

Canadian Churchman

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

Vol. 23.]

TORONTO, CANADA, THURSDAY, JANUARY 28, 1897.

[No. 4.]

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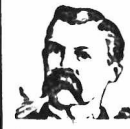
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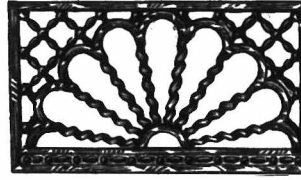
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TORONTO, THURSDAY, JAN. 28, 1897

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FOURTH SUNDAY AFTER EPIPHANY.

Holy Communion: 194, 319, 322, 558.
Processional: 78, 219, 391, 478.
Offertory: 173, 293, 303, 367.
Children's Hymns: 79, 333, 340, 565.
General Hymns: 77, 218, 285, 308, 523, 547.

FIFTH SUNDAY AFTER EPIPHANY.

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

FOURTH SUNDAY AFTER THE EPIPHANY.

We have seen how the light of God's grace preserves us from the dangers of our own hearts. To-day we learn how it can guide us safely in the dangers and troubles which surround us in the world. Most of the troubles and confusion which disturb mankind have their origin in the disobedience and rebellion of man. His natural pride and self-will incline him to be disobedient and rebellious to the authority which is set over him, and so to disturb his own and his neighbour's peace. The first step towards promoting peace and concord in the world is, to teach men the principles of submission and obedience. These two virtues are amongst the first which the light of Christ's gospel brought into the world; and they are, therefore, those which the epistle for this day specially enforces upon the children of light. We Christians are here taught to look upon our rulers as messengers sent from God to control

and direct us, and to consider disobedience to them as disobedience to Him Who set them over us. And this is the difference between our submission and that of the heathens. They were subject for "wrath"—we for "conscience sake;" their motive was a mere fear of man—ours springs from love and obedience to God. This duty of loyalty or submission to the higher powers is one which is binding upon every Christian in every age and station of life. God has set over our country a sovereign, and laws to administer justice "for the punishment of evil doers, and for the praise of them that do well." The sovereign sends magistrates and rulers to maintain peace and discipline amongst those over whom they are appointed to rule. Over the Church, God has set pastors and teachers whom we are to "obey as those that have the rule over us." Whosoever, therefore, resisteth those powers, speaking lightly of their authority, or opposing their commands, "resisteth the ordinance of God." Again, masters of families and parents are also amongst the higher powers, to which every soul placed under them is to be subject. Christian servants are commanded to serve their masters, not with eye service, as men pleasers, but as those that serve the Lord Christ; and children are to obey their parents, or their teachers to whom their parents entrust them, "because it is right and well-pleasing unto the Lord." Thus do we find ourselves placed in that position which the collect of this day describes. We are "set in the midst of many and great dangers, against which the frailty of our nature could not stand," and so we pray that the divine grace and protection may "support us in all dangers, and carry us through all temptations." That this divine strength will be granted in answer to our prayers, the lessons for this day, as well as the gospel, encourage us to hope. Let us then "cast away these stumbling blocks" out of our hearts, and, "preparing the way" by penitence and humility, put our trust in the "High and Lofty One that inhabiteth eternity." He came to bring peace to all contrite hearts; and while the wicked are tossed about on the troubled sea of their own unrestrained passions, He will bring the faithful and penitent to inherit His holy mountain. We learn, then, on this day, that the children of light have to pass through this world as through the waves of a troubled sea; nevertheless, One is walking with them to save and defend them, even the Son of God. He knows better than we do the dangers in which we are set; "He has seen our ways, and will heal us." He is in the midst of us, therefore shall we not be removed; God shall help us, and that right early. "He will not suffer us to be tempted above that we are able, but will with the temptation make a way to escape, that we may be able to bear it."

GOOD WORDS.

A clergyman in Ontario Diocese writes: "It gives me much pleasure to renew my subscription to the CANADIAN CHURCHMAN, which I heartily wish was in every home in this mission. It is the exponent of the doctrine and discipline of the Catholic Church in Canada, and is the best \$1 bargain of the year. "Excelsior," evidently is its motto; with every good wish for the CHURCHMAN'S prosperity."

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A clergyman in the Diocese of Toronto writes: "I send you four new subscribers, and I am trying to get all my parishioners to subscribe; I am sure there is no Church paper which has been more loyal to the Church, and is intended to make its readers better Churchmen; success to your efforts."

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CANTERBURY CATHEDRAL.

Canterbury is a spot of manifold interest to English speaking men and Christians. It is the first seat of Christianity among the Anglo-Saxon race. It is the centre of Anglican Christianity throughout the world. It was here that Augustine the monk came face to face with the heathenism which had driven the Gospel into the wilds of Wales and Strathclyde and Scotland. It was here that Ethelbert and his people bowed their necks under the yoke of Christ. It was not long before there appeared, as a witness to the victory of the Gospel, a cathedral at Canterbury. But the times were wild and turbulent. For six centuries the city was plundered by Saxons, Danes and Normans. Nine times the cathedral was restored and rebuilt. When the Conqueror brought over Lanfranc from the Abbey of Bec, to be the first Norman Archbishop of Canterbury, the cathedral was in a ruinous condition; and Anselm undertook to rebuild it in accordance with the fashion of Normandy. This undertaking was continued by Prior Conrad and Archbishop Anselm; and a good deal of their work still remains, although considerable changes have been made, especially in the lengthening of the pillars and in the rebuilding of the arches. On account of a fire which took place in 1174, the whole east end of the cathedral was rebuilt from 1175 to 1184. This part of the building is a very remarkable and beautiful example of the transition from Norman to early English architecture—the round Norman arches having given place to the early pointed, whilst a good deal of the decoration is of a Norman character. It would hardly be possible to find a more striking choir than that of Canterbury anywhere. Besides the lengthening of the columns, to which reference has already been made, marble shafts were introduced about 1180. The roof of the choir and its aisles were also changed from being flat, like many of the Norman roofs, to a vaulted form. Lanfranc's nave remained. But towards the end of the 14th century it was taken down, and the present nave and transepts in the perpendicular style raised in its place, the central tower being completed towards the end of the 15th century. However we may regret the demolition of the Norman nave, which certainly must have been more impressive than the existing one, we must feel that the splendid external effect of the building in general, and especially of the three beautiful towers, yields us some compensation for the loss. Becket's Crown and the other parts east of the choir belong to the 13th century. Many events of importance are connected with this great church—chief among them the murder (or martyrdom) of Thomas Becket, known to pre-reformation England as S. Thomas of Canterbury. The story has

been told by Dean Stanley, Dean Hook and others, and it is represented, with hardly a deviation from historical exactness, by Lord Tennyson, in his great play of Becket. The shrine of the martyr was one of the richest in England; but it perished at the Reformation. The festival, which had been one of the greatest in England—witness Chaucer's Canterbury Tales—was abolished by Henry VIII. in 1536. Among the illustrious persons buried at Canterbury, is Dunstan, the great Abbot and afterwards Archbishop. Of secular persons the most eminent are Edward the Black Prince, and that king by whom Edward's son, Richard II., was deposed from his throne, the "meek



CANTERBURY CATHEDRAL CHOIR, LOOKING EAST.

usurper," Henry IV. It is one of the strange incidents of history that Henry, the only king of England who died within the walls of Westminster Abbey, should have been the only king of that period who was not buried there.

RIGHTS OF THE LAITY.

BY CANON GORE.

As men were admitted into that holy society, so they must abide by its rule; and, abiding thus by its rule, living in loyalty to that body to which they belonged, so they took part in all its life. You cannot, as you read the Acts, doubt that the

life of the Church was a life belonging to all its members. They took part in its different functions. Thus, they examined what deacons were to be elected. The deacons were ordained by the apostles, but elected or chosen by the Church: "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." They chose the men they thought fitting for that office, "whom they set before the apostles; and when they had prayed, they laid their hands on them." The society elected or nominated its officers. So, in the same way, when there was a great discussion

about the way Christians were to observe certain Jewish rules, certain rules of circumcision, the Church at Antioch, where the discussion arose, chose certain people—apostles, Paul and Barnabas—and sent them up to Jerusalem to confer with the old apostles about this matter. Then they had a conference; and the whole body of the Church took, not a primary, but a subordinate part in the discussion. And so in other things. You gather that there were all kind of offices and ministries which men and women could perform; a great variety of all sorts of capacities and gifts were devoted. So, in the same way, the worship is a common worship. "The cup of blessing which we bless . . . the bread which we break," &c. The ministers are the mouthpiece of the Church in the great corporate act of benediction—the hand of the Church, as it were, in that act of benediction. The whole Church moved and worked and acted together as the one great priestly and kingly body; all living with the same life, accepting the same truth, living by the same rules of holiness, worshipping with the same corporate, common worship. The clergy are not the Church, then. Brethren, you read that record of the first life of the Church, and do we not sigh for the restoration amongst us of fuller corporate life in the Church. A great deal too much in our modern Christianity is left to the clergy. Unmistakably, the laity ought to have, according to apostolic pattern, a far larger share in the life of the Church. Unmistak-

ably, they ought to have that same share in the life of the Church which the first Christians had. Ah, let us pray for the restoration of these rights of the laity. Let us pray for it. But always let us remember the principle (to which I alluded last time) which obtains in every healthy society of whatever kind, and must obtain in the Church too—that rights, the exercise of rights, depends upon the fulfilment of duty. That must never be forgotten. The clergy are not the Church; but, on the other hand, neither are the rate-payers, nor any individuals who inhabit a neighbourhood or district. A national Church, like ours, may

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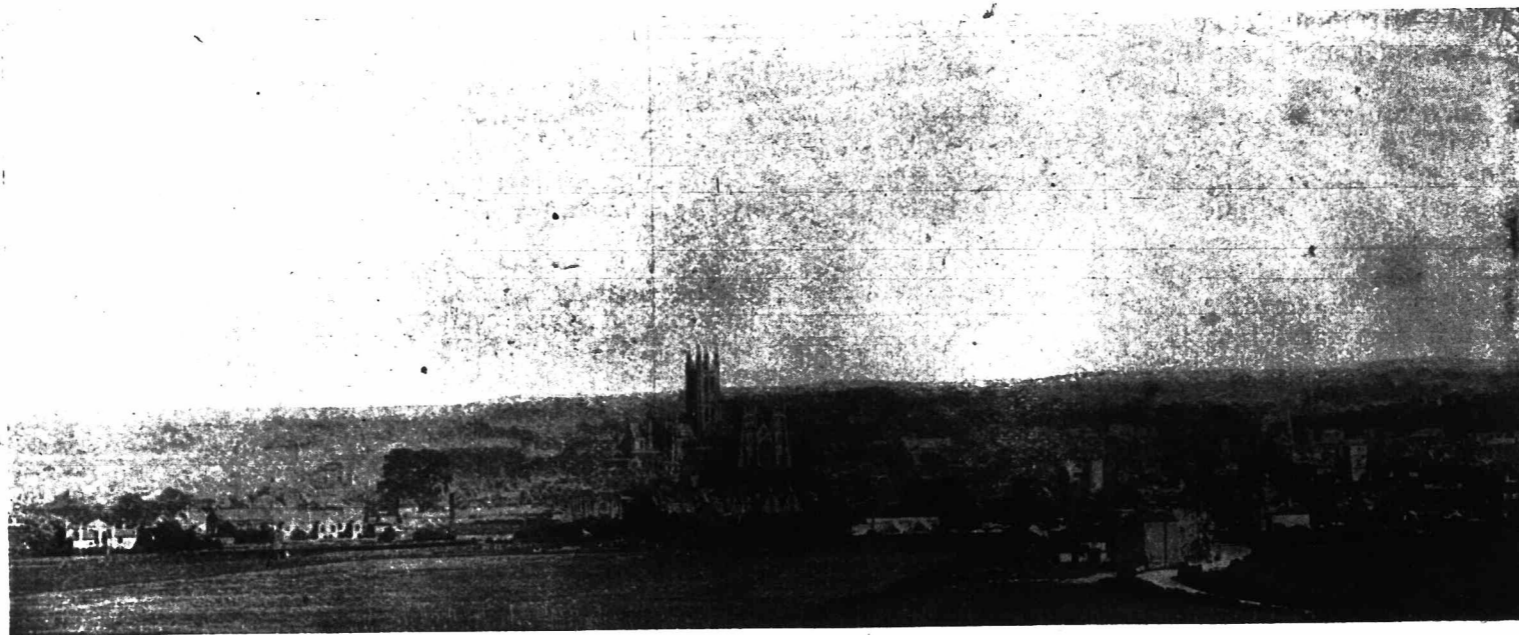
give, quite indiscriminately, all sorts of privileges to all sorts of people, simply because they like to take them. Those great and ancient churches, let them be open to all who will go into them, to look at them, or listen to sermons, or delight in music, or to sit down and be quiet, and rest, and think a little. Let us give as largely as possible all that they wish in worship, preaching, listening to the word of God, and that fellowship let it be perfectly indiscriminate. For, indeed, the kingdom of Christ is a great tree—"the birds of the air shall come and lodge in the branches thereof." All this largeness of privilege, surely it can be given quite indiscriminately. But when you come to something beyond that, when you come to giving back to men and women the share which they ought to have in the government of the Church, the rights of the laity, then it is a principle surely self-evident that no self-respecting society can give rights to men unless it has some guarantee that they are accepting the principle of the society itself. You cannot give rights to men unless you have some guarantee that they themselves are orderly members of the society in which they are to exercise their rights; and no human society, from the smallest, the most insignificant, up to the most important, can violate that principle without allowing the very princi-

depends. Or, again, they must be themselves recipients of the Church's sacraments—baptism, confirmation, breaking of bread, communicating at the altar. So, in the same way, it must be recognized that men who notoriously scandalize the Christian community by open and notorious evil living, must fall out of those privileges which they would otherwise enjoy. That men openly convicted of flagrant immorality in the public courts, or as teachers subverting elementary maxims of the Christian faith, or men notoriously not themselves fulfilling their duty in the worship of the Church, cannot be allowed the privileges of membership, where those privileges involve a share of government—that is a self-evident fact. I don't think we can desire too earnestly the restoration to the laity of proper and primitive privileges; but I don't think we can affirm too strongly that in the Christian Society (as in any self-respecting body) privileges are correlative to duties; and you cannot give a man any share in power unless he is himself accepting the principles on which the Society is based.

