

# Canadian Churchman

AND DOMINION CHURCHMAN.  
A Church of England Weekly Family Newspaper.  
ILLUSTRATED.

Vol. 24]

TORONTO, CANADA, THURSDAY, FEBRUARY 3, 1898.

[No. 5.]



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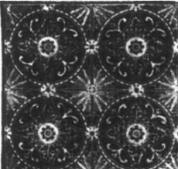
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TORONTO, THURSDAY, FEBRUARY 3, 1898.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

Feb. 6.—SEPTUAGESIMA.

Morning.—Gen. 1 and 2, to 4. Rev. 21 to 9.

Evening.—Gen. 2, 4; or Job 38. Rev. 21, 9—22, 6.

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

### SEPTUAGESIMA SUNDAY.

Holy Communion: 178, 309, 313, 558.  
Processional: 34, 299, 407, 547.  
Offertory: 168, 213, 226, 228.  
Children's Hymns: 210, 331, 339, 573.  
General Hymns: 38, 83, 297, 449, 489, 536.

### SEXAGESIMA SUNDAY.

Holy Communion: 243, 317, 319, 553.  
Processional: 35, 162, 298, 478.  
Offertory: 36, 167, 172, 367.  
Children's Hymns: 231, 338, 341, 569.  
General Hymns: 29, 170, 229, 236, 308, 533.

## OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

### Gospel for Septuagesima.

St. Matt. xx., 6: "Why stand ye here all the day idle?"

Before coming to the special points here brought under attention, note some general notions taken for granted. It is implied that men are to be workers for God; that God rewards all that labour for Him; that we must not make bargains with Him, etc. But here remark:

i. To what classes the words of the text apply. Who are the idle?

1. Those who have not consciously received Christ. Hearing: perhaps taking for granted; perhaps living carelessly or in sin.

2. Those who are hesitating to surrender. Believing? Yes. Under His influence; but not frankly accepting His yoke.

3. Those who accept and confess, but do not fully recognize the claims of Christ and humanity. (1) Live personally religious lives; but seem to stop there. (2) Ignore claims of Christ and world. Do little; give little; yet in a way observe personal religious duties. They are idle.

ii. Reasons for Idleness. Let us try to imagine what excuses urged.

1. No work to be done? Is this conceivable? Think of the world. Think of the Church.

2. The work not worth doing? What is it? Work for man—for man's highest, eternal interests. For God, who condescends to use human agency.

3. We have no power to do it? (1) In ourselves none. Who is sufficient? (2) But God calls and enables. Requires nothing which He does not give us strength to perform. (3) And to each one his own special endowments (Charismata—gifts).

4. Not called to do work? Can we say this? That no one has hired us? We have not been summoned by an audible call of Christ, as the Apostles. Yet, surely, the summons has been clear enough. (1) What means our baptism? (2) Our position in Christian society? Do not privileges always involve responsibilities?

iii. Our Lord makes appeal to us: "Why stand ye, etc.?"

1. His work is the exercise of noblest powers. How sad and shameful to neglect!

2. The fashioning of a Godlike life. Life given in germ—to be developed and perfected. Every act tends.

3. Fellow-workers with Christ. What honour! What blessedness! What hope!

4. Let us give heed to this appeal at once. It may be with some of us the eleventh hour. It may be early in the day with others. Well for us if the call is heard at an early hour. Yet at the eleventh hour not rejected. "Whatever thy hand findeth to do," etc.

## SERMONS AT ALL SAINTS' CHURCH, TORONTO.

### III. Claims of the Bible.

A considerable portion of Professor Clark's sermon at All Saints', on the Claims of the Bible, was given last week in our report of his paper read before the Alumni Association at Trinity College, so that we are here reporting some parts not identical with the contents of that paper. He began by referring to the saying of Theodore Parker, that the collection of books, which we call the Bible, had taken such hold of the minds of men as no other had done. The Bible was not one book, but many, yet there was a unity of design and purpose pervading the whole series. The writers were different, the times were different, the immediate objects were not the

same, yet the whole formed a religious whole, and bore witness to the One Living and True God. He insisted again that there was no truth in the statement that the Church had changed her theory of inspiration because of the attacks made upon it.

With regard to Revelation and Inspiration, he pointed out that a man might be inspired without having any special truths made known to him, which were not known before; and that the revelation of certain truths might be conveyed through an unspiritual medium. Moreover, they could conceive of a degree of inspiration so high that it led to the perception of spiritual truths hidden from the general Christian mind. The Church had forborne from dogmatizing on these subjects. She had given no definition of inspiration. She had not said whether the inspiration of Apostles, for example, differed in degree or in kind from that which might be enjoyed by ordinary Christians.

In regard to the Old Testament and the complaints made of its moral teaching, he enlarged on his previous remarks by pointing out that the Old Testament did not convey a code of rules for all times. Here, as always, God taught men as they were able to bear it. God Himself declared by the Prophet that He had given them statutes that were not good—that is to say, not absolutely good, not good for all time, although doubtless the best that they were capable of receiving. Doubtless the divine precepts, coming through human agents, received a human colouring, so that we must make this allowance for the form in which they reached the consciences of the people. Yet the Old Testament was of incalculable value to us, as furnishing us with a continuous and progressive history of the Divine Revelation.

In conclusion, he urged upon his hearers the responsibility of possessing the Scriptures.

## THE CHRIST OF HISTORY AND EXPERIENCE.\*

It has recently been our privilege to commend theological works, not a few as being distinguished by very high excellences. When, therefore, we declare that the volume now before us is one of the very best, this must seem to be very high praise, and such we mean it to be. On the importance of the subject it is unnecessary to enlarge; but we would point out that Mr. Forrest, by his conjunction of the objective and subjective aspects of the work of Christ, has met a need of the day; and of every day, since there is always something of a danger of resting in the historical and forgetting the experimental, and on the other hand, of regarding the experimental as almost independent of the his-

\*The Christ of History and Experience: The Kerr Lectures for 1897. By Rev. D. W. Forrest, M.A. Price 10s 6d. Edinburgh: T. & T. Clark. Toronto: Revell Co., 1897.

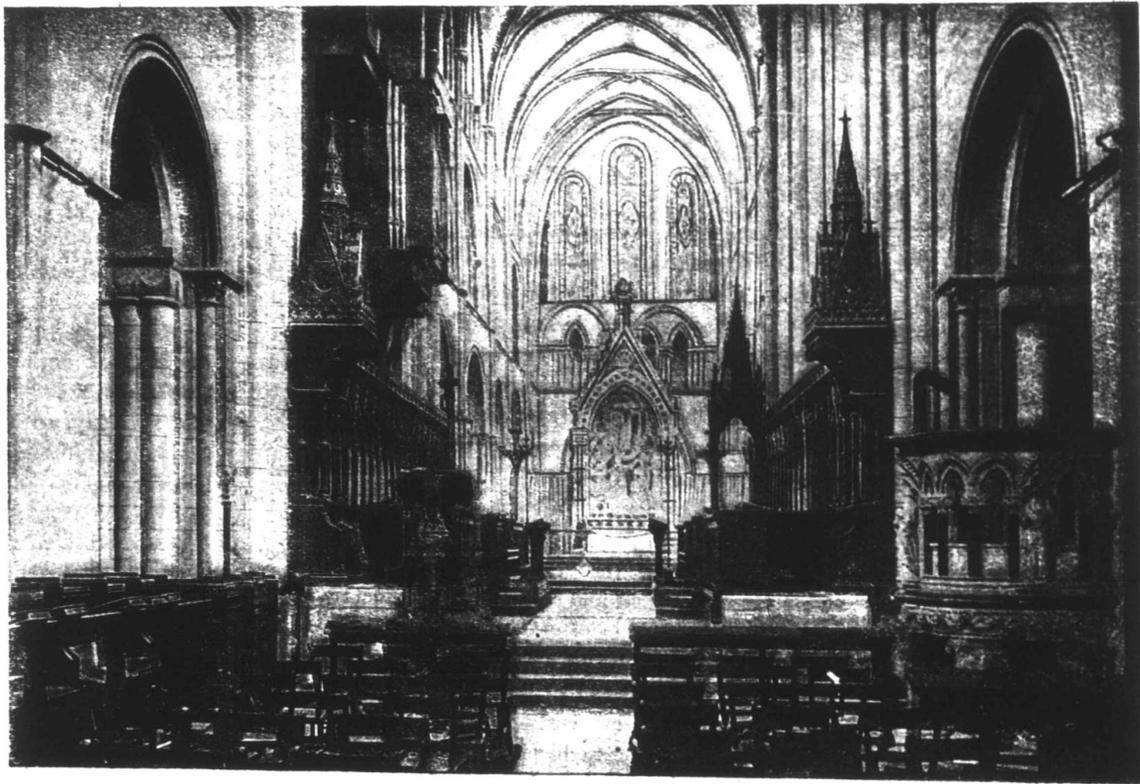
torical. The subjects of these lectures are well chosen. The first lecture deals with the uniqueness of Christ's moral consciousness in that there is in Him no discord, no sense of evil or failure. In the second, the author points out that this self-consciousness is explained or "interpreted" by his claims, according to which there must be a transcendent element in His being. In this connection, while admitting the difficulties in the presentation by St. John, he properly contends and shows that there is no real divergence between the fourth Gospel and the synoptics. In the third lecture, he deals with the difficult subject of the growth of Christ's self-consciousness and the method of His manifestation. The whole treatment is reverent, careful, and convincing; and we cannot help agreeing with him in rejecting the opinion that Christ became aware of His approaching death only at the time that He announced it.

to add that the form of this important volume is as good as the matter. It is written in a lucid, vigorous, and interesting style.

#### ST. PAUL'S CONCEPTION OF CHRIST\*

These "Cunningham" Lectures are a worthy sequel to the valuable volumes of the series already published. The subject to which they are devoted is inferior in interest and importance to none except the Life, Teaching and Work of the Lord Jesus Christ, since St. Paul is, beyond all question, the greatest of the teachers of the New Testament. Moreover, there is no question which we more desire to hear St. Paul answer than that which refers to Him whom he served with all his power. The book is a gratifying sign of the victory of the historical study of theology. The writer has gone seriously to work on the subject, watchful against the

Pauline conception of Christ, and on the other, that there is a development in that conception. There is no inconsistency between the Pauline view of the exalted Jesus and the Johannean view of the Word made flesh. From this starting point he goes forward to consider Christ as the Archetype of Humanity, as the Redeemer and Founder, and Life and Lord of the New Humanity—in short, as the Second Adam. Further, he sets forth Christ as the Fulness of God, the Head of the Church; and finally, he examines the teaching of His eternal nature, especially in Philipp. ii. 6-9. It would be impossible for us to follow these trains of thought, and we will comment upon only one point. When Mr. Somerville says that the Christology of St. Paul was the product of his experience, we are not disposed to disagree with him; but we should not like to accept this statement as



CHICHESTER CATHEDRAL—THE CHOIR, LOOKING EAST.

