name is mentioned as incumbent of Holy Trinity Church, Ottawa East.

K.D.C. Pills cure chronic constipation.

The Talmud (Jewish book of fundamental and canonical law) says that there were thirty persons besides Joshua who possessed the power of "stopping" the sun.

Miss Mamie Dickens, the eldest daughter of the great novelist, makes her home at Dunton rectory, in the town of Brentwood, in Essex.

The death of the most Rev. Robert Samuel Gregg, Protestant Archbishop of Armagh, and Primate of all Ireland, is announced.

A genuine London fog costs about \$500,000 in delays, accidents and damages. An important item of the expense is the necessary use of electric light all day long.

The Very Rev. Dean Norman has been elected president of the Quebec City Literary and Historical Society.

The new baby of the Duchess of York makes the twenty-fifth great-grandchild Queen Victoria has put down in her diary.

The edition of the gospels in French, for which M. Tissot has painted 500 illustrations, is to be one of only 1,000 copies. It is to be in two large volumes, and each copy will cost \$300.

Rev. H. J. Spencer, Flinton, has received notice from the Archbishop of Ontario that a grant of £25 has been given by the S.P.C.K. towards the erection of a new Anglican church in that village.

Mr. John Chippendale, probably the oldest of English surgeons, died in London recently in his ninety-first year. He was educated at University College, London, and at Paris, and was the author of several medical works.

K.D.C. cures dyspepsia.

Hungary is to celebrate next year the millenium of her existence as a State. A thousand years of national existence is what few countries can boast.

Mr. Daniel Edwards was ordained deacon on December 22nd in St. Luke's Church, Halifax, and has been appointed as curate in charge of Waverley, Preston and Grand Lake.

New British and wh tingual weight.

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New farthings have just been coined by the British mint which are exactly like half sovereigns, and while they continue new can only be distinguished from them by a slight difference in weight.

The celebration of Christmas as a special festival is said to have begun in the first century, and during the life of the Apostle John one tradition of the Church accredits him with inaugurating the custom.

The home secretary of the London Missionary Society has received for the centenary fund a sum of £4,000 from a member of the Church of England who wished to remain anonymous. An anonymous donor has given £1,000 to the Royal Portsmouth Hospital.

Rev. W. C. Bradshaw, late of Christ Church, Winnipeg, Man., has again returned to Denver, Col., on account of ill-health. We hope soon to hear of his recovery.

The oldest building in the world that has been uninterruptedly used for Church purposes is St. Martin's Cathedral, at Canterbury, England. The building was originally erected for a church, and has been regularly used as a place for religious gatherings for more than 1,500 years.

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

It is reported that a Japanese church at Kioto, Japan, has adopted individual communion cups with the hearty endorsement of all the members. A somewhat novel plan was adopted in distribution, a deacon and deaconess serving the cups, which were gathered by another deacon and deaconess who followed.

In cleaning up the cellar of a house in Whitefriars, London, lately, it was discovered that the roof was a groined gothic vault meeting in a rose, probably built in the fourteenth century, and part of the Carmelite convent which gave the district its name.

Family Reading.

Winter.

Looming like spectres through the chill white haze,
The leafless beeches guard the frozen ways;
The shivering birds flit ghost-like from the hedge,
The ivies, drooping from the old stone ledge,
Make a grim eerie, rustling as the breeze
Sweeps keen and bitter from the far-off seas,
And catches on its wing the sleety rain,
And dashes it against the window pane.

The Responsibilities of Life.

What a vast amount of meaning is embodied in that one short word, Life. Its presence is everywhere apparent, from the giant oak that towers so majestically above us, to the smallest flower that lifts its head to receive the falling dewdrop and be kissed by the morning sun. In the air we breathe and the water we drink are myriads of living, breathing creatures. "What is life?" Is it the only chief essential to our existence, the mere transit from the cradle to the grave? Ask the Sage, and he will answer, "Wisdom, knowledge, and power." Seek the busy workman at his toil, whose brow is deeply furrowed by care; and his reply will be, "Labour, never-ceasing labour." Go ask the gay votary of fashions and pleasures; and for answer receive, "Life is vain, its pleasures deceitful." Behold the merry, light-hearted schoolboy, with the fresh blood bounding through his veins, and he will tell you, "Life is hope, with promise of fruition." Question the patriarch, whose head is white with the snow of many winters, and quick will come the response, "Life is what we make it." And thus we find that as a feeble infant, pure and sinless, we first inhale the breath of life, and for a short time are dependent upon the love and care of those who nurtured us, but in the years that follow it is ours to make or mar.