PROFESSOR CLARK AT S. MARGARET'S

This third question: Is sin a reality? The question now before us, the preacher remarked, was this: Is there such a thing as sin—different

cause it was foreseen by God, and on the other, because men must obey the strongest motive. As this argument has little weight in the present day, it would be sufficient to say on the one hand, that it assumed that God could not possibly make a free creature, and, on the other hand, it used the word "motive" in a very indefinite manner. More popular and prevalent was the doctrine of determinism, according to which all a man's actions were determined by his antecedents and his circumstances. We have a certain nature, derived from our parents and forefathers, we have a certain education by which that nature is moulded and modified, and we are placed within a certain environment or set of circumstances. And every thought and word and deed was the offspring of the character so formed, and of the circumstances in which that character was placed, and in such a sense that it could not have been otherwise. There is a certain measure of truth in the determinist view of the case. Men do not start equal. There are degrees of responsibility of merit and demerit. Even if human law cannot recognize this difference, yet even here, in recent times, the principle has been partially recognized. And in Holy Scripture, and with reasonable men, it is fully acknowledged. To whom much is given, of him will much be required. Moreover, we are sure



CANTERBURY CATHEDRAL FROM ST. THOMAS'S HILL.

ples of its own being to be extinguished and destroyed. So, let us restore to the laity, and that as speedily as may be, step by step, the rights which we find, the privileges which we find exercised by the laity in the first Church. They ought to have some real control over the appointment of their pastor. They ought to have some real share, within limits, in regard to the worship of the Church. A congregation ought not to be liable to find arbitrary alterations of ritual and order in the Church to which they have been accustomed, merely at the arbitrary will of an individual clergyman; no doubt about that. They ought to have some share in consultation and the government of the Church. Certainly they ought to have these things. But quite as certainly they can only have that, if they, on their part, will recognize that they must submit—I do not say to discipline, because discipline has a sort of false idea attached to it, as the word is commonly used; it seems a sort of individual authority of one or others over the rest—but they must be living in obedience to the elementary rule which binds the whole Church in one. If they are to teach, even in such an office as Sunday school teacher, they must be content to teach according to the Creed and Catechism of the Church. Otherwise, the Church subverts that on which her corporate life

from error or blundering? Sin, involving blame-worthiness, or is there not? This is a question properly asked at this point. Supposing that we accept the conclusions arrived at in the first two discourses—first, that there is an intelligent origin of the world, and secondly, that the evolution of the world is truly the revelation of God; and moreover that Jesus Christ was, in a supreme sense, the revelation of God—the question would then arise, what is the meaning of this revelation, and of the work of Christ? What did He really tell us about ourselves and about God? Did He come to be merely a Teacher and a Guide, or did He come to "save His people from their sins?" Doubts had been raised as to the very existence and reality of the thing from which He professed to save His people, and these doubts must be considered. Are men in such a position that they need pardon and cleansing? Such has been the opinion of men in all ages. But it has been supposed by some, if not many, that there were difficulties in the way of such a belief. Thus, some have held that the uniformity of nature and the law of causation would positively exclude any idea of human liberty and responsibility. This has been urged on various grounds. For example, the old necessitarians held that every act of man was necessary—on the one hand, be-

that where men placed in unfavourable circumstances do wrong, the actual penalty in their own consciences and wills is less than in the case of one who sins against a clearer light. But after all, we are free, in a very real sense. In the former discourse it was pointed out that man was not merely a part of nature—that, being made in the image of God, he had some reflection of the divine freedom, and the divine power of origination. This was assumed in all our intercourse. Was the assumption a mere fiction? But then it might be said that even if we were free and if we did not take the best course, but some worse course, that might be the mere stumbling of ignorance, and not the guiltiness of what was called sin. This was not a correct account of man's life and conduct. "I see the better," says one, "and follow the worse." Moreover, there is in man, beyond all question, a deep-rooted self-love which poisons his whole life. We may trace it back from generation to generation, and in this principle we find the root of the original sin of man. But, after all, the convincing proof that sin is a reality, is found in the commands and testimony of conscience. We hear a voice speaking within ourselves with a clearness and decision which admit of no question. We accuse ourselves if we do not listen to that voice. We excuse ourselves when we are

not conscious of any such rebellion against its commands. This sense of responsibility is original and indestructible. It is a part of our nature as much as reason is. It persists amid all the differences in human civilization. It is not a feeling generated by education, either of the individual or of the race, for then education might remove it; but it is indestructible. As a result, the sense of sin among men was practically universal. And this was the answer to the question. Sin is a reality, because men live under a law of duty, which they are morally bound to obey, and which they are blameworthy if they do not obey. Inasmuch as men have not obeyed, they have done wrong, they have sinned; and they need pardon and help. The subject of deliverance from sin would be the subject of the concluding discourse.

REVIEWS.

THE BIBLE AND THE CHILD. Price \$1. London and New York: Macmillan.

Here is a pretty little book on a subject of real importance and no small difficulty, by men of different communions, but all of them scholars and men of learning. The question they discuss is how to teach the Bible to children in the light of what is called the "higher criticism." The authors are Deans Farrar and Fremantle, Rev. R. F. Horton, Dr. Lyman Abbot, and others. There is no doubt that the dangers indicated by Dean Farrar are real ones, and his warnings are good and necessary. He says we must not treat the higher criticism with denunciation, nor must we admit that it has proved the worthlessness of the Bible, nor must we ignore it. So far negatively. But, positively, we must be truthful, and we must not get the higher criticism in where it is not wanted, but we must go on steadily, being assured that no weapon can prosper that seeks to destroy truth. In the long run only error can perish. We think there is a great deal that is worthy of notice in Dr. Farrar's essay, and in the others; and we can confidently recommend parents and teachers to acquaint themselves with the contents of the volume. We cannot pretend on every point to go with the writers, but it is of no use closing our eyes and then saying there is nothing to be seen.

THE STORY OF THE NATIONS: CANADA. By J. G. Bourinot, C.M.G., LL.D., etc. Price \$1.50. Toronto: Copp, Clark Co. 1896.

Here is the book that many of us have been wanting and looking for these many days; a concise and compact history of our own country, written by one who was thoroughly acquainted with its development and institutions, and who had the power to present the facts in their proportions and relative importance. This need, we say, has now been met in an admirable manner by Dr. Bourinot's "Story of Canada." Beginning with a description of the Dominion from ocean to ocean; in which the prominent features of each division are well set forth, the author proceeds to tell of the dawn of discovery, referring briefly to the legendary period and the work of Columbus, and dealing at greater length with the all too indefinite discoveries of the Cabots; and then goes on to the discoveries of Jacques Cartier, and so on to Le Monts. Next come the early days of Acadia, and then Champlain in the valley of the St. Lawrence; and so on to the missionary work among the Hurons and their terrible overthrow. Then comes more particularly what we may call the history of French Canada, followed by the struggle between the French and the British for the possession of the country, which ended in British supremacy. Then comes the story of the coming of the Loyalists who formed so important an element in the population of Canada. A good account is given of the war of 1812-1815, and of the strifes and rebellion (1815-1840), and so on to the time when, responsible government being established, Canada became a nation. Among many other admirable characteristics of this volume, we would note its absolute fairness. No member of an,

nationality, no adherent of any creed, can find any cause for offence in these pages. The book must become immediately a text book in our schools and colleges.

We have much pleasure in seeing that Archdeacon Brown's "The Church for Americans" has been revised and enlarged in a fourth edition. The appendix shows a little appearance of haste, but this, we have no doubt, will be rectified in the next edition.

MAGAZINE.—*The Expository Times* for January has an excellent college address by Professor Findley on the "Basis of Morals," starting from Kant's celebrated saying on the Moral Law and the Starry Heavens. The author considers the subject from two points of view—subjectively, the moral nature of man, and objectively, the ground of morality in the nature of things. The former is considered in this number; the latter will be taken up next month. Some of the notes are very good; so are the replies to requests. There is an interesting memoir of Dr. F. Field by Mr. Burn, of Deer. The Rev. G. Milligan discusses the doctrinal significance of the Revised Version. Professor Sayce carries on his archaeological commentary on Genesis. The great text commentary deals with S. John viii. 12, in which, as frequently, the notes are good and the sketch middling; and the sermonettes on golden texts might be better. The number, as a whole, is very good.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

MONTREAL.—The annual Synod of the diocese was opened on Tuesday morning, the 19th inst., with a choral celebration of the Holy Communion, the Ven. Archdeacon Lindsay being the celebrant, and the Rev. Rural Dean Smith and the Ven. Archdeacon Naylor, epistoller and gospeller respectively. There was a larger attendance than usual of clerical and lay delegates, the nave being comfortably filled. His Lordship Bishop Bond advanced to the front of the choir, where he delivered his annual charge to the Synod, taking as the basis of his remarks the parable of the talents. After defining the status of the Church of England in Canada, and the rights obtained at the conquest for the bishops and clergy of the Church, His Lordship referred to the question of religious teaching in the schools. Churchmen in these days, he said, were continually hearing a great deal concerning the exclusion of definite religious teaching from the schools, and the possibility that some day these schools might become entirely secular in their character—a possibility which every member of the Church of England should lament. In the present crisis, therefore, the Church could not lay aside the God-given duty imposed upon her of instructing her children at all times and in all seasons in the principles of the holy religion she professed. The fact was becoming more and more apparent every day that secular education was fast driving out religious instruction in the schools of the State. What, therefore, should the Church of England do towards meeting the struggle and dealing with it effectually? By way of answer, he would say that the Church of England must be universally a teaching Church, if she was to fulfil the duties required of her by God. The way of God must be first explained before the exhortation of the clergyman could have effect. The Church claimed the open Bible as the precious charter of its liberties and rights. In order to show its moral influence, in order to reveal its Christianizing and civilizing powers, the hopeful, elevating nature of the religion of Christ, and its great salvation, the clergymen and the Churchmen must read the Bible, and become conversant with its teachings and history. It was time that the clergy of the Church awoke to a sense of their opportunities for imparting religious education to the youth of this country through the medium of the public school. The responsibility rested upon them of inculcating into the minds of the young the principles of the Christian religion. To do so they must know their Bibles, and the teaching of the Word of God should be their first and chief duty, a duty which could not be relegated to others.

Bishop Bond then referred to the completion of the Diocesan College, and praised Mr. A. F. Gault for his munificence. He alluded in feeling terms to the death of the late Principal Henderson, and eulogized his efforts to advance the welfare of the college. His Lordship uttered an earnest plea to Churchmen to rally to the support of the new institution.

Continuing, Bishop Bond instanced the unsatisfactory condition of the Widows' and Orphans' Fund, and alluded to the deaths during the year of the Ven. Archdeacon Dobson, and the Revs. Messrs. Bitworth and Pyke. He reviewed the work of the General Synod at Winnipeg in October last, and intimated that an amended scheme for the establishment of a general court of missions in the Church of England in Canada would be laid before the Synod for its consideration.

In conclusion, he referred to the resignation of Dr. Sullivan, late Bishop of Algoma, and to certain changes which the House of Bishops recommended with regard to this missionary diocese. He also alluded to the "diamond jubilee" of the Queen, and to the recent signing of the arbitration treaty between the United States and Canada, and expressed his hope that the Synod would take steps to commemorate both events.

Afternoon Session.—Business opened at 2 o'clock in the Synod Hall. After the roll call of delegates, the following officers were then appointed, those who held office last year being unanimously re-elected, viz., clerical secretary, Canon Empson; lay Secretary, Mr. Richard White; treasurer, Mr. Chas. Garth; auditors, Messrs. Walter Drake and E. P. Hannaford. The bishop named Dr. L. H. Davidson as Church advocate.

After the formal reception of the reports of the several standing committees of the Synod, notices of motion were presented as follows:

Rev. W. P. Chambers.—Regarding official recognition of the growing importance of woman's place and power in the Church.

Mr. D. L. Bond.—Urging the members of the Church in the diocese to give all possible support in favour of the forthcoming plebiscite on the drink question, and if the plebiscite be carried, to give all support towards the due enforcement of the law.

Rev. J. A. Elliott.—That a memorial be sent to the secretaries of the General Synod and to the secretaries of the several diocesan Synods in reference to an inter-diocesan scheme of Sunday school lessons.