In the fourth lecture he deals excellently with the Resurrection, in the fifth with the Person of Christ and His revelation of the Godhead; in the next with the objective element in the redemptive work of Christ; again, with the new life in Christ and the conditions of its realization. Lecture eight deals with the relation of the spiritual to the historical in Christian faith, in which the author does battle with those who contend that an historical faith is incompatible with a thoroughly spiritual faith. In the last lecture he deals with a question of immense importance, which, until quite lately, has hardly received the attention to which it is entitled, namely, whether faith is necessarily conscious. To some minds this will doubtless seem like asking whether that is faith; but we would advise such persons to read carefully the important argument of Mr. Forrest before they finally answer the question in a negative sense. We have only

snares which beset those who take an independent line in theology. Thus, he does not give in to the cry, "Back to Christ" in any such sense as to "rule out of court the testimony of the Apostles as an independent source of truth in the construction of Christian theology." Nor does he ignore the value of other modes of apprehending the significance of the work of Christ, for example, that of St. John; whilst, however, he points out that no other interpretation has been so influential as that of St. Paul. This is a mere matter of fact, which can hardly be called in question; yet the author would be far from speaking of St. Paul (with some extremists) as the author of Christianity. It is hardly necessary to point out, on the one hand, that there is a

\*St. Paul's Conception of Christ, or the Doctrine of the Second Adam. By Rev. D. Somerville. Price 9s. Edinburgh: T. & T. Clark. Toronto: Revell Co., 1897.

a complete account of the matter. This is one side; we cannot really know what we have not experienced. But there is more needed to account for that knowledge which the Apostle was enabled to make known with authority—an actual disclosure of the truth from God. At pp. 21 H., there is an excellent answer to those who would treat the formulating of doctrine by the early councils as unlawful or unnecessary.

#### OUR LETTER FROM ENGLAND.

(From Our Own Correspondent.)  
I write on the last day of 1897. What a wonderful year it has been for Church and Empire. The gathering of 199 Bishops in the very heart of the Queen-Empress' dominions, has been a remarkable event. Save three or four, all these spiritual leaders have returned to their posts, carrying with them a quickened sympathy with and for the Old Land. Moreover, have not some of these

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prelates carried back substantial tokens of good-will? North Queensland, for example, owns to £6,000 as gifts from the Motherland? Others no doubt have done equally well. You will all take this as a proof that the heart of the Empire cares for the extremities. The Motherland is a friend in need to her daughters, and thus a true friend indeed. These gifts, too, were personal ones: Let us hope they will not diminish what is usually forthcoming from S.P.G. and S.P.C.K. In keeping with this generosity towards Further Britain (I like to keep clear of the term colonies), it is pleasant to see the Queen Victoria Clergy Sustentation Fund assuming proper proportions. Laymen like Lords Egerton and Clinton are moving well in this matter, and they must be greatly cheered by the timely gift of £1,000 from the gracious lady after whom the fund is called. Moving amongst the clergy so much, I am painfully aware of their unmistakable poverty, and I rejoice that while with one hand the distant workers are cheered, those nearer home are not neglected.

It has been long since I have read so helpful a book as the "Life and Letters" of the late Dean of Lincoln, William John Butler. As a man, as a priest, and as a preacher, he was so uniformly and eminently sensible: though belonging to the true Tractarian school, he was very moderate in all external matters and intensely real in all he did. Here is a good case in point in reference to parochial missions—a matter of importance to you, Mr. Editor, in the colonies as at home. Butler had read these words in connection with a recent mission: "When, towards the close, those who felt they had received forgiveness of their sins, and had chosen Christ for their Master, were asked to give a sign by standing up, or holding up their hands (while all the congregation were kneeling with their eyes covered), the number was very large." And this is the comment: Have we really descended so low as this? Is this the theology of the Church of England? Did the "extempore preacher of great power and ability" imagine that such demonstrations have anything of real worth? How did these people know that they had received forgiveness of their sins? Must not repentance precede forgiveness, and what proofs had they given of anything like true repentance, such as ought to satisfy themselves or others? If the eloquent gentleman who held them "spellbound" would study an honestly-written life of John Wesley, such as Abbey and Overton, or Lecky have described it, or if he would make himself acquainted with what is called "Revival Work in America," he would find that it is a comparatively easy matter, yet not without considerable danger, to kindle emotional expression, but very difficult to lay the real foundation of a Christian life.

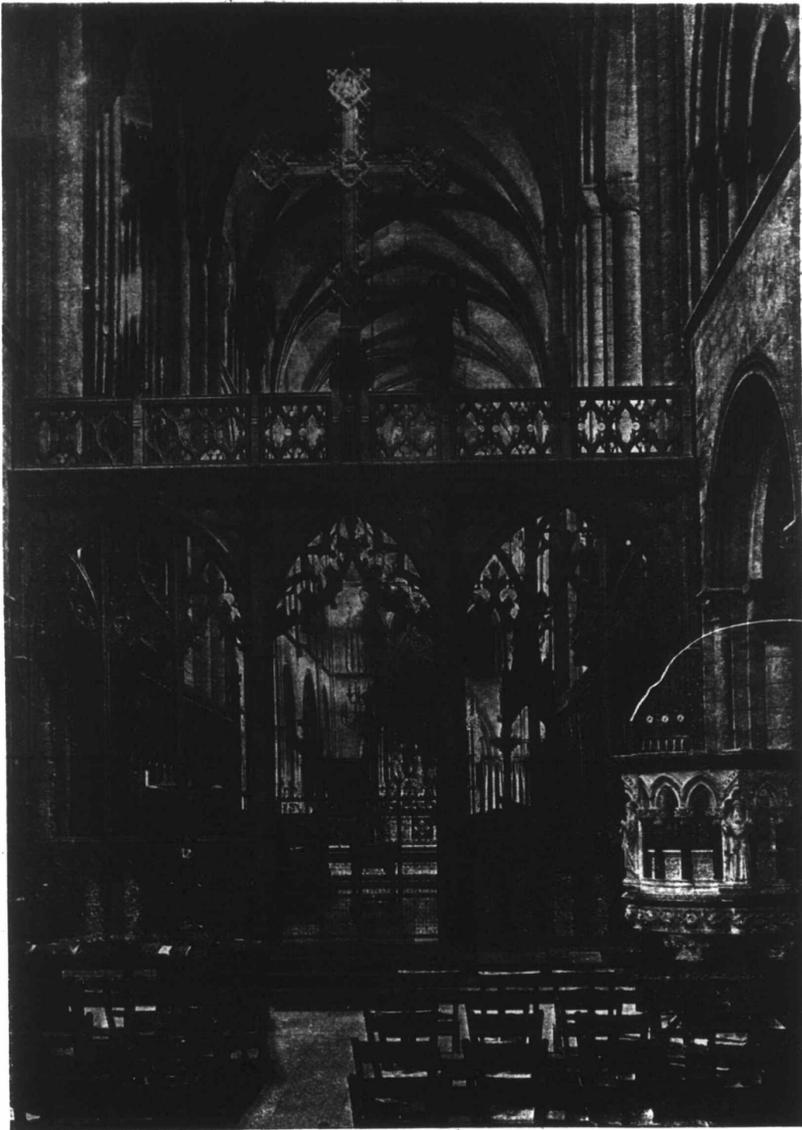
I know from experience how necessary it is for a parish priest to get suggestive matter for the Sunday sermons and weekly addresses, and I venture to think that in the newly-pub-

lished volumes of sermons by two deans—Dean Church and Dean Vaughan—the clergy will find what they require. No one will quarrel over differences of style—the essential thing being the grit found in these books and the stimulus gained from them. The title of Church's volume is "Village Sermons" (3rd series), and that of Dean Vaughan's, "University Sermons" (MacMillan's).

Before closing I should like to say how supremely useful "The Expositor" is. I have noted each number as it came out, and each time was surprised and delighted to see how the scholastic, the expository, and the devotional are finely blended in its pages. The standard of excellence has never been higher—not even in Dean Alford's time. To a "bush" parson, whose library must necessarily be

as being pure and wholesome, and we appear to have been reading her stories for little, at least, under fifty years. Her strength lies in dealing with plain and homely scenes, and you always feel that she is writing as an earnest and educated Churchwoman. "Founded on Paper" is as happy as any of its predecessors in the variety and brilliancy of its situations, and in the easy flow of its incidents. It has all the features of a well-told tale.

Magazines.—The Expository Times begins with a notice of the new Dictionary of the Bible, of which we have spoken more than once. In little more than a month (if not sooner), we hope to have the first volume of this great work in our hands. In the meantime we may mention that the contributors are among the most eminent Biblical scholars of the present day, of all the Churches. Thus we have Professor Ryle, Mr. Headlam, Canon Isaac Taylor, Professor Orr, Canon Driver, Professor Hommel, Dr. Plummer, Professors Gwatkin, Mayor, G. A. Smith, Ramsay, Armitage Robinson, A. B. Davidson, etc., etc. In fact we miss hardly one well-known name. The case of the translation of Maspero's books, published by the S.P.C.K., is gone into with a verdict against the English Editor. The matter has been made too much of, but it may read a useful lesson to future translators. The question of the standing still of the sun and moon is intelligently discussed by the Rev. John Reid. One of the most interesting papers in this number is a notice of Dr. H. Lisco's book on the "Origin of the Second Epistle to the Corinthians." Whether we accept the author's theory or not, this notice and the book to which it refers will help to a better understanding of all the circumstances. Another interesting paper is that on Bertholet's Commentary on Ezekiel, in the series published by Mohr of Freiburg. A full notice is given of a most interesting new theological monthly magazine, published also by Mohr. It is called the "Theologische Rundschau," and promises splendidly. The other articles are generally up to the high level of this excellent periodical.



CHICHESTER CATHEDRAL—THE CHOIR SCREEN.

small, the arrival of this fresh, informing, and high toned monthly must be an unspeakable boon.

#### REVIEWS.

Founded on Paper, or Uphill and Downhill between the two Jubilees. By Charlotte M. Yonge, author of "Under the Storm," etc. Illustrated by W. S. Stacey. 12 mo. pp. 252: 1.25. New York: Thomas Whittaker. Toronto: Rowsell and Hutchison.

In Miss Yonge's work there are two astonishing features—the fertility of her pen, and the high character of her Christian teaching. We can count upon the creations of her genius

#### "ALL SOULS ARE MINE."

"All souls are Mine," is the cry over the whole broad world. Over the thoughts of men, and over the dismal expectations which some entertain, and over the sinfulness which others may be indulging in, over the cares and anxieties which belong to us all, there is no single heart that is near to breaking, nor a single mind that reels because of the painful speculations to which he has been called, there is not a single seeming outcast from the brightness of the Divine law that is not still the heritage of God. His hand is upon humanity, and he never turns back upon His loving-kindness. "Behold," says the Almighty by the voice of His Prophet, "all souls are Mine." I say we have a principle which

seems to me to be invincible because arising out of our initial conception of God, powerful because liberating man from the tyranny of narrow opinions, a principle also which brings to us a message of love, which is the basis of human rights, which is the edict of toleration, which is the statute of service. It is the message of love to humanity. "Behold, all souls are Mine."—Bishop of Ripon.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

Chatham.—The annual Choir Union service of the Deanery of Chatham was held in St. Mary's chapel on Tuesday evening, Jan. 25th, and a large congregation assembled on the interesting occasion. The clergy of the rural deanery who have been attending a chapter meeting at St. Paul's rectory this week, were present, with the exception of Rev. H. A. Meek, of Richibucto, and Rev. C. O'Dell Baylee, of Derby. The following clergymen were in attendance, together with the Rev. E. B. Hooper, of Moncton, viz.: Revs. Canon Forsythe, of Chatham; T. W. Street, of Bathurst; Jas. Spencer, of Campbellton; W. J. Wilkinson, of Bay du Vin; P. G. Snow, of Newcastle; and Geo. L. Freebeam, of Harcourt. The Rev. A. G. Hamilton Dicker, of St. Paul's, St. John, who was to have been the selected preacher, came up on Monday, but owing to the unavoidable postponement of the service until Tuesday evening on account of the storm, he could not remain, and returned to St. John on Tuesday morning. Mr. Dicker, however, delivered an admirable sermon at the ordinary evening service on Monday. The Rev. W. O. Raymond, of St. Mary's, St. John, was also prevented by parochial duties from being present at the Choir Union service. The service began with the Processional Hymn, "We are Soldiers of Christ," etc., and Tallis' Festival Evensong was sung by the Rev. E. B. Hooper, the choir taking up their parts admirably. The first lesson was read by the Rev. P. G. Snow, and the second, by Rev. James Spencer. The choir was composed of singers from the choirs of Chatham, Newcastle, Campbellton, and Bathurst, and would have been larger in numbers had not the storm hindered several from coming to Chatham. Those present, however, acquitted themselves so creditably that the service was admirably rendered. The Canticles were by Aulham, and the special Psalms were sung to chants from the Psalter of Monk & Baker. The Anthem was "O Pray for the Peace of Jerusalem," Mrs. Benedict, of Campbellton, taking the treble solos, and Mr. A. W. Miller, of Chatham, the bass solos. The second hymn was 542, H.A. & M., "Stand Up, Stand Up for Jesus," and which was followed by an able sermon by the Rev. Thomas A. Street, on "The Power of Music," Mr. Street having taken the place of Rev. Mr. Dicker, who could not be present. The sermon was followed by the offertory hymn, 546: "Ye Holy Angels Bright," etc., and the service closed with the recessional hymn, "For all Thy Saints," etc., No. 437 H.A. & M. The organ accompaniments were ably played by Mr. Geo. Burchill, who kindly took the place of Miss Helena Goggin, who was prevented by illness from being present. The orchestral accompaniments by Miss Winslow, on the violin; Mr. Jas. G. Miller, on the trombone, and Mrs. Miller on the violoncello, were skilfully executed. Much regret was expressed that Mr. W. Benson was unable to be present to play the cornet accompaniments. After the service the clergy, choir and members of the congregation had a very enjoyable reunion in the Sunday school-room, where a bountiful tea had also been provided before the service by the indefatigable ladies of the congregation. The room was handsomely decorated with flags, etc., and after the refreshments, addresses were delivered by the rector and Rev.

