

Canadian Churchman

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A Church of England Weekly Family Newspaper.

(ILLUSTRATED)

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[No. 5.]

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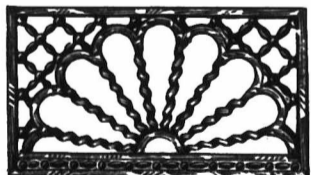
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Lessons for Sundays and Holy Days.

February 7th.—FIFTH SUNDAY AFTER EPIPHANY.

Morning.—Proverbs 1. Mat. 21, v. 23.
Evening.—Prov. 3; or 8. Acts 22, v. 23 to 23, v. 12.

APPROPRIATE HYMNS for Fifth Sunday after Epiphany and Septuagesima Sunday, 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:

FIFTH SUNDAY AFTER EPIPHANY.

Holy Communion: 177, 321, 324, 556.
Processional: 82, 274, 291, 532.
Offertory: 81, 225, 275, 304.
Children's Hymns: 297, 331, 338, 571.
General Hymns: 5, 19, 220, 248, 486, 537.

SEPTUAGESIMA SUNDAY.

Holy Communion: 190, 314, 317, 558.
Processional: 35, 162, 297, 298.
Offertory: 226, 227, 295, 367.
Children's Hymns: 242, 332, 343, 574.
General Hymns: 34, 83, 169, 218, 489, 544.

FIFTH SUNDAY AFTER THE EPIPHANY.

In the midst of the troubles and dangers of the world, we have been taught to look for safety to the Church of Christ. Yet even here we must not rest too secure. In the safest vessel all may not be brought to land—out of the many who are called into Christ's Church militant on earth, all may not be chosen to live in His Church triumphant in heaven. This is the thought conveyed to us in the services of this day. The Gospel represents to us our Blessed Lord under the figure of a householder planting good seed in a field. The field is the kingdom or Church of Christ, which He has chosen out of the world to plant and cultivate. We Christians are the seed whom at our baptism He planted into it, making us holy and good. The devil, who tries to corrupt us, is represented by the enemy sowing tares.

He is continually planting sin and wickedness amongst us, both in the world and in the hearts of men; making us to fall away from the holiness we once received from God; and so it is that many Christians, who have been once illuminated by the heavenly gifts of God's grace, become like tares in a field of good wheat, dead branches of a living vine, unprofitable members of a holy Church. All, however, are allowed to grow together until the time of the harvest. God allows His faithful and unfaithful servants to live together in the world and in the Church, thus proving and training the former, and giving to the latter a longer space for repentance. But after seedtime comes the harvest, and after this life comes the judgment. At the time of harvest the tares are gathered into bundles to be burned, while the wheat is gathered into the barn. So shall it be at the end of the world. God hath appointed a day in which He shall judge the world in righteousness. He who now manifests Himself in mercy, shall then manifest Himself in terror, taking vengeance on them that obey not the Gospel of our Lord Jesus Christ, and making the righteous to "shine forth as the sun in the kingdom of their Father." The same subject is again brought before us in the lessons for the day. In the first part of that for the morning, the state of the Church on earth is described. Our Lord, speaking by His prophet, here gives the true cause of the mixture of good and evil which surrounds us in the world. Not to any want of power or mercy on the part of God, but to the sinfulness of man is it to be ascribed—"The Lord's hand is not shortened that it cannot save, nor His ear heavy that it cannot hear; but our iniquities have separated between us and our God." Warned by the example of the Jewish nation, who made so light of their privileges, and met with so grievous a fall, Christians are now called upon to take heed unto the light that is in them, so that that great day may not come upon them unawares; for only in proportion as we make a good use of the light of God's grace shall we be able to stand in the full blaze of the light of His glory. Let us continually aim at the practice of those virtues which the epistle lays down as marks of Christ's living members. Let us wait for the coming of our Lord, by living in mutual love and charity, making God's will the rule of all we do, and having a regard to God's glory in all our actions. So only may we hope to escape the unquenchable fire which shall one day burn up the unprofitable tares of God's household. Thus in the midst of this season of light and gladness does the Church leave with us a word of warning. Having called us to rejoice in the light which Christ brought into the world, she now bids us take heed that the light that is in us be not darkness; only so long as we walk in the light does the blood of Jesus Christ cleanse us from all sin. If, when light is come into the world, we still love darkness rather than light, great shall be our condemnation.

PROFESSOR CLARK AT S. MARGARET'S.

His fourth question: Is the atonement an injustice? The fourth and last of the questions addressed to him, the preacher said, was now to be considered. We could easily see why it came in this order. However we understand the word atonement—whether as a sacrifice, or, in the more exact sense of the word, as reconciliation, it

had reference to sin. There could be no doubt that in some way, and in various ways, the pardon and removal of sin was, in the New Testament, connected with the death of Christ. He died that we might live. We have redemption through His blood, even the forgiveness of sins. Now, the question arose, was it fair that another should pay our debt? Was it fair that we should be accepted by God on account of what He had done? In answering this question, it must be confessed that if some representations of the meaning of the death of Christ were to be accepted, we could not think of the atonement as otherwise than unjust. If, for example, we accepted the statement that Christ paid an exact equivalent for the sins of men, and that the value of this payment was made over to the guilty ones, or to a certain class among them, this would certainly be a commercial transaction of a very peculiar character. But there is no sanction for any such statement. Moreover, the whole assumption, so common with a certain class of teachers, that it was impossible for God to forgive the sins of mankind unless a certain ransom had been paid, was a very hazardous position indeed. How shall men be judges of what the Most High God should do in such a case. We may reverently examine what He has done, and what He tells us as to the meaning of His own doings; but this is a very different thing from asserting what He must have done. Still worse are those representations according to which the wrath of God is to be appeased by the blood of His Son, as though the Lord Jesus Christ had mercifully interposed between a Sovereign who was on the point of destroying His rebellious subjects, and had averted His wrath; whereas it is the plain and plainest declaration of the Scriptures that it was the love of the Father that sent the Son to be a Saviour. But still it may be said, does not the Bible speak of the wrath of God? Certainly it does—the wrath of God against sin, and against sinners as identified with sin; but not against sinners as creatures of God. God hates the sin because He loves the sinner; and this wrath is not abated when the sinner is forgiven. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men; and it is still and always so revealed. Wherever there is sin, there is wrath. The love of God, on its darker side, in its relation to evil, is a consuming fire; and it cannot be otherwise. Well, but it may be said again, was not the death of Jesus Christ, in some sense, vicarious? Most certainly it was. To eliminate this element from the statements of the New Testament would be entirely to change their meaning. "He died, the just for the unjust." "Him who knew no sin, He made to be sin in our behalf; that we might become the righteousness of God in Him. Here He is represented as being put in the place of a sinner and treated as a sinner. But should we say that vicarious suffering was unjust? Is not vicarious suffering the very law of life? Is it not seen daily in the family, in the Church, in society? The mother suffers gladly for her child, and brother suffers and suffers willingly for brother. And this is not merely a universal fact, but it is the way to a higher life; for men are made "perfect through sufferings," when the sufferings are borne cheerfully. If there is injustice here, it is not a kind of injustice which first appears in divine revelation, or in any part

or aspect of it; it is involved in the very constitution of humanity and the world. Now, in the case of the Lord Jesus, He voluntarily assumed the position of a Son of Man with all the responsibilities and liabilities involved in that position. He took not upon Him the nature of angels, but the seed of man. The whole process is described in one of the greatest passages in the writings of St. Paul, Phil. ii. 6-11, beginning,

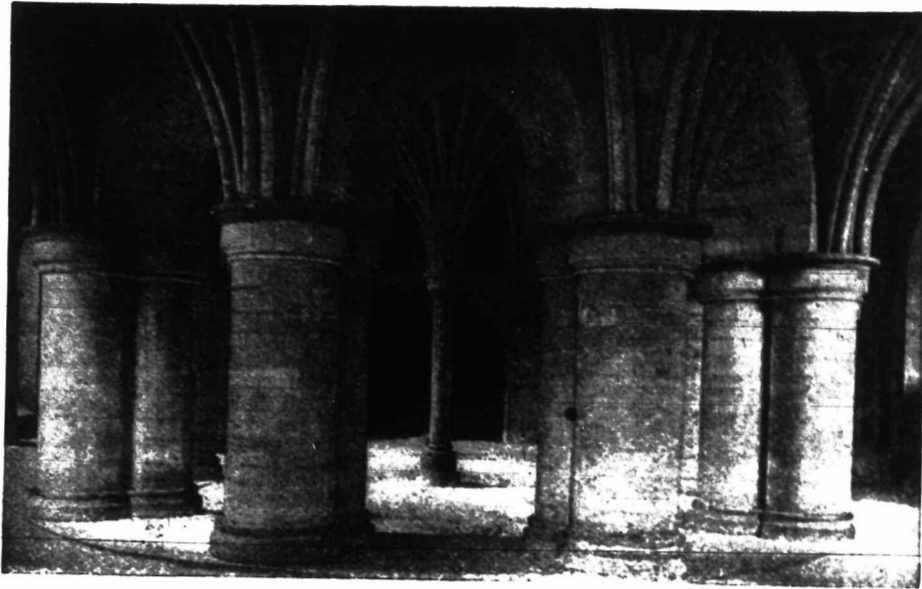
Who, being in the form of God," etc. Now, here there could be no question of injustice, since the whole process was voluntary. There was no imposition of another will upon the will of Christ. And, moreover, He is the great type of One who passes through death upwards to the higher life. "Wherefore God highly exalted Him." Look away, for a moment, from the sacrificial aspect of the death of Christ. Look at His life and death as those of a hero and a martyr. Think of His life of glory above, or think of His life and work of beneficent power and influence here on earth, and say whether He did not triumph on the cross; and whether He has not seen of the travail of His soul and been satisfied. So far, then, he said, we might decide unhesitatingly that the sacrificial death of Christ was

not an injustice. This was the answer to the question, as it had been put; but there was, of course, much more to be said on the meaning and significance of the sacrifice of Christ—much more than could even be touched upon at present. Certain points were quite clear. The Eternal Word had assumed man's nature, and had become the second Adam, a new Head of the race, in whom it was united to God. As man, He had assumed all the responsibilities of man, the place of a sinner; and had, as it were, hung on the cross as One condemned, and risen from the grave as One who had paid the debt and was free. So He took with Him man's nature—and in truth man—up to the throne of God, having removed all hindrances. He declared that God was in Christ reconciling the world to Himself, not imputing their trespasses unto them. And not only was an amnesty proclaimed, but a new life assured to all who in Him came to the Father. There is no mere cancelling of debts. There is a removal from the state of death to the state of life. There is a dying with Christ unto sin; there is a rising with Him unto righteousness.

ST. ALBANS CATHEDRAL, TORONTO.

The lord bishop of the diocese has just issued two circulars to the clergy and laity of the city, asking them to aid in raising the one-half of \$1,700 annually, to meet the taxes and interest on the mortgage on St. Albans, and thus save this very valuable building and property to the Church. We have, since its inception, always favoured the building of St. Albans, and, to the best of our ability, aided in every enterprise connected therewith, knowing that acting thus we are furthering the noblest and best interests of our Church. We are aware that some are led away by the false idea that we have a cathed-

ral already in St. James'. The Church of St. James' is called a cathedral simply because Bishop Strachan had his stall there, but as long as worshipers have vested rights in their pews, and an unaltered and unrepealed resolution on the vestry books, that the building is a parish church, and to remain so, it is useless to talk of it as a cathedral. The plan which the lord bishop suggests in these two circulars is that in the months of February, May, August and September, an offertory be taken up, in envelopes,



CANTERBURY CATHEDRAL—THE CRYPT.

of 25 cents, from all willing to contribute. We think this plan is quite feasible, and we wish it all success. As you look around the bare unfinished sanctuary and choir of the present structure, and think of the wealth of the members of the Church, running here and there, seeking investment in this and that risk, you are forced to the conclusion that the teaching of the people in the past has been everything except how to employ and invest, to advantage, "the unrighteous mammon" for the glory of God, and for their



CANTERBURY CATHEDRAL—SCENE OF THE MARTYRDOM OF BECKET.

own benefit. We have said, in before alluding to this vital subject, that it is an impossible thing for one bishop in his lifetime, be he even a Canon Rahere, or a St. Dunstan, to complete all that was intended being done at the first in the matter of St. Albans, and we say now, as we did before, that if our present bishop can but free from debt, as we have good hopes he will, the present building as it stands, he has done his share in commencing and carrying on, under such fearfully discouraging surroundings, a work which those who come after him may finish, and have

an easier road to travel than he has had. The great point in the carrying on of the lord bishop's present plan is to make it continuous and vigorous—keep the steam running at high-water mark; this alone can be done by the hearty co-operation of the clergy. These circulars are not issued from the bureau of an autocrat priest, threatening eternal damnation to him who disobeys his high behests; they are brotherly entreaties from a kind and loving Father in God, to those over whom he is placed by the Church and

the Church's Head, asking for their timely consideration of his embarrassing position, and their small, but effectual, aid in removing the heavy and oppressive load. We read that "in the battle of Waterloo, when any of the squares appeared to falter, the Duke threw himself in the midst of them, and the consciousness of the treasure committed to their care rendered them firm as the rock." So it may be in a smaller form, but yet to the principal, a position just as trying. The bishop, by this last action, throws himself into the squares of his officers—the clergy—and his soldiers—the laity—and tells them, "we must not be beaten. What would angels and men say if we are defeated?" If there be any who have formed a prejudice against the cathedral, or consider such a centre of Church work and Church life superfluous, we would ask all such to enter the now imperfect structure, with its poverty of furniture and miserable equipment, and see the way in which the different services are conducted—the demeanor, reverence, and worship of choir and people—the noble chant and Churchly hymn presented in a manner equal to that of any English cathedral. The objector—it is

easy and cheap to object—would be led to think, as we have often thought, if such is the service now in this unfinished and imperfect house, what will it be, as with hymn or chant, or festal song, the choir sweeps past to take its allotted seats, and the stately service of the Church opens the glorious pile, alive with praise and thanksgiving, arising from the hearts and voices of the worshipers crowding its complete and finished courts; "like some tall palm, the noble fabric grew." Let us ask, beseech and pray our young man who attends the services of our city churches, to take the circular home and read it, and if he is contemplating for the coming summer the selling of his bicycle for half price in order to get a new one of the latest style and lightest weight, to stop this contemplated sinful waste, and throw what he saves into the common fund to finish this noble and needful enterprise. And we would say to the young woman of our congregations, pay a few less visits to the departmental store, and when summer comes let the pleasure outings, always less or more costly, become somewhat fewer, and the money thus saved pass into the cathedral funds, where the results will be permanent, abiding and lasting, bringing to the donor the happy and blessed assurance, "I have aided in some way, however

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feeble, to help my bishop in securing to the diocese the cathedral upon which he has set his heart."