There are those who have reached the years of discretion, strong in their manhood's prime, shunning alike the pleasures of sin, and the "ways of the righteous," but selling their lives for what? Gold! Is all that is good and noble in their

characters to be sacrificed upon such a base altar? As the years roll on their minds become calloused, having no time or thought for anything else save to worship at the shrine of mammon, but "what shall it profit a man, if he gains the whole world and lose his own soul?" Christ tells us that "Life is more than meat," and was He not in "all points tempted like as we are, yet without sin?" It is a sad sight to witness the evening tide of one grown old in sin; the shadows of night are deepening without one ray of light to brighten the gloom—friendless and forsaken, a whole life wasted for time and eternity.

Forenoon, and afternoon, and night—
Yea, that is life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered and thy crown is won."

How peaceful and serene the life of a true Christian? With what strength and courage he meets and bears the many trials and crosses! Firm and steadfast is the step that follows the "Master." There will be no terror depicted on that face as the last enemy, "Death," approaches; instead, the countenance beams with a sweet and holy joy, in the full assurance of a glorious resurrection, and the crown of life eternal."

A Tennyson Story.

A capital story is told about the late Laureate and his wonderful poem "The Revenge," by a correspondent of the Leeds Mercury, who vouches for its truth. The poem was first published in the *Nineteenth Century*, in 1878 or 1879. On the eve of its publication, Tennyson invited between thirty and forty of his most intimate friends to his house in Eaton Square, in order that he might recite this patriotic piece to them. It is well known that Lord Tennyson was an excellent man of business. Had he written "Paradise Lost," he would have been both very hungry and very cold before accepting £10 for the copyright. A letter of his is in existence which, after offering the right to publish his works at a certain price, ends with the declaration that whether the publisher accepts his offer or not, he (Lord Tennyson) would not accept "a blessed penny" less! In fact he was very much like a certain Leeds banker who, when asked by a customer to cash a draft for a large amount over the counter, replied, "We do nothing for nothing for nobody here." In Mr. Wemyss Reid's "Life of Lord Houghton," there is an amusing letter from the late Laureate, which compares the writing of poetry for nothing to the milking of he goats. When the recital of "The Revenge" in Eaton Square took place, there was much "jingo" feeling about in fashionable society in London, and not a few infected persons were among the select audience. As the poet proceeded in his rich and sonorous tones, rendered all the more attractive by his Lincolnshire accent, the favoured few hung upon his words. When he reached the last lines—

And the whole sea plunged and fell on the shot-shattered navy of Spain,
And the little "Revenge" herself went down by the island crags,

To be lost evermore in the main—
the feelings of all present were strung up into excitement and enthusiasm, when to add to the amazement of all, the Laureate added without the slightest pause, and without the least change of tone in his voice, "And the beggars only gave me £300 for it, when it was worth at least £500 or more!"

The Power of Cheerfulness.

Have you ever noticed the power of one cheerful Christian life? Have you never seen a girl in a household who, having given her heart to God, goes through the family a joyous epistle of religion, until the father comes to believe, and the mother comes to believe, and all the brothers and sisters come to believe? Have you never seen the power of one Christian man in a village, going from house to house, and from shop to shop, and from store to store, living out the brighter phases of the Christian life, by his manner recommending the gladdest religion that the world ever saw? I do not think that any of us have fully tested the power of a Christian sun-bath, of a beaming face, of exhilarant Christian behaviour.—*Talmage*.

Personal Work.

Every person has his own particular work in life to do, and it must be accomplished by his own individual labour.

No other helper can relieve him of the responsibility or share in the work given him. Others may encourage and sympathize, but they cannot take part in the work. What is done by each one may be much or little; the quantity does not count for as much as the spirit with which the work is entered upon and the faithful devotion to its performance. It is God's will and purpose that this personal work should be done personally, and His name is more truly glorified by everyone who does his own work in his own sphere, without asking or expecting another to do it for him.