Messrs. Hooper, Spencer, Wilkinson and Snow. Many were the expressions of satisfaction that the services had been so successful, and many thanks were given to the members of the choirs and the hard-working ladies and gentlemen who had contributed to the highly satisfactory sacred service and social reunion. After the singing of the National Anthem, the assembly dispersed.

The Deanery Chapter service was held in St. Mary's chapel on the following evening.

### MONTREAL.

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

The Synod was convened January 18th, a large number of lay and clerical delegates being present at the opening service in Christ Church cathedral than on similar occasions in years gone by. The service consisted of a choral celebration of the Holy Communion, the celebrant being the Rev. Rural Dean Longhurst, who was assisted by several of the clergy present. His Lordship Bishop Bond delivered his annual charge. In his opening remarks he referred to the past year as having been one of great importance to Church and state. It had been a year full of stirring incidents. In June the British Empire had observed the Diamond Jubilee of her Gracious Majesty the Queen. This event had not only attracted the attention of British people all over the globe, but the attention of people of other races and nationalities as well. From north and south, east and west, had come those who wished to honour by their presence at the Jubilee festivities the womanly and queenly virtues of her Majesty.

Another event of hardly less importance had been the meeting of 194 Bishops of the Anglican Communion in conference at Lambeth palace in August last. As a result of that conference the Bishops had issued an encyclical letter dealing with Church and social problems of a very wide-reaching character. Such topics as temperance, the relations of employer and employee, and international peace had been touched upon therein, and the encyclical contained much useful information and some excellent advice on these questions.

One of the most important topics discussed in the encyclical was that which approved of establishment of religious communities within the Church. And in dealing with the subject as they had done, His Lordship said that the Bishops' action had his warmest approval and commendation. He was gratified to note the return of the Church to primitive custom in this respect, and was especially pleased at the revival of the ancient order of deaconesses.

Alluding to the Diocesan Theological College, his Lordship said that the institution was becoming better known as the years advanced, and that its graduates were now to be found in mission fields, in the several dioceses of the Dominion and throughout the United States. The past year had been one of prosperity, and an effort would now be made to raise the clerical standard of general attainments. This could be done by a critical study of the Bible, and he would recommend that the first few years of the students' theological course should be spent in acquiring a fundamental knowledge of the Holy Scriptures. The Bible and the Book of Common Prayer were after all the right text books for the student.

With regard to the principalship, his Lordship said that the delay in appointing a successor to the late Dr. Henderson had been caused by a desire on the part of the governors to make no mistakes in the matter of selection. A great scholar as well as a good man was wanted, and for the advent of such a man very earnest prayers should be made by all having the interests of the college at heart.

Continuing, his Lordship referred to the bicentenary celebration of the formation of the S.P.C.K., a missionary society which had greatly assisted the Diocese of Montreal in days gone by. He hoped that the celebration in March next would

be fittingly observed by every pastor in the diocese. While speaking in this connection his Lordship expressed the hope that the day was not far distant when the Church in Canada would have a foreign missionary society of its own.

His Lordship, proceeding, drew attention to that clause of the Lambeth encyclical which defined the attitude to be taken by Church missionaries to their Nonconformist brethren engaged in similar work. The unity of Christ, said the right reverend gentleman, must begin with the charity of Christ. Differences of religious opinion and belief could only be healed by love.

His Lordship then reviewed in order the work of the Woman's Auxiliary, and similar societies within the Church. He also submitted statistics relative to the work accomplished during the year by the Andrew's Home, the Church Home, the Robert Jones Convalescent Home, and the Prisoners' Aid Association.

The condition of French mission work in the diocese, he said, was discouraging, and it was just possible that the schools and colleges would have to be closed. Such would not be done, however, without the sanction and knowledge of the Synod.

In conclusion, his Lordship said he had inspected almost all the parish records in the diocese during the year. A number of these had been well kept, but there were others that were in a deplorable condition. Some registers had been so badly kept that the ministers responsible therefor should be brought before the Synod that they might be reprimanded for their neglect to conform to the law respecting registration.

During the year he had visited one hundred congregations, had held 70 confirmations, had confirmed 774 candidates, and had ordained six deacons and four priests.

The business session opened in the Synod Hall at two o'clock. The Rev. Canon Empson was re-elected clerical secretary; Mr. Richard White was re-elected lay secretary, but as he was unable through indisposition to be present at yesterday's meeting, at which regret was expressed, Mr. E. L. Bond was requested to act as lay secretary until such time as Mr. White was able to attend; Mr. Charles Garth was re-elected treasurer, and Messrs. E. P. Hannaford and H. J. Mudge were elected auditors. Dr. L. H. Davidson was named church advocate by the Bishop.

Reports of committees were then handed in. A very long discussion then followed on the motion introduced by the Rev. W. P. Chambers, regarding women's work in the Church.

The treasurer's report showed that the capital of the Clergy Trust fund was unaltered from year to year, being \$56,500, which was all invested. The sum of \$2,935 has been received in interest, making with the balance from last year, \$182.50, a total of \$3,117.50, which had been used as follows: \$730 paid to clergymen who rank on this fund, \$500 expenses, \$182.50 retained for next quarter's grants, and the balance, \$1,705, transferred to the mission fund.

The income of the Widows' and Orphans' fund had been \$14,677, including a balance from the previous year of \$2,692; and the expenditure had been \$11,696, leaving a balance of \$2,981.

The revenue of the Sustentation fund capital account, including balance of \$14,272 from 1896, had been \$24,222, and the payments had amounted to \$16,856, leaving a balance of \$7,365.

The receipts of the Sustentation fund, interest account, had been \$10,778, including a balance from the previous year of \$1,000, and the disbursements had amounted to \$9,569, leaving a balance transferred to Mission fund of \$1,209.

The income of the Superannuation fund had been \$5,290, of which \$3,057 was a balance from 1896. The expenditure had been \$3,088, leaving a balance of \$2,202.

The total expenses of the general expenses account had been \$4,144, and the total receipts from assessments and rents of Synod Hall, etc., \$519, leaving a balance of \$3,625, which had been charged to the several funds as follows: Mission fund,

\$1,875; Widows' and Orphans' fund, \$500; Sustainment fund, \$500; Clergy Trust fund, \$500; Superannuation fund, \$250. The revenue of the Mission fund had amounted to \$25,871, and the disbursements to \$38,633, leaving an **overdrawn balance** of \$12,762.

Rev. James Carmichael, of Vaudreuil, son of Dean Carmichael, preached at the service held in Christ church this evening in connection with the Synod.

Rev. Mr. Graham, rector of Trinity church, drew the attention of the delegates to the desirability of empowering the Bishop to appoint a committee to look after Syrian mission work in the city. The reverend gentleman explained that there were from 250 to 300 Syrians in the city who were members of the Orthodox Greek Church, and who had been counselled by their own Bishops and clergy to connect themselves with the Church of England in this city. Most of these were members of Trinity Church. It was his desire that these people should be supplied with a service in their own language. There was one clergyman in the diocese familiar with the Syrian language, and he had consented to hold services whenever such would not conflict with his other ministerial duties. The petition was favourably received by the Synod.

Rev. Mr. Jekyll gave notice that he would move: That this Synod, in view of the many sad and dangerous sights of cripples and deformed persons continually to be seen on the streets of this city, in sympathy with these unfortunates and the public, do petition the civil authorities to provide against such exposure, and thus protect the afflicted, and safeguard the general public. The report of the Executive Committee was adopted as amended, and the committee was empowered to secure a missionary agent for the diocese at a salary of \$1,200, whose duty it would be to visit the different parishes and solicit contributions to the mission fund. The report of Bishop's College, Lennoxville, was read by the Rev. Principal Adams. It stated that during the first two terms of 1897 there were 60 students in attendance upon lectures, of whom 48 were resident. During the Michaelmas term there were 67, made up thus: Divinity faculty, 16; arts, 51; of these 7 were preparatory. Of the 67, 53 were resident as boarders, though room could not be provided for all at present. One of the difficulties that the college had to contend with at the present moment was want of space. Ten rooms additional to those actually provided could have been filled with students during the last term of 1897. This overplus of students had been accommodated outside and elsewhere in a more or less inconvenient way both for themselves and for the college. The term showed an increase of 7 above 1896-97. An encouraging increase could also be reported in the number of boys attending the school, there being 90 in Michaelmas, 1897, of whom nearly 80 were boarders. Up to 1895 the school was wholly unendowed, but since that date something like \$25,000 had been placed in a school endowment fund. Of this sum, \$10,000 was given by Mr. Robert Hamilton, of Quebec; another like sum was from a legacy received in 1897 from the late J. H. R. Molson, Esq.; his former gift (in 1896) of \$5,000 had enabled the corporation to build a suitable dwelling house for the headmaster, now approaching completion.

The success of the Jubilee fund had enabled the corporation, during the past year, to put up an excellent gymnasium building, which was being suitably fitted at the present moment.

The Jubilee fund, though in the aggregate exceeding \$50,000, counting conditional subscriptions, was unfortunately still incomplete. The grant of the S.P.C.K. of £1,000 was conditional not only on the raising of an aggregate of £9,000 otherwise, but also on a second double condition, viz.: the completion of two endowment funds; the principalship up to \$20,000; the professorship of pastoral theology to \$25,000. There was still a lack of at least \$4,000 on the second group of conditions, in spite of a generous gift of \$1,000 towards the professorship of pastoral theology from a lady in Sherbrooke.

The educational results of the year were generally satisfactory. In 1897 the graduating class was the largest on record, numbering 15.

The medical faculty, which included in affiliation the Dental College of the province, had had a good year, and numbered something like 100 students. Thus the whole institution claimed 257 pupils.

The Dominion College and Conservatory of Music (affiliated in 1895) was doing good work, and had established a teaching body in Montreal, in addition to its examining work.

The report was adopted on the motion of the Rev. Henry Kittson.

Discussion was then resumed on the motion of the Rev. W. P. Chambers relative to allowing women to attend and vote at vestry meetings.

After a somewhat lengthy debate, in which the Ven. Archdeacon Mills, the Rev. Messrs. Troop, Norton, French, Jekyll, Davidson, Nye and others took part, the motion was negatived on the lay vote by a majority of 19, the clerical vote being a tie.