REVIEWS.

CHURCH CLUB LECTURES. 1896. *Lauda Sion*. Price 50c. New York: E. & J. B. Young & Co. 1896.

The Church Club of New York is, we are informed, a very important organization in more ways than one; but one good work which it does should be cordially recognized by all members of the Anglican communion. Year after year this club arranges for the delivery of a series of lectures on subjects of interest to Churchmen, and publishes them, well printed and nicely bound in red cloth, at the insignificant price of 50 cents. And this is not all or the best of their work. As a rule the lectures are delivered by thoroughly competent men, bishops, professors, doctors, and other eminent and learned and leading theologians. The present is the ninth series, and under the title of *Lauda Sion*, it deals with "The Liturgical Hymns of the Church." It would not be easy to find a subject more interesting to religious minds; and here it is dealt with throughout its whole extent, and by able writers. First comes the Psalter, by D. J. P. Peters, of New York; next the Eucharistic Hymns, by Bishop Hall, of Vermont; then the Hymns of the Daily Office, by the Bishop of Indiana (Dr. White); next the Hymns of the Ordinal, by Bishop Potter, of New York; and finally, the Te Deum, by Dr. Huntingdon, of Grace Church, New York. The subjects are of obvious interest; and the names of the lecturers are a guarantee for the excellence of their work. Some of the lectures are really treatises in a condensed form; and many a clergyman may be glad to take them as the basis of a similar set of lectures for his parishioners.

THE AMBASSADOR OF CHRIST. By JAMES, Cardinal Gibbons. Price \$1. Baltimore: Murphy. 1896.

Cardinal Gibbons, R.C. Archbishop of Baltimore, is well known as a learned and conciliatory expounder of the Catholic Faith, in such a sense that it might be Roman or Anglican. Of his very interesting book on the "Faith of Our Fathers," probably the removal of a page would make it acceptable to the English Churchman, or even to the ordinary Protestant. If so much cannot be said of the volume before us, yet this we may say, that no clergyman of any Christian communion will be able to read this book without being deeply impressed, and almost certainly benefited. "A pious, learned, and zealous priesthood," says the Cardinal, "is the glory of the Church of God. By our personal holiness we work out our own salvation, and edify our neighbours; by our erudition we enlighten them; and by our zeal we make them partakers of the precious heritage of Christ." We cannot imagine any clergyman reading the first chapter on the Excellency of the Christian Priesthood, without being stirred to desire a higher grade in the life of grace. Here is a pleasant story. The Boatman on the Lake of Geneva used to address St. Francois de Sales, his bishop, as "Father." The Bishop of Belley rebuked him, and bid him say, "My Lord." St. Francois replied: "Let them call me Father, for they love me as such. How much more good does that do my heart than to be called *Monsieur*!" In this book there are thirty-one chapters in all, so that we cannot even mention the titles of them. But they are admirably arranged, and the subjects treated with insight and force. Some of them we may mention. A Divine Vocation, Truth and Sincerity of Character, Self-respect and Human Respect, Humility, The Ambassador of Christ and Knowledge, Study of the Scriptures, of the Fathers of Theology, of Canon Law, Preparation of Sermons, Catechising, Sick Calls. There are a good many books which may be recommended to the parish priest. We hardly know a better than this one of Cardinal Gibbons.

MAGAZINE.—*The Etude*, vol. xx., Jan., 1897, a musical paper published monthly for teachers and students of music, by Theodore Presser, 1708 Chestnut street, Philadelphia, is an excellent paper, and full of interesting and instructive notes. The musical part is, as a rule, very good, and generally includes works of the old masters, and those of our more modern ones. The year is begun with eight; one of the best, in fact, the best in this month's number, is the "Scarf Dance," *Der Scharpentanz Scene de Ballet*, by C. Chaminade, who is well known as one of the most brilliant and clever of our modern writers. Amongst others are the "Serenade," by Camille W. Zeckwer, Op. 8, No. 1, and "Cabaletta," by Theo. Lack, Op. 88, and several others of a light and pretty order. There are also two songs, "My Little Sweetheart" and "In the Shepherd's Fold," the latter a Scriptural song, by Lillian Tate Sheldon, and being the better of the two. As to the letter-press, as usual it is full of valuable thoughts, suggestions and advice to teacher and pupil, and we are not surprised to read that more subscriptions were received last December than in any previous month.

THE MISSIONARY FIELD.

"The business of a Church is distribution, not accumulation."

"The missionary interest of a Church is the test of its discipleship."

An average contribution of five cents a week from our 600,000 communicants would fill the mission treasury with a million and a half of dollars every year, but only about one-third of this amount is given.

The man who does not believe in missions—foreign or domestic—who does not want to have their needs brought constantly to his attention, must be prepared to take heroic measures with himself. He must give up the Lord's Prayer; he must forget the Catholic Creeds; he must put away the Prayer-Book; he must close his Bible; he must go no more to the Lord's table, to be reminded of the one "full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world." Who is ready to pay such a price?—*St. Andrew's Cross*.

The last annual report of the Rev. Mr. Yen, the leading native clergyman of the China Mission, contains the following: "The outlook has its hopes and fears. In the direction of hopes I note that the people at large begin to feel that reforms are imperative in Government education and social tone. To think so is better than not to think at all, as running water, however turbulent, is better than a stagnant pond. There is a strong probability that soon a sentiment will grow that a reform in character is more imperative than reform in material things, and that this requires another kind of religion than what the country has. In the direction of fears, as far as this district is concerned, there is a growing thirst for wealth, fast living, impure worldliness. Our young Christians are exposed to dangers, and non-Christians turn a deaf ear to the proclamation of the Gospel. The servants of God, however, do not and ought not to lose courage, but to toil on with a vision of the time when 'the heathen shall be given for His inheritance and the uttermost parts of the earth for His possession.'"

The *Mid-Continent* reproduces this from the *London Spectator*: "If there is a fact of which philanthropic collectors are certain, it is that those who plead the superior claims of kinship or citizenship or neighbourhood rarely give to any object whatever; that in fact, the restriction of benevolence within a circle which of necessity continually draws in, ends in a singularly hard, because apparently reasonable, form of selfishness. The men who open their cheque-books for foreign missions are the men on whose shoulders the burden of the home missions also rests. . . . They are moved, in fact, by the idea of need, not by the idea of relationship. The habit of con-

sidering always the nearness of a claim dries the heart up; the value of propinquity comes to seem greater than ever, until at last the only object of just solicitude is found to be one's self."

The *Megumi* (Grace) Women's Society, composed of the wives of clergymen and catechists and other women workers of Osaka, reported certain tracts prepared, published and distributed in connection with their mission work. These tracts are short, clear statements of the Gospel; and have printed upon one page an invitation to the Church services, giving place and time of services. The latest of their publications is a translation of the "Collects for the daily use of the members of the Woman's Auxiliary to the Board of Missions." It is a very attractive leaflet, containing not only the four collects of the original, but an additional special intercession for, first, the Emperor, and next, all the people of this land, and for the descent of the Holy Spirit upon all men. At the close of the meeting, copies of this tract were presented to the delegates and assembled friends, with an urgent request that they should join in the noon-day prayers for missions. —*The Church in Japan*.

THE BISHOPS OF STEPNEY AND CHICHESTER ON THE ROMAN QUESTION.

The Bishop of Chichester was rather afraid some of the younger amongst them were growing up in ignorance as to the leading points of the Roman controversy. They should remember that the controversy was not dead—it would come up from time to time, especially in the present day, when they saw the claims of the Church of Rome urged upon them in a manner, and in a temper, at least in some quarters, to which they had been long unaccustomed. It was, therefore, a matter of the deepest importance that they should have as far as possible a clear and distinct understanding of the leading points in the discussion.

The Church of England had nothing to fear from an appeal to history, but had everything to gain and nothing to lose from it. Clearer and clearer it came out, as they examined the ancient records, and listened to the voices of ancient testimony, that the English Church was the Church implanted here in the early Apostolic days by the providence of Almighty God, with a three-fold order, with the true Apostolic teaching, and that, through varying fortunes and great vicissitudes, she had been the Church of this land ever since that time. Let them for a moment remember how much they owed to the early planting of the Church. They were, he believed, this year to hold the Lambeth gathering a little earlier than usual, in order to celebrate once more the landing of St. Augustine on these shores. But they must remember that when he came, he found the old British Church of this land, though it had been beaten back into the west and the south, the real living Church with a three-fold order, and with the Sacraments and teaching of Christ and His Apostles. These were matters which they should hold dear—their heritage and their birthright. They would submit to no foreign domination, they would bow their necks beneath no foreign yoke. They were, an integral portion of the old Church of God, and that which God had committed to their charge let them try faithfully and manfully to hand down unimpaired to those who would come after them, and who would maintain that which Christ intended to be planted here—the early Catholic Church of England.

The Bishop of Stepney said that so far as the question of the validity of the Anglican orders was concerned, he did not regard that as a controversial one. That was simply a definite, positive, historical investigation, and whatever others thought about it was really no vital concern to them—they had simply to satisfy themselves. But he should have something to say with regard to the position from the earliest times of the Church of England as an independent, national, self-contained, and self-governed concern. Of the undoubted right from the earliest times of the Church of England to arrange its own rites, ceremonies and services, they had evidence such as no

other Church in the world possessed. Alluding to the attacks made upon the English Church in the course of the controversy, the bishop said the controversy was carried on on the other side with the most blatant and scurrilous abuse. He was known familiarly now as the Stepney bladder, and he could not do a better thing for the Church of England, or a more hostile one to the Church of Rome, than publish the personal attacks made upon himself. As to the question of ordination, it was beyond all doubt that the English Church from the earliest times had the framing of its own ordinal. The ordinal of the Saxon Church had details and features which no other ordinal had. Some of these details had been taken into the Church of Rome, but there were others which were not to be found in any other Church. None could produce any sign or indication of any interference with the Anglican manner of consecrating bishops, priests, and deacons by any external Church at all. They were left to do it for themselves in a proper, catholic manner, and did it. There was a sort of idea that the early English Church leaned upon Rome in some way for support, but he ventured to assert that nothing of the kind, as a matter of fact, took place. They must not allow to their Roman friends in England any sort of claim to be any part at all of the Catholic Church of England. The Romans went into schism in the reign of Queen Elizabeth, and in schism they have ever since lived. They put themselves into schism by cutting themselves off from the true and lawful Catholic Church of England, which the Church of England was, and the Romish Church was not. It was not left to English people to defend the validity of their own orders—the validity of Anglican orders had been from early times, and was now maintained by many eminent Romans.

BISHOP YOUNG'S INTERESTING ANNUAL LETTER.

The sessions of the General Synod of Canada and of the Provincial Synod of Rupert's Land have prevented my making the usual visitation of our missions in this diocese. My annual letter is generally a review of the work in connection with my personal visits to the missions. My journey to Wapuskaw last February, of which I sent a special account, is the only visit I have been able for the above reason to make. I cannot regret the hindrance, as these gatherings in Synod, where we come in contact, not only with our fellow workers throughout the Province of Rupert's Land, but throughout Canada, are naturally most refreshing and helpful. We who are called to labour in the wilds, perhaps appreciate these opportunities and value them more highly than those who are constantly in contact with others, and are in touch with all that is stirring and of interest in the work of the Church. As I am thus unable to follow the ordinary lines on which my letters to the friends and supporters of our work are written, I will in the first place write on one or two points of more general interest.

At our first gathering in Synod in this diocese, I urged the necessity of a steadfast endeavour on our part to promote reading, not only among the children, but also among adult Indians. I advised, for this purpose, the use of the syllabic characters in large plain type, and added, "What we need is a very simple syllabarium and the Gospels, a Primer, and Manual of Devotion, with a selection of hymns, published in large, plain syllabic characters." The suggestion was heartily taken up and a committee formed to consider the matter. At our second session I reviewed what had been done in the way of gathering information and preparing manuscript. A loss of translation and manuscript in transmission rendered us unable to avail ourselves of Archdeacon, now "Bishop," Reeve's presence in England for printing a book of instruction, prayers, etc., at the S.P.C.K.'s establishment under his supervision. At the same time I expressed a hope of being able to get what we wanted done at the printing department of the St. Paul's Indian School near Winnipeg. At our third session I had to regrettably state "that our work of translation and of book-making hangs fire." I had already, however, come to the conclusion that the most satisfactory thing was to possess a font of type of our own to ensure its being simple and in large type. I reported the arrangement I had made with the Toronto Type Foundry while in Toronto during the previous winter, for casting the necessary syllabic characters in "pica," and with the Bryant Publishing Co. for doing the printing. Finally I decided to do our own printing and took lessons while in Winnipeg during the

winter of 1894-95. We have now printed off two books of Prayers, Hymns and Instructions, the latter including the Apostle's Creed and the Ten Commandments. Just now my assistant, Mr. Gordon Weston, is busy striking off St. Mark's Gospel in these characters, and I trust, early next year, to be able to place this Gospel in the hands of our Indians. The Indians who possess the books already struck off, express their appreciation of the clear large type and the freedom from "breathings," viz., marks of aspiration, marks of emphasis, punctuations, etc., which of whatever use to the English reader, only serve to puzzle them. I am thankful to say there has been a readiness on the part of Government to recognize and assist our Indian School work, perhaps more than in previous years. We are receiving a "per capita" grant for the children boarding at the Lesser Slave Lake School, of \$60 towards cost of board and tuition and grants in aid towards teachers' salaries at Vermilion and Chipewyan.