A letter from the Armenian Patriarch in Turkey was then read by Bishop Bond, in which the former thanked the Synod for the resolution of sympathy which it had passed at its session last year. Reference was also made to the generosity which the people of the United States and Canada had shown towards the suffering Armenian Christians.

The unfinished business of last session was then taken up, Mr. A. G. B. Claxton moving the following resolution with regard to a proposed change in the manner of electing the Executive Committee:

"That all the elections for the Executive and other elective committees shall be by ballot, but only after due nomination, which nomination shall be made in open Synod, previous to such election by any member of Synod; that an hour be especially appointed by his lordship the bishop for the purpose of receiving nominations; and that immediately after such nominations a list thereof shall be written out by the secretaries, and by them posted in some conspicuous part of the room wherein the sessions of Synod are being held."

Mr. Claxton made an able address in support of his motion, contending that a change of some kind was desirable. Out of the seventy-seven offices which had to be filled, forty persons had filled the same positions for several years back. The method of election, as outlined in his motion, would allow new men to be elected, and would infuse new blood into the several offices. It would also give the country parishes an opportunity to be better represented on the several committees.

The motion was seconded by Canon Rollit, who strongly urged its adoption by Synod.

Major Bond moved in amendment that the matter be referred to a committee, with instructions to enquire and report at the next session of Synod. The amendment was seconded by Mr. Charles Garth.

In speaking of the amendment, Major Bond said he did not approve of periodical changes in the Executive Committee. It was the duty of the Synod to keep as conservative as possible, and it would be a mistake, therefore, to introduce a change until an enquiry had been made as to its desirability. The present system of election did away with the objectionable feature of caucusing and was the best that had yet been adopted by the Synod.

Mr. Charles Garth was in favor of giving the country parishes better representation on the committee.

Mr. Walter Drake contended that the country parishes had at present a majority of eight on the committee.

Mr. Richard White moved in sub-amendment that the committee named in Major Bond's motion report to the Executive Committee six months hence the result of its inquiry.

Strong objection was taken to the sub-amendment, on the ground that it relegated the consideration of the proposed changes to the Executive Committee instead of the Synod.

Mr. White, therefore, withdrew his motion.

The main motion and the amendment of Major Bond was then discussed at great length, the following taking part therein: Archdeacon Naylor, Rev. Messrs. Smith, Elliott, Charters, Baylis, Everett, Chambers, Clayton, Archdeacon Evans, Canon Norton, Messrs. Walter Drake, Edgar Judge, Lt.-Col. Campbell and others.

Finally the following sub-amendment was adopted on the motion of the Rev. J. G. Baylis, seconded by Mr. Richard White:

"That the present voting paper be amended by giving no names, but that in all other respects the present paper be continued, and no nominations be made."

During the earlier portion of the afternoon, the Lord Bishop of Algoma visited the Synod, and was requested to take a seat on the platform. At the conclusion of the discussion on Mr. Claxton's motion, the Rev. W. P. Chambers moved the suspension of the rules of order, in order that he might introduce a motion conveying the hearty welcome of the Synod to Bishop Thornloe, and bidding him God-speed in his work.

The request was granted, and the motion, which was seconded by the Rev. R. Newton, was carried unanimously.

Bishop Thornloe, on rising to respond to the kindly sentiments contained in the resolution, was given an enthusiastic reception.

After expressing his thanks for the hearty manner in which the Synod had welcomed him, he went on to say that there were two facts in connection with Algoma which it was very important for the friends of that diocese to bear in mind. The first was that the missionary funds, which hitherto had poured so largely into Algoma's treasury from the societies in England, were gradually being diminished. Secondly, in the future a large measure of support would be required from the diocese of Montreal if the splendid work which had been begun by former Bishops of Algoma was to be carried on. In the next place, he entered upon his work at a disadvantage. It was not strange that the long continued illness of Bishop Sullivan and his ultimate retirement from the bishopric should have resulted to a certain extent in a disturbance of the condition of things in the diocese of Algoma. That disturbance had manifested itself in an arrearage in the Diocesan Mission Fund to the extent of between three and four thousand dollars, which almost completely obliterated the Missionary Reserve Fund that had been established for emergencies in connection with the diocese. The clergy would, therefore, see that it was most essential that they should do all in their power to stimulate the interest and draw forth the liberality of the people over whom they were placed, with whom they came in contact, and over whom they had influence. Bishop Sullivan, by his splendid efforts, had raised the Episcopal Endowment Fund to such a position that the dioceses of the older part of Canada were no longer burdened with the responsibility of providing for it.

A very great relief would consequently ensue to these dioceses, and he asked them, therefore, to exert themselves to see that the amount hitherto contributed to the Episcopal Stipend Fund should flow into the Diocesan Mission Fund. If that were done, not only would the deficiency of which he had spoken be made up, but there would be a large surplus which could be devoted to making up any diminution in the funds received from England, and in extending the work that was being done in the great missionary Diocese of Algoma.

The active business of the Synod was then resumed.

Ven. Archdeacon Evans moved that the decree of the bishop regarding the partial division of St. James the Apostle be sanctioned by the bishop. The portion thus taken away, which is embraced within the following limits, will be added to the parish of St. Stephen: To the north-west Dorchester street, to the south-east St. James' street and Coursol street, to the north-east Seigneurs street and Vinet street, and to the south-west Green avenue and Dominion street. The archdeacon explained that what was proposed to be done had received the sanction of the bishop and the unanimous approval of a standing committee consisting of all the city rectors and the people's churchwardens of all the parishes in the city.

The motion was seconded by Dean Carmichael and unanimously concurred in.

Mr. George Durnford moved the sanctioning by the Synod of the decree of the bishop relating to a partial division of the parish of St. James the Apostle, the portion so taken away, and which is embraced within the following limits, to be formed into a separate and distinct parish to be called the parish of the Advent. To the south-east Dorchester street, to the north-east Fort street, and to the south-west Green avenue.

This was unanimously agreed to.

Dean Carmichael moved: "That the canon on

rural deaneries, passed at the last session of Synod be confirmed."

This was seconded by Dr. L. H. Davidson, and agreed to.

Rural Dean Smith then moved:

"That the fifth clause of the canon on rural deaneries be not confirmed, and that the following amendment be adopted:

"Each rural dean shall call at least one annual meeting of his chapter some time previous to Synod for the purpose of receiving reports of Church work and progress, and also for the discussion of any matters relating to the temporal or spiritual welfare of the Church in said deanery. It shall be the duty of the rural dean to tabulate a report of the deanery statistics as required by Synod, and (provision being made) submit such report for consideration to the members of the Deanery Chapter.

"Resolutions may be passed by the Chapter on any matters affecting the welfare of the deanery. These resolutions, with any other facts relating to the extension and work of the Church, may be embodied in the report of the rural dean, which, on approval of the majority of the clergy of the said deanery, shall, with the report on statistics, be forwarded to the archdeacon for transmission to the bishop."

This was seconded by Ven. Archdeacon Naylor, and discussion on the matter was still in progress when the Synod adjourned.

At 8 o'clock Evensong was said in the cathedral, at which service the sermon was preached by the Rev. G. Osborne Troop, rector of St. Martin's Church.

The service was a full choral one, the music being effectively and artistically rendered by a part of the cathedral choir, under the direction of Mr. J. B. Norton, the organist and musical director.

A long discussion was continued on the mission grants. Several amendments were made and discussed and voted down.

It was decided, on motion of Rural Dean Robinson, seconded by Ven. Archdeacon Lindsay, that the grants in the cases of Valleyfield, Eastman, and places under like circumstances, be referred to the Executive Committee for consideration.

The clause, as amended, was then agreed to, with one dissentient, after which the regulations suggested by the committee in regard to the more effectual carrying out of the Mission Fund Plan, and which it was recommended be adopted in the form of a canon, to be added to the Mission Fund Plan, were considered clause by clause. Some alterations were made, the regulations being finally adopted. The report of the Executive, as amended, was also adopted.

To be Continued.

ONTARIO.

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

BROCKVILLE.—*St. Peter's*.—The *Brockville Times*, Jan. 18th, says: The Provost of Trinity University was not idle yesterday. In the morning he preached at St. Peter's to a large congregation, taking as a text St. John ii. 2: "This beginning of signs did Jesus in Cana of Galilee and manifested forth His glory and His disciples believed on Him." The discourse was a masterly and instructive exposition of what are usually termed our Lord's miracles. These the learned preacher showed were works of mercy wrought not to induce, but to confirm belief. They were manifestations of His Divinity, and have the same effect to this day. They are appealed to, not to prove the Saviour's Godhead, but to strengthen the faith and love of His disciples in every age, and teach men the true character of the God of the Christian. At the Sunday school in the afternoon, Dr. Welch addressed the pupils, expressing his great pleasure at being once again among a younger class than usual at present, and also at finding the same hymn book and prayers used as he had in his own English Sunday school at Gateshead. He reminded the children of their many privileges and hoped they were duty improving them. In the evening the Provost closed the addresses delivered at the missionary meeting by a beautiful speech which should have been heard to be appreciated. Unfortunately the severity of the weather thinned the congregation, but the church was fairly filled and all those present were highly pleased with the interesting addresses delivered. To day the Provost goes to Carleton Place and thence to Ottawa, where a reception on a large scale has been arranged for Wednesday evening.

LYN AND NEW DUBLIN.—Annual missionary meeting was held in St. John's Church, where the following deputation were present: The rector, Rev. G. W. G. Grout, of Lyn; Rev. B. Grout, of Newboro; and Rev. Mr. Young, of Lausdowne. An able appeal was made for hearty support for the present year.

FRANKVILLE.—The Anglican Church missionary meeting was held in St. Thomas' Church on the 11th inst.

KINGSTON.—On Saturday, 16th inst., Rural Dean Carey, of Kingston, received a letter from his Grace the Archbishop of Ontario. He and Mrs. Lewis sailed for Egypt on the 10th of January, via Naples. His Grace had sufficiently recovered to be able to leave his room before sailing.

TORONTO.

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

St. John the Evangelist.—In the school house of this church, last week, an "At Home" was given by the senior Bible classes. There was a good attendance, and a most enjoyable evening was spent, making it one of the most successful "At Homes" of the season.

All Saints.—The school room was crowded Tuesday evening, 19th inst., with the workers in the various branches of work in connection with the church, at the invitation of the rector, Rev. Arthur H. Baldwin. Some 600 invitations had been sent out for the occasion, and a most enjoyable evening was spent by all present.

All Saints.—A large congregation assembled last Friday evening to enjoy the festival service given by the combined choirs of All Saints' and St. Simon's Churches. The programme consisted of choral evensong, including Lee Williams' service in F., Tours' anthem, "Sing, O Heavens," and Stafford's anthem, "And I Saw Another Angel." Mr. J. W. F. Harrison, organist of St. Simon's, played several solos. The sermon was preached by the Rev. T. C. Street-Macklem.

Cathedral of St. Alban the Martyr: To the Lay Members of the Church of England in the city of Toronto:

BELOVED BRETHREN,—I am sure that you will rejoice with me to know that an arrangement has been effected between the members of the Chapter of St. Albans Cathedral and the mortgagees of the cathedral property, by which the valuable buildings and land can be secured to the Church by the payment of \$1,700 annually. To raise this sum would seem to be feasible without imposing a burden upon any individual. The congregation of St. Albans Cathedral are prepared to undertake a large portion of it; and for the balance, I invite an annual subscription of one dollar from members of the other city congregations. As the cathedral is a diocesan undertaking, it is desirable that every member of our Church should feel a personal interest in its success, and when it is understood that such a small subscription will effect such success, surely all who are loyal to the Church will cheerfully contribute it. The plan which I propose for collecting this subscription is, with the concurrence of your rector, to distribute throughout the pews, on the first Sunday of the months of February, May, August and November, envelopes in which I would ask all who are able to enclose 25 cents; and on that or the following Sunday to place the envelopes on the offertory plates. The envelopes will state, each three months, for the satisfaction of the subscribers and the information of the Church, the amount received in the preceding quarter, and a full statement will be circulated at the end of the year. By this means I hope that a wide-spread and sustained interest in the effort will be created. Earnestly asking your co-operation in this scheme, and your prayers for the success of this great undertaking for the glory of God, and wishing you every temporal and spiritual blessing, I am, your faithful friend and bishop,

ARTHUR TORONTO.

January, 1897.

REV. AND DEAR BROTHER,—I am thankful to say that an arrangement has now been effected between the Chapter of St. Albans Cathedral and the mortgagees of their property, by which the total annual obligation for interest and taxes is reduced to \$1,700. The congregation of the cathedral will furnish half of this sum and the remainder can no doubt be raised from the members of the other city congregations, if a workable machinery is employed, and if I can secure the co-operation of my brethren, the rectors. After much consideration I have determined to try the scheme of a quarterly subscription of 25 cents through the envelope system. The recommendations of this scheme are, 1st, that the offertory is the proper channel for such gifts, and 2nd, that this mode of collection involves the least possible amount of trouble. The help which I ask you kindly to give me is that you will cause the accompanying copies of my pastoral letter to be distributed throughout the pews of your church on Sunday next; that you will also, on the first Sunday in the months of February, May, August and September, have the enve-

lopes, which I shall send you, in like manner distributed; and that you will request your churchwardens to forward to me at the Synod Office, from quarter to quarter, the envelopes that have been placed in the offertory plates. I hope that through this plan a large number of our Church people will gladly identify themselves with the project of their diocesan cathedral, and will have the satisfaction of feeling that their united contributions, however modest, are securing to the Church this valuable property. It is my wish to impress very strongly upon them that this special quarterly subscription must not in any way interfere with their accustomed offertory for the purposes of their own parish church. I feel sure that I can count upon your sympathy in the great anxiety which the financial embarrassment of this great undertaking causes me, and upon your affectionate and loyal willingness to relieve me of it by helping me, in the way which I have indicated, to make this scheme a success. Praying that God's richest blessing may rest upon your work in your parish and upon your home. I am, your faithful brother and Bishop.