The report of the committee appointed to consider the Bishop's charge was, on the motion of the Very Rev. the Dean, laid before the house for discussion. Very few amendments were made in it, and its several clauses were adopted in much the same condition as they were in when they left the committee's hands. The resolutions referring to parish registration were adopted without amendment of any kind, and they will now become canon laws of the diocese. By their operation, a clergyman, if in future found guilty of neglect in the registration of births, deaths and marriages, as well as confirmations, renders himself liable to trial before the Diocesan Court and to the infliction of severe penalties.

(To be continued.)

#### ONTARIO.

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

North Hastings.—The mission of Dungannon and Mount Eagle—Rev. F. W. Armstrong, of Trenton, made a missionary tour through this mission, taking thirteen stations and doing a distance of 110 miles from Monday, 10th, to Sunday, 16th of January. Mr. Armstrong made an eloquent plea at each station for the people to cultivate the habit of systematic giving, and to aim at the tithe as God's due. The people of the mission are grateful to Rural Dean Bogert for choosing Mr. Armstrong for this work. On Christmas Day an anonymous donation of fine matting for the aisle was made to St. John's church, Bancroft.

#### OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

March.—The annual missionary meetings were held in this parish on January 17th and 18th. The roads were in perfect condition, the congregations large, devout and reverent. The earnest addresses of the deputation were listened to with rapt attention, and (not for the first time) the congregations realized their duty in extending Christ's kingdom by obeying the Divine command: "Freely ye have received, freely give." The offertory this year has beaten all previous records. The amount contributed was \$40.08, being \$7.54 in advance of last year, which was the highest to that date.

#### TORONTO.

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

St. Margaret's.—The Rev. George F. Sherwood, brother of Mr. W. A. Sherwood, preached in this church Sunday morning, and Bishop Sullivan preached in the evening.

St. Cyprian.—The dedication of the new pipe organ for this church took place on Thursday evening. The service comprised full choral evensong.

and was in charge of the rector, Rev. C. A. Seager, assisted by Rev. A. U. de Pencier. An eloquent sermon on the influence of music and minstrelsy upon the spiritual life was preached by Rev. G. L. Starr, of Norway. Rev. F. G. Plummer, of St. Thomas' church, presided at the organ, and after the service gave a splendid recital upon the new instrument. Miss Morell also sang a couple of sacred solos. There was a crowded congregation. The church is to be congratulated on the acquisition of this magnificent organ, and we understand it is the gift of one of its members.

St. Jude's.—At the conclusion of the children's service held in the church, the Sunday school children and the boys from the Orphans' Home who sing in the choir, received presents and prizes. The choir also presented their organist and choir-master, Mr. Charles W. Edwards, with a locket, as a token of esteem.

St. James' Cathedral.—At the inaugural meeting of the St. James' Guild and Literary Society, the Rev. Prof. Coady delivered a most interesting lantern lecture on "The Cathedrals of England," after which the election of officers took place, the following being elected for the ensuing year: Hon. President, Bishop Sullivan; President, Rev. G. C. Wallis; Secretary, Mr. Claude Cohen; Treasurer, Mr. E. M. Carleton. The society will meet every Thursday evening at 8 o'clock, and extends an invitation to all young men desirous of attending.

Wycliffe College was en fete last week, the occasion being the annual "At Home" of the students. The library, lecture-room, and chapel were converted into pleasant rendezvous and gaily festooned in red, white and blue bunting, and to the strains of D'Alessandro's orchestra gallant youths sought partners for the very attractive promenade programme which was rendered, instead of the usual form of dancing. The "At Home," which was highly successful, was under the patronage of Mrs. Herbert Mason, Mrs. Dyson Hague, Mrs. Hoyle, Mrs. Caldecott and Mrs. Sheridan. The committee were: C. W. Holdsworth, B.A., chairman; F. W. Goodeve, B.A.; W. H. McLean, M.A.; W. H. Docker, R. H. H. Haslam, honorary secretary.

Church of the Redeemer.—The third annual meeting of the Church of England Deaconesses and Missionary Training House of Toronto Diocese was held in the school-room, which was well filled with an interested gathering of the friends of the home. His Lordship, the Bishop of Toronto, presided, and with him on the platform were Principal Sheraton, N. W. Hoyles, Q.C., and a number of others. The secretary's report, presented by the Rev. G. A. Kuhring, carefully reviewed the work of the past year, and acknowledged the assistance of the clergy and others who had assisted the organization in discharging its sacred duty. Miss Cross presented the head deaconess' report, which gave a detailed sketch of the actual work of the Training-house, each phase of the work being followed with the keenest interest by the audience. The treasurer's statement showed the total receipts to have been \$901.35, the total disbursements, \$905.04, and a net deficit to date of \$116. On motion of C. R. Cooper, seconded by W. H. Eakins, it was resolved to empower the committee to make any changes in the constitution of the auxiliary as they might deem necessary. The Bishop delivered a brief address, congratulating the home on the hopeful tone of the reports and the satisfactory showing made during the year. He regretted the presence of a deficit in the financial statement, in spite of the economy shown in the management by the officers in charge. He concluded by reading from the records of the Lambeth Conference the references made by the Bishops to the office of deaconess, and their recommendations regarding it. The following were elected as officers of the home for the coming year: President, N. W.

Hoyles, Q.C., Secretary, the Rev. G. A. Kuhring, Assistant Secretary, Miss Saunders; Treasurer, E. W. Trent; Committee—Church of the Redeemer—Miss Eakins, Mrs. Hoyle, Mrs. Neville, and Mrs. Parker; St. Paul's—The Rev. T. C. Des Barres, the Rev. Prof. Cody, the Rev. Prof. Hague, Mrs. Geddes, Mrs. Hague. St. Peter's—Mrs. S. H. Blake, Mrs. Hewitt, Mrs. Mason, and Miss Champion. All Saints—Mrs. Trees and Mrs. R. Gooderham. St. James—The Rev. C. G. Wallis, Mrs. Sullivan, Mrs. W. T. Boyd, Mrs. C. C. Dalton, Mrs. F. W. Kingstone, Mrs. Shortiss, and Mrs. Strathy. Trinity East—The Rev. T. R. O'Meara, Mr. C. R. Cooper, Miss Thomas, Miss Cooper, Miss Jones. Church of the Ascension—Mrs. Black, Mrs. Hayne, Miss Tilly, Miss Marsh. Epiphany—The Rev. B. Bryan, Mrs. Mortimer, Mrs. Yeoman. St. Philip's—Mrs. Merrick and Mrs. Wethy.

The 11th annual convention of the Church Students' Missionary Association will (D.V.) be held in Trinity College, Toronto, from the 10th to the 22nd of February. The delegates will arrive on Saturday, Feb. 19th. After an informal reception at 8 p.m., they will meet in the College chapel for a devotional service, to be conducted by the Provost. At the opening service of the convention on Sunday morning, the preacher will be the Rt. Rev. the Lord Bishop of Ottawa. In the afternoon, in the Convocation Hall, addresses will be given by Mr. J. R. Mott, chairman of the Executive Committee of the Students' Volunteer Movement, and others, to the assembled delegates and local Brotherhood of St. Andrew men. The subject will be "The Spread of Christ's Kingdom." On Monday morning, after an address of welcome by the Right Rev. the Lord Bishop of Toronto, the regular business of the association will be proceeded with. Reports will be read by the delegates present, of the work done during the past by the various missionary chapters they represent. The conference in the afternoon will consist of papers on various missionary subjects, by the students to whom they have been assigned. These will be followed by general discussion. In the evening a public missionary meeting will be held in the Convocation Hall, the Lord Bishop of Toronto presiding. At this meeting the Right Rev. the Lord Bishop of Huron will be the chief speaker. Tuesday's programme will, so far as it is arranged for at present, consist in business in the morning; papers and discussion in the afternoon; special addresses by selected speakers in the evening—to be followed by a farewell service in the chapel, which will close the convention. During the course of the convention papers will be read by representatives from the various Church colleges: Virginia Theological Seminary, Seabury Divinity School, Fairbault General Theological Seminary, New York; Philadelphia Divinity School, Berkeley Divinity School, Cambridge Theological School. The programme is as yet incomplete, as several matters have still to be arranged, but it is hoped that by next week everything will be ready for the issue of the programme as it is to be carried out at the convention.

Norway.—St. John's.—The Rev. E. Baines Reid, who has been appointed to this parish, preached last Sunday morning, and the Rev. G. L. Starr preached his farewell sermon in the evening.

Scarboro.—Christ Church.—A missionary service was held in the above church Sunday evening last. One of the deputations appointed to address congregation for the Mission fund and Widows' and Orphans' fund special appeal, arrived from Pickering in the afternoon, having given an address at St. George's church there in the morning. Mr. Allen Dymond made a short address very much to the point; in fact, one of the most effective addresses on the subject of diocesan missions heard for some time. He did not fail to make an impression which will bear fruit for both funds for which he spoke.

## HURON.

MACKENZIE S. BALDWIN, D.D., BISHOP, LONDON.

Waterloo.—St. Saviour's.—The church of the Holy Saviour, Waterloo, was, on the Second Sunday after the Epiphany, opened for Divine service by the Lord Bishop of Huron. His Lordship was celebrant at the mid-day celebration and preached both morning and evening, his subject being the Epiphany of our Lord, and "Behold, I stand at the door and knock." At the children's service at 3.30 he spoke on David's victory over Goliath, as a type of Christ's victory over Satan. The Rev. Carl S. Smith, M.A., rector of St. John's, Berlin, and St. Saviour's, whose efforts have so largely contributed to the building of the church, was celebrant at 8 a.m., and assisted at the other services. The attendance was exceedingly good, particularly at evening-song, when great numbers were unable to secure even standing room. A pleasing feature was the good-will shown by other Christian people in town, Lutherans, Roman Catholics, Methodists, etc., attending in goodly numbers, and the Rev. Mr. McNair, (Presbyterian), giving up his evening service in order to be present. The collections exceeded \$125. The choir, augmented by members of St. John's choir, sang well under the leadership of Mr. Webbe, Miss Grasett being organist. The church is built of white brick, and has a total length of 72 feet, the nave being 20, and the choir 20 feet wide; it can easily seat two hundred. The furniture and heating, and electric lighting are excellent. The altar is the gift of the Rev. Prof. Steen, who three years ago commenced regular services here, the communion plate that of a lady in the congregation, the pulpit of Mr. J. B. Snider, Waterloo. The architect is Mr. Eden Smith, the contractor, Mr. Goodman, both of Toronto; and the whole cost, including site, is about \$3,300. The interior of the church, with the floral decorations of the choir and sanctuary, presented a striking and beautiful appearance. The Bishop expressed the hope that he may soon have the satisfaction of consecrating St. Saviour's, and the congregation, which, though small, is very united, will work zealously to that end. The women of the congregation have already contributed largely to the building fund, and have undertaken to pay the interest on the debt. So zealous have all been that it would be invidious to mention any specially.

On Monday Mrs. Baldwin organized a branch of the W.A. for Waterloo, and addressed the Junior Branch W.A. and the Boys' Mission Band of the Sunday school. The preachers for the succeeding Sundays are the Rev. Rural Dean Ridley, the Rev. Prof. Hague, and the Rev. J. C. Farthing. Thus begins what we trust will, with the Divine blessing, be a happy and prosperous stage in the Church's work in Waterloo. It is noteworthy that this is the fifth new church opened in this county within the last few years—Waterloo and the important villages of Preston, Hespeler, and New Hamburg having now each its Anglican church, and Berlin having one with nearly twice the capacity of its precursor. Haysville, too, has what is practically a new church, so the work is not standing still in Waterloo Rural Deanery.