I may say here that the position of our schools is widely different from those on the Reserves. Excepting in the case of the Lesser Slave Lake School, we have to provide the children's food. Here a portion of the contents of the bales comes in very usefully. The missionary can use articles not required for clothing the children to purchase fish or meat for the Indians. This is better for them than indiscriminate giving. To give to those who are capable of supporting themselves and their families, only serves to pauperize them. On the other hand there is always a ready recognition on the part of our missionaries of the needs of the aged, of widows, of the sick and of the infirm. I have not yet full returns of the bales, etc., sent to the missions in Athabasca, from "The Missionary Leaves Association" in England, and from the "Woman's Auxiliary of the Church of England" in Canada. But I have reason to think there has been little, if any, falling off from last year. I was glad of the opportunity Miss Montzambert's visit to Winnipeg afforded for talking over several matters affecting the sending out the mission goods. I myself feel the value of the presence at such representative gatherings, as the General Synod, of some of the leading officers of the "Woman's Auxiliary," and I trust that distance may never deter their being present on such occasions. I think I am only expressing the feeling of our missionaries generally, when I add that a visit to this side of the Atlantic by a representative of "The Missionary Leaves Association" would be most welcome. We owe a deep debt of gratitude to them for their valuable help.

I am glad to say that we have finished the Church building at the Athabasca Landing, and trust ere long to complete the proper furnishing. Dear friends in Toronto have sent us an appropriate chancel carpet and communion cloth, also a very nice communion set and table linen and bell. I take this opportunity of heartily thanking them for these kind gifts. We have lost the valuable services here of Miss Wooster, sent out by the "W.A." of Winnipeg, by her marriage to the Rev. W. G. White, of St. Andrew's Mission, White Fish Lake. She has, however, only been drafted from the "Volunteers" into the "Standing Army" of missionaries' wives who, as a body, have done so nobly in the missionary field. My daughter, who has recently joined us from "Haverghal Ladies' College," is for the present taking her place. Through the instrumentality of the "Church of the Ascension," Hamilton, we have also the great pleasure this winter of having my sister, Miss Young, with us. She is studying Cree and thus preparing herself for work among the Indians of the North-West. We shall miss the Rev. G. Holmes this winter at Lesser Slave Lake. His influence has been felt not only in the immediate neighbourhood of St. Peter's Mission, but we owe to his exertions the commencement of our missions at White Fish Lake and Wapuskaw, entailing long and arduous journeys, only practicable in the winter. Last February we met at Wapuskaw, entailing on each of us about the same distance to cover. I shall miss his presence there next February if permitted to carry out my intention of visiting Wapuskaw en route to White Fish Lake and Lesser Slave Lake.

I am thankful to say the Mission House at Wapuskaw which contains within its walls Indian hall, school room, missionary's and teachers' quarters, dormitories, etc., is completed. The cost is much beyond all grants and all subscriptions as yet received. I can only hope our friends, both in Canada and England, will by increased subscriptions enable us to balance the mission account. At present it is very seriously on the wrong side. The Rev. C. Weaver is most earnest and whole souled in the work. I feel sure that, under God, his efforts cannot fail of a blessing in gathering many of the Indians there into the Church. Since writing the above I have received a letter from him. He had just returned from a visit to one of the "Winter Camps." After the autumn fishery many of the Indians leave their log-houses along the lake and form camps at convenient points from which they visit their traps and hunt the moose. Unless actually short of food, a

visit by the missionary to these camps often affords a valuable opportunity for instruction. Mr. Weaver mentions three Indians, Albert, Yellow-knee, and Akosin, as nearly ready for confirmation and desirous of becoming communicants. He also writes of the desire of Indians from Trout Lake to send their children to school at Wapuskaw. Until Mr. Holmes' return from England next year, the Rev. W. G. White is in charge of St. Peter's Mission. The last time I heard from Mr. White there were already twenty-five children in the school and two old scholars acting as assistants. Before leaving here for the Provincial Synod of Regina, I received a very touching letter from the Rev. H. Robinson, about the death of his wife, full of Christian resignation under the heavy bereavement. The trial was rendered the heavier because of his isolated position with no white women within many miles. He had to entrust the baby to an Indian girl and do as best he could for the other two children, the miners, traders and settlers being either single or married to half-breed or Indian women. He asked whether there was any prospect of securing the services of an earnest Christian through the "W.A." to take charge of his children.

Whilst at Regina, I heard of a Miss Macknight who appeared in every way suitable, and who eventually decided to offer to take charge of Mr. Robinson's children. She is evidently much loved by those who know her. I therefore feel sure she will be a great help and comfort to Mr. Robinson in the trying circumstances caused by his wife's sudden death. We are hoping that connected as Miss Macknight is with Holy Trinity congregation, Winnipeg, that the Winnipeg branch of the "W.A." will therefore transfer the help they have given us for Miss Wooster to her. The state of the Rev. M. Scott's health has been a cause of much anxiety. Elected one of the delegates to the Provincial and General Synod, he came in in June and went on to Winnipeg. On my arrival there I found him in the General Hospital, having had to undergo an operation for a malady brought on by overstrain of his nervous system. I am thankful to say all went well, and though unable to take his place in Synod, he recovered sufficient strength to face the long and trying journey back to his work on the Peace River. I received a letter from him written from Lesser Slave Lake, en route. I trust with renewed health and strength he has been able to resume his valuable work among the Indians there. In conclusion, I commit our work, of necessity carried on in the face of many difficulties, often sufficient to tax very severely the faith and patience of our missionaries, to your support, to your heartfelt interest and prayers, that it may please God to make use of His servants for the salvation of souls and the extension of His Church.

P. S.—Subscriptions for the diocese, or for any special mission in it, can be paid, in England, to H. Malabar, Esq., "Missionary Leaves Association." In Canada to either myself or the Rev. W. A. Burman, 383 Seikirk Avenue, Winnipeg, Man.

OUR LETTER FROM ENGLAND.

(From our Correspondent.)

Writing on the last day in the old year and in Old England itself, one cannot help referring to the loss our Church has sustained in the death of the late Primate. We shall miss his cheery New Year's greeting, always so quaintly expressed. It was my privilege once to have an hour's interview with the late Archbishop in Lambeth Palace, and I was surprised to find how intimate was his knowledge of the colonial Church, and how real was His Grace's desire to bind daughter Church and mother in the closest ties of Christian policy and affection. At that time there were too many of the colonial clergy only too anxious to come to the mother land, some of them who had entered the colonial Church on far too easy terms. Time, however, has remedied all that, and now the examinations abroad are quite as stiff and as thorough as those at home. There are two ways in which a refreshing connection can be maintained between the mother Church and her daughters, and the first is by means of the deportational system. We have just had, for example, Mr. Editor, one of your own clergy, the Rev. R. W. Samwell, on a visit to the west of England, and most acceptable were his sermons and his week day addresses. It does us all good here at home to learn how the Church is pushing her way in new lands, and to know that where the Old Flag waves the older Cross is carried to bless and sanctify the country and people. Mr. Samwell in turn will carry back to his parish and diocese fresh impressions of the activity and intensity of Church life in England. Then we are much hoping that the new junior clergy missionary movement will lead to some of our younger priests offering themselves for a limited time for service in the frontier districts of the Church. Provided the men from us have something to give to you on your side in the way of

knowledge, tone, and experience, you will be benefited, and we on their return shall be benefited by what they can bring home to us. This frank and free movement must thus be mutually beneficial. Canon Gore believes in the power of Biblical exposition rather than in the higher criticism, and so having given a beautiful and striking explanation on the Sermon on the Mount, he is now engaged in doing the same for the Acts of the Apostles. As showing how he looks on the sacred page with modern eyes, take these sentences on the present position of the laity in England: "The clergy are not the Church, then. Brethren, you read that record of the first life of the Church, and do we not sigh for the restoration amongst us of fuller corporate life in the Church. A great deal too much in our modern Christianity is left to the clergy. Unmistakably, the laity ought to have, according to the apostolic pattern, a far larger share in the life of the Church. Unmistakably, they ought to have that same share in the life of the Church which the first Christians had. Ah, let us pray for the restoration of these rights of the laity. Let us pray for it." The policy here shadowed forth is pretty sure to be realized before very long in the Old Land, the mother of nations and the mother of Churches. The new Archbishop has taken a tender farewell of his huge diocese, the Diocese of London. It is a surprise to many that the new Primate is capable of affection at all, but we, down in the west of England, have long known that beneath the brusque exterior there was a warm sympathetic nature. This comes out well in the following words: "I will say that I do not believe that on the face of the whole earth there is to be found a body of ministers of the Gospel that can surpass them in the steadfastness of their faith and in the earnestness of their devotion. We part; but I, for the rest of my days, shall still have in my soul the traces of the life that I have lived here amongst you; and I shall carry with me in the new work that I have to do the thought of all that wonderful kindness with which I have always been received amongst you here, and the thought of all that wonderful devotion that I have witnessed in your work. I shall carry with me the hope that I, too, in my turn, may in some degree be remembered by those whom I have had so much reason to thank, and in some degree regarded with affection, though I know full well that no affection is due from you to me such as is due from me to you. I pray that the Lord, who has knit our hearts together, will to the end make us feel the marvellous bond that unites all Christians, and whilst uniting all Christians, always unites still more closely those who have laboured together in His service." Those who are on the look out for an admirable book on preaching, and on the pastoral office generally, will welcome Ian Maclaren's new book, "The Care of Souls." It has been long since I have read anything so humorous, so profoundly serious, and so eminently practical. The Yale students who heard the lectures had a great treat, and saving the personal delivery there is the same treat for the quiet reader. Coming from a Presbyterian, these admissions on the advantage of a liturgy are as weighty as they are remarkable: This is the case for a liturgy such as the Prayer-Book of the Anglican Church: (a) That a liturgy, whose materials have been drawn from the classical ages of devotional literature, has a certain stateliness of thought and charm of style which satisfy the ear and cling to the memory. (b) That a liturgy, being instinct with the spirit of undivided Christendom, will lift its children out of sectarian and provincial ideas of religion, and bring them into the communion of the Church Catholic. (c) That a liturgy being framed for the use of the Body of Christ, not to express any individual mood or experience, will express the ordinary wants of all kinds and conditions of men. (d) That a liturgy makes the worshippers independent of the officiating clergyman, so that his faults do not hinder their devotions. (e) That a liturgy affording a common and uniform means of worship, serves to bind together all the members of a Church, both old and young, to one fellowship and loyalty. (f) That a liturgy is especially suitable for old people, because of its unchanging form of words; for people wearied by the week's toil, because their minds are not strained following a prayer through an unknown country; for young people, because their interest is sustained, and they have some part in the worship. (g) That a liturgy can be taught to children from early years in the Church, and unto their last days they will love and respond to the dear familiar words. Rider Haggard's Christmas Annual (p. 206) has for its hero a missionary deputation who is the means of inducing an English country rector to throw up his living and devote his life to preaching the Gospel to the Sons of Fire in South Africa. The whole story is on a very high level and the glorification of missionary work. Lovers of the late Phillips Brooks' sermons will be gratefully surprised to learn that a new volume is just issued under the title of "New Starts in Life." All the keen thought and intense, yet restrained feeling, which marked earlier

productions, are also characteristic of the new sermons. Suggestion and inspiration must come to the man who carefully reads them.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

Synod Report Concluded.

The bishop announced that the following was the result of the elections.

Executive Committee.—Clergy, Dean Carmichael, Archdeacon Lindsay, Archdeacon Naylor, Archdeacon Mills, Canon Mussen, Archdeacon Evans, Rural Dean Longhurst, Canon Norton, Rural Dean Nye, Rev. G. Osborne Troop, Canon Dixon, Rural Dean Brown, Rural Dean Sanders, Rural Dean Robinson, Rural Dean Smith; laity, Mr. A. F. Gault, Dr. L. H. Davidson, Chancellor Bethune, Mr. W. H. Robinson, Mr. Walter Drake, Dr. Alexander Johnson, Mr. Geo. Hague, Dr. T. P. Butler, Mr. E. R. Smith, Mr. Edgar Judge, Major E. L. Bond, Hon. Wm. Owens, Mr. E. P. Hannaford, Mr. F. A. Dyer, Mr. W. W. L. Chapman.

Delegates to the Provincial Synod.—Clergy, Dean Carmichael, Archdeacon Lindsay, Canon Norton, Archdeacon Mills, Archdeacon Evans, Canon Davidson, Rev. G. O. Troop, Rural Dean Sanders, Canon Dixon, Canon Mussen, Archdeacon Naylor, Canon Evans, Revs. T. E. Cunningham, J. F. Renaud, Dr. Ker and E. I. Rexford; laity, Messrs. A. F. Gault, Chas. Garth, Chancellor Bethune, Dr. Davidson, Hon. W. Owens, Walter Drake, Justice Davidson, Edgar Judge, Dr. Alex. Johnson, Major Bond, Dr. Butler, G. F. C. Smith, F. Wolferstan Thomas, E. R. Smith, H. J. Mudge, Lieut.-Col. Hanson and Hon. Thomas Wood.

The eleven first named, both of clergy and laity, are the delegates, the others being the substitutes. For Archdeacon Naylor and Canon Evans an equal number of votes were cast, and as they are the eleventh on the list, it yet remains to be decided which of them shall become the delegate and which the substitute.

Diocesan Court.—Dean Carmichael, Archdeacon Lindsay, Rev. G. Osborne Troop, Archdeacon Mills, Archdeacon Naylor, Rev. Dr. Ker, Canon Mussen, Archdeacon Evans, Canon Dixon, Canon Anderson, Canon Norton, Canon Davidson, Canon Eilegood, Canon Rolnt, Rev. J. F. Renaud.

General Synod.—Clergy, Dean Carmichael, Archdeacon Lindsay, Archdeacon Mills, Archdeacon Evans, Canon Norton, Rev. G. O. Troop, Archdeacon Naylor, Canon Davidson; laity, Chancellor Bethune, Dr. Davidson, Hon. William Owens, A. F. Gault, Walter Drake, Chas. Garth, Dr. Alex. Johnson, Major Bond.

