

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

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Vol. 24]

TORONTO, CANADA, THURSDAY, JANUARY 20, 1898.

[No. 3.



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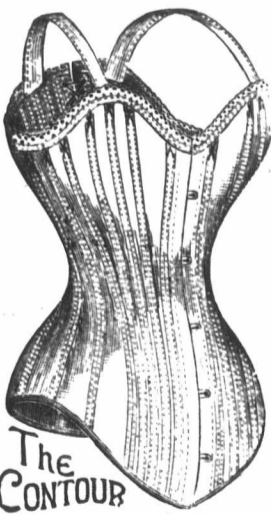
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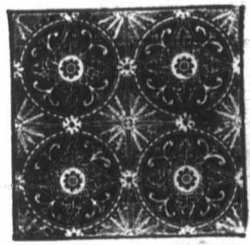
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Canadian Churchman.

TORONTO, THURSDAY, JANUARY 20, 1898

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Jan. 23rd.—THIRD SUNDAY AFTER EPIPH.

Morning.—Isaiah 62. Matt. 13, 24 to 33.

Evening.—Isaiah 65 or 66. Acts 14.

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

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 197, 316, 323, 556.
Processional: 33, 76, 79, 176.
Offertory: 174, 178, 179, 541.
Children's Hymns: 78, 330, 336, 571.
General Hymns: 171, 177, 220, 477, 487, 519.

FOURTH SUNDAY AFTER EPIPHANY

Holy Communion: 194, 312, 322, 554.
Processional: 77, 82, 219, 460.
Offertory: 235, 258, 303, 545.
Children's Hymns: 80, 333, 338, 572.
General Hymns: 75, 263, 285, 461, 488, 520.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the Third Sunday after the Epiphany.

St. Matt. viii: "Verily, I say unto you, I have not found so great faith, no, not in Israel."

Not often that strong expressions of censure or commendation came from Christ. Reasons obvious. Yet sometimes strong language of both kinds. Interesting to note the occasions, not for external reasons, but internal. Commendation chiefly for faith in God: e.g., Syrophenician woman, and this instance of the Centurion.

i. Two preliminary remarks.

1. Not the same incident as that of the

nobleman (St. John iv.) That a case of weak faith.

2. History of this incident at somewhat greater length in St. Luke, vii. According to St. Matthew, Centurion himself came. In St. Luke, members of the Hebrew nation. May both have applied.

ii. Chief business to consider the faith of the Centurion. So commended—every point instructive.

1. A faith rooted in a sense of God's righteousness. (1) Faith, like other things, depends much on soil, affected by preparations, etc. (2) Some kinds of faith slight, flimsy. (3) Here a very different case. (a) Heathen soldier, (b) Recognizing truth in Hebrew religion—Built a synagogue, (c) Inquiring, perhaps expecting.

2. A faith based on humility. Connexion inseparable. (1) Did not venture to come to Jesus—sent the elders. (2) Contented to be treated with scant courtesy. "Speak the word only." (3) Note the contrast: He said he was "not worthy." They said: "He is worthy."

3. A faith revealed in clear spiritual perception. (1) Character of faith to discern unseen. "Seeing Him who is invisible." (2) Remarkable in the Centurion. Saw the greatness of Jesus under poor exterior. Victory of faith.

4. A faith which worked by love. Perfection of both. (1) A human amiability apart from faith. Kindly but uncertain. (2) A kind of faith without love, hard and harsh. (3) So an unpractical faith—talkative, windy—without sacrifice. (4) How different the faith of the Centurion! Taught him duty and consideration. The elders called the sick person *doulos*=bondservant; the Centurion called him *pais*=boy. His faith was also practical.

5. A faith crowned with success. (1) He gained the desired blessing. "Go thy way," etc. (2) And a still greater, the approval of Christ. Thus ever. "By saying he was unworthy, he showed that he was worthy that Christ should enter not within his walls, but into his heart." (St. Augustine.)

iii. Note some lessons:

1. Faith is often found where least expected. e.g., Syrophenician woman: Good Samaritan: Samaritan leper.

2. Want of faith the result of moral evil. (1) Want of moral earnestness. (2) Lack of humility—unteachableness.

3. Reality of faith demonstrated in action, and in action like that of Christ. We may judge of our real character by considering how we spend time and money. "Where thy treasure is, there shall thy heart be also."