January 25th, 1897.

It is with deep regret we announce the sudden death of Mr. T. H. Ince. Mr. Ince, on last Saturday morning, fell on the sidewalk; his head struck the pavement and ruptured a blood-vessel in the brain, he lingered until Sunday afternoon, when he passed away. Mr. Ince was highly esteemed, and was very active in all philanthropic work. Great sympathy is expressed for the bereaved family.

A Life Membership.—At the first monthly meeting in the new year of the Church of England Woman's Auxiliary to the Board of Domestic and Foreign Missions, the following address was presented by Mrs. Davidson to Mrs. DuMoulin, accompanied by a life membership of the Triennial Board: "Madam President,—you have put upon me an undoubted honour in giving me the privilege of speaking for a body of earnest and godly women, such as are represented by the Toronto Board of the Woman's Auxiliary. While that honour is highly appreciated, the great difficulty is deeply felt of being able adequately to give expression to the feelings of those for whom I speak, when offering to our beloved vice-president a testimonial of our sincere esteem and regard. You, dear Mrs. DuMoulin, are the last to wish your good deeds to be dwelt upon. Suffice it, then, to say that your constant realization of duty as vice-president, and your earnest and painstaking courtesies as wife of the rector of St. James' to this society, which you loved, are valued and remembered no less than your kind consideration towards those with whom you ever worked in perfect harmony. In presenting to you a life membership of the Provincial Board, we feel that we shall still keep you with us in the Diocese of Toronto, as well as give you the 'freedom of the city' of the Woman's Auxiliary from Quebec to Vancouver. The cross, which to us is the emblem of self-abasement, which leads to the only true exaltation; of self-sacrifice, which knows no bounds; of love, of which the length, breadth, depth and height are beyond mortal knowledge, as it is also of certain victory to those who, following our crucified Saviour's steps, continue 'faithful unto death,' will still be your badge, and we know that our motto, 'The Love of Christ Constrains Us,' will still be your watchword. As the wife of a bishop in the Church of God, your sympathies will be broadened, your love more all-embracing, your view of our holy work more extensive; but we trust you will always recall with affectionate remembrance the blessed work in which you were so long associated with the officers and members of the Toronto Board of the Woman's Auxiliary to the Board of Domestic and Foreign Missions. S. Ferrar Davidson, for Auxiliary Friends." After the address Mrs. DuMoulin, who was wholly taken by surprise, replied in eloquent and feeling words.

Sunday School Examinations.—The list of those who have passed and the winners of prizes and honours is as follows:

Teachers.—Maximum for paper 110, lesson sketch 50; total 160 marks.—First prize, \$8 in books, given by Toronto Diocesan S.S. Com., Miss Dora Farncomb, St. George's, Newcastle; second prize, \$7 in books, given by Toronto Church of England S.S. Association, Mr. Charles P. Muckle, Grace Church, Toronto; third prize, \$5 in books, given by Toronto Church of England S.S. Association, Mr. Edward W. Hinde, All Saints', Toronto; fourth prize, \$4 in books, given by Toronto Diocesan S.S. Com., Miss Sarah Briggs, Grace Church, Toronto.

Second class Honours.—50 per cent. and upwards—Miss Margaret Langley, Grace Church, Brantford, Ont., 111; Miss Francis Mackenzie, Grace Church, Brantford, Ont., 110; Miss Margaret Johnson, St. Cyprian's Church, Toronto, 107; Miss Cola Weir, Grace Church, Brantford, Ont., 102; Mr. Alfred

Lake, St. George's, Newcastle, Ont., 94; Miss Gwatkin, Holy Trinity, Toronto, 91; Mr. T. H. Turner, St. Albans Cathedral, Toronto, 88; Mr. Godfrey F. Shaw, All Saints', Toronto, 83.

Passed.—Miss Lucy Mills, St. Mark's, Parkdale (no lesson sketch), 54.

Scholars.—Maximum value of paper 100—First prize, gold medal, given by Rev. A. H. Baldwin, M. A., Miss Ethel Barker, St. Stephen's, Toronto; second prize, \$8 in books, given by Toronto Diocesan S.S. Com., Miss Maud Lean, All Saints', Toronto; third prize, \$7 in books, given by the Toronto Church of England S.S. Association, Miss Maggie A. Wilmott, St. George's Newcastle, Ont.; fourth prize, \$5 in books, given by Toronto Church of England S.S. Association, Miss Hettie Dean, St. Philip's, Toronto; fifth prize, Miss Elinor Lean, All Saints', Toronto.

First class Honours.—75 per cent. and upwards, in the order of merit—Edmund Steen, St. George's, Newcastle, Ont., 89; Miss Alice Houston, All Saints', Toronto, 85; Miss Bessie Amey, All Saints', Cannington, 82; Miss Gladys Lester, St. Stephen's, Toronto, 82; Miss Bessie Trollope, St. Cyprian's Toronto, 81; John Carlisle, St. Mary's, Dovercourt, 80; Miss Mabel Vanderhof, St. Mary's, Dovercourt, 80; Miss Amy Newton, All Saints', Toronto, 80; Miss Mary Muckle, Grace Church, Toronto, 79; Miss Caroline Hamilton, St. Albans Cathedral, Toronto, 76; Miss Florence Macnamara, St. Albans Cathedral, Toronto, 76; Miss Hannah King, St. Cyprian's, Toronto, 76.

Second class Honours.—50 per cent. and upwards—Miss Eva Miles, St. Thomas', Toronto, 74; Miss Mary H. Sharp, All Saints', Cannington, 72; U. H. Fullerton, All Saints', Toronto, 72; Richard Stanley, All Saints', Toronto, 72; Miss Amelia Crosley, St. Mary's, Dovercourt, 71; William J. Wilson, All Saints', Toronto, 70; Miss Kitty Lewis, St. Mary's, Dovercourt, 69; Miss Matilda Parmitter, St. Mary's, Dovercourt, 67; Miss Mary Hart, St. Mary's, Dovercourt, 67; Miss Jessie King, St. Cyprian's, Toronto, 67; Miss Adeline Lowry, All Saints', Toronto, 66; Miss Amy Lee, St. Thomas', Toronto, 65; Miss Bessie MacPeak, Grace Church, Toronto, 65; Miss Jessie McMichael, St. Thomas', Toronto, 64; Miss Alice Turner, St. Albans Cathedral, Toronto, 64; Miss Lizzie Parkin, St. Mary's, Dovercourt, 62; Miss Mabel F. Hoyle, All Saints', Cannington, 62; Miss Winn, All Saints', Toronto, 61; Miss Lizzie Carlisle, St. Mary's, Dovercourt, 60; Miss Amy Buckner, St. Thomas', Toronto, 60; Miss May Purchas, St. Mary's, Dovercourt, 59; Miss Susie Shuter, St. Cyprian's, Toronto, 59; Miss Ethel Drew, All Saints', Cannington, 59; Miss Sarah Matcalf, All Saints', Toronto, 57; Thomas Clough, St. Thomas', Toronto, 56; David Robinson, St. Mary's, Dovercourt, 55; Miss Edith Coady, St. Thomas', Toronto, 55; Miss Amy Isabel Stuart, St. Albans Cathedral, Toronto, 54; Charles Nicholas, St. Mary's, Dovercourt, 51; Miss Lily Burns, St. Mary's, Dovercourt, 51; Miss Mary Vatcher, St. Albans Cathedral, Toronto, 51; Miss Elizabeth Richardson, St. Albans Cathedral, Toronto, 51; Miss Clementine Marinelli, St. Mary's, Dovercourt, 50; William Robinson, St. Mary's, Dovercourt, 50; Miss Ida Hannaford, St. Stephen's, Toronto, 50; Miss Ruby Lester, St. Stephen's, Toronto, 50; William H. George, St. Albans Cathedral, Toronto, 50.

Passed.—John F. Wood, St. Albans Cathedral, Toronto, 49; Miss Susie Crane, St. Mary's, Dovercourt, 47; Miss Birdie Nicholls, St. Mary's, Dovercourt, 45; Miss Gretchen Gilbert, St. Mary's, Dovercourt, 44; Edward Craine, St. Mary's, Dovercourt, 41; William Hoskins, Grace Church, Brantford, 41; Miss Lillian Langlois, St. Mary's, Dovercourt, 40; Miss Zillah Prince, St. Cyprian's, Toronto, 40; Arthur Todd, St. Mary's, Dovercourt, 39; Miss Amy Rogers, St. Mary's, Dovercourt, 36; Georgina Eward, St. Mary's, Dovercourt, 35; Sidney Parker, St. Mary's, Dovercourt, 35; Miss Grace Sheppard, St. Mary's, Dovercourt, 32; Miss Bessie Wilkinson, St. Cyprian's, Toronto, 32; Miss Mer Guinness, St. Cyprian's, Toronto, 31; Charles Martin, St. Cyprian's, Toronto, 31; Miss Lottie Sheepway, St. Cyprian's, Toronto, 30; Miss Eva Hannaford, St. Stephen's, Toronto, 25.

PETERBOROUGH.—A very interesting public debate was held in the Y.M.C.A. Hall, on Jan. 19th, on the subject, "Resolved that the Christian Religion should be a subject of instruction in Our Public Schools." For the affirmative, Mr. J. Hampden, Burnham and Rev. W. R. Young (Methodist). For the negative, Mr. D. W. Dumble and Sheriff Hall. There was a large audience present; the speeches were excellent, and much interest has been excited in the question. Rev. H. Symonds presided, and decided the debate in favour of the affirmative.

ASHBURNHAM.—The entertainment in St. Luke's school house recently consisted of a lecture on "The Reformation in England," by Rev. H. Symonds, illustrated with lime-light views by Mr. R. M. Roy.

The lecturer commenced with a short introductory sketch of the introduction of Christianity into Britain, its re-introduction into England, and its history down to the Reformation. The main points touched upon were, the dissolution of the monasteries, the work of Bible translation, the growth of the Book of Common Prayer, the reaction with its evil accompaniment of persecution under Mary, for which, however, the baleful influence of the bigoted Philip of Spain was mainly responsible, concluding with the settlement under Elizabeth, and the glorious struggle with Spain, which resulted in the destruction of the naval power of the latter, and laid the foundations of England's present naval supremacy. Before commencing the lecture a few miscellaneous views were thrown on the canvas. Of these the most interesting was a coloured view executed by Mr. Roy from a photograph, representing a new church recently erected at Aomori in Japan, where Rev. J. Chappell, formerly assistant at St. Luke's, is labouring. The building is a commodious structure, built not on ecclesiastical, but on Japanese lines. In the foreground is the congregation, with Bishop McKim and Mr. and Mrs. Chappell in the centre. The views illustrative of the lecture, purchased for that purpose by Mr. Symonds, were declared by Mr. Roy to be the finest he ever saw. Special mention may be made of the views of Geneva, of Lady Jane Grey refusing the crown, of Cromer crossing the Traitor's Gate, of the Massacre of St. Bartholomew's, and of a splendid series of the Spanish Armada. Miss Nettie Bell, of Douro, a young lady of promising talent, gave a selection on the pianoforte, and the entertainment closed with the National Anthem.

NIAGARA

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

HAMILTON.—The monthly meeting of the Niagara W. A. was held in the school room of Ascension Church on 14th. There was a good representative gathering and all the reports read showed how alive was the missionary spirit of its members. When we consider the youth of this important factor in Church work we are astonished at the result of the W. A.'s effort in the Dominion. From the triennial report we learn that since the founding of the Auxiliary a grand total of \$125,000 has been given as the result of united and systematic giving—this of course does not include money value of bales sent, numbering some 1,741, and containing fonts, communion vessels, altar cloths, linen, baptismal bowls, surplices, cassocks, stoles, melodions, bells, Christmas gifts, groceries, comforts for the sick, bed linen, books, etc., etc. One pleasing feature in this work is the part taken in it by children, who gave during the past three years the sum total of \$4,267.72. All this has not been done by great meetings or large subscriptions, but here and there in country and village, and city, the few have been prayerfully striving for His little ones, and winning this splendid usury for their Lord.

There was a very happy reunion of the old pupils and members of St. Michael's Guild at the School of the Sisters of the Church, and four new members were enrolled. Canon Sutherland was most happy in his address to them in the pretty little chapel of the school. The good sisters lead busy lives indeed, not only does their school demand much time, but Bible classes, mothers' meetings, girls' friendly, parish visiting, Sunday school teaching; a soup kitchen also takes much of their care and attention. As an old friend and outsider, it is pleasant to note how the old prejudices against them are dying out, and in the matter of education beginning to see the religious life does not prevent these sisters from sending forth from their school girls who are well trained mentally, as well as sweet, pure, womanly, and our wonder is that those of our own communion do not appreciate this at its proper worth.