The Synod then adjourned.

In the evening a missionary meeting was held in the Synod Hall, when Prof. Carus-Wilson gave an address on "Uganda." The attendance was large.

A considerable time was taken up in the discussion of the amended scheme for a General Board of Missions of the Church of England in Canada.

Finally, after short addresses from Major E. L. Bond, Chancellor Bethune, and Dr. Alex. Johnson, the following motion of Dr. Davidson's was carried, the dean dissenting.

"That this Synod, having carefully considered the scheme adopted by the General Synod of Canada at its last meeting in Winnipeg, in September, 1896, for the formation of a Missionary Society for the Church of England in Canada, and a Board of Missions and Executive Committee, is of opinion that the provision of the said scheme, and in particular sections 7, 8, 10 and 13, are opposed to, and in contravention of, the basal principle upon which said General Synod was formed, and on adoption of which this diocese consented to enter said Synod, and, as presently adopted, said scheme cannot be, and is not, accepted by this diocese; that, further, this Synod is of opinion that further careful consideration of the question and composition of a General Mission Society and of a General Board of Missions is necessary, and that the whole matter should be referred back to the said General Synod for the removal of the provisions in said scheme, in contravention, as aforesaid, of the said basal principles, and for further consideration generally, and that in the meantime this Synod is unable to take action for representation on the Executive Committee in the said scheme mentioned, or to assent to the dissolution of the present existing Domestic and Foreign Missionary Society of the Church of England in this ecclesiastical province, or the interruption in any way of its work, and said Synod as an integral portion of the Provincial Synod of Canada, and of said Domestic and Foreign Missionary Society, respectively, insist on the continuation of said society and board and work.

until the Provincial Synod of Canada shall have taken action in the premises."

The discussion on the report on French work was then resumed. The report recommended that the teaching of French should form equally as important a part of the curriculum at the Diocesan College as the teaching of English, and that those of the students who intended to work in this diocese should be compelled to acquire French as well as English.

Canon Davidson objected to a thorough knowledge of French being made obligatory, on the ground that the bulk of the Anglican clergy were very rarely placed in circumstances which called for a knowledge of that language.

Dr. Alex. Johnson was of the opinion that to make a knowledge of French compulsory would be a step in the wrong direction. Such students as were desirous of devoting themselves specially to the French work might be offered by the committee on that work.

Rev. W. P. Chambers did not think it was part of the duty of the Church of England to proselytize, and he had never felt that there were needed very many more French-speaking missionaries than the diocese now contained. There ought to be some French-speaking clergy, no doubt, but it would never do to eliminate these branches of education of which Rural Dean Sanders seemed to think so little, and make French compulsory.

Ven. Archdeacon Evans contended that there was nothing in the basis of the Sabrevois work to warrant its being spoken of as a proselytizing institution. Beyond the question, there were great movements in embryo that could not but result in the alienation of large numbers of the French-speaking population from the Roman communion. It was coming as surely as to-morrow's sun would rise upon the earth, and the Church that was ready, the Church that could minister to the people in their own tongue, was the Church that was going to reap the richest harvest. He did not ask the clergy to be proselytizers, or to shake the tree of Romanism and disturb those who were satisfied with their faith, but while the fruit was flowing past, he asked them, without shaking the tree, to go in and pick it up.

After some further discussion, taken part in by the Revs. T. W. Garland, E. McManus, F. H. Clayton, C. P. Abbott, Thos. Everett, B. S. T. Marriott, Mr. Lariviere and Mr. W. A. Davis, the report was upon the amendment of Canon Davidson, ordered to be received and printed.

Canon Anderson presented the report of the Sabbath Observance Committee, after which Major E. L. Bond moved, seconded by Mr. Richard White, for the appointment of a committee to draw up an address of congratulation to her Majesty on the occasion of the diamond jubilee.

The bishop named the mover, seconder and Dean Carmichael as the committee.

Mr. E. L. Bond moved: "That in view of the fact that the Dominion Government having decided to adopt the plebiscite for the purpose of ascertaining the will of the people of Canada on the question of totally prohibiting the manufacture, importation, or sale of intoxicating liquor within the Dominion, this Synod having repeatedly placed itself on record as deploring the evils resulting from the traffic in liquor, and believing that in the event of the proposed plebiscite resulting favourably, a law based thereon, and duly enforced, must greatly reduce the evils referred to, would urge the members of the Church in this diocese to give all possible support in favour of the plebiscite, and if the same is carried, in support of the due enforcement of the law."

This was seconded by Mr. Chas. Garth, and agreed to without discussion.

Rev. J. A. Elliott moved for the adoption of a memorial to the General Synod for the inauguration of an international scheme of Church Sunday school lessons.

The matter was referred to the Diocesan Sunday School Association.

Ven. Archdeacon Naylor submitted the report of the Committee of Church Provision in the lumber districts.

The report of the Committee of Works of Mercy, presented by Rev. E. McManus, in the absence of Canon Evans, was adopted, as was also the report of the Committee on Education, which was presented by the Rev. Principal Rexford.

Most of the morning was spent in discussing the report of the Committee on Education, presented yesterday afternoon by the Rev. Principal Rexford. Several of the clergy wished to have the report referred back to the committee for reconsideration and amendment, it being urged that the document contained certain statements reflecting upon the manner in which the clergy had neglected to avail themselves of the opportunity of visiting the public schools in their several parishes for the purpose of imparting religious instruction to the pupils.

In the absence of the convener of the committee, the Ven. Archdeacon Lindsay was asked to withdraw the report, but this he politely yet firmly

declined to do, preferring that the House should deal with the matter itself, and take a vote upon the question.

The Rev. Canon Davidson, Archdeacon Mills and the Rev. W. P. Chambers, as members of the committee, strongly urged the Synod not to adopt the report on the ground that it did not accurately voice the sentiments of the entire committee. Owing to a delay in sending out the notices, many of the members were not aware of the meeting of the committee until it was too late to attend the same. Hence they had not had the opportunity of protesting against the objectionable clauses, as they surely would have done if they had been present.

Rev. Canon Davidson moved in amendment that the report be recommitted to the committee on the ground that it contained certain objectionable features.

The discussion which followed was of a long and tedious character. Finally, on the suggestion of one of the clerical delegates, Canon Davidson consented to eliminate the last clause of his amendment, and the report was therefore simply received and re-committed to the committee for reconsideration and amendment.

The following reports were then presented: From the Corporation of the Andrews' Home, by the Rev. J. F. Renaud; from the Church of England Temperance Society, by the Rev. T. E. Cunningham; from the Durham Ladies' College, by the Ven. Archdeacon Lindsay. The two first-named reports were adopted, but the third was, owing to a legal objection raised by Dr. Davidson, simply received and ordered to be printed.

The resolution of the Rev. Rural Dean Sanders, providing that the diocese renew its pledge to contribute the sum of \$500 for the present year to the Diocese of Algoma, to be placed in its mission fund, was carried.

The motion of the Rev. G. Osborne Troop, to the effect that this Synod consider the advisability of taking some definite step toward the evangelization of the Jews resident in Montreal, was also concurred in.

After the transaction of a few minor items on the order paper, His Lordship, Bishop Bond, after expressing his appreciation of the manner in which the delegates had conducted their deliberations, the Synod was brought to a close with the benediction pronounced by the lord bishop.

ONTARIO.

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

LANSDOWNE FRONT.—On Tuesday evening, the 19th ult., Rev. C. A. Ffrench, rector of New Boyne and Lombardy, gave a most interesting missionary address in Ballycaloe Church (St. Luke's) to a large congregation.

LYNDHURST.—The annual missionary meeting of St. Luke's Church was not attended as well as usual owing to the inclemency of the weather.

LANSDOWNE REAR.—Meetings on behalf of the missions of the Diocese of Ontario were held on Sunday, 24th Jan., in the parish of Lansdowne Rear, of which Rev. Wm. Wright is rector, as follows: In the morning at the Lansdowne Church, in the afternoon at Delta, and in the evening at Athens. The deputation consisted of Rev. C. J. Young, of Lansdowne Front, and Judge McDonald, of Brockville.

NORTH AUGUSTA-GARRETTON.—The missionary meeting was held in St. Andrew's Church, Thursday, 14th January. Rev. Mr. McTear, of Maitland, Mr. Paton, of Prescott, and Mr. Forsythe, of Oxford Mills, were present, and delivered addresses.

BROCKVILLE.—Trinity Church.—The annual meeting on behalf of the diocesan missions was held on Sunday evening, 24th January, when Rev. C. A. Ffrench, rector of Lombardy and New Boyne, addressed the congregation.

OTTAWA.

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

BELL'S CORNERS.—From Jan. 11th to 21st, a mission was preached in St. Paul's Church, Hazledean, by the Rev. C. F. Lowe, mission priest of Tennyson; an effort the people responded to loyally and well. Services were held on week days at 10.30 a.m., 2.30 p.m. and 7 p.m.; the average attendance being about 40 in the morning and at week day celebrations, 60 in the afternoon, and about 400 at night, the aisles and chancel being filled to their fullest capacity. On Sunday six services were held, beginning with a celebration of the Holy Communion at 8 a.m., when 39 communicated. At the service for men only at 3 p.m., about 200 were present, and at 6 p.m. for women only, about 300. When it is remembered that St. Paul's is a country

church, having no village or many people living in the immediate vicinity, and several men and women walked 18 miles during the day to be present at all the services, being obliged to return home three times a day—the mission, if self-denial is any test, may be pronounced a success. On the day after the close of the mission, several people drove from Hazledean to the rectory, and surprised the rector and missionary by presenting the latter with a purse of \$34 and the following address:

To the Reverend C. F. Lowe, Priest-in-Charge of Tennyson Mission.

DEAR MR. LOWE,—On behalf of the members of St. Paul's Church, Hazledean, we, the undersigned, desire to take the opportunity before you leave our neighbourhood of expressing to you our sincere thanks and gratitude for your self-denying labours in our midst during the last ten days. As you know, this is the first mission ever preached in our church, and we trust that God, whose priest you are, may enable us to retain your teaching, which we realize to be Catholic and therefore Scriptural, practical and therefore valuable; that it may bear fruit in our lives. We trust that the Great Head of the Church may bless you in your work in Tennyson; also that some time in the future we may have the opportunity of meeting you again, and would assure you always of a hearty welcome from Hazledean, as represented by St. Paul's Church. Contrary to your expressed wish, we must beg you to accept this purse, asking you to get for yourself some little memento of what will always be to us a happy and profitable reminiscence in our lives. Signed on behalf of St. Paul's Church, Hazledean, Auam Abbott, H. H. Allen, wardens; G. S. Richardson, M.D., lay delegate.

TORONTO.

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

TORONTO.—St. Matthew's.—The Sunday school teachers of the Bible classes and some of the senior scholars had a most enjoyable sleigh ride on Thursday evening last, ending with refreshments at the school house.

Church of the Redeemer.—The first meeting of the Toronto Local Assembly of the Brotherhood of St. Andrew was held last week in the church. Mr. Lawrence H. Baldwin was the first speaker, and dealt with the work of a Brotherhood man. The Brotherhood man's work was not taking charge of Bible classes, but bringing some young man to share in the benefits. Efforts should not be confined to once a week, but opportunities for bringing others to hear the Gospel should be always looked for, and many might go on to a consecration of themselves to the prosecution of the work on Brotherhood lines. He advocated the setting apart of a definite day for Brotherhood work, as nothing was more desirable than regularity. Mr. Spencer Waugh took as his subject, "His Mistakes." A general mistake, he said, was a misconception as to what the work really meant. This did not apply so much to a large city, but in smaller places they were too apt to think that any kind of Church work was Brotherhood work. Members were also apt to think that they had to make 52 distinct efforts on 52 different men, thus weakening a sustained effort on one. Heads of chapters were also often not ready enough to give newly joined members any definite work to do, and they drifted away. There was a certain want of brotherly feeling also between members of the Brotherhood which had a weakening effect. The Rev. H. C. Dixon spoke on the subject, "His Helps," and forcibly pointed out to his hearers that their work could not prosper unless they looked for the true help from above. At the conclusion of Mr. Dixon's address a discussion took place, the speakers being limited to two minutes each, and when the discussion was ended the chairman made a brief and masterly summary of what had been said.

Wycliffe's Conversat.—The annual at home of Wycliffe College was held last Friday evening, and was one of the prettiest and most brilliant college functions of the season. All the halls and lecture rooms were tastefully decorated with the college colours, flags and palms, and thrown open for promenading to the inspiring strains of the Napolitano orchestra. The invitation list was limited, but there were between 300 and 400 present. The college, though rather small, is in many respects an ideal place for such an event, and the committee in charge spared no pains to make the evening an enjoyable one to their guests. Before the promenading began a short musical programme was given in Convocation Hall. The success of the evening was due very much to the following gentlemen, who formed the committee: Messrs. R. J. Renison, George Holdsworth, R. J. Perkins, J. H. Gibson, W. H. Sparks and G. H. Howland.

WEST MONO.—Rev. E. W. Pickford, incumbent.—A most successful eight days' mission was concluded at St. Luke's Church at Evensong on the third Sunday after Epiphany. The missionary was the Rev. George B. Morley, incumbent of Tullamore. The services consisted of instruction in the church on "Self-Examination and Confession by the Aid of the Ten Commandments," held every morning from Monday to Saturday at 10 o'clock. The attendance at all these meetings was remarkably good. In the afternoon the missionary and pastor of the mission visited the school at Glen Cross, and held a short service at 4 o'clock. Mr. Morley instructed the children in Christian doctrine, aided by Mr. Caswell's "Outward and Visible Sign Charts." In the evening the mission sermons were on the subject, "How to Begin a New Life." The Holy Eucharist was celebrated in the mornings on the two Sundays, and Tuesday and Thursday. The results of the missions have been eminently satisfactory. The communicants have been increased, the vestry reorganized, and names given in for confirmation at the next visitation of the bishop.

NIAGARA.