Intellect and Its Dangers.

It is no disparagement to high intellect to say that it has its own special temptations. Powerful intellect has its temptations, as well as great physical powers, or great wealth. The temptations of the most powerful are the most powerful. I believe that this forcing-house for intellect, in which the plants are to draw one another up, each striving upwards for the light, produces an unhealthy growth. If men are practically taught that cultivation of the intellect is the highest end, they are thereby encouraged to neglect its correction, repression, subdual, in things which are beyond its range.

All things must speak of God, refer to God, or they are atheistic. History without God is a chaos without design or end or aim. Political economy without God would be a selfish teaching about the acquisition of wealth, making the larger portion of mankind animate machines for its production. Physics without God would be but a dull inquiry into certain meaningless phenomena. Intellect by itself, heightened, sharpened, refined, cool, piercing, subtle, would be after the likeness, not of God, but of His enemy, who is acuter and subtler far than the acutest and subtlest.—*Pusey*.

Preserve Your Good Resolutions.

Does not each heart at times say: "I wish my good intentions could be preserved; I wish that all the resolutions that have been made in moments of trouble, in days of penitence when I wanted to lead a better life—or when I looked up to heaven to thank God for some blessing upon my life—could be kept. I wish that all the heaven-sought power that has come to me when on my knees would only remain. Then my life would be noble."

Can they not be preserved and kept? Is there any reason why these divine treasures should be lost? Think you that God cares not when they are destroyed? Be not deceived. The very angels look on with bated breath, and their hearts are burdened with sighs—yes, your Master Himself looks down from His heavenly throne in expectancy, and then with sorrow—yes, more, the Holy Spirit of God stands close beside you, and speaks in your ear a pleading note—before any divinely inspired thought or resolution falls before the powers of evil. All this we forget in temptation's hour, when some human desire drives Christ from our thoughts and hearts, and we dash to the ground the heavenly gift.

—Man little knows how much he carries about him in the shape of his own heart. He is quite conscious when he has a rich diamond on his finger, or plenty of money in his purse, that he has that which is of value about him; but he seldom thinks that he is always carrying about what is much more precious than all the gold and all the diamonds in the world. Bishop Hall says: "The heart of man is a short word, a small substance, scarce enough to give a kite a meal, yet great in capacity—yea, so infinite in desire that the round globe of the world cannot fill the three corners of it. When it desires more, and cries 'Give, give,' I will set it over to the infinite good, where the more it hath, it may desire more, and see more to be desired." Nothing but an infinite God and an eternity will satisfy the human heart. Alas! for those who hereafter will have hearts capable of the feeling of hunger, and yet have nought with which to satisfy it.

A Song for Every Day.

The weary world's a cheery place
For those with hearts to win it;
Thank God, there's not a human face
But has some laughter in it!
The soul that comes with honest mirth,
Though health and fortune vary,
Brings back the childhood of the earth,
And keeps it sound and merry.

The plodding world's an eager place
For those with wit to use it;
Where all are bidden to the race,
Let him who dares refuse it!
The simplest task the hand can try,
The dullest round of duty,
Knowledge can amply glorify,
And art can crown with beauty.

A busy, bonny, kindly place
Is this rough world of ours,
For those who love and work apace,
And fill their hands with flowers.
To kind and just and grateful hearts
The present grace is given
To find a heaven in themselves,
And find themselves in heaven.

The Hidden Treasure.

CHAPTER XXIII.—CONTINUED.

She had done the deed. She had betrayed her brother to shame and death, she had earned her father's hatred and curse, which was withheld only for the sake of his son, and all for what? Was she any nearer to that quiet of mind she had so earnestly desired? She did not find it so. Instead thereof, her doubts returned with tenfold power. They were no longer doubts, they were certainties—demonstrated truths. She did not reason upon them—she could not. She felt that it was Jack who was the martyr for the truth, and she was the Judas who had betrayed him. She had denied her Lord, belied her own conscience, and sacrificed her family to a monstrous lie. What would she not now have given to recall the events of the last twenty-four hours? But it was now too late—forever too late, and the thought filled her with inexpressible anguish and despair.