Galt.—On a Sunday last month the rector was assisted in the services of the church by Principal Dymond, of Brantford. The rector read the prayers, etc., and Mr. Dymond delivered an address—profoundly interesting and instructive—on "The Church in the Motherland—Past and Present." Principal Dymond is an eloquent and powerful speaker, and possesses exceptional qualifications for the office he fills so well as lay-reader and preacher. He is one of the leading laymen in the diocese, and occupies a prominent position in connection with the various committees of the Synod. Consequently, his services are very much sought after, and all who can will do well if they can secure his soul-stirring address on "The Church in the Motherland." Revisiting England after the lapse of nearly 30 years, and glancing back for more

than twice that period, he in a most inspiring way contrasts the past with the present, and presents an array of facts and incidents showing the marvellous growth of the Anglican Church—both in temporal and spiritual things. "The great fact," he said, "needed to be presented expressly and distinctly to the world, that the Anglican Church was a lineal and purified representative of the 3,000 gathered at Jerusalem of all nations, on whom fell the Pentecostal tongues of flame, and that to her as a branch of the Church Catholic, the mystical body of Christ had been given, in her corporate capacity, the Divine commission to carry on by the indwelling power of the Holy Ghost the great work comprehended in the Incarnation." Such addresses and lay-sermons from men of Principal Dymond's stamp, men of culture and refinement, men of wide experience, men among men cannot but do a vast amount of good, especially at this juncture, and the very fact that the Anglican Church is making use of such lay help in all departments of her work is not only a significant sign of the times, but also an evidence of her progressive spirit and of her Divine mission among men.

## OTTAWA.

South Mountain.—The Rev. Wm. A. E. Butler, who has for the past two months been locum tenens at Tennyson, and formerly of the Mission of Rockingham and Combermere, has been appointed to this mission. We wish him every success in his new field of labour.

## ALGOMA.

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

Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the very liberal help given to his mission through the various branches of the W.A., as also the supplies sent for the Christmas Trees, which have been well furnished.

Emsdale.—Jan. 17th, 1898.—The Bishop of the diocese arrived by the evening train, and confirmed five girls and two boys. The day following he visited the out-station of Sand Lake, confirmed two men and administered Holy Communion, then drove to Eberston, holding service there in the afternoon, and on arriving home partook of a supper the Church people had prepared in the Orange Hall, after which a reception was given, and the Bishop went in and out amongst the people, who were heartily glad to meet him. The next morning Holy Communion was administered at 8 o'clock in St. Mark's church, and the Bishop left by the 10.15 a.m. train. We look forward to his return visit. The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks, the gift of \$37 per W. E. Streatfield, Esq., from Mrs. Streatfield, of Stoke Charity, England, for St. Mark's church.

Korah and Goulais Bay.—We desire to thank the friends who so kindly sent Christmas presents and articles of clothing, etc., from Toronto, Ottawa, Pembroke, and Newborough. It would have rejoiced the hearts of the donors to see the joy of the recipients, the 150 children scattered over a distance of 60 miles, in the five settlements of Korah, Prince, Tarentorus, Goulais Bay, and Batchewana Bay. The Korah friends helped us at the Goulais Bay entertainment, and the Sault Ste. Marie friends helped us at the Korah's social gathering. "Behold how good and joyful a thing it is, brethren, to dwell together in unity."

## British and Foreign.

The new Dean of Llandaff (Dr. Davey) has been seriously ill, suffering from an attack of bronchitis.

It has been decided to complete the restoration of St. David's cathedral, as a memorial to the late Bishop of the diocese.

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The number of communicants in China has been nearly doubled during the past five years.

There is a considerable probability that the work of restoring Paisley Abbey will shortly be taken in hand.

Brechin Cathedral, which dates from the end of the twelfth century, is to be completely restored at a cost of £10,000.

The Archbishop of York has been suffering lately from a prolonged attack of rheumatism, but is now somewhat better again.

The warden of St. Michael's College, Aberdare, recently received the sum of £1,000 towards the endowment fund of the college.

The Episcopal Church in Scotland has recently been enriched by the sum of £4,500 under the will of the late Mr. Manifold, of Dunoon.

The Rev. F. G. Jones, vicar, has resolved to complete the Duke of Clarence Memorial church at East Llandudno by the addition of two aisles.

The bi-centenary festival service of the S.P.C.K. will be held in St. Paul's cathedral on March 8th next, when the Archbishop of Canterbury will preach the sermon.

An appeal is being made for the sum of £650 to complete the organ in Gloucester cathedral. The original instrument was erected about 200 years ago.

The Rev. E. C. Midhurst, Vicar of St. Michael's, Smethwick, has lately received the sum of £1,000 from an anonymous donor as a gift towards the defraying of the building debt on that church.

Between £60,000 and £70,000 has been spent during the past seventeen years upon the restoration of Peterborough cathedral. A further sum of £8,000 is required to complete the work.

The new organ in Winchester cathedral will be completed very shortly, and the dean is arranging to have a grand opening service thereat, in which the choirs of both Salisbury and Chichester will take part.

The death is announced of the Very Rev. Dean Liddell, late Dean of Christ Church, Oxford. His name was very well known as being one of the co-editors of the well-known Greek Lexicon. He was born in the year 1811.

The progress of the Church in Ireland has been marked of late. The finances in most of the dioceses are in a satisfactory condition, and more than forty churches are at the present time in process of renovation.

The Rev. E. N. Pochin, Vicar of Barkby, Leicestershire, recently deceased, aged 69, left personal estate valued at £100,893. Out of this large sum the British and Foreign Bible Society receive no less than £80,000.

A pair of handsome brass candlesticks has been presented to St. Mary's church, Kidderminster, by the clergy who were associated with Bishop Cloughton during his vicariate at Kidderminster, and a fine cross has been given by another donor to the church.

At a wedding which recently took place in Truro cathedral no less than forty clergymen attended in their robes. The Lord Bishop of the diocese officiated, assisted by five of the clergy. The service was fully choral, and the cathedral was filled to overflowing with a very large congregation.

A beautiful and interesting gift has been made by Lord Crashaw to the Church of All Saints',

Long Whetton, in commemoration of the Queen's long reign. It consists of an old pulpit of richly carved oak, which is said to be one of the most ancient in the country.

At a meeting of the Dean and Chapter of Ely cathedral, held recently, Mr. Hugh Allan, Mus. Bac., organist of St. Asaph, and formerly of Christ's College, Cambridge, was appointed organist of Ely cathedral in place of Mr. T. Noble, lately appointed to York Minster.

There is still preserved in the York museum a little leaden flask, one of the very many used by pilgrims on visiting the shrine of St. Thomas a Becket. Into these flasks were poured drops of the Archbishop's blood, mingled with water. This mixture was believed to be a miraculous medicine.

The death is announced of the Rev. Charles L. Dodgson, better known as "Lewis Carroll," the author of "Alice in Wonderland," and "Alice Through the Looking-glass." He became a senior student of Christ church, Oxford, in 1851. He died in his 66th year, at Guildford. He wrote many other books besides the two mentioned above.

The Episcopate of Australia is about to be further increased. A new diocese is to be formed which is to embrace the northern part of the continent, including a portion of the Diocese of Adelaide, which at present runs from south to north, right through the continent, and the northern part of the Diocese of North Queensland. When this is carried out the number of Australasian dioceses will be twenty-four.

A remarkably interesting bit of Old London was recently disclosed by some workmen who have been engaged in demolishing some shops in Mitre street, Aldgate, E.C. In the course of their work the men came upon an arch and spandril of the ancient priory of the Holy Trinity or Christ church. This priory was founded and endowed by the Empress Matilda, but in the reign of Henry VIII. this priory shared the fate of other monasteries. The arch that has so recently been brought to view is thought to be a portion of the refectory. The arch is still in good condition, and likely to remain so for a long time to come.

The new roll of honour for Sunday school workers in England recently inaugurated by the editor of the "Quiver," has disclosed the remarkable fact that at one Sunday school in Manchester—St. Paul's, Bennett street—there is a regular army of veteran workers. Forty-five teachers and superintendents who are at the present time actively engaged at the school, can each boast of a record of over twenty years' service, and the list is headed by Mr. Samuel Goodwin, who commenced work in the school as far back as 1839, and after fifty-eight years of continuous service is still at his post Sunday after Sunday. The combined services of these teachers reach the amazing total of 1,465 years, which gives an average of thirty-two and a-half years each. There is probably no other Sunday school in the kingdom with such a record, and only last year testimonials were presented to no less than five gentlemen who had each been working in the Sunday school for over half a century. The special bronze medal is being sent by the editor of the "Quiver" to each of these forty-five workers, and it is possible that the silver medal and presentation Bible for the longest service in the County of Lancashire will fall to Mr. Goodwin.

—Kind words are the music of the world. They have a power which seems to be beyond natural causes as if they were some angel's song which had lost its way and come on earth.—F. W. Faber.

—For Thou hast commanded, and so it is that every inordinate affection should be its own punishment.—St. Augustine.

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

### NOT ON THE LIST.

Sir,—Allow me space to say that further than writing a few introductory lines to a column by request of the proprietors of a new paper recently started, I am not a contributor to it, my name having been placed among the list of editors by some unaccountable mistake.

ANNIE G. SAVIGNY.

### ACKNOWLEDGEMENTS.

Sir,—Will you kindly publish in your next issue the enclosed statement of monies received by me for missionary work in Athabasca during 1897. I desire to take this opportunity of conveying to our friends the warmest thanks of the Bishop and missionaries for their generous and very welcome help.

WM. A. BURMAN,

Commissary to Bishop of Athabasca.

383 Selkirk avenue, Winnipeg, Man.,

January 6th, 1898.

Receipts for Diocese of Athabasca, Jan. 1st to Dec. 31st, 1897. For Lesser Slave Lake—Rev. G. Holmes: For Miss Durnall's salary. From St. John's, Toronto, \$5; from Toronto W.A., Thank-offering, \$55; from donation C.M., \$30; from Church of Redeemer, Toronto Junior Guild, \$10; from Church of the Redeemer Girls' Auxiliary, \$5; from Cannington, \$2.65; from All Saints' Mission Band, Toronto, \$2; from Thank offering W.A., Toronto, \$10.35. From Toronto; total for Miss Durnall, \$120.

For Lesser Slave Lake, general. From Hamilton W.A., per Mrs. Webster: A member of St. Thomas', \$5; per Mrs. Grindlay, St. James' cathedral, for support of boy, \$4.62; St. John's, Port Hope, \$25.39; St. John's, Toronto, Sunday school, \$20.14; for Home, per do., St. John's Port Hope, Sunday school, \$6.63; total for work at Lesser Slave Lake, \$181.80.

For Wapuskow—Rev. C. Weaver: From Rev. A. W. Garden, Goliad, Texas, \$10; from Mrs. Banks, York Mills, for freight, \$6.65; from St. Luke's, Toronto W.A., per Mrs. Grindlay, \$10; from St. Peter's, Toronto W.A., per Mrs. Grindlay, \$7.60; from Toronto W.A. membership life fees, 1896-97, \$375; from Toronto W.A. life membership thank-offering, 25c; total for Wapuskow, \$409.50.

For Peace River.—Rev. M. Scott, Vermilion: Montreal, per C. A. Eliot, treasurer B.D.F.M., \$1; Brantford, per Mrs. Caudwell, for freight, \$16.50; total for Vermilion, \$17.50.

Christ Church Mission.—Rev. H. Robinson; Peterborough W.A., per Mrs. H. Smith, \$6.51; Missionary Leaves Association, England, \$22.98; All Saints', Whitby S.S., per C. A. Eliot, Esq., \$4; Hamilton W.A., per Mrs. Webster, for Building Fund, \$97.30; per Mr. J. J. Mason, St. John's S.S., Thorold, and St. Paul's S.S., Port Robinson, \$11; per Miss L. Dixon, \$92.08; total for Christ church, \$233.87.