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

HAMILTON.—St. John the Evangelist.—A handsome oak lectern has been presented to this church by Geo. Edward Bower, of Vancouver, B.C., in loving memory of his father, the late Rev. Edward Chambers Bower. A large Bible, containing embroidered markers, has also been given by the widow of the deceased clergyman.

HAMILTON.—Church of the Ascension.—On Thursday evening the Rev. W. H. and Mrs. Wade entertained the choir of the church to a supper at the rectory. A most enjoyable evening was spent, about fifty being present. After doing ample justice to the good things provided by the kind host and hostess, and disposing of the toast list, the rest of the evening was spent in songs, music and short addresses, the speakers being the rector, Rev. W. H. Wade, W. H. Diaper, lay reader, Alfred Powis, churchwarden, B. Freund and C. J. Dixon, Mus. Bac., organist and choirmaster. A hearty and unanimous vote of thanks to Mr. and Mrs. Wade for their genial hospitality brought the evening's enjoyment to a close.

We are pleased to hear that the Rev. C. H. Shutt has been offered and has accepted a good position in the States. Mr. Shutt has done good missionary work in Canada, and we wish him well in his new field of labour.

HURON.

MAURICK S. BALDWIN, D.D., BISHOP, LONDON.

PARK HILL.—Few parishes in the diocese, or even in the Dominion, are in the enviable position enjoyed by Park Hill. The parish is quite out of debt. The church was consecrated several years since, the primary condition of freedom from debt having been complied with. Within the last year or two, the parsonage has also become free from all indebtedness, in consequence of the decease of Mrs. Saynor, whose estimable husband, the late Mr. Thos. Saynor, bequeathed it to the church on condition that she should enjoy a moderate rental of it during her life time. About two years since a substantial building of brick, adjoining the church premises, was for sale, and seeing the advantage of having a parish hall for Sunday school and for weekly services and other meetings, the incumbent, Rev. Dr. Beaumont, called the vestry together, and succeeded in inducing them to purchase it. This was done on condition that the Young People's Guild would refund the money advanced for the purpose. They undertook to do so, and the last payment was made in December; the building is now free from debt. The new pipe organ recently purchased, a fine instrument, and well adapted to the size of the church, is partly paid for, the balance being provided when the remaining instalment becomes due.

EASTWOOD, OXFORD CENTRE AND INNERKIP.—The annual missionary meetings have been held in this mission with good results. The Rev. Canon Richardson, of London, preached interesting and effective sermons at Eastwood and Oxford Centre. At the latter place his earnest appeal for diocesan funds met with a ready, practical response. The Rev. F. Leigh, of Delhi, was the preacher at St. Paul's, Innerkip, and put the needs of the mission field very clearly before the congregation.

EASTWOOD.—The social of St. John's Church, on Wednesday, the 20th ult., was a decided success, in spite of the bad weather and small number. The principal attraction was the lecture on "Character," by Rev. J. H. Moorehouse, of London. It was full of amusing and edifying anecdotes to illustrate the

various topics of capacity, growth, habit, truth, love, courage, self-control, patience. The lecturer had something to say also on marriage as a help or hindrance to the foundation of character. He was listened to by all with the greatest interest, and a most hearty vote of thanks was accorded to him. The social was helped along by songs from Mrs. Kirchen, the Messrs. Lazenby and Mr. Moorehouse. Refreshments were served during the evening, and everybody voted the entertainment a most enjoyable one.

INNERKIP.—The second of the winter socials given by the W.A. of St. Paul's Church was held at the house of Mr. and Mrs. E. Knight on Thursday, 21st ult. E. W. Town filled the chair to the great satisfaction of the audience. The performers were Miss Mann and Miss Walton, instrumental; Nellie, Edith and Walter Both and Edith Town, recitation; Mr. Chesney, song. Refreshments were served about 10 o'clock. The younger people also amused themselves by playing different games, charades, etc. There was a silver collection, the amount of which showed the appreciation of those who were present.

ALGOMA.

SCHREIBER.—The amount cleared at sale held on Wednesday, December 16th, was \$70, not \$40, as before mentioned. The W.A. hope to hold another sale on July 1st, 1897. Within six months the W.A. has paid off \$171.

BRIEF MENTION.

The curfew by-law will be enforced in Hamilton. Dean Farrar has finished his work on "The Bible; Its Meaning and Supremacy."

The illness of Rev. W. B. Carey has led to the cancelling of his mission tour in Hastings deanery.

Bethlehem of Judea observed Christmas-eve, old style, by a riot between Orthodox Greeks and Roman Catholics, which the Turks had to suppress.

In the city of Brussels there is a clock which is wound up by the wind, and never by human hands.

Great Britain cannot find enough tall men for the Foot Guards, so the standard of height has been reduced half an inch, to 5 feet 8 1/2 inches.

The Right Rev. Dr. Thornioe, Lord Bishop of Algoma, has left Ottawa for his future home in Sault Ste. Marie.

The bicycles used in the French army each have an electric light, which can be turned on or off at will.

Queen Victoria purchases almost every new book of note published, and her expenditure on literature of all sorts is over \$6 000 per annum.

Rev. Edmund Wood, M.A., rector of St. John's, Montreal, has been made a Canon of Christ Church Cathedral.

For the twelfth time in succession the Prince of Wales has been nominated for the office of Grand Master of English Mark Masons.

A highland claymore that was once the property of Rob Roy was sold at auction in London the other day for \$180. It was the handiwork of Andrea Ferrara.

The Bishop of Montreal has made Rev. Henry J. Evans, M.A., rector of All Saints', Montreal, an Honorary Canon of Christ Church Cathedral.

The late Sir Henry Parkes, of Australia, left one of the most valuable autograph collections in existence.

Queen Victoria has conferred the royal order of Victoria and Albert upon the Empress of Russia, who has received the first-class, and upon the Duchess of York, to whom the second-class has been given.

Mrs. Phoebe J. Clymer, of San Francisco, who had been totally blind for 36 years, recently recovered her sight. Her family believes that this was a Divine dispensation granted to them in response to constant prayers.

Rev. John Ridley, rector of Galt, has made arrangements with Bishop Baldwin to deliver a special course of sermons during the six weeks in Lent.

The oldest wooden building in the world is said to be the church at Borgund, in Norway. It was built in the eleventh century, and has been protected by frequent coatings of pitch. It is built of pine, and in fantastic Romanesque design.

The Rev. Samuel Massey, of Montreal, is preparing for publication a book of city reminiscences from 1853 to 1897, "Then and Now," with short sermons on various subjects affecting city life.

Perhaps as fine an autograph album as exists is the visitors' book at Hawarden, wherein the names of Gladstone's guests are recorded. It contains entries as far back as 1860. The most recent of consequence is that of Li-Hung-Chang.

The widow of Prof. Huxley is to receive a pension of £200 a year, her name having just been placed on the English list for that amount.

The brazen serpent which Moses made in the wilderness was broken to pieces by Hezekiah about 400 years later, for in his time it had become an idol, and was worshipped by the Israelites.

Rev. William Bate, of Sydenham, is about to move to Fredericton, N.B., and will be replaced by Rev. Alfred Stunden, of Edmonton, Calgary Diocese, in a few days. The new comer spent three years in the Diocese of Salisbury, England, and was ordained deacon by the Archbishop of Ontario, and raised to the priesthood by the Primate, as Bishop of Rupert's Land.

British and Foreign.

The Archbishop of Canterbury will hold his first confirmation service at the parish church, Croydon, in March.

The Archbishop of Canterbury held recently in Canterbury Cathedral his first ordination since his elevation to the Primacy.

In Bourne, Lincolnshire, it has been decided to celebrate the sixtieth year of the Queen's reign by restoring the chancel of the Abbey Church.

The Bishop of St. David's has been suffering from a severe attack of bronchitis, and the doctors have enjoined upon him a complete rest for the present.

The Prince and Princess of Wales will attend a memorial service at Sandringham on the anniversary of the Duke of Clarence's death, which occurred on the 14th of January.

The Bishop of Carlisle has under consideration the formation of a clerical superannuation fund for the diocese in connection with the commemoration of the completion of the Queen's sixty years reign.

Saturday, 16th ult., was the 266th anniversary of the consecration of St. Catharine Cree Church, Leadenhall street, by Archbishop Laud. At Evensong at 4 p.m. the preacher was the Rev. Canon Newbolt.

The Bishop of Newcastle has appointed the Rev. John Waiker, rector of Whalton, and hon. secretary to the Church Extension Committee of the Diocesan Society, to the honorary canonry in Newcastle vacant by the lamented death of Canon Bird.

The Bishop-Suffragan of Exeter, Canon Trefusis, will be consecrated as Bishop of Crediton, at Westminster Abbey, on February 24th (St. Matthias' Day), when the consecration of the Rev. and Hon. E. Carr Glyn as Bishop of Peterborough will also take place.

The vestments which the late Rev. Bryan King left by will to his son, are now in use in the Church of St. Peter, Caversham, Dunedin, N.Z., of which church the Rev. Bryan M. King is vicar. They have been in use at all the early celebrations since the last feast of All Saints'.

Recently appeals were made in all the churches of Liverpool and neighbourhood in aid of the medical charities "Hospital Sunday" has now become a household word in Liverpool. It is believed that the sum given this year will show a considerable advance on previous years.

The Bishop of Derby has resigned the office of Rural Dean of Derby, and the Bishop of Southwell has appointed in his place the Rev. A. H. Prior, vicar of St. Andrew's, who, in the recent general Church Mission at Derby, was marked by his selection to be the general secretary.

A church is to be erected in the populous North-West Ward at Scarborough, which at present is situated in the parish of All Saints'. The vicar, the Rev. C. H. Coryndon Baker, D.D., and the Archbishop of York have accepted the offer of a gentleman to defray the cost of the edifice.

The Bishop of Southwark, who has been suffering for three months from peripheral neuritis (no doubt caused by the strain of South London work), which has given him great and constant pain, is now much better; and it is hoped that, after a short stay at the seaside, he may be quite fit for work again.

Of the £2,000 per annum for five years, which is considered essential to the success of the Southwark Collegiate Church Scheme, in connection with the

restored Church of St. Saviour's, Southwark, what is equivalent to £1,600 a year has been received. A fresh appeal for the remaining hundreds has been made recently.

It is announced that Bishop Kestell-Cornish, of Madagascar, has been appointed to the living of Downe, St. Mary, North Devon. It will be remembered that the bishop left England last year on the outbreak of the troubles there, but intimated his intention to resign as soon as ever things were quiet in his diocese.

Archbishop Temple has consented to preside over a great Queen's Reign Temperance Demonstration to be held at the Queen's Hall on May 21st, under the auspices of the National Temperance League, of which energetic undenominational temperance organization the late Bishop of London had been for many years president.

A small parcel was recently left with the door-keeper at the Church Army headquarters in Edgware Road, which, on being opened, was found to contain a massive 18-carat gold necklace, a magnificent diamond and pearl brooch and a piece of paper bearing these words: "From an anonymous friend, to help in placing a jewel in the Saviour's crown."

The Rev. E. Storrs Fox, vicar of Snaith, has accepted the living of St. Andrew's, Peckham, a very poor parish of South London. Mr. Fox has worked for nearly ten years in his Yorkshire parish, and has faithfully taught and upheld the Catholic position of the Church of England. He will be greatly missed at Snaith, where he has made many friends.

The Council of the Brotherhood of St. Andrew in Scotland met at Panmure Place, Edinburgh, recently, the chief matter under discussion being the extension of the movement in Scotland. The Brotherhood idea has been welcomed in twelve fresh centres, and it is hoped the result of recent correspondence will be the starting of several new chapters soon.

With the close of the year 1896 the Church at Sierra Leone ceased to exist as a State-recognized establishment. Consequently the future bishops of the diocese will no longer be appointed by Royal Letters Patent, while the office of colonial chaplain and other minor posts in connection with the cathedral, supported hitherto by the Colonial Government, will be abolished.

Considerable improvements have been carried out in Clonfert Cathedral, County Galway, during the last twelve months. Special attention has been given to the chancel, one of the oldest parts of the building, more than a thousand years old. Specially prepared tiles of a beautiful design have been laid. The work of restoration is being done in sections as money is subscribed.

The Bishop-elect of London and Mrs. Creighton celebrated their silver wedding recently at the palace, Peterborough. Among the many congratulatory addresses and presents was a silver memento to Mrs. Creighton from Mrs. Temple, wife of the Archbishop of Canterbury. A silver bowl, accompanied by an address, was also received from the women of Peterborough.

An interesting and ancient service was held in St. Aidan's, Boston, on Epiphany Eve. Immediately at the end of Evensong, the priest, vested in white cope, censed the altar, then read from the Gospel desk the genealogy of our Lord according to St. Luke, and finally, standing with his acolytes and cross bearer before the altar, led the *Te Deum*, which was chanted by the choir.

Mr. F. J. Horniman, M.P., has presented the Bishop of Truro and the Mayor of Falmouth with the title-deeds of the advowson of the Falmouth rector's rate. The inhabitants have had to pay a rector's rate of one shilling and fourpence in the pound. Negotiations between the owners of the advowson and Mr. Horniman resulted in a new Act of Parliament being passed. Mr. Horniman paid six thousand pounds to the owners of the advowson and all the Parliamentary expenses.

The Rev. J. J. Glendinning Nash, M.A., of Christ Church, Woburn Square, London, has addressed a letter to the bishop-elect of London suggesting a tripartite division of the diocese, with precedence to the Bishop of London as Metropolitan. This, he thinks, would be an excellent commemoration of the completion of the sixtieth year of Her Majesty's reign. His proposal is that the vast and ever growing diocese be subdivided.

The Very Rev. Mervyn Archdale, Dean of Cork, was, at a special Synod held at Limerick, elected Protestant Bishop of Killaloe, in succession to the late Right Rev. Dr. Wynne. The next highest number of votes was received by the Rev. William Burroughs, Secretary of the Church Missionary Society, London, and Archdeacon Wynne, incumbent of Killarney, was third.

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.

Roslin Parish.