Anne rose at last from the floor where she had thrown herself at the foot of the crucifix, and in the sheer recklessness of misery wandered into Jack's room. There were all his treasures, his strings of birds' eggs, his shells and other foreign curiosities, derived from traders and sailors, his school books and exercises. The blackbird and squirrel he had brought from the country were hopping about in their cages, and seemed to wonder why they were neglected. Anne took down the cages and ministered to the wants of the occupants. The action, simple as it was, seemed to bring her some relief, and as the blackbird tuned up its mellow whistle, she leaned her head beside the cage and wept long and bitterly. The little cupboard where Jack had hidden his precious books, stood open. Anne bent down, and looking into it, she saw something in a far dark corner, for the recess extended deep into the wall beside the chimney. She drew it out and looked at it. It was a small copy of the New Testament. Arthur had received from London a number of these small books, and had given one to Jack. Jack had put it away with the rest, but it had been overlooked by the searchers in their haste and their triumph at finding their great prize. Anne stood looking over the book for a few minutes, and then returning to her room and once more fastening her door, she sat herself down to read, nor did she move from her place till it was too dark to see.

At dark Cicely brought her a light.

"Where is my father?" Anne ventured to ask.

"He is below, poor dear man!" replied Cicely, sobbing. "He has been to the prison to see about—." Here her voice was lost in tears. "Your brother was better lodged than we had hoped!" she continued presently—"along with old Thomas Speat, and some of the towns folk, and we are permitted to send him bedding and refreshment. Your father says you are to use your pleasure as to staying in your room or coming down to supper. He does not wish to make a prisoner of you!" added Cicely, with some emphasis.

"Return my thanks to my father!" said Anne, mournfully but calmly; "and say to him that with his good leave I will remain here. Tell him I thank him for his kindness, and if he will but add this much, to pray for me, I dare ask no more."

Cicely repeated the message, adding that she hoped Anne was not going out of her mind, or meditating anything desperate, for she looked as if she had seen a ghost. Master Lucas could not bring his mind to see her, but he bade Cicely see that she was treated with every kindness.

"She is my child, after all, and for her mother's sake as well as for—his—I will not cast her off."

Anne asked for nothing but a supply of lights, but Cicely caused a fire to be made, and set refreshments by her. The night waned and the morning came, and still Anne sat reading the little book as though she would never be weary.

CHAPTER XXIV.

THE TRIAL.

When Jack arrived at the jail where he was to be confined, he found a crowd gathered round the door, and was greeted from the midst of it with more than one cry of "God speed the dear lad." "Be of good courage and play the man!" "Our prayers are with thee!" Father Barnaby frowned ominously on the assembled people, and hurried the prisoner into the jail.

"Let this young man be shut up by himself!" said he to the jailor.

"Your reverence must needs build him a cell then!" returned the jailor, who seemed to have no special delight in his work. "Every place is filled save the dungeon where are only two. Shall I put him there? I think he were best out of sight of this crowd!"

"Do so!" replied the priest. "Youth, I advise thee to take the time of thy imprisonment to repent of thine errors. Thou art but young, and hast been led by more crafty heads than thine own. Thou hast good parts, and I would fain save thee, and make thee an instrument of good in the Church."

"I thank your reverence!" replied Jack in a steady tone, and then raising his voice, he said, "Good folks, pray for me and mine, and be steadfast in the faith ye that own it!"

"We will! We will!" shouted several voices in return, and one man added—"Let the Jack priests look to it. We will pull down their crow's nests about their pates ere long!"

Jack was hurried into the prison and the doors were shut upon him so that he heard no more, but he noted even then the look of furious wrath mingled with confusion on Father Barnaby's face. He had no time for further observation, before he found himself pushed into the cell of which the jailor had spoken, and the door locked upon him.

It was some minutes before his dazzled eyes could distinguish anything in the dim dungeon, which was lighted only by a small aperture near the ceiling. As he grew more accustomed to the place, however, he saw that it was a small room some twelve feet square with stone walls and floor. The furniture consisted of a stool or two, a rude sort of a table, and two pallet beds, on one of which lay stretched a sleeping man. Another man, apparently just aroused from sleep, rose to his feet and advanced a step or two to meet him.

"I cannot say thou art welcome, friend, to this dungeon, but such slight accommodation and refreshment as we have, I do bid thee welcome."