For general or unspecified work: Hamilton W.A., for lady missionary, \$62.50; Niagara W.A., \$2.50; grant of Board D.F.M.S., paid March, 1897, \$150; do., October, 1897, \$250; St. James cathedral W.A., Toronto, \$85; total for general work \$550.

Summary—General work, etc., \$550; Christ Church mission, \$233.87; Wapuskow, \$409.50; Lesser Slave Lake, \$181.80; Vermilion, \$17.50. Total receipts for 1897, \$1,392.67.

William A. Burman, Commissary.

CHURCH CHOIRS.

Sir,—Just a word or two to put Rural Dean Hodgins right. He imagines Mr. Philips has drawn on his experience in Huron Deanery. No thing of the kind. Mr. P. has only been in the deanery a short time, and has had very little experience in church choirs. Until recently he was a member of a Methodist choir in Toronto, and, of course, draws all his inferences from that source. I am surprised that such a good Churchman as Mr. Hodgins should be so easily led astray. He should know that when anyone talks about church choirs singing for the amusement of the congregation, there is something wrong.

C. PATTISON.

THE PRAYER FOR THE GOVERNOR-GENERAL.

Sir,—The tone of deprecation exhibited by your other correspondents regarding the discussion of this subject is most remarkable. To them, it seems, it bears almost the sacrosanct character of the ark of the covenant itself, and must not be touched lest it be profaned! Absurd. In the first place the prayer itself forms no part of our Book of Common Prayer, and the expressions objected to find no parallel in it. Why should we not proceed to advocate an amendment of a form undoubtedly clumsy and unliturgical? Must we go on using such a form forever? By what sanction has it obtained prescription? And if it be found to involve, even by implication, a trespass upon the Divine prerogatives of Holy Church, the sooner it is reformed the better. Your correspondent "Rocky Mountains," does not perceive the distinction between exercising a trust which one possesses and one which he does not; nor does he take into account the existence of two kinds of trusts—spiritual and temporal—which are divided and apportioned to their several holders. Now, render "unto Caesar the things which are Caesar's," those and nothing more! The power which a secular ruler receives to govern in things temporal cannot avail in things spiritual, any more than the Royal prerogative can give the Royal touch the power to cure the "king's evil;" and "L.S.T.," with his peculiar views of the delegated power of the sovereign would, no doubt, in spite of the enlightenment of the close of the 19th century, uphold with our ancestors the exercise of this venerable superstition. "Rocky Mountains" should know that breach of a trust in any sphere merits condemnation, whilst its faithful performance merits nothing, for therein is nothing more than duty done. As for salvation, we receive that only through the merits of Christ—not through any of our own, and all spiritual rewards must be of the nature of an increase or growth in grace. These a temporal commission cannot give. It is therefore absurd to pray that the Governor-General or any other secular ruler "may use his delegated power to the advancement of his own salvation." He can use his delegated power blamelessly in the eyes of the world and according to law, and yet be an unrepentant sinner. There are two sacraments generally necessary for salvation, and five Scriptural rites, commonly called sacraments, which may be used as means of grace, yet, under none of these can we by any possibility conclude the Governor-General's delegated power. Neither have the Bishops nor the whole Catholic Church, if assembled in Council, the right or power to make it one. It is to be regretted that there should be a recrudescence of that spirit which if logically developed must restore the king's touch for the "king's evil," and that a spiritual atavism should stand in the way of replacing a kind of Hibernicism in the prayer for the Governor-General by some more liturgical and Scriptural form of expression than would save many from being misled as to the nature of his delegated power.

OBSERVER.

—God will accept your first attempts, not as a perfect work, but as a beginning.

SYNOPSIS OF THE TWELFTH ANNUAL REPORT OF THE TEMPERANCE AND GENERAL LIFE ASSURANCE CO.

The above company held its annual meeting at its head office on Tuesday, Jan. 18.

The report referred to the splendid progress which the company is making. The cash receipts from premiums and interest amounted to \$198,101.98, an increase of \$23,407.30 over the income from these sources in 1896.

The payments to policy-holders for death claims, for matured endowments, and for cash dividends and surrender values were larger than in any previous year, as would naturally be expected from the larger business and increasing age of the company.

The following statement was made with regard to death claims: "Our average ratio of death losses for the past 12 years has been 3.34 lives per 1,000 in number, and \$3.77 per \$1,000 in amount, in our temperance section, and it has been 4.02 lives per 1,000 in number and \$4.91 per \$1,000 of the annual average of our total business for the same period. We believe that this is a smaller loss ratio from death claims than has ever been recorded by any other company on a similar amount of business for so long a period. This is emphatically true with regard to the experience in our temperance section."

The company's assets increased from \$507,355.50 at the end of 1896, to \$574,291.50 at the end of 1897, although the valuation of outstanding and deferred premiums was more rigid than ever before, and the statement was made that: "The high character of our investments is indicated by the fact that for four years in succession we have been able to report having closed our books promptly on the last day of the year without a single dollar of interest in arrears or a single dollar's worth of real estate on our hands."

"It is interesting in these times of great depression in real estate values to note that we have never foreclosed a mortgage or purchased a dollar's worth of real estate."

The company's liabilities, according to the report, had increased to \$474,140.61.

In this connection the report refers to the general tendency of all companies to adopt a higher standard of valuation, which means larger and therefore stronger reserves, and adds: "For the business of 1897 we have valued our reserves on the basis of a 4 per cent. earning power, instead of a 4½ per cent. standard, as at present required by law. This adds to the strength of our reserves, but of course at the same time correspondingly decreases the surplus we would otherwise show."

With regard to new business, the report states that 1,803 applications for \$2,052,100 were received exclusively from Ontario, New Brunswick and Nova Scotia. Of these 1,605, for \$1,790,500, were accepted, and the remainder were either declined or are in abeyance.

The year closed with an aggregate business consisting of 6,314 policies on 5,917 lives for \$7,260,786.

Of these 4,925 policies, for \$5,473,046, were in the temperance section, and 1,389 policies, for \$1,787,740, in the general section.

The report recommends a dividend to policy-holders on the basis of previous allotment and a dividend to shareholders of 5 per cent. on their paid-up capital, and refers in complimentary terms to the company's agents and officers, and says: "We believe that ours is the only company that has year by year for the past seven years sent its preliminary and completed returns to the Government on the first day of the new year."

The financial statement shows the following figures, as compared with those of 1896:

No. of applications	1896.	1897.
Insurance applied for	1,683	1,803
No. of policies in force Dec. 31	\$2,022,750	\$2,052,100
Amount of insurance in force Dec. 31	5,685	6,314
	\$6,759,711	\$7,260,786

Assets Dec. 31	\$ 507,355	\$ 574,291
No. of policies gained	660	629
Amount of insurance gained	\$ 708,031	\$ 501,075

The full report, containing a detailed statement of all features of the company's business, can be had on application to the company.

Family Reading.

THE WAY OF SMALL THINGS.

Within a small and humble shell  
My daily lot is cast,  
Where boomings of the ocean wave  
Just reach me on the blast.  
The storms that shake the forest trees  
Scarce stir the air for me,  
For the corner where my life is spent  
Holds little that is free.

I cannot soar to mountain heights,  
Where men of genius shine,  
I may not range mid far off tribes,  
To free the slaves that pine;  
Nor can I sweep the social air  
With my unnoted name,  
Or cause the face of violence  
To blush with well earned shame.

But I can speak a kindly word  
To some dejected soul;  
And keep my nutshell open wide,  
When the glad sunbeams roll,  
And I may shed an influence blest  
On all around my way,  
And drop small germs of happiness  
On those that nearest lay.

Then, should my lot hereafter spread,  
And grow a circle wide,  
My life's broad stream shall learn to bear  
True blessings on its tide,  
I shall not plunge around the rocks,  
Where unknown dangers sleep,  
But mirror, in the light of day,  
Heaven's image clear and deep.

ON THE RIGHT LINES.

A report such as the one issued by the Temperance and General Life Assurance Company for its twelfth year should afford great satisfaction to all who are interested in our worthy home companies. It shows care and wisdom in management, which must inspire confidence in the ability and honesty of its officers, and its success on its special lines has been such as to prove conclusively the advantages that should be given to total abstainers over non-abstainers on account of their better lives. Following the lines laid down, it must be what it aims to be, "The best company for the best risks."

ENGLAND AND THE JUBILEE, AND WHAT WE SAW THERE.

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

(Continued from Last Issue.)

Anglo-Canadian, but intensely British at heart, how can I describe my feelings of delight as I looked my first at Merrie England? England! dream of my girlhood, realized at last, but alas! as too often happens, with the fulfilment of childhood's dreams comes a strain of sadness, and a "minor in the carol" to temper what might otherwise prove unalloyed pleasure. First impressions may be recalled, but only once experienced. We shall never forget ours as we caught sight

Feb. of the of the lo ful day, Scilly Is After p coast-gt arrival, close er the sea; rocks, a crawled on the and ste hamlets Eddysto owing evening we reac mornin was the "salt," popped vessel "How wrong his rep natural their w bration last nig and me readine and so danger passed way, th review green c after tl and, al were ir end at perous with ho suppos bacco party c first-ck church rived a the me ters, th young under I follow gage. piled o remark Londo nized v ingly. at the the ne four n and the ments sometl doubt thing a on the in the and in ing, ar Londo down church Royal St. Pa Strand Hyde Rotter were f celebra chased in tim ham, We ha

of the hedge-bordered fields and rocky cliffs of the lovely Cornish coast. It was a beautiful day, with a cloudless sky, as we sighted the Scilly Isles at 10 a.m., on our eleventh day out. After passing the Lizard's Cape, with its coast-guard station, where we signalled our arrival, we skirted along the shore until 4 p.m., close enough to see the houses, how prettily the seagulls whirled and swooped round the rocks, and how beautiful the sea looked as it crawled over the shingles and broke in ripples on the beach: the rocky cliffs, too, so rugged and steep, with the picturesque little fishing hamlets nestling among the hills. At the Eddystone Lighthouse we put out again, and owing to a heavy fog that rolled up towards evening, saw nothing more of the shore until we reached Dungeness at 10 o'clock the next morning, when the pilot came on board. It was then raining, and the pleasant-faced old "salt," in his dripping oilskin coat, had barely popped up over the side of the vessel before he was accosted with: "How are the Royal Family?" "What's wrong with the Royal Family?" was his reply, not realizing, I suppose, our very natural, though possibly selfish anxiety for their welfare, in view of the approaching celebrations, to which we were all trending. The last night on board the officers of the watch and mess remained on deck, with life-boats in readiness; the fogs on the Thames are so bad, and so many crafts of all kinds moving, that danger of collision is consequently great. We passed Tilbury Fort with its old stone gateway, through which Queen Elizabeth came to review the Spanish Armada. The vivid green of the Essex coast was very refreshing after the brown fields we had left behind us, and, although only the 6th of May, the trees were in full leaf. We anchored off Gravesend at 6 p.m., with thankful hearts for a prosperous voyage. After the usual encounter with her Majesty's officers (why they should suppose that ladies import whiskey and tobacco I fail to understand), the entire ship's party crossed by tender to Tilbury, where first-class tickets were handed to us for Fenchurch street station, London, where we arrived at 10 p.m. Picture the usual scene, the meeting of friends, the mad rush for porters, the race for cabs. My daughter and a young girl friend who returned to England under our escort, took the lead in a hansom. I followed in a four-wheeler, with all the luggage. I exclaimed, as I saw the amount piled outside and in, upon which the cabman remarked: "O, Mam, you don't know what a London cab can carry." He evidently recognized us as "furriners," and charged accordingly. We spent a very comfortable night at the Great Western Hotel, Paddington, and the next morning took the "underground" four miles for "tuppence," to Aldgate street, and thence to the boat office to make arrangements for return passage, and then to see something of this truly wonderful city, and I doubt if in our lives we ever enjoyed anything as much as our first ride round London on the "top of a 'bus." There is something in the elevated position, the sense of freedom and independence that is positively exhilarating, and undoubtedly it is the best way to see London. We passed the monument, drove down Cheapside, under Old Bow Bells church, as the bells were ringing, past the Royal Exchange, Mansion House, the Bank, St. Paul's cathedral, down Fleet street, the Strand, through Charing Cross, Piccadilly, by Hyde Park corner, where we had a peep into Rotten Row, back to Oxford street, where we were finally put down at Regent street, at the celebrated Peter Robinson's, where we purchased some gloves; then back to Paddington, in time to catch the 3.15 train for Cheltenham, well satisfied with our morning's work. We had a pleasant journey of three hours by