SIR,—Your Ottawa correspondent evidently believes that the way to favour and to establish one's prominence in Church affairs is to disparage the work of your predecessors. All good Church people can truly rejoice at the progress that was made in the parish during the incumbency of the Rev. John Fisher, but the parish was not in "a very disorganized state," as your correspondent says. If the large parish was in "a very disorganized state," it is not likely that the Church authorities would have divided it into two parishes, namely, those of Tweed and Roslin. For many long years faithful work was done by many hard-working priests with the object of division in view. When the division took place the churches were free of debt, and the then incumbent, Rev. J. W. Forster, had the choice given him by the Archbishop to take either of the new parishes. As friends in both of the new parishes wished him, Mr. Forster thought it best in the interests of the two new parishes to go to a new field, and so he was appointed rector of Ameliasburg; two new men were appointed there, Rev. W. Barnes to Tweed, and the Rev. J. Fisher to Roslin. The work of restoration before division was successfully carried on by the Rev. S. Bennets, now of Niagara Diocese. Christ Church, Thomasburg, was remodelled inside, a temporary chancel was built, the walls were tinted and very fine pews were put in. St. Paul's Church, Roslin, had several hundred dollars spent upon it. Rev. Mr. Partridge was only incumbent for a few months, and was succeeded by Rev. J. W. Forster. During his incumbency, Tweed, Roslin and Thomasburg were made free of debt. A new roof was put on Christ Church, Thomasburg, and the tower of the church was covered with galvanized iron, a new chandelier was put in, a new silver communion service with altar linen was got before he left. The parsonage was repaired and a large vault for safely keeping the dead was built at Tweed, and arrangements made that in a short time it would be free of debt and a source of revenue to the parish. The churchyard here was terraced, the old fence torn down and replaced with a fine new one. At Roslin, Mrs. Forster embroidered in gold silk embroidery, frontal and super-frontal for the altar, and falls for reading desk and for the pulpit. The same kind of work was done for Tweed altar. At Roslin a part of the money was on hand to pay for the new front fence for the burying ground. There were four Sunday schools in the whole parish, and the people at Moneymore were anxious for a new church. The only difference of opinion was whether it should be built of stone or brick. The church site was promised, and it was decided that the Orange-men should be asked to help with a dinner, and they fulfilled their part of the work, all are glad to know. There were large congregations at Tweed, Thomasburg, Roslin and Moneymore lodge room. A cottage meeting was frequently held at the residence of Thomas Kelly, near Holloway, also an occasional service in a little Methodist chapel on the 8th line of Tyendinaga. The above state of affairs does not carry out your correspondent's contention that the parish was in "a very disorganized state," but rather that there must be a lot of good Church workers and that good Church work was done before Rev. John Fisher came from England.

FAIR PLAY.

The Working Boys' Home.

SIR.—The Working Boys' Home, formerly known as the Newsboys' Lodging, has not come prominently before the public of late years, and many of the charitable public have almost forgotten its existence. I should like to call the attention of your readers to this good work still carried on in the house on Frederick street, formerly one of the fine mansions of old Toronto, and now, enlarged and im-

proved, serving an even more useful purpose as the home of thirty five working boys. We need money greatly; quite fifteen hundred dollars are required annually in addition to the resources now in sight. The boys themselves, out of their scanty earnings, pay more than one third of the expenses of the Home. Fifty dollars, in addition to what the boy himself earns, will pay for a boy for a year. Perhaps some of your readers would be disposed to provide for the whole, or the half, or any other fraction of a boy. The need of money is so urgent that the board have had to face the serious possibility of closing the Home. If the public knew what this would mean for a large number of boys now under wholesome Christian influences, and growing up to be good citizens, the danger would be averted promptly I am sure. We need money and we need other things too. As it is best to be quite definite, I will say that our special needs are sheets for thirty-six single beds, coverlets for the same, eighteen pillows, some good chairs, a carpet or rug for the boys' sitting-room, not for ornament only, but to make quiet possible and the room below inhabitable; linoleum for the stairs, and an organ (singing is one of the favourite amusements). These are necessities. In addition, one or two sofas and some framed pictures for the walls would be most acceptable. Contributions may be sent to the chairman, the Hon. G. W. Allan, Moss Park, or to the treasurer, W. Gillespie, Esq., 13 Toronto street, or to George M. Wrong, secretary, 469 Jarvis street, Toronto.

A Modern Jonah Swallowed by a Whale.

SIR.—The narrative concerning James Bartley, a whalerman, being swallowed by a whale and afterwards recovering consciousness, after being 24 hours in the whale's belly, is interesting as a proof of the size of a whale's mouth, and also of the astonishing physical endurance and vitality of Mr. Bartley, but I would venture to point out to your correspondent, "Philip Tocque," that Holy Scripture does not necessarily assert that Jonah was swallowed by "a whale," but by a "great fish"—some huge sea monster which the Lord had prepared to swallow up Jonah; and notwithstanding that "learned and eminent divines" of the school of higher criticism, so-called, including, I suppose, Rev. Principal Grant, of Queen's Presbyterian College, may choose to regard the history of Jonah as an allegory, and assert that Jonah being three days in the belly of the fish is not to be taken literally, it is well to remember that our Lord Jesus Christ did regard the Jonah-sign as a reality, and the particular deliverance of Jonah as a fact, and used the history on two occasions as typical of the great and real miracle of the resurrection, on which Christianity is founded. The story recorded by your correspondent is a remarkable proof of physical endurance—Jonah's deliverance was much more; it was a miracle, and as such is used by our Lord as a sign of the still more amazing miracle of the resurrection from the dead. That He was referring to an authentic, historical fact, we, who believe Him to be "the Truth," are certain, but we cannot supply anything, either from contemporary history or otherwise, to convince any who have unfortunately made up their minds not to believe it, and whose tendency is to endeavour to explain away everything that is supernatural.

WM. WATSON.

Moose Jaw.

Family Reading.

Through Tribulation.

It will be well if we take to ourselves and learn that great truth which the Apostles shrank from at first, but at length rejoiced in. Christ suffered and entered into joy. So did they, in their measure, after Him. And, in our measure, so do we. It is written that, "through much tribulation we must enter into the kingdom of God." At some time or other of the life of everyone there is pain, and sorrow, and trouble. So it is, and the sooner we can look upon it as a law of our Christian condition the better. One generation comes and then another. They issue forth, and succeed like leaves in spring; in all this law is observable. They are tried; and then they triumph; they are humbled, and then are exalted; they overcome the world, and then they sit down on Christ's throne. I suppose it is a long time before anyone of us recognizes and understands that his own state on earth is, in one shape or other, a state of trial and sorrow; and that, if he has intervals of external peace, this is all gain, and more than he has a right to expect.

Let us try to accustom ourselves to this view of the subject. Once it was the turn of others, and now it is our turn. It is as though all of us were allowed to stand round His throne at once, and He called on first this man, and then that, to take up the chant by himself, each in his turn having to repeat the melody which his brethren have before gone through; or as if it were some trial of strength, or of agility, and while the ring of bystanders beheld and applauded, we, in succession, one by one, were actors in the pageant. Such is our state—angels are looking on, Christ has gone before, Christ has given us an example that we may follow His steps. Whatever your trouble be, though you be lonely, O children of a Heavenly Father, be not afraid! Quit you like men in your day, and, when it is over, Christ will receive you to Himself, and your heart shall rejoice, and your joy no man taketh from you.—J. H. Newman.

Selfishness A Moral Death.

Human life, wherever unrenewed by our Lord's blessing and doctrine, has been consistently marked by the manifested presence of unchecked selfishness. Whether coarse and brutal, or polished and refined, selfishness is the moral attitude of unchristianized man. The society of the old Roman Empire, rising from the base of its vast slave population to its apex, in the Caesar, was a vast hierarchy of selfishness, in which class preyed on class, and man on man. And what, let us ask, is selfishness? It is refracted love. It is that perversion of love which fixes it on a false object, viz., self. God has endowed every human being with a fund of love; and you will find no heart so brutal or so hard as not to retain, in some depth or corner, some portion of this original endowment. God gave to man this love, that by it man might seek Himself Who gave it; it was to be the moral law of an attraction whereby the human soul should move around, while gravitating towards its centre. Certainly the selfish man loves; but in his case the ray of love, instead of darting upwards from the heart to embrace its one rightful object, and then at His bidding to shed its blessed tenderness upon a fellow-creature, is, at once, by a perverse and miserable deflection, bent backwards upon its source. Thus the selfish man becomes, through this refraction of his love, his own centre, his own end—it is an awful thought—his own God. His life is not necessarily inactive; but his activity is simply the measure of his love of self. All that play of thought or feeling, all that energy of passion and movement, all that incessant and exacting routine of public labours, and of private duties, all turns out upon ultimate analysis, to be nothing higher than a lifelong, processional worship which the man offers to the divinity of self. . . . Yet, let us recognize the truth—selfishness is death. Not always social death—a selfish man may succeed in pushing his way in the world; not always political death—a selfish policy may, at least temporarily, win for a people wealth or power, or some form of merely material greatness. But moral death; ay, always and everywhere.—Canon Liddon.

Christian Courage.

In your relation with your fellow creatures, in your intercourse with the world, it requires much courage and resolution to be sturdily upright and just. It marks the truly bold man to do that which is right at all hazards. There is often a narrow, little, selfish policy in worldly minds that will not hesitate, even for a paltry consideration, to lose sight of all attention to the rights and feelings of others. Such persons, at length, follow this interested bias so far as to ask first, upon every occasion, not "On which side does justice lie?" but "On which side shall I gain the greater advantage?" But this betrays a long practice of selfishness, if not a thorough and habitual want of principle. Worldly persons, indeed, have adopted an uncharitable general maxim, that every man may be tempted to act unjustly; or, to use their own phrase, that "every man has his price"; that there is no one who, for some consideration or other, would not commit almost any action. Now

here is where the courage we are speaking of is required. Courage is requisite even in doing good. Our good actions may cost us much trouble and even expense, much opposition, much vexation, and much misrepresentation, for our good may not only be evil spoken of, but it may be to ourselves a positive evil in a worldly and temporal point of view. On some occasions we may have to encounter the resistance of the indolent and the selfish, the thwarting malignity of envy that will never either co-operate or commend; the sneers of the niggardly, who revenge an extorted charity by slandering the man that shamed them to it; and the unkind constructions of the worldly, who never attribute disinterested motives to a prominence in well doing. In all these cases we want also a bold and patient decision of character. Again, it requires courage to forgive injuries and endure wrongs, as well as, on the other hand, to ask for forgiveness and to make reparation. Yet the Christian must do both when necessary. He must be deaf to the vindictive cries of wounded pride; he must reject the suggestion of a too sensitive vanity; he must look to his own amount of faults and imperfections, and actual offences, and then forgive and forget to the utmost of his power, as he hopes himself to have his own transgressions cancelled at the day of judgment.

Submission to God's Will.

It was a prayer of George Herbert that he might be led wholly to resign the rudder of his life to the sacred will of God, to be moved always "as Thy love shall sway." A writer says, referring to this, "How much fretting, how much worry, it would spare us all, if we ask our heavenly Father that He would cause us to lean utterly, in perfect faith, in cheerful, unquestioning obedience, upon His will and wisdom, whether in life's trivial concerns, or in those shades of darkness from which we recoil in fear!" But here again we must not forget that it is submission "in all our ways" that leads to peace. We are very willing, most of us at least, to acknowledge God in a sort of grateful way while He directs us in paths in which we incline to go, paths that are pleasant and agreeable. We can easily worship the "sweet will of God," when this will is indeed sweet to our natural taste. But how is it when God directs us to go the way we do not want to go, to do the thing that is unpleasant, that will cause pain or require sacrifice or loss? How is it when the voice of God answering to our question, bids us take the path that leads to a cross; bids us turn away from the pleasant thing that we crave; bids us give up the friendship that has grown dear to our heart, but is drawing us away from God; bids us give into the Father's hand the child, or the loved one, we so desire to keep with us? "In all Thy ways" means the hard ways as well as the easy ways, the thorny path as well as the path of flowers, when it breaks our heart as well as when it gives us joy or gladness.

"He chose this path for thee,
Though well He knew sharp thorns would pierce
Thy feet,

Knew how the brambles would obstruct the way,
Knew all the hidden dangers thou would'st meet,
Knew how thy faith would falter day by day;
And still the whisper echoed, 'Yes, I see
This path is best for Thee.'

"He chose this path for thee;
What needest thou more? This sweeter truth to
know,

That all along these strange, bewildering ways,
O'er rocky steeps, and where dark rivers flow,
His loving arms will bear thee 'all the days.'
A few steps more, and then thyself shall see
This path is best for thee."

All These Years.

When that Christian woman of Foochow, Mrs. Hok, was in England, she visited a cathedral, and the custodian happened to mention the date of the oldest part of the building which was used for the church.

"Do you mean to say," asked Mrs. Hok, "that you were Christians all these years, and you never told us?"

Losing All Things for Christ.

St. Paul consented to the loss of all things; nay, he transferred to the side of loss in his accounts all that once stood on the side of gain; and if the matter stopped there we might have pronounced him a bankrupt as much in hope as in possession. But then he says that he is purposed to replace all his cancelled gains by one single item, just one word, just one name, a monosyllable, the name, as some would tell us, of a dead man, the name of One whom rulers and philosophers have agreed in despising and rejecting: "That I may gain Christ." When St. Paul hoped to be able to write the word Christ on the side of his receipts he hoped to enter there the brief summary of inexhaustible treasures, enough to counterbalance the loss of all things and to replace it by an inestimable and incalculable gain.

Notation.

"I will put my laws into their hearts, and on their minds will I write them." Numeration: "So teach us to number our days that we may apply our hearts unto wisdom." Addition: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Subtraction: "Let us put off the works of darkness, and let us put on the armour of light." Multiplication: "Mercy unto you, and peace and love be multiplied." Division: "Wherefore come out from among them, and be ye separate," saith the Lord, "and I will receive you."

Christianity is Finality.