THOROLD.—On Jan. 11th, St. John's S.S. held its annual entertainment in the S.S. building, the Rev. P. L. Spencer acting as chairman. Although rather too long, the programme was, on the whole, very enjoyable. Several of the junior scholars did very creditable solo singing, surprising the audience with their sweet voices. One interesting feature of the entertainment was two groups of statuary by the Bible class, representing the "Muses" and the "Fates." After the programme prizes were distributed to those who had earned them during the past year.

HURON.

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

GALT.—The fourth of the winter course of lectures in this parish was given by the Ven. Archdeacon Dixon, M.A., D.C.L., rector of Guelph, on

Monday evening, 11th inst. The subject, "Pope Sixtus Vth," was handled in a scholarly and masterly way by the venerable lecturer, and greatly enjoyed by the very appreciative and intellectual audience. The archdeacon was also delighted with his visit to Galt, and has promised, in response to a pressing invitation, to return at an early date. Two other lectures are yet to be delivered, which will complete the course, the next being by Sergt.-Major Keefer, of Galt, rector's warden, on the "Egyptian Campaign."

The committee of the "London Society for Promoting Christianity among the Jews," has appointed the Rev. J. W. Beaumont, D.D., M.D., Park Hill, Ont., their agent and secretary for Canada, to whom contributions in aid of the work of the society may be sent.

BRIEF MENTION.

The directors of the Bank of Ottawa subscribed \$500 to the Indian Famine Fund.

The religious and philanthropic societies of New York have arranged to hold monthly conferences on charitable work.

The General Synod of the Church of England voted down a proposal to have the Revised Version of the Scriptures read in the churches.

A new ocean going yacht is to be built for Queen Victoria in place of the "Victoria and Albert," the present royal yacht.

To keep himself busy, Verdi is at work on an oratorio. He denies that he has any intention of writing an opera.

Lord Mount-Stephen has given \$2,000 to the Indian Famine Relief Fund.

Bishop Creighton, of London, shocks conventionality by wearing ordinary unepiscopal clothes when he travels on the Continent on his vacations.

The Prince and Princess of Wales subscribed £250 to the Mansion House Fund for the Indian famine sufferers.

The oldest weekly religious paper in Great Britain is, with one exception, the *Christian News*, which has just celebrated its jubilee.

It is illegal in Montpelier, France, to wrap food in any but white paper, or paper made of straw.

The largest estate in England's Probate Court last year was that of Sir Charles Booth, whose fortune had its source in breweries. His estate was valued at \$9,650,000.

Dr. Gilles de la Tourette, the great authority on neuropathy, has been appointed head doctor to the Paris Exhibition of 1900.

Archduchess Stephanie, widow of the late Crown Prince Rudolf, of Austria, sang for the first time in public lately in the Laxenburg Church, near Vienna.

James Payn, the well-known novelist and magazine contributor of England, is a great devotee of whist, and while owing to physical infirmities he is unable to deal the cards, he plays regularly and is a skillful opponent to meet.

The house in which Faust is supposed to have been born, in Roda, near Weimar, was recently sold for old building material for \$22. It is nearly five centuries old, and narrowly escaped being taken to the Chicago exhibition a few years ago.

A service in memory of Prince Henry, of Battenberg, husband of the Princess Beatrice, was celebrated last week in Whippingham Church. The Queen, Princess Beatrice, her children, and other members of the Royal family were present.

The chief proofreader of the *London Times* is a Cambridge graduate, who has a salary of £1,000, or \$5,000; but, then, he is a great scholar, not only in the English language, but in all ancient and other tongues, not excepting Asiatic ones. He is permitted to query and suggest excisions or additions to the work of writers and editors.

Archbishop Maclagan, of York, wishes to have his large diocese divided up into three. Sheffield, Leeds and Hull are spoken of as likely to have bishops of their own, the tendency in England now being to make the large towns cathedral cities.

An extraordinary exhibition of bad manners was shown at the confirmation of the Archbishop of Canterbury in Bow church the other day. The formal objection to Dr. Temple, reported by cable, was made with the most careful decorum, but no sooner was the ceremony over than men and women made a scramble for the seats near the altar just vacated by distinguished guests, in order to get the cards which had designated the seats, while one old gentleman rushed off with the blotter used to dry the signatures.

It is announced in London that in her capacity as Governor of the Isle of Wight, Princess Beatrice will next summer publicly unveil the memorial of

the late Lord Tennyson, to be erected on the cliffs at Farringford. It gives the inhabitants of the island great delight and satisfaction for the Princess to appear in her official role, and furthermore she is, like the Queen, a passionate admirer of Tennyson's poetry, so that her unveiling of this memorial to the late Laureate will be something much more than a perfunctory duty. Princess Beatrice herself frequently reads Tennyson aloud to the Queen.

British and Foreign.

The Bishop of London's Fund has just received two New Year's gifts, one of £1,200 and one of £1,000.

The Bishop of St. David's has been confined to his house for some days with a bronchial attack, but is slightly better.

Mr. A. F. Buxton has transferred to the trustees of the Clergy Sustentation Fund Railway Debenture Stock of the value of upwards of £500.

Canon J. Taylor-Smith, of St. George's Cathedral, Sierra Leone, is likely to succeed Dr. Ingham as Bishop of Sierra Leone when his resignation takes effect.

At the enthronement of the Archbishop of Canterbury recently the mace was carried before the archbishop by his elder son, and his train was borne by his younger son.

The Rev. R. Wilkes Gosse, B.A., curate of St. John's, Reading, has been appointed association secretary of the Colonial and Continental Church Society for Ireland.

A stained glass window has just been inserted in the side chapel of Wantage Church as a tribute to the memory of the late Dean of Lincoln, who was for many years vicar of Wantage.

At the feast of the Epiphany, her Majesty's gifts of gold, frankincense and myrrh were presented at the offertory at the Celebration in the Chapel Royal, St. James', by two officers of the household, humbly kneeling.

The clerical obituary for 1896 contained the names of a large number of very aged clergymen. Amongst them was that of Canon Hawkins, who died last October, aged ninety-five, after a long and very useful career.

Canon Stone-Wigg, of St. John's Cathedral, Brisbane, who is returning to Australia this week, is to be the first Bishop of the newly constituted Diocese of New Guinea, which is the special mission field of the Church in Australia.

At a recent chapter meeting, it was decided to hold a missionary festival at Southwell Cathedral on July 15th, when it is hoped that it might be possible to secure the presence of some of the colonial and missionary bishops of the Lambeth Conference.

Her Royal Highness the Princess Henry of Battenberg has sent a donation of five pounds to the fund being raised by the British chaplain at Memel, Germany, for the purpose of making better provision for the needs of British sailors visiting that port.

During Advent the dean and chapter arranged to have a daily celebration in Lichfield Cathedral. It was so well attended that the chapter decided to continue it throughout the year. Lichfield thus follows the example of St. Paul's, Worcester and Truro.

Including the munificent gift of £1,000 to be contributed by Kentish Freemasons, the fund for the restoration of Canterbury Cathedral now amounts to about £15,000. Another £5,000 is still required to enable the dean and chapter to complete the work.

Risley parish church, in Nottinghamshire, received a gift of a gold Communion service (chalice and paten) at Christmas from Mr. Hooley. This is probably the only village church in England which has gold Communion plate, and is one of few churches illuminated by the electric light.

Considerable improvements have been carried out during the last twelve months in connection with the ancient cathedral of Clonfert, founded in 558. The chancel, which is more than 1,000 years old, has received special attention, and the sacristy has been repaired, without any alteration being made in the ancient character of the building.

The Archbishop of Canterbury has appointed Mr. F. W. Pennefather, LL.D., honorary lay secretary of the approaching Lambeth Conference. Mr. Pennefather, who is a member of the English Bar, has a large colonial experience, having been private secretary to the governors of South Australia and of New Zealand.

The Archbishop of Canterbury, in a New Year's message to the diocese, says: "I beg of you my people, both clergy and laity, to pray earnestly for me. Pray for a blessing on my labours for the whole Church of England. Pray that I may do my duty to the Diocese of Canterbury; for I shall need your prayers more than I shall need anything else that you can give."

The Archbishop of Canterbury this month will receive the freedom of the city of Exeter, which the council have resolved to confer upon him. The presentation will be accompanied by a public luncheon. The freedom is to be presented in a silver gilt casket, which will bear an inscription, together with the arms of Canterbury and Exeter, and those of the Temple family.

The Princess of Wales, who was received by the Bishop of Lichfield, the vicar, and a number of clergy, opened a bazaar at Fenton, to clear off a debt on the parish church, and to provide a new tower and bells. The Prince of Wales, the Princess Victoria of Wales, the Duchess of Sutherland, and most of the house party at Trentham were present.

From Ireland is announced the death of the Rev. T. Vereker and the Rev. W. Smith. The first was Chancellor of Killaloe Cathedral. He was rector of Killaloe for many years, and had but lately resigned his living owing to failing health. The Rev. W. Smith was curate of Booterstown, and his death was due to heart failure occasioned by over exertion while playing a game of hockey with a school club. Deep sympathy is felt for his young wife and family.

The Bishop of Truro gave a New Year's address to men in St. Mary's aisle of the cathedral recently. He referred to the preponderance of women in the Sunday school, at Holy Communion, and the ordinary services of the Church, and to the fact that the great majority of persons in gaol are men. As a worshipper, man was meant to be supreme. His supremacy consisted in bowing before God, growing like God, and adorning God with an intensity and a practical reality that even women were incapable of.

The feast of the Epiphany this year will be memorable for the missionary associations connected with it. The annual celebration in connection with the Church Missionary Society was at St. Bride's, Fleet street, and was largely attended by men. At Holy Trinity, Sloane street, the Bishop of Rockhampton preached on behalf of his diocese; at St. Peter's, Eaton-square, Canon Crowfoot pleaded the cause of the Cambridge Mission at Delhi; and at St. John the Divine, Kennington, Canon Gore that of the Oxford Mission to Calcutta.

The Bishop of Glasgow and Galloway says, "On June 9th, 1897, we shall keep, it is said, the 1,300th anniversary of the death of St. Columba. We can scarcely fail on such an occasion to thank God for the work which St. Columba began, and which has been growing ever since, and we think there can be no fitter memorial to commemorate the work of the great missionary than a church bearing his name in the east end of Glasgow. We believe that there will be many from one end of Scotland to the other who will be willing to take part in such an undertaking."

Rapprochement between Churches of England and Presbyterian Church of Scotland.—The subject of a closer rapprochement between the Church of England and the Church of Scotland is receiving much greater consideration in Episcopal circles in England, says a London correspondent, than one could gather merely from an observation of the surface of events. The leading spirits in the Scottish Episcopal Church are enthusiastic in favour of something being done to meet the remarkable movement of which the Scottish Church Society, Presbyterian, is the exponent; and the Bishop of Salisbury's scheme has had the cordial support of some of the most advanced of his Anglican colleagues. It is frankly recognized that no overture could be made to the Free or United Presbyterian bodies, which have almost entirely lost the idea of a visible Church. But in the Church of Scotland, Presbyterian, the views both of an ecclesiastical hierarchy, and of the doctrinal teaching which constitutes the basis of the Church in England, have, in the opinion of influential Anglican circles, quite a wide enough following to render the cultivation of intimate relation between the two

communions a hopeful experiment. The matter will come before the Lambeth Conference in an authoritative form.

Correspondence.

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

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

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

The Bull on Anglican Orders.

SIR,—Now that the fierce ecclesiastical dispute in the daily papers has almost burnt out, I ask myself what have I learnt about the Pope's Bull, and answer practically nothing. What I have really ascertained I did so from the CANADIAN CHURCHMAN. I gathered from Lord Halifax's letter that the Pope felt bound by previous decisions; from the *Church Times*, that the ground given for this decision was not binding, in that Canon Moyes had come to a conclusion as to the language of an old bull, which was incorrect; and from the late Archbishop Benson that the historical statements in the present bull were well known to be erroneous. But I have waited in vain for a short readable statement of what are the grounds expressed in it on which English orders are said to be invalid, and in what particulars are those grounds incorrect, or, if correct, why the inferences are erroneous. This is information which I am sure your readers would be glad to get, provided that the statement was couched in clear terse language and free from any adjectives or offensive expressions.
Jan 21st, 1897. W. D. P.

The Re-union of Trinity Graduates.

SIR,—The first re-union of the past and present members of the Divinity Class of Trinity College was unanimously agreed to have been successful. The number in attendance was very large, and the papers read were able and practical. Nor must we forget our hosts; nothing could exceed the heartiness with which we were received by the Provost and the entire staff of the College. The success of this gathering encourages me to make the suggestion that as an experiment the next meeting should be extended over three days, two of which should be given to papers and discussion. I doubt whether the College authorities realize how difficult a matter it is for the clergy to keep up their reading, nor how many come at last in despair to give up almost all reading but the Church and other papers. Theological discussions are banned in our Synod, and even Diocesan Conferences, prepared for large and mixed audiences, do not afford an opportunity for the discussion of those theological subjects upon which some opinions ought to be held by the guides of the people. "Thou therefore which teaches another, teachest thou not thyself?" is a text that might well be taken as the motto of our annual gathering. It would, I think, add to the interest and value of the discussions, if the committee should prepare and issue the programme at an early date, adding a few suggestions as to books which might be consulted. If this were done every year it would constitute an outline of reading which would, I am sure, be found helpful to many. In concluding, I should like to pay a special tribute of praise to the excellent and outspoken speech of Prof. Cayley. It was with profound thankfulness that I listened to the hearty applause which greeted his earnest appeal for more unity amongst ourselves, a unity not based upon the sacrifice of our personal convictions, but to be achieved by the avoidance of controversy and negations, and the emphasis of positive truths. It recalled to my mind the famous contention of F. D. Maurice, "that men are always right in what they affirm, and wrong in what they deny."
H. S.