way of Reading and Gloucester; but words will fail me to tell of the lovely country through which we travelled. The trees were out in full leaf, the orchards white with blossoms, gardens full of flowers, wall-flowers everywhere, scenting the air, hedges bordering the fields, the pretty lanes with high banks on either side, and hedges on the top, the picturesque little stone bridges over tiny rivers and canals, the thatched-roofed cottages, the sweet little village churches, old and gray, with stone walls round the churchyards, matted on the top with ivy, and ivy everywhere, running up the trees and literally covering old buildings and ruins, and on through the lovely Strand valley, with its steep stone cliffs, and quaint old houses clinging to their sides, tile-roofed and thatch-covered. O! the beauty of it all! We were entranced: our only regret, that we could not look out of both sides of the carriage at the same time. On arriving at our destination, we received a most hearty welcome; Cheltenham lies in a valley, and is an extremely picturesque town; our bed-room windows look out upon the lovely Cotswold hills, with the Malvern hills beyond. How lovely the flowers are in England—holly and laburnum in full blossom, lilacs in profusion, and such wild flowers. We have had great bunches sent in to us of cowslips and bluebells, and how much, too, we enjoyed the singing birds, the thrush and blackbird, the lark and cuckoo. Our English cousins might have thought us decidedly "fresh" in the delight we expressed on seeing swans and rooks, but they thoroughly enjoyed our appreciation of these novelties. But I must reserve Cheltenham and Gloucester for my next letter, or I shall exceed my limit.

(To be continued.)

#### A VOICE FROM AFAR.

Weep not for me:  
Be blithe as wont, nor tinge with gloom  
The stream of love that circles home,  
Light hearts and free!  
Joy in the gifts Heaven's bounty lends:  
Nor miss my face dear friends!

I still am near—  
Watching the smiles I prized on earth:  
Your converse mild, your blameless mirth:  
Now, too, I hear  
Of whispered sounds the tale complete,  
Low prayers and music sweet.

A sea before  
The Throne is spread—its pure still glass  
Pictures all earth-scenes as they pass,  
We, on its shore,  
Share, in the bosom of our rest,  
God's knowledge, and are blessed.  
—Cardinal Newman.

#### HELP FROM THE VICTOR.

He, who in our flesh rebuked Satan in the wilderness of Judea, hath pledged His word to every member of His body mystical—"Resist the devil, and he shall flee from you." He knows Satan's strength, and He knows our weakness, not by the poverty of our most earnest description, but by the remembered reality of His own struggle. "He hath suffered, being tempted, that He might know how to succour them that are tempted." He hath passed through the battle, but He will not forget those whom He hath left to follow Him. He is God over all; but He has not ceased to be the Virgin's Son. We go, in our extremity, to "one who in all points was tempted like as we are, yet without sin." Let us trust more in His sympathy, and cast ourselves more truly on His care. Every doubt

and fear, every fierce arrow of sore temptations, hath been aimed at Him before it can harass us; and He who resisted all will now let His strength be perfected in our weakness. He sees our secret tears, our unsuspected struggles, our hidden conflicts with the enemy, and He ministers strength to our weakness. He is near, though the eye sees Him not. He is ready to succour, when we seem forsaken; He "will not suffer you to be tempted above that ye are able;" He "will make a way to escape," and at the darkest hour, if our souls cleave to the word of promise, we shall be delivered, and even these buffetings of Satan be seen to have been for our advantage; and then when we, too, in the power of Christ, and it may be, after a sore struggle, have conquered the evil one, the devil shall "depart from" us, and "angels come and minister unto" us.

#### SIMPLE TRUST.

I do not know whether your mind, whether my mind, or whether any man's mind is able to reconcile, as we call it, our philosophy and our faith; that is, the facts of life with what we believe or have been taught of the universal wisdom and of the eternal love. I should rather think not. I should rather say that that is beyond us, it is too high, we cannot ascend to it: but this I know, that the space between these two things is bridged over in the experience of a right-minded and a true-hearted man. When he comes to the point where he has to meet God's angel, as it were, face to face in a narrow way, where neither can turn out, the man must then fling his theories away and submit himself like a little child. There are many questions, as life goes on, which we must leave with God. It is a moment of great deliverance when a man comes to see that, simple as it is. In one of his letters touching an important event in his life, George Fox, the founder of Quakerism, wrote: "Wherefore, I let the thing rest, and went on with my work." Say that is not much; I say it is a great deal—I let the matter rest and went on with my work. There is a vital and a deep truth of practical living suggested by this fragment of a sentence, a truth which, received and acted upon, goes far to make the mind clear and calm, the heart peaceful, and the hands effective.—Rev. K. C. Anderson, D.D.

#### PERFECT TRUST.

We are the tiny fragments in the Eternal purpose which reaches out far beyond our range. Sometimes that purpose needs us in our activity, sometimes it wants us to stand aside and wait. We cannot tell, we cannot hope to be able to explain all that happens to us. How can we say when we are useful and when we are useless? How can we pronounce on the fitness or unfitness of anything that happens to us? How can we venture to declare "God is not dealing fairly with me; He has forgotten, He is neglecting, He ought to be using me better?" Why fret at this increased ignorance? Enough to be sure that your little life, if it be but loyal in intention, has been caught up into the great Will of God, and fills an obscure place in the Eternal kingdom. You cannot tell how or why. Enough that though you cannot see how or why, yet He who uses you as His instrument is still the same who made Himself your servant and washed your feet. There, in that act, He verified to you His pity, care, and love, and that verification He will for ever renew. Surely, then, you can trust Him where you cannot follow Him? Surely you can trust Him when the same who watched and tended you now disposes of you in His good pleasure in ways that seem to you strange.—Canon Scott Holland.

STRAY THOUGHTS

Grumble? No; what's the good?  
If it availed, I would;  
But it doesn't a bit—  
Not it.

Laugh? Yes; why not?  
'Tis better than crying, a lot.  
We were made to be glad,  
Not sad.

Sing? Why, yes, to be sure;  
We shall better endure  
If the heart's full of song.  
All day long.

Love? Yes; unceasingly,  
Ever increasingly.  
Friends' burdens bearing,  
Their sorrows sharing,  
Their happiness making;  
For pattern taking  
The One above  
Who is Love.

HOW WASPS BUILD THEIR NESTS.

In a tree in the garden round the house where I was stopping was a wasps' nest in process of construction. The busy insects were going backwards and forwards carrying their material to the paperlike fabric; but though I watched several days, I could not discover where it was collected. It happened that the pillars of the verandah of the mud built house in which I was stopping were roughly hewn trunks of the Lombardy poplar that grows in that region to a good size and considerable height without branches, and make a clean straight stem. One afternoon, while loitering about the verandah, I noticed that numbers of wasps were alighting on the side of these pillars that was worn by the weather, and then, after a short stay, moved off again, apparently carrying away a small load with them.

The Wonders of Science

Lung Troubles and Consumption can be Cured

A Convincing Free Offer

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

They have on file in their laboratory hundreds of letters from those benefited and cured in all parts of the world, and they take this means of making known to suffering humanity their great specifics. Don't delay until it is too late, and when writing to them say you saw this free offer in THE CANADIAN CHURCHMAN. Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. If the reader is not a sufferer, but has a friend who is, send friend's name, express and post address, and the samples will be sent.

Stationing myself close to one of the pillars, I soon had the satisfaction of seeing a wasp alight on it. After running about over the surface to find what he was in need of, he suddenly stopped, and carefully feeling the spot he was on, he cut the worn surface with his nippers, and then proceeded in a workmanlike manner to cut from



TIRED? Oh, No.

This soap



greatly lessens the work. It's pure soap, lathers freely, rubbing easy does the work.

The clothes come out sweet and white without injury to the fabrics

**SURPRISE** is economical, it wears well.

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

THE KEELEY CURE

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

The KEELEY INSTITUTE

582 Sherbourne St., TORONTO

the surface of the wood a strip the width to which he could extend his nippers laterally, and as he moved backwards he rolled the strip up under his chin with the aid of his fore-feet until he had as much as he could conveniently hold, when he gave a finishing cut off and flew away. Watching

We know how



AND WE DO IT!

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

OUR MOTTO: GOOD WORK PROMPT DELIVERY

The PARISIAN

Steam Laundry Co. of Ontario, Limited

67 Adelaide St. West, Toronto

Phone 1127. E. M. MOFFATT, Manager



## LAUGHTER

is the magic lens through which we ever see the brightest side of life.

# MONSOON

## INDO-CEYLON TEA

has a decided tendency to put one in good spirits. It is absolutely pure, wholesome and GOES FARTHEST.

25, 30, 40, 50 & 60c. Lead Packets Only

ALL GROCERS KEEP IT

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the work of construction afterwards, it was marvellous to see how the end of the little roll was attached to the strip of work that was being added to, by means of some waxy gum exuded by the builder, and joined on laterally as it was unrolled until finished, and then the workman would fly away for a fresh piece. Each insect cut off a strip averaging about three-eighths of an inch in length and a little under an eighth in width, and nothing could be more admirable than the artistic and business-like way in which they carried on their work.

THE MINUTE BIRDS.

A little bird came flying—  
His wings were tipped with gold  
And with his beak seized swiftly  
The seed my hand did hold;  
Another bird and others,  
Each took a tiny seed  
That in a far-off country  
Sprang up as flower or weed.

Those minute-birds are flying  
To sow your garden bright,  
And one day you shall see it  
Beneath the heavenly light,  
If now no birds swift speeding  
You send with noxious weeds,  
And you but ask the Gardener  
To tend your tiny seeds.

GROWING IN WISDOM.

A child's education should be ordered with this recollection in the minds of them who order it—that Jesus was a child, that Jesus was the "pattern of all childhood." Of course I do not mean by this that the education of an English child in the nineteenth century should be a servile copy of anything to be found in the schools of Judæa; but I do mean that any course of instruction—however fruitful of passes and parchments—misses the highest aim of education, if there is nothing of wisdom as well as knowledge along with growth in stature and in years—if it loses sight of those moral qualities—ay, those spiritual graces—which make a character truly

# Headache

Horsford's Acid Phosphate

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

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

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

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

## American Missionary

### Letter From a Minister's Wife in India—How She Keeps Well Through the Long Summer.

The following is from Mrs. P. H. Moore, the wife of a Baptist minister in Nowgong, Assam, India:

"I have been in Assam since January, 1880, with the exception of one year in America. After being here for several years I found the climate was weakening me and my blood was altogether too thin. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that since my return to Assam in 1891 I have taken one dose of Hood's Sarsaparilla every day, the first thing in the morning, for 9 months in the year, that is, through the hot weather. My weight does not vary more than one pound throughout the year. My general health has been excellent and my blood is in good condition." MRS. P. H. MOORE. Remember

## Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

beautiful, and commend it to favour both human and Divine.

### SEVERE BRONCHITIS YIELDS PROMPTLY TO DR. CHASE'S SYRUP OF LINSEED AND TURPENTINE.

I used your Dr. Chase's Syrup of Linseed and Turpentine for a severe attack of Bronchitis. I got better from the time of taking the first dose. Having a family of young children, my doctor's bills have annually come to a considerable sum. I believe a bottle of Dr. Chase's Syrup occasionally, will aid me in reducing them very materially. W. R. Alger, Insurance Agent, Halifax, N.S.