Christianity is finality. The world has no remedy for its miseries but the cure of its selfishness. The cross of Christ, the Spirit of that Sacrifice, can alone be the regeneration of the world. The coming Revelation can only be a development of the last, as Christianity was of Judaism. There can be no new Revelation. "Other foundations can no man lay than that is laid, which is Jesus Christ." Men have attempted to produce a peaceful and just state of society by force, by law, by schemes of socialism, and one after another have failed—all must fail. There remains then nothing but the Cross of Christ, the spirit of life and death of Him who conquered the world by being the Victim of its sin.

Servants or Children.

In God's great universe—the house of creation—all are either servants or children. Everything serves Him. Some of His servants serve as His children. Here is the difference. The servant knoweth not what his Lord doeth; the child does. Wisdom, all wisdom, is justified, vindicated, honoured, loved, understood, of all her children (St. Luke vii. 35). Therefore be one of wisdom's children, and sooner or later the blessed consequence must follow. The dark place in the experience of life, the hard passage of Scripture, the difficulty in the character of that Christian, the offensive doctrine will all be cleared up. Be the enigma and the difficulty what they may, the declaration is that they shall all be justified in Christ. And the justifying process will go on and on, more and more, till that very wisdom shall come again in His unveiled beauty. At that moment the series will be consummated, when no longer shall He be justified only, but glorified in His saints, and admired in all them that believe.—*J. Vaughan.*

Affliction and Comfort.

Affliction and comfort—a remarkable connection of two apparent opposites, and yet how indissoluble! For heavenly comfort—heavenly, as distinguished from mere earthly gladness and earthly happiness, is inseparable from suffering. It was so in the life of Christ. It was immediately after the temptation that angels came and ministered to Him; it was in His agony that the angel appeared from heaven strengthening Him; it was in the preparation for

the Cross that the voice was heard: "I have both glorified it and will glorify it again"; and it was on the Cross that the depth of human loneliness and the exceeding bitter cry were changed for the trustful calm of a spirit filled with His Father's love. "Father, into Thy hands I commend my spirit." And as in His life, so it is in ours, these two are never separated, for the first earnest questions of personal and deep religion are ever born out of personal suffering. As if God had said, "In the sunshine thou can'st not see Me; but when the sun is withdrawn the stars of heaven shall appear." As with Job: "Not in prosperity, but in the whirlwind, will I answer thee; there thou shalt hear my voice, and see my form, and know that thy redeemer liveth."—*F. W. Robertson.*

Working Together with Him.

On the keystone of a bridge over a stream in a beautiful Scottish parish we have the words "God and We." The tale is interesting. A girl in danger of perishing in a storm, when the stream was in flood, vowed that if God would save her life, and help her in the future, she would build a bridge over the dangerous chasm. Her prayer was heard. She lived to build the bridge, and to leave an endowment for the poor of the parish. The inscription on the bridge gives the secret of success. It is not "God" alone; that would mean human idleness; or, "We" alone; that would mean human presumption. It is not even "We and God"; that would be human pride; but "God and We" gives the Scriptural way of success. "Fellow workers with God," yet depending on Him.

Christ in the Heart.

St. Paul, in his Epistle to the Ephesians, says "That Christ may dwell in your hearts by faith." It is certain that something will dwell in our hearts. They are not intended to remain empty. If they are not filled with good, some evil spirit will enter in, and he, not Christ, will dwell there. If we are to realize what Paul means when he speaks of us as a habitation of God through the Spirit, we may do well to consider what some of those things are which do daily fill our thoughts, and almost literally people are hearts. We shall find that some of these inhabitants are in themselves innocent; that some are unmistakably corrupt; that all become usurpers when they cease to be subordinate to Him who alone has a right to supremacy.

Noble Fear.

Learn a lesson from Lord Lawrence's monument in Westminster Abbey, which simply gives his name, the date of his death, and these words, "He feared man so little because he feared God so much." Let your daily prayer be that of the Rugby boy John Laing-Bickersteth found locked up in his desk after death: "O God, give me courage that I may fear none but Thee."

—Dr. Macgregor met, in the great Scotch city his name and fame adorns, a little girl carrying in her arms a baby so bonnie that she fairly staggered under the weight. "Baby's heavy, isn't he, dear?" said the doctor. "No," replied the winsome bairn, "he isn't heavy; he's my brother." The missionary burden is gone when the human brotherhood is realized.

—Prayer should be just what one feels, just what one thinks, just what one needs; and it should stop the moment it ceases to be the real expression of the need, the thought, and the feeling.—*Becher.*

—Be very sure of this, that no human creatures will be found saying sincerely "our brothers" on earth unless they have said previously "Our Father which art in heaven."—*Maurice.*

—Think of things that are lovely, true, and of good report, and you won't have to worry so much about your neighbours.

Courage.

Because I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife;

Because I lift my head above the mist,
Where the sun shines and the broad breezes blow.
By every ray and every rain-drop kissed
That God's love doth bestow;

Think you I find no bitterness at all?
No burden to be borne, like Christian's pack?
Think you there are no ready tears to fall
Because I keep them back?

Why should I hug life's ills with cold reserve,
To curse myself and all who love me? Nay!
A thousand times more good than I deserve
God gives me every day.

And in each one of these rebellious tears
Kept bravely back, He makes a rainbow shine;
Grateful I take His slightest gift, no fears
Nor any doubts are mine.

Dark skies must clear, and when the clouds are past,
One golden day redeems a weary year
Patient I listen, sure that sweet at last
Will sound His voice of cheer.

Then vex me not with chiding. Let me be.
I must be glad and grateful to the end.
I grudge you not your cold and darkness,—me
The powers of light befriend.

—Celia Thaxter.

The Singer of the "Holy Angels."

BY GENEVIEVE IRONS.

A great many years ago, there lived in the little town of Val-d'or an old blind basket man called Andre Guillemard. He was one of the poorest people in the place, and they were none of them very rich; but I think that perhaps he was the happiest of them all, for he was so good that every one liked him and was kind to him. He did not live all alone, for he had a dear little grandson called Prosper, and it is about him that I want to tell you a story.

If Andre was the happiest man in Val-d'or, I think that Prosper was the merriest boy. Such a pretty fellow he was, with large grey eyes, and rosy brown cheeks and curly hair, which stood like a glory all round his honest brow. And a regular rogue too, was Master Prosper, full of all sorts of fun, and enjoying nothing much more than a good game with boys and girls of his own age.

But this was a treat which Prosper didn't often get. His grandfather, being old and blind, wanted some one to take care of him, and to help keep his cottage clean, and make the garden tidy; though, to be sure, the flowers seemed to look after themselves in a wonderful way, and Andre's garden was one of the gayest in Val-d'or. But besides this, Prosper was ten years old now, and his grandfather was beginning to teach him the basket and wicker-work trade. So you see, he hadn't got much time for games and romps; he was already a little business man with real work to do for his daily bread.

I can't tell you how much Andre loved this child whom he had never seen. Prosper was the sunshine of his blind old age; yes, and the music of it too. I have not told you yet of his voice, how beautifully he sang. You have heard the larks in summer time, haven't you? You know how they sing, up, high up in the blue, just as if their little hearts would burst for joy? Well, Prosper used to sing like that—because he was so happy that he couldn't help it—and the happiness came out in song.

There was a Cathedral in Val-d'or, a beautiful sandstone building, all towered and pinnacled outside, and full inside of soft lights and lovely colours, that crept along the pillared aisles, or lay bright upon the floor. The Church of the Holy Angels, it was called, and I think that the angels must often have been there. Prosper loved the Cathedral, and he seldom passed the door without going in to look at it. It was the most beautiful thing he knew, and he thought that Heaven must be like that, solemn and peaceful, and unlike anything else. Often when he went in, a service would be going on, and if so, he would be sure to

stay a long time, for he liked to hear the singing of the choristers. And then, when he got home to his basket-work, he would tell his grandfather how the boys at the Cathedral sang, and how he would give the whole world if he had it, to be in the choir. But Andre would shake his head, for the choristers were all of them sons of the *bourgeoisie*, or better sort of people, and he didn't see how a poor lad like Prosper could ever be a singer at the Holy Angels.

But one day it came about, and this was how it happened.

There are glorious woods on the hill-side which overhangs Val-d'or, and up into those woods, when his work was over, Prosper used to go sometimes of a summer evening for long rambles. He liked this nearly as well as the Cathedral; down there, in the beautiful church in the valley, he could only listen, here he might sing. And sing he did, to his heart's content, snatches of the Cathedral music, or songs fresh with his own delight. He didn't think whether any one would hear him, and he didn't care. He sang up there in the woods alone, to himself, to the birds, and God.

But it happened on a certain June evening when Prosper was on one of his singing rambles that he was overheard. A carriage was passing through the woods towards Val-d'or, when the lady to whom it belonged hearing the sound of singing, told the coachman to stop.

"That is surely not a bird?" she enquired.

"No, madam," said the coachman, "it must be one of the Cathedral boys up here for a practice."

"Certainly not," said the lady; "I have never heard that voice in the Cathedral; they have none half so lovely."

Just then Prosper, still singing, came in sight. He stopped suddenly when he saw the carriage, and the colour rushed to his cheeks. He was not fond of strangers, and he did not know this lady; so he turned round and darted like a frightened bird back into the wood.

"Who is that child? Do you know him, Paul?" asked the lady.

"He is the grandson of Andre Guillemard, the blind basket-maker," said Paul. "I have heard that he sings well."

"You may go on," said his mistress; and the carriage drove quietly along the turfy road that led towards the town.

Madame de Coulanges, for this was the lady's name, lived in a beautiful house a little way out of Val-d'or, up on the hill. She used often to attend the Cathedral, and knew all the people there very well. The organist, in particular, was a great friend of hers, and she determined to speak to him about Prosper, and coax him to send for the boy, in order to try his voice. This was done, and the organist was as much pleased as Madame had been. Just then there happened to be a vacancy in the choir, and Prosper was readily admitted. Not many days later a new chorister was seen at the Cathedral; seen, but not yet heard; except as his voice mingled with the rest. And the first time of all that Prosper took his place in the choir, I don't believe he made a sound, for, as he told his grandfather afterwards, he felt too happy even to sing.

You may imagine that Andre was as proud as could be about it, and all the neighbours were glad too, for Prosper was a general favourite.

For a long time he was only allowed to sing in chorus with the other boys; but on Easter Day he was to sing alone for the first time. He had been chosen to take a very difficult part, which all the other boys had practised but failed in. When the morning came, his clear, rich voice rang through the Cathedral like a bell. Never before had the Church of the Angels heard such singing. He was doing it all just as innocently as if he had been alone in the woods. He didn't think about boys, or priests, or congregation, nor yet how he was singing. No thought of praise spoiled the simplicity of his voice; all his heart was in it, and there wasn't room for anything else.

But when the service was over, the boys greeted him with enthusiastic praise—"Prosper, how gloriously you sang!" "How splendid you were to-day!" and with "Bravos" and "Well dones"

surprised, and, as you may imagine, pleased him very much. It was a fine thing then to have a good voice, and to be told by every one how very good it was. Here were the same boys whom, less than a year ago, Prosper had listened to himself with such delight, loading him with compliments, and congratulating him upon his own singing. It was very nice.

(To be Continued.)

Hints to Housekeepers.

When the cream gives out, well beaten yolk of an egg will take its place for some. Let it stand beside the pourer's plate, in a dainty cup, and dip up with a silver spoon. The French are fonder of it with coffee than of cream. Cream in coffee is very bad for those who suffer from indigestion.

CREAMED CORN.—Open a can of the best corn and turn contents into a saucepan, cover with milk, add one tablespoonful of sugar and cook ten minutes. Place one-half tablespoonful butter in a small bowl over a tea kettle; when melted add one teaspoonful of flour, mix and add it to the corn, season with one-half teaspoonful salt, and one-quarter teaspoonful white pepper, cook three minutes and serve.

Macaroni served in the Italian style means simply boiled macaroni over which a highly seasoned brown gravy is poured, grated cheese being sent round with the dish. The gravy is nicest made by cutting up in two inch pieces some lean juicy beef from the round and simmering in a little water into which a fried onion is put. Strain and thicken, adding half a dozen chopped mushrooms.

Silver forks and spoons which have been used for eating eggs are generally stained by them, and ordinary washing with soap and water will not remove these stains. Take a piece of rag or flannel, wet it, and dip it into common table salt. By rubbing the stains with this it will be found that they quickly disappear.

ROYAL PUDDING.—Sift one cup of flour with one teaspoonful baking powder into a bowl, add half a tablespoonful of butter; rub the butter fine in the flour; add half a teaspoonful salt and one tablespoonful sugar; mix one egg with half a cup of milk; add it to the flour and mix it quickly into a batter; add, last, two tablespoonfuls seeded raisins and one tablespoonful fine cut citron. Butter a small form with tube in centre, and dust it with bread crumbs or flour; pour in the mixture; put on the cover, tie it firmly and place it in a kettle of boiling water. The water should reach only one-third up the form. Cover the kettle tightly and boil one hour.

Drinking quantities of water is a good preventive of many diseases. A noted physician says that typhoid fever can be washed out of the system by water. He gives his patients what would amount to eight or ten ounces of sterilized water an hour. In cholera, hot water is splendid. Hot water is very good in all fevers. Water is beneficial in case of illness because when taken in large enough quantities, it prevents the accumulation of ptomaines and toxins within the body.

STEWED BEEF AND ONIONS.—Cut a pound of beefsteak into pieces, melt one ounce of dripping in a stewpan, and then add the beef, which has been previously dredged with flour. Turn the meat about until it is very brown, but not cooked, and add two sliced onions. Stir all together, and then cover the meat with good gravy. Let all stew gently until cooked, then take up the meat, thicken the gravy with half an ounce of dripping rolled into flour, garnish with small bunches of any vegetable in season and serve.

DURHAM CUTLETS.—Melt one ounce of butter in a saucepan, thicken it with one ounce of flour, and then add to it a teacupful of well-flavored stock. Season it, and add to it a spoonful of mushroom or walnut ketchup. Into this gravy stir about a teacupful of finely minced meat of any kind, and half the same quantity of bread crumbs. Roll the mixture out to an inch thick on a floured board, shape little cutlets, and stick a piece of macaroni at the end of each to form a handle. Dip in egg and brown raspings and fry first on one side and then on the other, in hot fat. Serve with stewed peas or flageolets.