Practically Regenerate.

SIR,—The late Archbishop Trench, in his book "On the Study of Words," endorses the following two quotations, (a) "The success and enduring influence of any systematic construction of truth, be it secular or sacred, depends as much upon an exact terminology as upon close and deep thinking itself. Indeed, unless the results to which the human mind arrives are plainly stated, and firmly fixed in an exact phraseology, its thinking is to very little purpose in the end." (b) "Hardly any original thoughts on mental or social subjects ever make their way among mankind, or assume their proper proportions in the

minds even of their inventors, until aptly selected words or phrases have as it were nailed them down and held them fast." The teaching of the Church has nailed down, and holds fast, the term regenerate to the change that takes place in the administration of the sacrament of the baptism, when the person baptized passes from the state of nature into the state of grace. If your correspondent L.S.T. be a deacon or priest of the Church, I beg of him in all his teaching to use the exact terminology of the Catholic Church. If a doctor writes out a prescription, and inserts one letter or character too much, or indefinite, he may risk the life of the patient, and if the soul is of equal importance as the body, is not equal caution needed in the prescription? As it would be a meaningless pleonasm to say of the natural birth the child was practically born, so is it the same to say of the spiritual birth, "the child was practically regenerate." The Church has, through her folly, allowed the glorious word Catholic to be almost lost to her, and has hard work to recover it. She must not, as the guardian and keeper of truth, allow the word regenerate to be lost. The word is not, and cannot become, a synonym for conversion, and let your correspondent read carefully the epistles and he will find that in no one case do the Apostles call upon sinning Christians to become regenerate. They are bidden to repent—not to receive the grace of God in vain to cleanse their hands and to purify their hearts, but never to be born again; the word so used, like Pentecost and others so misapplied, is only fit to make, as it does, an unctuous mouthful at a revival meeting, but to the Churchman, when so used, it is full of danger and harm. Pray avoid it. J. H. M.

Unbelief and Cowardice.

SIR,—We are all familiar with the close connection between unbelief and cowardice as exhibited by St. Peter when he tried to walk on the water, began to sink, and was rebuked for having so little faith. When one undertakes the work of God's ministry difficulties are faced no less trying to faith than walking upon the sea. At times we sink down from the high plane of faith to the low level of Rationalism. A priest of the Church shrinks from pronouncing absolution because it is dangerous to say "I absolve thee." This shrinking is a manifestation of cowardice arising from defective faith. We fear not to say "I baptize thee." We acknowledge one baptism for the remission of sins. Why do not fearful minds tremble to administer this most awful sacrament? Can it be because they have never seen or admitted the connection between "I baptize" and "I absolve thee"? When it comes to using the very word absolve implied in saying "I baptize," then defective faith is displayed by timorous refusal to make full proof of their ministry. Remarkable it is that such minds are most frowardly bold in preaching the Word. This is exalted as the one power of God unto salvation. No miracle of grace is too great to expect from preaching. Yet instead of a holy fear restraining the ignorant lest they wrest the Scripture to their own and other men's harm, the unlearned are the most ready to deliver volumes of Gospel sermons with intention of producing effects in sinful souls far surpassing what is claimed as the benefit of absolution. It looks as though presumption increases in proportion with the intensity of anti-sacerdotal feeling and density of ignorance. Suppose those who do not dare to absolve carried their principle out with consistent thoroughness, what would be the result? Taking the apostles as the first disciples of this school, they would have refused to preach lest they should fail to speak the truth. That would have been not only rebellion against their King, but also disbelief in the promised assistance of the Spirit of Truth. Later on the Fathers at Nicæa, Chalcedon and Constantinople, would have declined defining the faith as being a work beyond the power of man. This would have been a denial of the supernatural relation between the Church and Christ whereby the Body is constituted the teaching organ of the Head through the indwelling of God the Holy Ghost. There would have been no gospels, epistles, or creed accepted as inspired authoritative statements of the faith once for all delivered. Consequently the truth would have perished beneath heaps upon heaps of literature forced upon the world by heretical effrontery. But no such faithless timidity paralyzed the apostles and their successors. With great boldness they fulfilled their ministry in unhesitating reliance upon the presence of the Holy Spirit to guide their utterance and give effect to all their official proceedings. Humble courage arising out of implicit faith produced those criterions by which the character of all other doctrines has been revealed to their condemnation. The same brave humility of faith led to the discharge of every duty imposed upon them by our Lord. We remember how He commanded the twelve to say peace be to this house upon entering before knowing anything of the character of the inmates. If the apostles had shrunk from pronouncing

the authorized blessing would they have proven their faith or unbelief, their courage or cowardice, their humility or presumption? Doubtless they acted up to their delegated authority and left results to their Master. All we have to do is to follow their example—in faith, humility and courage, pronouncing the word of reconciliation. It the Son of Peace be with us, in public or private, peace and remission of sins shall be upon him, but if the Son of Peace be not with us, only the son of pretence and hypocrisy, our word shall return to our own bosom void. With all precaution, no man can rightly judge who is penitent or impenitent. There must always be a venture of faith in doing this our duty, a leaving to God the true decision. Shame to us if we shrink from walking in the path of our high calling as priests in the Church of the Great Absolver. Woe to those who endeavour to steal His grace at our hands under cover of feigned penitence, wolves in sheep's clothing, for their fate is with Ananias and Sapphira, because they lie not unto us, but unto God.

S. D. HAGUE.

Bishop of Saskatchewan and Calgary's Appeal.

SIR,—Will you let me put before your readers a claim for sympathy and help towards the solution of the pressing needs of the two dioceses for which I am responsible. 1. If the declared intention of S.P.G. is carried out, we shall have just £100 or \$480 less for the current year than we had in 1896, for work among settlers. This looks as though it would be necessary to lessen the area of this work; yet expansion is imperatively needed if the Church's responsibilities towards her members, who are very widely scattered in these huge districts, are to be fairly met. A few only of our clergy are as yet maintained by their congregations: several of them are doing their best to cover districts altogether too large, and the general condition of our missions is such that from \$300 to \$480 per annum are minimum grants for stipends. Two or three of the clergy get very little beyond \$480 per annum. There are no rectory houses, and parsonages and mission houses for clergy doing settlement work, are few. 2. As to our Indian work in the Diocese of Saskatchewan, where so much has been done for the Indians by C.M.S., that society is, with the beginning of the present year, so we have been advised, to resume its scheme of withdrawal, which, at my earnest solicitation, was for a time suspended, and we shall lose for the year about £100. We are pressing self-support, and our converts are, in several missions, doing what they can. But, as in Eastern and Northern Saskatchewan, where most of our Christian Indians are, they still depend largely for their living on fishing and hunting. They are really poorer than they were 25 or 30 years ago. Apparently we must curtail our work among our Christian Indians, unless the help withdrawn by C.M.S. is supplied from some other source. In the Diocese of Calgary three of the five clergymen engaged in work among the Indians receive their stipends from C.M.S., and the society aids their missions in other ways. Here there is to be as yet no reduction. But the help so generously and graciously given by various diocesan and parochial branches of the Women's Auxiliary of Eastern Canada for the stipend of the Rev. J. Hinchcliffe on the Piegan Mission, and towards the maintenance of the boarding schools on the four Reserves where Church work is going on, must be maintained as fully as in the past; otherwise the work will go back at the moment when there is the greatest promise as to its value both for the children and indirectly for their parents. 3. It is not possible to carry on the important work now being done in these two dioceses at a smaller outlay. Indeed I sometimes wonder how we have been enabled in the past few years to do so much with the means at our disposal as we have accomplished. In the Diocese of Saskatchewan the secretary treasurer receives a nominal salary only; the registrar is unpaid. In the Diocese of Calgary, the secretary of Synod, the treasurer and the registrar are all unpaid. I have no one whom I can spare from his duties to send down to tell the story of our needs, and as I must go to England this year and be absent for some months from my duties, I do not think I should go. I can only hope and pray that the religious interests of this large and important part of the great North-West, for which, in the providence of God, I am responsible, may receive due consideration from our fellow Churchmen in Eastern Canada.

CYPRIAN, SASKATCHEWAN AND CALGARY.
Calgary, N.W.T., Jan. 11th, 1897.

The only way to regenerate the world is to do the duty which lies nearest us, and not to hunt after grand, far-fetched ones for ourselves. If each drop of rain chose where it should fall, God's showers would not fall as they do now.—
Charles Kingsley.

Family Reading.

The Sky for You.

O the future sky is the bluest sky,
With never a cloud in view;
But the sky to-day is the truest sky,
And that is the sky for you!

For the work you have to do;
For the lives that lean on you;
Or gold, or gray,
'Tis the sky to-day,
And that is the sky for you!

There's a bird that sings to the future sky,
Where the blossoms drip with dew;
But the bird to-day makes the song of May,
And that is the song for you!

For the work you have to do,
For the hearts that cling to you,
'Tis the sweetest song
As it thrills along,
And that is the song for you.

An Inner Sanctuary.

There is a sanctuary within each one of us into which no minister and no brother can enter without presumption and without profanation. It is the conscience of the man in the sight of God—it is that spirit of the man which no one knoweth but the man—it is the secret shrine of motive and will, of memory and responsibility, and of the life's life. It may be instructed, it may be informed, it may be influenced, it may be moved; but in every aspect save one it is free—no dictation and no direction can intrude within its precincts, for One is its Master, even Christ, and all else, even the ministers of Jesus Christ, are here not lords, but brethren. To establish over the individual conscience a right of inspection, or a right of discipline—to lay down rules for its habitual or periodical self-disclosure—to say without this there is no safeguard for the life, and no security for the death, this is to deny or to obscure the great characteristic of the Gospel; this is to speak a word against the all-sufficiency of the Holy Ghost as the Light and the Guide, the Remembrancer and the Comforter, of Christ's people.
—C. J. Vaughan.

The Mind a Witness for God.

The more accurately we search into the human mind, the stronger traces we everywhere find of His wisdom who made it. If a discourse on the use of the parts of the body may be considered as a hymn to the Creator, the use of the passions, which are the organs of the mind, cannot be barren of praise to Him, nor unproductive to ourselves of that noble and uncommon union of science and admiration, which a contemplation of the works of infinite wisdom alone can afford to a rational mind. Whilst referring to Him whatever we find of right, or good, or fair, in ourselves, discovering His strength and wisdom even in our own weakness and imperfection; honouring them where we discover them clearly, and adoring their profundity where we are lost in our search, we may be inquisitive without impertinence, and elevated without pride; we may be admitted, if I dare to say so, into the counsels of the Almighty, by a consideration of His works. The elevation of the mind ought to be the principal end of all our studies, which, if they do not in some measure effect, they are of very little service to us.—Burke.

The Discernment of God's Will.

The great thing after which an intelligent Christian should strive as his daily guide in life, is not a diplomatic reference to the literal text of Scripture, still less to this or that tenet or watchword of a party or system, but a large measure of the spirit which was in Christ—the spirit of love, and of power, and of a sound mind, that he should walk and live not a fettered man, subject to a few forms of words never perhaps examined as to their true sense, but a free man, consulting and judging and determining for him-

self, by the help of God's word,—ready, in case of emergency or difficulty, to act on his own behalf for the good of others, and for God's glory in all, without that hesitation which sacrifices opportunity, without that scrupulousness which is the death of energy and the worst omen for success; that he should be able to fulfil at all the turns and occasions of life that Scripture command, the very secret of all real action and abiding good, "Whatsoever thy hand findeth to do, do it with thy might."—H. Alford.

Private Prayer.

At the base and foundation of all true public worship lies private prayer, secret communion with God. If we know nothing of private prayer, our public devotions are hollow and unreal. We cannot expect to find Christ in them. There are just three stages in this matter of worship. The school of private prayer prepares us for worship at the family altar; and I cannot, can you? conceive of a Christian family without family prayer. And family prayer in its turn prepares us for the worship of the sanctuary. We cannot rise to the last without passing through the two preparatory stages; and the worship of the sanctuary, with its feelings of fellowship and its many noble spiritual impulses, prepares us for the services of the future kingdom, fits us for joining, when our time comes in the rapturous adoration of the multitude before the Throne, who ascribe glory and honour, and blessing and power, to Him that sitteth upon it, for ever and ever.—Rev. Gordon Calthrop.

The Perception of God.

There is no monotony in living to him who walks even the quietest and tamest paths with open and perceptive eyes. It may be that you think all days alike and grow weary with their sameness, and get none of the stimulus and solemnity which comes from constantly reaching unexpected places and experiences. You cannot think what a different place this world is to a man who goes out every morning into a new world, who is Adam over again every day, who starts each day with the certainty "that he has not passed that way before." The fundamental difference between these two lives lies in the difference of their perception of God. It is God and the discovery of Him in life, and the certainty that He has places for our lives and is doing something with them, that gives us a true deep sense of movement, and lets us feel the power and delight of unknown coming things. Without Him a life must sink into weary monotony, or escape it only by artificial and superficial changes.—Phillips Brooks.