"Dear uncle!" exclaimed Jack, recovering his dazed senses and springing forward. "Dearest uncle, do you not know me?"

"My son, my son!" cried the old man. "Is it indeed thou! I feared this, but I hoped you had had timely warning. And is it to this I have brought thy youth?"

"Nay, dearest uncle!" returned Jack. "Not you, but the malice of our enemies and the enemies of the truth of God. You brought me to the knowledge of that truth and goodness, which shall make all their malice and fierceness to praise Him. But who is our other companion?"

"It is Master James Dennett, the ship-owner here in Bridgewater. Disturb him not, for he hath been sorely tried in spirit and unable to sleep the whole night, but sit you down here, and tell me how all this hath chanced?"

Jack repeated the story of his betrayal and arrest.

"Alas, poor maid! Was she so far left to herself?" said the shepherd, when he heard of Anne's part in the transaction. "We must put up many prayers for her. And how is your father disposed?"

(To be continued.)

Hints to Housekeepers.

SNOWFLAKE TOAST.—Heat to boiling a quart of milk; add salt; thicken with a little cold milk. Have ready the whites of two eggs beaten to a stiff froth, and when the sauce is well cooked turn it over the beaten eggs, stirring well meanwhile, so that it will form a light, frothy mixture. Serve as dressing on nicely moistened slices of toast.

ALMOND CAKE.—Two cups of powdered sugar, one-half cup of butter, one cup of milk, two and one-half cups of flour, one teaspoon of baking powder, the beaten whites of five eggs, one pound of finely chopped almonds.

GRILLED ALMONDS.—Grilled almonds are an American novelty. To prepare them blanch a cupful of almonds and dry thoroughly. Boil one cupful of sugar and one-fourth cupful of water until it "hairs," then throw in the almonds and let them cook in this syrup. As soon as they turn a slight brown, remove from the fire and stir until the syrup has become sugar.

K.D.C. the mightycurer for indigestion.

TOMATO BISQUE.—For this recipe there are needed: Half a can of tomatoes, one quart milk, one-third cupful butter, one tablespoonful corn starch, pepper and salt to taste. Stew the tomatoes until soft enough to strain easily; boil the milk in a double boiler. Cook one tablespoonful of the butter and the cornstarch together in a small saucepan, adding enough of the hot milk to make it pour easily. Stir it carefully into the boiling milk and boil ten minutes. Add the remainder of the butter in small pieces, and stir till well mixed. Add salt, pepper, and the strained tomatoes.

CANNED CORN SOUP.—For the making of this soup there are required: One can sweet corn, one quart of boiling water, one quart of milk, three tablespoonfuls butter, one tablespoonful flour, two eggs, pepper and salt to taste, one tablespoonful tomato ketchup. Drain the corn, and chop it in the chopping tray. Put on in the boiling water and cook steadily one hour. Rub through a colander, leaving the husks behind, and return with the water in which it has boiled to the fire. Season, boil gently three minutes, and thicken with the butter and flour, cooked together, but not browned. Have ready the boiling milk, pour it upon the beaten eggs, and add to the soup. Stir for a moment, add the ketchup, and serve.

FRENCH MUSTARD.—Slice an onion in a bowl; cover it with good vinegar; let stand two days. Pour off the vinegar; add a teaspoonful of pepper, a teaspoonful of salt, and a tablespoonful of white sugar, and ground mustard to make a thin paste; set on the stove and when it boils, beat well; when cold it is ready for use.

ORANGE CREAM.—Scrape lightly, with a pound of lump sugar, the rinds of six oranges. To this sugar add three cups of water and the strained juice of the oranges. Place over the fire, and boil for five minutes. Beat lightly the yolks of six eggs, and mix with the syrup. Return to the fire, and whisk lightly until it thickens; take from the fire, and add a glass of orange-flower water. When cold, freeze.

LEMON CREAM.—Beat well the yolks of six eggs; mix gradually with this a quart of boiling water and the grated rind and juice of two lemons. Sweeten to taste, and stir this one way over the fire till it thickens, but do not let it boil. Add half a wineglass of sherry and a spoonful of brandy. Stir till cold and freeze.