Children's Department.

Rich or Poor.

"It is the same old story! I am just sick of it!" said Edna Steele, looking out into the gathering twilight, with a face gloomier than the leaden sky.

"Why, what's the matter now, sis?" said her brother, glancing up from his *Cæsar*. "Have you had a falling out with some of your five hundred dear and special friends, or what is the trouble?"

"Matter enough, Fred!" replied his sister; "we are so awfully poor!"

"Poor!" echoed Fred with a low whistle. "That's the trouble, is it?"

"Yes, that's just it," sighed Edna. "And I should think it was enough."

"Well, now I come to think of it," said Fred, glancing around and shivering, "it certainly is. 'Cold, bitter cold! No warmth, no fire';" he quoted tragically, spreading out his hands, while his teeth rattled like castanets.

"Now, Fred, don't be ridiculous!" retorted his sister. "I know we have enough to eat and drink, and fire to keep us warm. Of course you are going to tell me of all the poor girls who haven't comfortable homes, but I am not going to think of them. I know I am better off than they; but look at Mamie Sawyer, Alice Wells, Maude Taylor and Annie Huntley. They have every single thing they want! I wish I were rich!"

"Maiden, thy wish is heard!" said Fred, throwing the afghan over his head, and peering out at his sister. "Behold thy fairy god-mother! Accept this treasure. It is thine!" and he held out a battered nickel.

"Oh, Fred, don't be so nonsensical! You know just what I mean. Father looks sober at the heavy bills, and when I spoiled my new suit, I do believe mother wanted to cry," said Edna disconsolately. "I would like to have everything I wanted for once, just to see how it would seem."

Exhaustion

Horsford's Acid Phosphate.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

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

Descriptive pamphlet free on application to

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations. For sale by all druggists.

"Nobody does," said Fred. "I venture to say some of your rich friends would be willing to give you what their money buys, for some of the things you have."

"I'd like to know what," said Edna loftily.

"Well, a good, kind, loving father, for instance; the dearest of mothers and the most wonderful of brothers," suggested Fred.

"Well," said Edna slowly, "I don't mean that father and mother are not better than money, and of course you are a priceless treasure. I suppose Minnie Sawyer would be willing to change with me, for she misses her mother so much, it makes me want to cry to see her. But look at Kitty French! She has father, mother and brother, and money to buy everything she wants. She doesn't have to say 'Please can I have ten cents to buy some hairpins?'"

Fred looked grave. "Edna," said he soberly, "I wouldn't talk so if I were you. I don't think many boys and girls are better off than we are. Of course I should enjoy more money to spend, but I get along all right. You had better count your mercies, young lady, instead of looking with envious eyes at the other girls' fine clothes. Allow me to quote," said he, whisking over the leaves of the well-worn "Familiar Quotations." "'Poor and content is rich, and rich enough.' Hear! Hear!"

"Verily I swear 'tis better to be lowly born And range with humble livers in content, Than to be perked up in a glistening grief, And wear a golden sorrow."

How is that, my dear child? The immortal Shakespeare has spoken. Or," he added, turning another leaf, "how does this suit you?"

"I would do what I pleased," (So she would, so she would!) and doing what I pleased I should have my will, and having my will I should be contented;" (Doubted, most noble Quixote!) "and when one is contented there is no more to be desired, and when there is no more to be desired, there is an end of it."

"Well," said Edna, laughing, "I'm sure I don't desire any more at present, so we will call this an end, for I promised to go down to this same Kitty's and study my German with the girls, and you can come for me at half-past nine precisely, if you please, sir."

"Yours to command," said Fred, bowing low with mock humility.

"Why, little girl, what is the matter?" said Fred, a few hours later, as he walked home with his sister clinging to his arm. "You are trembling all over. Are you cold?"

"Oh, Fred. I'm not cold, but something dreadful has happened!" said Edna with a half-sob. "Kitty French's father came home unexpectedly from a western trip this evening; and do you know, they were actually afraid of him! They turned pale when they heard his voice in the hall, and Mrs. French uttered a cry. Just think of it! Kitty's own father! Kitty hurried us girls into the little library, but her hands shook so she could hardly hold her books. It was dreadful, Fred. Mr. French talked so loud, swore at the servants, and said dreadful things to his wife that I couldn't help hearing, but don't want to tell anyone. I was so sorry for Kitty."

"Who could have dreamed of such a thing!" said Fred in breathless astonishment. "Poor Kitty!"

"Poor Kitty indeed!" said Edna. "And to think that I was envying her and thinking her rich! How can I forgive myself!"

"Hark!" said she as they stood in the hall at home a few minutes later, looking into the pleasant room where sat father and mother. "What is papa reading?"

There was no need to answer the question as the familiar words of the sacred Book reached them.

"Godliness with contentment is great gain," said the reader; and Fred whispered to his sister, "That quotation is the very best of all."

Catarrh in the Head

Is a dangerous disease. It may lead directly to consumption. Catarrh is caused by impure blood, and the true way to cure it is by purifying the blood. Hood's Sarsaparilla cures catarrh because it removes the cause of it by purifying the blood. Thousands testify that they have been cured by Hood's Sarsaparilla.

—Hood's Pills are purely vegetable and do not purge, pain or gripe. All druggists. 25 cents.

Sunshine at Last.

(Continued.)

The children worked quietly on for some time, only stopping occasionally for a bit of agreeable conversation among themselves when they came to some particularly attractive picture.

Suddenly Rose exclaimed: "Mother, what shall we do with the pictures when we get through? We're cutting out piles and piles, but what for?"

Mrs. Shaw smiled. She had wondered if any of them would ask that question, and had in mind a scrap book that she had bought long before, intending to fill it with pictures for them, but found she never had time.

"I have a plan for that," she answered brightly, and brought them the beautiful book.

"Oh! Oh! Oh!" they exclaimed delightedly.

"You can take turns covering a page," Mrs. Shaw said, "and while you are waiting for your turn, you might plan your page. You can arrange the pictures on the floor the way you want to transfer them to the book. Rose is oldest, so let her make the first page."

What fun it was!

"Why, I almost forgot about the rain," said Mary as an unusual gust dashed the drops against the window in a way to remind them of its presence. Carl looked in surprise. He really had forgotten about it and was working earnestly over his 'happy

Scrofula

Infests the blood of humanity. It appears in varied forms, but is forced to yield to Hood's Sarsaparilla, which purifies and vitalizes the blood and cures all such diseases. Read this:

"In September, 1894, I made a misstep and injured my ankle. Very soon afterwards,

A Sore

two inches across formed and in walking to favor it I sprained my ankle. The sore became worse; I could not put my boot on and I thought I should have to give up at every step. I could not get any relief and had to stop work. I read of a cure of a similar case by Hood's Sarsaparilla and concluded to try it. Before I had taken all of two bottles the sore had healed and the swelling had gone down. My

Foot

is now well and I have been greatly benefited otherwise. I have increased in weight and am in better health. I cannot say enough in praise of Hood's Sarsaparilla." Mrs. H. BLAKE, So. Berwick, Me.

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CANADIAN HOUSE, 6 Hospital St., Montreal.

family' page on which he planned to put a lion, a horse, a cat and a pigeon in a friendly group. The children reluctantly stopped for luncheon, and it was in the afternoon that Mrs. Shaw asked:

"What are you going to do with your book when you are through pasting pictures in it?"

"Why, keep it, of course, and take good care of it," answered Carl, particularly well pleased with the last half of his sentence.

"I know of a better use to make of it than that," said his mother.

They all looked up expectantly.

"Give it to Ralph Clay," she continued. "You think it is such a hardship to have to stay in the house on a rainy day; but he is a prisoner on sunny days as well."

"Poor boy! how tired he must get of his invalid chair!" said Mary softly.

"You have been too busy to watch the skies, but they have been clearing for some time, and I think by the time you pick up your scraps and put the room in order the rain will have entirely stopped and you can take it to him this afternoon."

"It isn't all full," objected Rose, "some pages in the back haven't anything on them."

"So much the better," said her mother; "the pages you have filled are beautiful and perhaps Ralph would like to add to it himself."

The children started off gaily, Rose with the book under her arm, and Mary and Carl hand-in-hand. As they drew near Ralph's house, they saw his wan face at the window, and he eagerly beckoned them to come in, before he discovered that they really intended to make him a visit. Tears came into his eyes and for a moment he was speechless with delight when they gave him their gift. Rose doubtfully called his attention to the blank pages in the back, and he seemed if possible more pleased than before.

"Just what I've wanted," he exclaimed, "just see these pictures," and he took a box from the table near him.

"I've had these so long waiting for a scrap book. We'll make this one together. You've made the first part and I'll finish it. I shall feel as if we four were playing together every time I look at it."

Rose and Mary and Carl were delighted, and made him look through the new book then with them. Ralph had read a great deal in the many lonely hours he had spent in his invalid chair, and his father and mother had read to him, so that he could tell his visitors wonderful things about the animals, birds, flowers and places their pictures represented. He entertained them so charmingly that they were almost late going home to supper. They were in high spirits at the table and Carl produced a gale of merriment by remarking as he swallowed a huge blackberry: "I wish it would rain again to-morrow."

"Well, it won't, my son," said Mr. Shaw when the laughter subsided. "The weather bureau predicts a fair day and you'll have your excursion to-morrow." — *New York Observer.*

—Neuralgia is the prayer of the nerves for pure blood. Hood's Sarsaparilla is the One True Blood Purifier and nerve builder.

Good Things to Learn.

Learn to laugh. A good laugh is better than medicine.

Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick-room.

Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to stop croaking. If you cannot see any good in this world, keep the bad to yourself.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache, or rheumatism.

Learn to attend strictly to your own business. Very important point.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.

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

Gentlemanliness.

Gentlemanliness is manly but gentle. Let us early try to cultivate gentleness of voice, manner, and action. Gentlemanliness is manifest at home as much as elsewhere. Let us cultivate courtesy toward those of our own families and those with whom we associate day after day. Then more than all, gentlemanliness and all true courtesy is unselfish. It proceeds from the heart and works from within outward. The courtesies and amenities of social life are but the outward expression of the inward feeling. Nevertheless these things help to cultivate the feeling; and any way, even if the heart be not in the outward acts, they make the one who performs them a far more agreeable person than he could otherwise be to those who have to endure his society.

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Shining at Home.

"That girl shines everywhere," spoke a friend, as she cast admiring glances toward the bright-faced young girl who was the centre of attraction at a social gathering.

"Everywhere but at home," responded the person addressed, and the remark was perfectly true. This young woman had the gift of beauty, charm of manner, and those accomplishments that come from the advantages of culture and education. She loved admiration, and used tact to win it from those whose favor would be of value to her in helping her to make what in common parlance is called a social success.

But in her own home she was an entirely different person. She was selfishly unconscious of her duties to the members of the family circle; impatient and ill-natured with the younger brothers and sisters, and imperious with those who tried patiently to serve her. She showed no gratitude toward the father and mother who had done so much for her, and when any of her demands were unreasonable, and they, in their good judgment, thought proper not to comply with them, the daughter, who should have seen the situation in its true light, was disagreeable in the extreme. Instead of lightening the burdens of life for them, she weighed their hearts down heavily with grief. Her bright face was worn in honor of the guests who came, or for the people she met outside of her home, and her pleasant words were given to others beside those who were nearest, and should be dearest, to her. The younger children often said to each other: "How nice sister is when we have company, or she goes to see anybody!"

The disappointed father and mother wondered why their daughter seemed so indifferent to the home interests, and was so discontented and restless when the excitements of social life were at an ebb. We know not what the future of this daughter, who shines everywhere but at home, will be, but we do know that, if she lives, the time will inevitably come when she will have something come into her life that will cause her to see the precious home ties in their true light, and her soul will be filled with remorse because she neglected to give the loving ministrations and speak the helpful words when she had opportunity.

We cannot escape the results of neglected duties; they are sure to overtake us sometime and somewhere. My dear young friends, are you striving to

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shine at home with your clearest, brightest, warmest love-light? Do those who live with you see it in your face when you mingle with them in the daily rounds of home duties? What a blessing and comfort is the good daughter who tries to make life less difficult for the loving father and mother! The dear daughter who cheerfully gives up the pretty new gown, or the wished-for hat, because father has not been as successful in business of late, and she might, by getting them, add to the burden of expenditures, is one who considers the condition of her father's financial limit, and his heart doth safely trust in her. Such a daughter does not allow herself to be in the least disconcerted because she appears in the beginning of the season in her made-over gown and her last year's hat, with only a fresh bit of trimming on it. She is helping father carry his burden of business. And she is the one who, with strength of arm and strength of heart, helps the mother do the many household duties, and when the dear one has hours of sorrow, or sits in the shadow, the daughter comes quietly to her side, and, with sweet ministrations of love and words of cheer, she lights up the way for mother.

Such a child is an honor to her parents, not only in the home circle, but in the outside world as well. It seems strange, indeed, that some girls can be so trying to their mother—the best and truest friend they have in the whole world. And it is so hard to have the father and mother, who have tried to do the best they could for the children, dishonored by their misbehavior.

Dear girls, if heretofore you have not estimated the duties and privileges of your home life at their true value, I beg you to think of your neglect, and be the truest, sweetest daughters henceforth that, with God's help, it is possible to be. Be resolved to shine with your most glorious light at home with the loved ones who are with you now, and are where you can give them sweet words and ministrations.

—Patience cannot remove, but it can always dignify and alleviate misfortune.

OLD WAR HORSE.

A Grand Army Man Crosses Swords with Heart Disease and Wins a Glorious Victory with the Aid of Dr.

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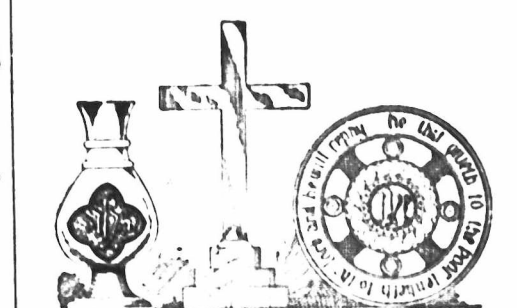
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