True Life.

To know that there are some souls, hearts, and minds here and there who trust us, and whom we trust; some who know us, and whom we know; some on whom we can always rely, and who will always rely on us—makes a paradise of this great world. The only solid thing in this universe is love. This makes our life really life. This makes us immortal while we are here. This makes us sure that death is no end, but only a beginning, to us and to all we love. It is only love and insight which show us all we have ever done. Cold sagacity misjudges us; mere sympathy, feeble good nature, soothes, but does not essentially help us. But love illuminated by truth, truth warmed through and through by love,—these perform for us the most blessed thing that one human being can do for another. They show us to ourselves; they show us what we really are, what we have been, may be, can be, shall be.

Tempers.

In fact, "tempers" are a great trouble in this life. They can give so much and useless pain. The touchy temper, that flies off at a look, making its possessor look silly to every one else, and very uncomfortable to himself, or herself, for even

the gentler sex are sometimes "touchy." Then we sometimes run against an irritable temper, rubbing the wrong way, when we think of good for its possessor. Now and then a violent temper, bursting its tethers, rushes over everything, only to find that it is "much ado about nothing," a cyclone to sweep a door-step. The sullen temper, like a snarling dog; the discontented temper, uncomfortable because it cannot find a reason for its discontent; the gloomy temper, hunting ever for "the dark side;" the wilful temper, like an angry bull loose in the street—what an "uncanny lot!" They paralyze our better ambitions and take the heart out of our prayers. They take all the glow and brightness off our duties, and make hard and repulsive what otherwise might have been a pleasant duty. The worst of it is, we are also guilty, and forget it. All our tempers need to be humbled and washed in deep penitence, and held in steady discipline by a renewed and determined will.

Our Thought-Greetings.

Our word-greetings are one thing, our thought-greetings are so often quite another thing.

Two men have just met in the street before my window, exchanged a common-place salutation, and passed on. Their greeting was with few words, but apparently cordial. Now I sit here wondering what those men thought, each about the other, as they passed each on his own way. Were the thoughts as cordial as the words they spoke? Sometimes we say, "Good-morning" pleasantly to one whom we meet, and then pass on with an unpleasant thought concerning him. We think of the faults of others so much easier than of their good traits. And would not the world soon be a better world if each Christian would cultivate the habit of thinking, when he comes face to face with one who has never given himself to Christ, "Oh, how I wish you loved God who so loves you, and were trying to live in obedience to His commands?" Can we not train ourselves to easily long for others' improvement as we now so easily sit in judgment against them? "The world would be the better for it."

Cheerful in Time of Loss.

It is wise, when the trial times are come, to make sure that the soil of our hearts is preoccupied with wholesome growths. It is easier to keep out the winter-growing weeds of envy, discontent and unbelief than it is to kill them after they are rooted. Let the virtues grow and fill the soil! The ministry of love will leave no room for envy. Close fellowship with Christ—the fellowship of His sufferings, as well as of His joy and work—will keep out discontent and doubt. If trouble could strip us of the essential good—the life with God, the partnership with Christ in the upbuilding of His kingdom, the fellowship of saints, the assurance of faith—then there might be room for envy, discontent and unbelief. But trouble commonly turns the attention of the child of God from smaller hopes that he may know how small they really are, and see that his best treasure lies in God. And who shall doubt that this is an exceeding gain, well won at the cost of wintry days! "Why do you say that you have seen me grow in grace?" asked a self-distrustful Christian. And the answer was, "Because I have seen you growing cheerful in the time of loss."

Exposure to Disease

Does not necessarily mean the contraction of disease, provided the system is in a vigorous condition, with the blood pure and all the organs in healthy action. When in such a condition contagion is readily resisted and the disease germs can find no lodgment. Hood's Sarsaparilla is the best medicine to build up the system because it makes pure, rich blood, and pure blood is the basis of good health. In cold weather it is especially necessary to keep up the health tone because the body is subject to greater exposure and more liable to disease. Hood's Sarsaparilla is the safeguard of health.

"Till He Come."

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

"Till He come"—O, let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that: "Till He come."

When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast,
All our life joy overcast;
Hush, be every murmur dumb;
It is only—till He come.

Clouds and conflicts round us press;
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death and darkness and the tomb,
Only whisper, "Till He come."

See, the feast of love is spread:
Drink the wine and break the bread—
Sweet memorials—till the Lord
Call us round his heavenly board;
Some from earth, from glory some,
Severed only—till He come.
—Edward Henry Bickersteth.

Resignation.

Resignation means the giving up of something formerly possessed and held as a permanent endowment.

It is a very different thing from apathy and indifference. It does not mean acquiescence in reverses, caused by the sloth, neglect or fault of an individual.

It is not resignation to continue in a lower condition of happiness or prosperity, while a higher condition lies open to energy, self-denial and labor.

God gives us His gifts as pleases His infinite wisdom; and withdraws them often out of His infinite pity and compassion.

He raises up a man to a high place, and suddenly the supports are withdrawn, and the man falls to the dust.

It is exactly here that resignation comes in.

Resignation is the surrender of the human will to the divine will.

"It is the Lord; let Him do what seemeth to Him good."

Resignation is not mere stoicism. The stoic boasted that all his happiness lay within reach of his outstretched hands. What he could not touch or embrace, was not his. "My happiness is in myself."

Christianity echoes, but enlarges this principle. Resignation is brave not because it is defiant, but because it is loving and tender.

The will of the stoic is braced against opposition and defeat. The will of the resigned is surrendered and conformed to the will of the Almighty.

Hence resignation originates in a belief in the love and omnipotence of a personal Providence.

It is accompanied with the confidence that, as He who gave has taken away; so He who took away what it is better to lose, will give also something in return which is more than we know how or when to ask for.

The root of resignation is a belief in God, and a trust in His care and love.

While common prudence suggests that willing surrender is wiser than rebellion against the inevitable, Christian faith adds that the stroke of calamity, bereavement, or financial ruin may be the tender visitation, soon to be recompensed by a far more exceeding weight of glory.

The Secret of Health.

Don't worry. Don't hurry. "Too swift arrives as tardy as too slow." "Simplify!" "simplify!" "simplify!" "simplify!" Don't over-eat. Don't starve. "Let your moderation be known to all men." Court the fresh air day and night. "Oh, if you knew what was in the air!" Sleep and rest abundantly. Sleep is nature's benediction. Spend less nervous energy each day than you make. Be cheerful. "A light heart lives long." Think only healthful thoughts. As a man think-

eth in his heart, so is he." "Seek peace and pursue it." "Work like a man; but don't be worked to death." Avoid passion and excitement. A moment's anger may be fatal. Associate with healthy people. Health is contagious as well as disease. "Don't carry the whole world upon your shoulders, far less the universe." "Trust the Eternal." Never despair. "Lost hope is a fatal disease." "If ye know these things, happy are ye if ye do them."

Anger—Noble and Ignoble.

In St. Paul's injunction to a body of Christians, "Be ye angry and sin not," the privilege and duty of anger, as well as the danger attending its display, are fully recognized. They might be angry; they must be angry. Circumstances would continually arise to call out this emotion. They were not to crush it, only to watch it lest it change from a feeling worthy of God into one worthy only of the devil. (1.) What, then, is the emotion which is here by implication commended? Anger is not the same as temper or irritability, or ill humour, or hatred: anger is displeasure strongly excited; that is its definition. An enthusiasm of love for righteousness includes an enthusiasm of hatred for evil; and this last emotion is called in one word anger. (2.) To be capable of anger is a strength and not a weakness. Think of St. John, the very Apostle of Charity, but also the son of thunder, who lay upon his Master's breast, and who in his last hour bade his children love one another as the completest gospel he would leave to them—think of him and the fire of indignation that burned in him at the thought of wrong. He could denounce all the less, but the more because he loved much. Only he who loves much knows what it is to feel that anger which is ennobling and God-like. (3.) "Be ye angry, and sin not." The warning follows the injunction to remind us how easily the holy feeling may merge in the unholy. Self is always ready to creep in and usurp the place of the holier object. Let anger do its work, and then dismiss it; let it fire you to protest, to denounce, to witness against evil. Put the fire that is kindled in you to its one righteous use, but do not make a plaything of it or it may consume you. Aim to rise into that higher region where God is, and where self is annulled, aim to be so filled with the Spirit of God that obedience is freedom and not slavery, and this you will attain by the study of the character and the words of Christ, for they are spirit and they are life.—A. Anger, Master of the Temper.

Scattering Seeds.

Faber has said: "When men do anything for God—the very least thing—they never can know where it will end, nor what amount of work it will do for him." Go on doing the little things, no matter how small, only making sure that you breathe love into them. Let them fall where they may, no matter into what heart, no matter how silently, no matter how hopeless may seem the soil into which they drop, no matter how you yourself may appear to be forgotten or overlooked as you do your deeds of kindness and speak your words of love. These words and deeds and influences of yours are living seeds, and not one of them shall perish.

"I dropped a sympathetic word,
Nor stayed to watch it grow,
For little tending's needed when
The seed is good we sow:
But once I met the man again,
And by the glad some way
He took my hand, I knew I sowed
The best of seed that day."

The same is true, however, of the evil things we do. They, too, have in them the quality of life and reproductiveness. If our good things only were seeds this truth would have unmingled encouragement for us. But it is startling to remember that the same law applies to the evil things. The man who writes a bad book, or paints an unholy picture, or sings an impure song, sets in motion a procession of unholy influences which will go on for ever. He, too, will find his evil word again in the hearts of men long, long afterwards, or see his unclean picture reproduced on

men's lives, or hear his unholy song singing itself over again in the depths of men's being. The evil that men do lives after them. "Bury my influence in my grave with me," said a wicked man, dying with bitter remorse in his soul. But that is impossible. Sometimes men who have been sowing evil wake up to the consciousness of the hurt they have been giving to other lives, and go over their paths, trying to gather up the seeds of sin which they have cast into human hearts; but the effort is unavailing, as no one can take out of men's minds and hearts the seeds of evil he has dropped there. We ought to lay this truth seriously to heart, and remember it continually.—Dr. MILLER.

Hints to Housekeepers.

Salt in the oven under baking tins will prevent their scorching on the bottom.

Salt puts out a fire in the chimney.

Salt and vinegar will remove stains from discolored teapots.

ORANGE JELLY.—One-half box of gelatine, one-half cupful of cold water, one cupful of boiling water, juice of one lemon, one cupful of sugar, one pint of orange juice. Soak the gelatine in cold water until soft. Add a little boiling water, lemon juice, sugar and orange juice. Stir until the sugar is dissolved, and strain. A little brandy adds to the flavor of the jelly. Fill half orange peels with the jelly, arrange on a broad platter, with a border of laurel leaves; when ready to serve place a spoonful of sweetened whipped cream on top of the jelly in each orange basket. Serve very cold.—Mrs. Lincoln.

OYSTER SANDWICHES.—Remove the muscles from a pint of solid raw oysters and chop fine. Add one-fourth of a teaspoonful of salt, one-eighth of a teaspoonful of pepper and a dash of cayenne. Put into saucepan with two tablespoonfuls of butter and three tablespoonfuls of cracker crumbs. Heat until steaming. Add one-half cupful of thick cream in which has been beaten the yolks of two raw eggs, and stir until the mixture thickens. Remove from the fire, add ten drops of lemon juice and more seasoning, if liked. When cold spread between slices of buttered bread.

CURD CHEESECAKES.—One pint of buttermilk, one egg, one tablespoonful of flour, and one quart of skim-milk. Set the milk on the fire, beat up the egg, flour, and buttermilk; when the milk just begins to boil, stir them into it; let it simmer till the whey rises clear round the pan. Take it off the fire, and leave till cold; pour into a coarse cloth, and hang to drip. New milk makes this richer. Sugar, currants and nutmeg can be mixed with the curds. Line your patty-pans with good paste, fill, and bake.

JAM ROLL.—A quarter pound of dust sugar, two eggs, the weight of one egg in flour; beat the yolks of the eggs very well, add the sugar and mix well; beat the whites to a very stiff froth, mix in lightly, add the flour by degrees, beating all the time. Butter a Yorkshire pudding tin, put in the mixture, and bake in a quick oven from ten to fifteen minutes; turn out carefully and quickly on to your pastry board, which should be sprinkled with sugar; spread jam quickly over the cake, and roll. If too much baked and not quickly rolled up, it becomes stiff and breaks.

Tomatoes make a delicious salad served plain with mayonnaise dressing. The inside of the tomato may be removed and replaced with chopped and drained cucumbers, chopped cabbage, or celery, seasoned with onion, parsley, watercress, or whatever one may have at hand. Add salt and pepper to the stuffing; and, with a spoonful of dressing on the top, they make an attractive and delicious salad.

Tomato jelly is particularly nice for a luncheon on a hot day. The following recipe is a good one: Soak half a box of gelatine in half a cup of cold water for an hour. Take one pint of finely chopped tomatoes. Add a generous cup of rich white stock to the soaked gelatine with the tomatoes. Season with a tablespoonful of onion juice, salt, and cayenne pepper. Let the tomatoes come to a boil and then strain through a cloth. Fill individual moulds, and when the jelly becomes cold and set, serve each one on a lettuce leaf with mayonnaise dressing.