EBONY CREAM.—Stew two pounds of French prunes in a little water; pass them through a sieve; add half an ounce of gelatine melted in a little water; a quarter of a pound of sugar; allow to boil; pour into a mould; when cold turn it out and serve with whipped cream.

Scrambled Eggs

Take a small quantity of Cottolene and a little cream; warm in a frying pan. Break 6 eggs in it and stir until slightly cooked. Serve hot.

Use not more than two-thirds as much Cottolene as you would butter and be sure that you do not overheat it before dropping in the eggs. This is always essential in cooking with Cottolene.

Genuine Cottolene is sold everywhere in tins with trade marks—"Cottolene" and *steer's head in cotton-plant wreath*—on every tin. Made only by THE N. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.

Children's Department.

A Mother Worth Minding.

"My mother says—"
 "Ho! your mother—she isn't one of the kind that's worth minding."
 "What do you mean?" advancing threateningly towards the boy standing with his back against a tree. "She's as good a mother as ever lived, and I won't have you say such things."
 A knot of boys had gathered close to the speakers, one cool and quiet, the other with angry, heated face.
 "She isn't worth minding, and you know it, Jack Somers," was the reply. "You've said so yourself many and many a time."
 "That's true!" came in a loud whisper from one of the boys standing near.
 "Everybody knows it, too," came from another.
 Jack turned upon the speakers in angry amazement: "You're a pretty lot of boys talking about mother that way, and pretending you like her all the time!"
 "We do like her," came in a chorus

from the half dozen boys. "George said she wasn't worth minding."
 "Well, what do you mean?" anger giving place to surprise.
 "Why, just this, that you don't think she's worth minding."
 "I never said such a thing in my life!" trying to recall any remark of this kind.
 "Look here, Jack," said one of the boys coming forward, "you don't seem to see what George and the other boys are driving at. You may not have said in so many words that your mother wasn't worth minding, but by your actions. This morning, when your mother asked you to post a letter, you said you wouldn't have time to go around by the post office, and yet you had half an hour before school in which to play ball. When she told you to put on your coat for fear you would take cold, you still left it hanging over the fence, paying no attention to what she said. Of course, we boys can see she isn't worth minding, since you see it so plainly yourself. Tell you what it is, old fellow, I don't know of anything so satisfactory in the long run as minding mothers."
 The angry light died from Jack's face before Tom had finished, and as it came to a close, he turned and walked away.
 Here was a boy who loved his mother dearly, and yet how unmindful he had been of her wishes.
 "Guess I needed that lesson, and although the boys may never know it, I am much obliged to them for it. I'll see that they don't have to tell me again!"
 And they did not.

Headache

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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.

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The World.

Christians are taught that they must renounce the world, the flesh, and the devil. Sometimes they feel a difficulty,

however, in deciding what is the world they promise to give up.

Can it mean this beautiful earth on which we live, and which we often call the world?

Oh no! God made that, and called it good; it has never sinned. We need not renounce that.

Then does "the world" signify human society, the brotherhood of our kind. Ought we to give up the pleasure of interchanging thought and speech one with another?

Nay, God made society as well as one man. Of it He forms His Church here, and in heaven; society in itself cannot be what we have to renounce. It is the world truly, but it is that which God so loved that He gave His Son to die for it.

What is the world, then, which tempts us and which we must shun?

Surely it is the multitude (ah, such a vast multitude!) who, blind and foolish, have fixed their love firmly on this present life, who refuse to think of heaven, and are determined to get all the pleasure they can out of this poor existence.

To the end of time there will always be such a 'world' as this, and if we love it, we cannot love God.

It is the world that does not know Jesus.

It is the world of the flesh, the world of the devil. Oh, do not let us hesitate a moment, but at all cost let us flee it and renounce it!

Make Yourself Strong

If you would resist pneumonia, bronchitis, typhoid fever, and persistent coughs and colds. These ills attack the weak and run down system. They can find no foothold where the blood is kept pure, rich and full of vitality, the appetite good and digestion vigorous, with Hood's Sarsaparilla, the one true blood purifier.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache.

The Best Love.

It is sometimes easy for us to grow discouraged when we think how insignificant we are in God's great universe. One human being seems very small indeed, in comparison with the millions of worlds over which the Father keeps constant watch.