### THIRSTY PETS.

Has it ever occurred to you, young people, that at times your pet dog may actually be suffering for a drink of water? We know a little girl who used to think it great fun to see her Scotch terrier scratch the closet door, begging his young mistress to fill his own particular water cup. The little girl now believes that her pet's cup should always be kept filled and within his reach. Suppose she should be out and Fossie should be thirsty; what could Fossie do? Another dog of whom we know choked himself nearly to death by attempting to push his head under an ice-box to drink from the pan. He was so big that he stuck fast, and he howled until some one of the household came to his assistance.

A really thoughtful lover of animals tells us that she keeps a pail of water on the grounds of her place in the country for any stray dog's refreshment. It is astonishing the number of dogs that daily empty the pail. But oh! the shame of it! Many of the dogs are not stray dogs at all! They are well bred, well fed, and well cared for—with the exception only of the merciful cup of cold water. On summer nights a little dog with a bell around his neck used to put in an appearance regularly at about ten o'clock. His benefactress, listening for him, learned to know the tinkl- of his bell, the patter of his paws, and the thirsty lapping of his eager little tongue in the pail. Our

young people who live in the country can do as much for a dog's comfort; can they not? Those who live in the city may follow the example of the little girl. Place a cup or bowl in some corner where your dog can always find it, and keep it filled with fresh pure water. It may be amusing to see a dog beg when you are present instantly to fulfil his wants, but his hour of suffering, when you are not present, when no one understands the thirst that is torturing him, is unspeakable cruelty.

### "WISHED MYSELF DEAD."

How Many a Poor Dyspeptic has the Same Wail?—But South American Nervine Gives a New Lease of Life.

Mrs. Mary A. Sinnott, of Penetanguishene, writes: "I was a great sufferer for over four years from nervous indigestion and dyspepsia; often wishing myself dead; was attended by best physicians; tried many remedies, but found very little relief. I was attracted to South American Nervine by reading of the wonderful cures wrought by it. I had about lost all faith in medicine, but I concluded to try it. One bottle wonderfully relieved me. I gained strength right away, my appetite returned and in a very short while I was completely cured. I cheerfully recommend it."

### LOVE THE LAW OF LIFE.

Love is the law of life; the sole method of living. Any one who would live must love. There is no other way. Love, our Lord says, and you are sure to inherit life, for indeed life is no prize allotted to those who love; no mere reward which is to be won at that cost, but it is itself the inevitable outcome of the activity of love. It consists in loving, it grows by loving, it achieves its end in loving. You cannot love and not live. And if you love with an eternal love then you live eternally. An inexhaustible love means an inexhaustible life. If, then, you desire to inherit eternal life, love God who is eternal. Fasten your affection on God, who is forever a God, not of the dead, but of the living, and you cannot but live unto Him. In loving Him you live in Him. "This do and thou shalt live."

Yorkville Fire Station,  
Toronto, March 3rd, 1897.

Dear Sirs,—Having used Dr. Chase's Pills for Costiveness, I am very pleased to say that I consider them superior to any pill I ever used, as they have perfectly cured me of this trouble. Thos. J. Wallace, Fireman.

—Our conduct in little things is the true index to the state of our heart: it is the pulse, little in itself, but a sure sign how the living heart beats.

Nature makes the cures after all.

Now and then she gets into a tight place and needs helping out.

Things get started in the wrong direction.

Something is needed to check disease and start the system in the right direction toward health.

Scott's Emulsion of Cod-liver Oil with hypophosphites can do just this.

It strengthens the nerves, feeds famished tissues, and makes rich blood.

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

—We are told that "martyr" means a witness; and in very early days the name was given to those who witnessed to the truth by laying down their lives. Chief of all, therefore we give the name to Him who, for us men and for our salvation, suffered the death of the Cross, and witnessed by His death to the central truth of Christianity.

### PILES CURED WITHOUT THE USE OF KNIFE BY DR. CHASE.

I was troubled for years with Piles and tried everything I could buy, without any benefit, until I tried Dr. Chase's Ointment. The result was marvellous. Two boxes completely cured me. Jas. Stewart, Harness Maker, Woodville, Ont.

—Courage does not consist in the absence of fear, but in the subjugation of fear. Some of the bravest men have had the most intense perception of danger, and the most sensible apprehension of its fatal consequences.

### "ONLY THE BEST"

Should be your motto when you need a medicine. Do not be induced to take any substitute when you call for Hood's Sarsaparilla. Experience has proved it to be the best. It is an honest medicine, possessing actual and unequalled merit. Be wise and profit by the experience of other people.

—Hood's Pills are the favorite family cathartic, easy to take, easy to operate.

GET THE GENUINE ARTICLE!

## Walter Baker & Co.'s Breakfast COCOA

Pure, Delicious, Nutritious.

Costs Less than ONE CENT a cup.

Be sure that the package bears our Trade Mark.

Walter Baker & Co. Limited,

Dorchester, Mass.



Trade-Mark.

(Established 1780.)

## FLOWER MISSIONS.

I am a firm believer in flower missions. Nothing so sweet and pure and beautiful as the flowers could have been created for mere beauty. They make the world brighter and better by their presence. They are teachers of all that is good and true.

Those who have been engaged in flower mission work can tell many surprising but true stories of the effect of even a single flower on degraded men and women.

One could not walk through a street or court in the tenement house districts of any city with a bouquet without many eager requests for a flower.

The ragged, dirty, uncared-for children of the street would crowd around you with uplifted hands and eager voices, calling out:

"Gimme a flower!"

"Won't you give me one?"

"Please gimme just one!"

In the great railway stations of many of our large cities are long, shallow, zinc-lined boxes filled with water and flowers.

The flowers are the gifts of those living in the suburbs, but who come daily to the city bringing with them large or small bouquets of flowers from their own gardens.

Three or four times a day young men or girls, or it may be older persons, come to the stations and take the flowers to the sick and the poor in all parts of the city. The hospitals and charitable institutions and tenement-house districts are visited and the blossoms are distributed among those who would never see a flower but for this sweet and beautiful charity.

There are those who are inclined to make light of this kind of work, and even to sneer at it as a piece of "sentimental nonsense," but these persons generally belong to the class to whom Christian work of any kind does not appeal, and they are not, you will find, engaged in doing anything to make the world better or happier. No true Christian ever sneers at the well-meant efforts of others to do good, even though the method adopted may not seem wisest or best. Some one has well explained the purpose of this work in the following words: "Flower-mission work is an embodiment of three distinct ideas perfectly blended into a harmonious whole. There is first, the recognition of the beautiful as a part of God's purpose for the world; second, the recognition of pain and suffering as having its place in His economy; third, the blending of the two with the thought of willing service from the strong and beautiful to those in sorrow and pain."

There is something more than mere sentiment in these three thoughts. Some of the sweetest and most help-

ful lessons can be taught through the medium of the flowers.

If there are any flower missions in your town or city give them your flowers and your services, and a blessing will come to you as well as to others.

—Think nothing too little; seek for the cross in the daily incidents of life, look for the cross in everything. Nothing is too little which relates to man's salvation, nor is there anything too little in which either to please God or to serve Satan.

## IS THIS AN ADVERTISEMENT?

AN ARTICLE FROM THE COLUMNS OF  
A GREAT RELIGIOUS NEWS-  
PAPER.

The Christian Guardian of a recent date published the following article. Some folks have said it was an advertisement of the best known bicycle tire. If it is, it is a very clever one.

## THE CITY MINISTER'S CARRIAGE.

"A goodly percentage of the ministers in Toronto ride bicycles—and not a few of them make use of the silent steed in making their pastoral calls on the week days. City pastors are usually the fortunate recipients of modern luxury and usefulness. But it must be remembered that only a very few of the citizens keep a horse and buggy, while in the towns and villages nearly every one who is anybody has a horse and carriage—the expression is a worldly one."

"The story is told of an eloquent young divine in Toronto who was in receipt of a stipend of \$2,000 a year, who was so forcibly reminded of the long distances on his former circuit in a northern county, that he forwarded by express, as a Christmas gift to his successor, a strong bicycle of the roadster type. As the pastor of the country congregation is only in receipt of \$500 a year, the gift is a singularly appropriate one. It is a suggestion for Christmas gifts. In this case the wheel was not a new one, but it was made as good as new before being shipped. It was specially adapted to road riding, having a strong frame, and the donor had it fitted with the tires that can be detached and repaired at the side of the road without any other tools than one's hands. It is scarcely necessary to mention the name of the tire. But the tire is the most particular part of a wheel, more especially on country roads. In England ninety-eight per cent. of the tires in use are manufactured by the original makers of pneumatic tires—they having paid Dr. Dunlop a large fortune for the exclusive manufacture of his wonderful invention."

Is this an advertisement of Dunlop tires? It was inserted as pure reading matter, and that which made it look like advertising was the presence of a big Dunlop ad. in the same issue.

## The London Society

For Promoting Christianity  
Among the Jews

The most interesting of all missionary work.  
Subscriptions thankfully received.

REV. J. W. BEAUMONT, D. D.

Sec'y for Canada. London, Ont.

## Hood's Pills

Stimulate the stomach, rouse the liver, cure biliousness, headache, dizziness, sour stomach, constipation, etc. Price 25 cents. Sold by all druggists. The only Pills to take with Hood's Sarsaparilla.

—Obedience to God is the condition of growth in grace, which, unless stunted or destroyed by disobedience, will result in perfection. "Whoso keepeth His word, in him verily is the love of God perfected. He that saith he abideth in Him ought Himself also so to walk, even as He walked."

## RHEUMATIC AGONY!

There's Delightful Relief in One or Two Doses of South American Rheumatic Cure.

E. H. Norton, of Grimsby, Ont., says: "I tried homeopathic and other remedies and was under medical attendance for inflammatory rheumatism. None of them gave me any relief. My legs and arms were useless. I could do nothing for three weeks. I was confined to my bed and suffered agonies. I was advised to try South American Rheumatic Cure. I felt benefit after two or three doses. Four bottles completely cured me, and I am as well as ever I was."

—Men are said to tempt God, when they make experiments with Him, or take liberties with Him, try how far they may go, so to speak, instead of humbly submitting to what they feel to be His revealed will, or His providential ordering.

## FREE GRANTS OF THEOLOGICAL BOOKS

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James Thompson Cured of Diabetes by Dodd's Kidney Pills.

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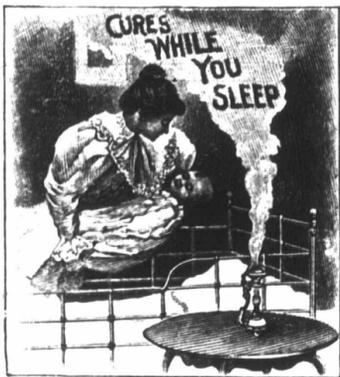
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reason to be. She is worth just the service she does and no more. A Diocese is worth the good it does. A parish is worth the service it fulfills. A deacon, priest or Bishop is worth only what lowliest service he does for the souls and bodies of those for whom Christ died.

In such service only does Church or ministry find the character for its claims. There is no dignity and no authority that is not buttressed by the service rendered. I think we are all seeing this. I am glad to believe I am not uttering anything new to you in these thoughts, drawn from the wonderful episode of that wonderful night. I am only hoping to bring them out somewhat clearer, to emphasize the common conviction of a living Church more plainly.

And let me emphasize once more the fact that the service was a menial and degrading service, a slave's service. To outward eye that only. But done for love! See how that lifts it! Done by mother to child, by son to father, by daughter to mother, by dear friend to dear friend, fallen and weary, and the service becomes noble and beautiful!

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