Children's Department.

A Question.

If you will kindly tell me, please,
What animal I am,
I shall be very thankful—
I'm grandma's "blessed lamb."
My brother Archie says "that kid"
Upsets our whole big house;
And when I tease my grandpa,
I'm just his "little mouse."
I give Aunt Bess a letter, and
She says, "Thank you, my deer."
And then I'm papa's "monkey,"
Which certainly is queer.

And Uncle Charlie says I'm stubborn
As a "good-sized mule."
My mamma calls me her "sweet
heart."
When I've been good at school.

Now, this is all confusing
To a man who is so wee,
I call myself just "Teddy;"
Pray, what would you call me?
—The Queen.

Mildred's Morning Glories.

"It is strange why my morning-glories do not blossom, after I have taken so much pains with them." And the little girl that said this looked again at the slender vines, with an expression of discontent upon her face. As her mother did not reply, she went on, "You know, mamma, that I planted the seeds very early in the spring, and I have been careful to train the vines, as well as to give them water when it has been dry. I can see only one little bud on the largest vine, and I think there ought to be blossoms upon it by this time."
The little girl's voice also revealed the impatience that she felt, and again she began to look among the vines that seemed so slow in growing.
"But remember, Mildred, that we had a long spell of cold weather, after you transplanted the morning-glories, which undoubtedly retarded their growth," Mrs. Marston, Mildred's mother, replied.

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"But you know I covered them even in the day time, to shield them from the cold wind," Mildred went on.

"Yet they felt the effects of the cold in spite of all your efforts, and they missed the gentle sunlight upon them also. Such delicate flowers need the sunlight, even though protected from the wind and cold," Mrs. Marston said in reply.

Mildred said nothing more, yet the impatient expression remained upon her face, as she looked at the vines slowly creeping up the long strings that had been arranged with so much care.

A few warmer days came on and a great change began to take place in the general appearance of the morning-glories. They went up the strings very fast, and leaves and buds came thickly out upon the faithful little vines.

One morning two bright blossoms appeared, touched with their delicate colors: the next there were six, and in less than a week a score of them graced the vines.

"Oh, mamma, how beautiful they are!" Mildred exclaimed while viewing the bright beauties shining with the morning dew.

"Yes, they are beautiful," was the quick answer. "Now you can see what a few days of bright sunlight will do."

"They have grown more in the last week than in the whole month before," Mildred continued.

"Yes, apparently they have; yet they needed the care and training that you gave them, and when the warm days came, they were all prepared to develop just as you have seen them do. You can learn from the beautiful morning-glories some useful lessons. One is that proper care and training are always needed to produce good results, and another is, that nature is ever true to God's laws and will surely do its part after we have performed ours. But the best lesson is that we should be patient, trusting in God to bring the good results we have toiled to gain."

This was the summing up of the matter by Mildred's mother, and the little girl wore a thoughtful face every morning afterward when she went to admire her sweet morning-glories.

The Whole Story

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A Lesson in Provoking.

"Please—don't, Marion. Now, Marion Benson, you are too bad, and I can't stand it another minute."

"Girls!" called Mrs. Benson from her room, and the two little girls came in. They were twins, and looked so much alike that even their father had sometimes to look twice before he knew which was Margery and which Marion.

"Mother, Marion doesn't give me a minute's peace. I wanted to finish painting a picture to show father to-night, and she keeps teasing me so, and shaking the table till I expect to spoil it every minute."

"It's too fine to stay indoors," broke in Margery. "I want her to come out to the orchard; it isn't healthy to sit in the house so much."

"But you shouldn't take that way of asking her," said mother gravely. "This teasing habit of yours is a very bad one, and makes a great deal of trouble."

The mischief died out of Marion's eyes, and she looked ashamed.

"But, Margery," mother went on, "nothing should make you speak to your sister as you did just now."

"She does provoke me so," murmured Margery.

Mrs. Benson was silent for a moment. These little quarrels between

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the sisters were becoming too frequent, and she had been wondering how she could put a stop to them.

"Then, Margery," she said at last, "why don't you try provoking her?" "Why, Mother Benson! Haven't you always taught us never to fight back, and always to 'do unto others,' and all that, ever since we were little children?"

Margery was astonished, and Marion looked interested.

"Bring me my Bible, dear," was the only reply.

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"Oh! let me get mine too. I always remember better when I read out of my own." And Margery was off to her room.

"Bring mine too!" called Marion. So they all three sat down, and mother helped the little girls to find the place, and then read:

"And let us consider one another, to provoke unto love and to good works."

"I thought provoke meant to tease," said Marion after a pause.

"We almost always use it that way now, but it has another meaning," said Mrs. Benson.

So they went to father's big dictionary, and finding the word, Margery read slowly: "'Provoke: to make angry, to offend.'" Then a little farther down, "'To stir up, to induce.'" It kind of means to persuade—doesn't it?" she asked.

"Yes," answered her mother.

And then they were all still a moment, till Margery said:

"We'd better learn that for next Sunday's verse."

The next night, as the girls were going to bed, their mother came in for her little bedtime talk. They chattered away about the happy day they had had, then said their prayers, and tumbled into bed.

"Mother," said Marion, as her mother stooped for a good-night kiss, "Margery provoked me to-day."

"Did she?" said mother, knowing there was more to come.

"Yes, she provoked me to good work," went on Marion. "She was reading, and I wanted her to go down to the big barn to see the new little calf, and she said she would if I'd dust our room. It was my day, and I had forgotten it; so she helped me do it, and then went with me."

Mrs. Benson smiled as she kissed Margery.

"And have you provoked Margery that way, little daughter?"

"No, not yet," said Marion, sleepily; "But I'm going to to-morrow: I've got it all planned."—*Sunday School Times.*

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Does a Three-Year-Old Baby Pay?

BY A FAMILY MAN.

Does a three-year-old baby pay for itself up to the time it reaches that interesting age? Sometimes I think not. I thought so yesterday, when my own baby "scrubbed" the carpet and his best white dress with my bottle of ink. A clean dress was put on him, and he was playing with the coals ten minutes after. Later in the day he pasted two shillings' worth of postage stamps on the wall, and poured another shilling's worth of the choicest "White Rose" perfumery out of the window "to see it wain."

He has already cost over £10 in doctors' bills, and I feel that I am right in attributing my few grey hairs to what I endured walking the floor with him at night during the first year of his life.

What has he ever done to pay me for that?

Ah! I hear his little feet pattering along. I hear his little ripple of laughter because he has escaped from his mother and has found his way up to my room at a forbidden hour. But the door is closed. He can't get in, and

I won't open it for him. No I won't. I can't be disturbed just now. He can just cry if he wants to.

"*Tat, tat, tat,*" go his dimpled knuckles on the door. I sit in silence.

"*Tat, tat, tat,*"

I sit perfectly still,

"Papa."

No reply.

"Peeze, papa."

Grim silence.

"Baby tum in—peeze, papa."

He shall not come in.

"My papa."

I am silent.

"Papa," says the little voice; "*I*

tub my papa. Peeze let baby in."

I am not quite a brute, and I throw open the door. In he comes with outstretched little arms, with shining eyes, with laughing face. I catch him up, and his warm, soft little arms go round my neck, the little cheek is laid close to mine, the baby's voice says sweetly,—

"I lub my papa."

Does he pay?

Well, I reckon he does! He has cost me many anxious days and nights. He has cost me time and money and care and self-sacrifice. He may cost me pain and sorrow. He has cost much. But he has paid for it all again and again and again in whispering those three little words into my ears: "*I lub my papa.*"

Our children pay when their first feeble little cries fill our hearts with the mother love and the father love that ought never to fail among all earthly passions. Do our children pay?

The Door of Discouragement.

Some one has said that "the door of discouragement lets in more dangers than any other."

It is a pity that some doors were ever cut through the wall, for they only weaken it. Only intruders seek to use it. Wherever a door of discouragement is found, it is safe to say, "An enemy hath done this." The great enemy of all truth, purity and good works is very skillful in cutting these doors, in some unguarded place, and then a troop of doubts and dangers come rushing in.

It is a great advantage, however, to know whose hand is in it, and who is responsible, for then one knows what to do. One thing is certain: Satan is largely responsible for discouragement, and by means of it he opens the way into weak hearts for all manner of evils and disturbances.

Will a discouraged soldier fight with enthusiasm and confidence? Will a discouraged workman be diligent and faithful? Will a disheartened student rank high in his class? Nay, verily. When one stops to ask with a sigh, "What is the use?" he loses precious time that he will never make up till he "puts a cheerful courage on."

Courage belongs to youth. Young hearts are hopeful and confident, and not easily dismayed, and this is a part of the heritage of young lives. It comes from above, as does every good and perfect gift. But it will not do to trust to natural courage, for even in life's morning-time the tests are sometimes severe. Boys and girls, young men and women, are often surrounded by difficulties, hedged about by hard things, appointed to do hard tasks. Then, to all, of every age, come the temptations of life, and many an eager spirit with high aims and fervent longings after the best and holiest living, and most consecrated service, is discouraged all the more readily because it can accomplish so little when the desires are so great.

It is no strange thing that happens. From the time that the Israelites compassed Edom and "the soul of the people was much discouraged because of the way," until this day, discouragement has been a temptation and a snare and a source of weakness. Let no one be surprised, then, to find that this door has been set open in his own life by the enemy, but let him straightway shut it. There is but one way; fervent prayer will shut it, faith in God will bolt it, and hope and courage will double-bar it, defying the forces of unbelief, cowardice, and laziness that are without, forbidding them to come in. Even if giants threaten the portal, "The Lord is with us; fear them not."

Others have found health, vigor and vitality in Hood's Sarsaparilla, and it surely has power to help you also. Why not try it?

A Glimpse of Venice.

If you could go around the world and see everything, which of the great old cities should you want to visit first? To Venice, that beautiful city of the sea, is where I should go. Long and long ago, a few poor refugees from Greece and Italy sought a home on a group of low sand islands in the Adriatic, off the coast of Italy. That was the beginning of Venice. Its facilities for commerce were unequalled and it soon grew to be a great trading centre and became rich and independent. The people built great ships and ventured further into the unknown seas than anyone else.

This one city built upon more than sixty islands of sand, marsh and seaweed, became a great republic, a nation of itself, and maintained its independence against a league of all the kings of Christendom. Many beautiful churches and palaces and bridges were built there more than four hundred years ago, and there they stand to-day, and we should see them if we could go to Venice.

On the largest of the islands was built the great church of Saint Mark. He was the patron saint of this repub-

lic standing in the sea, and his winged lion was emblazoned upon its banners and flags and was borne on the masts of its conquering fleets.

The body of Saint Mark rests under the great altar in the centre of the church. The large open space before the church is called the Piazza, and reaches from the front of Saint Mark's to the Grand Canal. Near to the margin of the canal are two great pillars of red granite, one having on its top a figure with a sword and shield, and the other a winged lion. On the Piazza stand two ancient, lofty watch-towers, keeping guard over the Adriatic.

There are always flocks of pigeons about Saint Mark's, which are so tame that they never move out of your way, but run before you as you walk, and perch upon the window-sills. These birds used to be considered sacred and were maintained by the republic; and the people to-day still have such affection for them that the pigeons are never injured, nor want for food.

Beside the church of Saint Mark on the great piazza, stands the palace of the old Doge of Venice, the former duke or mayor of the city, one of the most beautiful buildings in the world. The Piazza of Saint Mark's is the great resort of the people in summer and winter, by day or night. Here all their brilliant ceremonies and gay shows take place: and here on summer nights, with the moon shining upon the blue waters, and the salt breezes from the sea refreshing the city after the hot sun of the day, the people assemble to hear the bands play and to enjoy themselves. And out on the Grand Canal gondolas, or Venetian boats, flit hither and thither, their lights gleaming like fireflies in and out of the darkness.

Being built on islands, the city is connected by water passages instead of streets. These canals run very irregularly through the city, emptying into each other, into the Grand Canal or into the lagoon, as the Gulf of the Adriatic, where the city lies, is called. The Grand Canal winds through the city in the shape of the letter S. This Canal is crossed by many great bridges, one near the centre being called the Rialto. The footway of this bridge is lined with shops, and here was the ancient exchange or "board of trade" of the old merchants of Venice.

There are no horses or carriages in this strange city. The people would have no use for them; but up and down the canals move the light, pretty gondolas, to carry passengers from one part of the city to another. When Venetians celebrate their national holidays, their processions are formed of numberless gaily-decorated gondolas, with flags flying and bands playing, the gondoliers keeping time to the music in their rowing.

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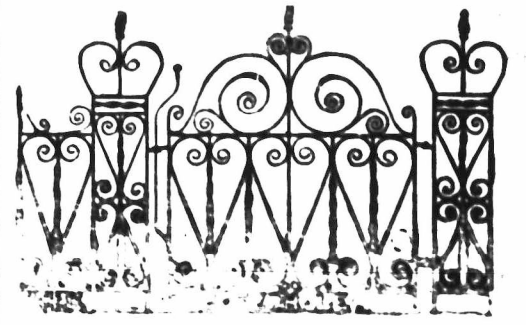
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