A young girl just recovering from a long illness was weary and despondent. "I wonder if God thinks anything about our little trials," she said. "It seems as if He must be too busy with great things to care much for us."

But her little sister, as she sat by the cradle, rocking the sleeping baby, had an answer ready. "Do you sup-

My Back

Arms and limbs are stiff and lame and it is misery for me to move. This is rheumatism, caused by lactic acid in the blood. Neutralize this acid, purify the blood, and cure rheumatism by taking the one true blood purifier, Hood's Sarsaparilla.

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pose," she said, "that mamma thinks so much about the big folks, papa, grandma and the boys, that she is too busy to look after the baby. I'm sure she thinks of the baby first, because he is so little and so helpless and needs her more than the rest of us do. But God loves us even better than our mother does."

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Keep Sweet.

The very words will help you. Think of them when people rasp you, when your own sensitive, self-willed spirit chafes and frets; let a gentle voice be heard above the strife, whispering "Keep sweet—keep sweet!" And, if you will but heed it quickly, you will be saved from a thousand falls and kept in perfect peace.

True you cannot keep yourself sweet, but God will keep you if He sees that it is your fixed purpose to be kept sweet, and to refuse to fret or grudge or retaliate. The trouble is, you rather enjoy a little irritation and morbidness. You want to cherish the little grudge and sympathize with your hurt feelings, and nurse your little grievance, and justify yourself a little. And so God lets you have your way. So you eat your little roll, and, after one taste of sweetness in your mouth, lo! it is as bitter as wormwood and gall, and there is a scar upon your soul and a cloud upon your sky, and a sad sense in your spirit of a lost opportunity of wearing a jewel for your crown, and scoring a victory for faith and love.

A friend once asked the writer why God did not always give her victory of perfect love, and he answered her by asking if she always really wanted to love, and if, on the contrary, she did not sometimes rather prefer to dislike some people, or, at least, to gratify her instinctive desire "to give them a piece of her mind." She sadly confessed it was true.

Dear friend, God will give you all the love you really want and honestly choose. You can have your grievance, or you can have the peace that passeth all understanding; but you cannot have both.

There is a balm for a thousand heart-aches, and heaven of peace and power in these two little sugar-coated pills, which the reader can have for nothing.

The Place to Put Riches.

"You'll help, Rufus, of course, won't you? All the boys intend to lend a hand, which in this case means giving money."

"I would if I could afford it, but indeed I've got to keep all I can earn and all I can get this summer. There's something special I want to do."

The boys in Mr. Carson's class were collecting a little sum to buy some comforts for a sick comrade. Mr. Carson heard the talk between Rufus and Ralph, and it troubled him. He had heard from others that Rufus was bent upon being a rich man, and had even now begun to hoard his earnings, hoping to have a certain sum in the bank by a given time. He was getting an anxious look in his face, and showed in various small ways that he was carrying some sort of a weight.

Hoping to help Rufus without speaking to him directly, Mr. Carson gave

out this subject for the next monthly meeting of the class club, which was an institution much prized, with its informal discussions:

"The place for money—what position should it hold? How important is it, and what should we do with it?"

There was an animated discussion, you may be sure, and a helpful one too, but you shall not be treated to the full minutes of the meeting. As his contribution to the discussion, Mr. Carson read from an old, old book, words written by one Thomas Taylor, in the seventeenth century:

"When a man takes a heavy trunkful of plate, or money, it makes him stoop, but if the same weight be put under his feet, it will lift him from the ground. In like manner, if we put our wealth above us, it will press us down; but, under our feet, it will lift us toward heaven."

"How this voice," continued Mr. Carson, "rings out from the long ago! Let us take heed, boys, that we keep riches in the right place. They are to rise by, not to stagger under. Make stepping-stones of them, not weights."

Manliness.

There is nothing in Christianity incompatible with the highest and truest manliness. This needs to be emphasized, for there is an opposite idea quite prevalent which keeps many out of the kingdom. One can fully carry out all the precepts of Christ when they are properly understood without being a weak, colorless, inoffensive, insignificant sort of a stick who submits to be trodden upon and kicked about without limit.

There is no call for us to abdicate our common sense in seeking to become wholly consecrated. Reason need not be sacrificed at the shrine of superstition. A true Christian is not a "worm," but the noblest style of a man. There is nothing mean, or fawning, or cringing, or crawling, about him. He is the child of the King. He stands up straight. He has plenty of backbone. He gives his opinion, if called for, with emphasis. He has pluck in abundance, and plenty of spirit. He can flame forth against wrong, and blast it with the hot lightning of his hate.

Manliness does not at all consist in touchiness, or sensitiveness to a slight, or inability to bear a gibe. It is not the same as hotheadedness. Still less has it any connection with obstinacy, or bravado, or haughty insolence and superciliousness. These things are elements of cowardice, not bravery. The bully is never a hero.

True Christian manliness enables a man to be firm without being mulish, to respect himself and yet be free from pride, to be temperate in all things, to speak the truth, to be strong and independent. It endows him with that

moral courage so shamefully lacking in most of those who take their ideal of manliness from worldly sources alone. The devout, the godly, fortified against all temptation by established Christian principle, is the only one who can properly lay claim to genuine manliness.

Courtesy

Oftentimes we fail to realize the influence of a kind word, a bright smile or an attentive action. An old white-haired gentleman recently said that he would always remember with what pleasure he once received a smile and a few courteous words from a young lady on one of the crowded ferry-boats. He had asked for directions as to how he should go on reaching the other side, expecting the brief, somewhat cold answer which strangers so often receive. But the young girl's frank smile and the ready way in which she gave him minute directions made him feel, as he afterward said, as though he had met a friend.

It is hardly likely that we shall be ready with kind words and considerate acts when the opportunities come as suddenly as they must come in railroad cars or on street crossings, unless we are habitually thoughtful of the feelings of those around us. People may safely judge us by our conduct on these unexpected occasions.

A few days since a middle-aged lady was coming out of a store in one of our large cities. The rain was pouring in torrents and the wind was blowing a gale, so that she found some difficulty in attempting to open the storm-door and at the same time raise her umbrella. Suddenly the door was pushed open by a strong arm, the umbrella raised and placed in her hand, and, with a polite lifting of his hat, a young man passed on before her.

If young people would stop to think how many traits of character may be shown by a single word or action, the kind deeds and gentle words would become more frequent in our busy every-day life.

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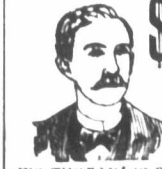
Lessons from a Car Window.

It is a great thing to be able to do a little thing for one's neighbour. The greatness is not in the deed, but in the thoughtful and willing spirit that prompts it. This same spirit lies back of big deeds and little ones alike, and it can be cultivated for all-sized deeds by the doing of little ones. There are persons who will "rise to great occasions," to whom the lesser occasions are invisible as opportunities. We grow, not so much by waiting for the

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great occasions, as by taking the opportunities daily afforded by the little ones. A young lady who took her seat on the sunny side of a railway car, was observed to turn and look at the person back of her once or twice, and then she said, "Does this sun annoy you?" The sun shone obliquely through her window back into her neighbour's face. But how many persons look to see whether the sun that comes through their window annoys any one but themselves? The average rider acts as if he thought the sun and the wind extended no further than to himself. A car window is a good place to practice that thoughtful regard for ones' neighbour which will strengthen the spirit and enlarge the capacity for doing deeds that are larger and more heroic.

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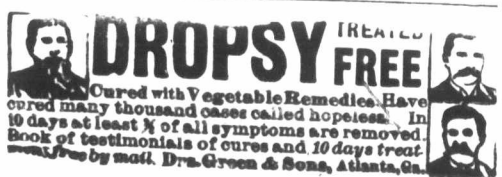
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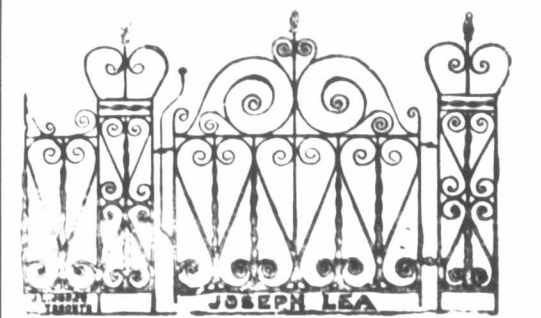
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