SERMONS AT ALL SAINTS', TORONTO.

The Rev. A. H. Baldwin has arranged with Professor Clark that the latter should preach a series of five sermons on subjects of the day in All Saints' church. The subjects are

to be: 1. The Necessity of Revelation. 2. The Reality of Revelation. 3. The Claims of the Bible. 4. The Person of Christ. 5. The Work of Christ. The first of the series was preached last Sunday evening. The preacher began by speaking of the gravity of the questions to be considered. That the truths which he was set to uphold should be called in question was nothing new, although the manner of attack was not always the same. It would be obvious, however, to any one who gave attention to the subject, that the answers which we should feel constrained to give to the questions before us would be of supreme importance. The question they had now to consider was this: Was a Revelation necessary? But then, words were equivocal. Revelation might be used in two senses. We might say that God was revealed in Nature, in history, in conscience, in man's spiritual nature. And this was a perfectly legitimate use of the word. Or we might say that there was need of a revelation beyond what was given in the natural order, and in man's constitution—a supernatural revelation afforded by a personal interposition on the part of the Most High in the history of mankind.

Now, there were different ways of regarding this subject. For example, some said that there was no God to reveal, and in that case there could of course be no revelation. Others said that we could not know whether there was a God or not, and in that case also no revelation was conceivable. A third class believed that there was a God, and that He could be known, but they maintained that we have sufficient knowledge of Him and of our relations to Him without any higher revelation than that which is given in Nature and in the heart of man. Before we could come to a reasonable conclusion on the subject, we must consider these positions. With regard to the frankly atheistic position, it was hardly too much to say that it was now taken by hardly any one. What was the meaning of the order that prevailed in the world? Could it be ascribed to chance or necessity—whatever this might mean? Did it not proclaim the agency of a supreme Intelligence? Or again, what was the significance of the moral nature of man? Experience taught that it was indestructible. The sense of duty, of right and wrong, of merit and demerit—this was not an illusion, for no advance in civilization had ever affected it, and this moral nature had no meaning, unless there was a spiritual principle in the world. If moreover, we considered the common consent of mankind, the conviction of the existence of God was strengthened. Even men who had proclaimed themselves as agnostics or worse, had been forced to confess that the arguments for God were very strong.

It would hardly be necessary to insist upon the possibility of knowing God in opposition to the Agnostic. To say that a thing existed was to say that it could be known. The reality of a thing consists in its relations, and those relations are intelligible, or they are

nothing. We should not, at least, assume that God is unknowable until we had ascertained how other men professed to have a knowledge of Him. But how should we answer those who said they agreed that God existed and was knowable, but that they had sufficient means of becoming acquainted with Him without any further aid than that which could be obtained by the exercise of our natural powers, in the same way as they acquired other knowledge. What was an answer to this? It was very simple. The knowledge of God and man, of our relations to the Most High, and to the Eternal world, without revelation, had been most wavering and uncertain. Recall for a moment the demand of Simonides for ever a greater space of time to consider his answer to the question. Consider the greatest Intellects of the ancient world, men whose depth and range of thought were nothing short of marvellous—Plato and Aristotle. There were probably none greater in any age. Yet how uncertain are their utterances on this awful subject! We are not even certain whether they believed in a personal God or not. Then consider, if even we are satisfied of the existence of an infinite intelligence to which our own is akin, there arise further questions which we cannot answer. What is the relation of man to God? He is his creature, but in what sense is he under the government of God? How shall he order his life so as to realize his own highest good, and perhaps please his Maker and Ruler? How poor are the answers of heathenism to these questions! We do not forget the great contributions of Greek philosophy to the ethical problems of humanity. But they are incomplete, and they furnish no adequate motive to the will. There is another awful question that has never been far from the human consciousness—the question of sin, how it affects men in relation to the world and to God—whether it can be forgiven, whether it can be removed, what are its consequences? In regard to questions like these, man, by himself, is merely groping in the dark. Surely it would be a rash statement to assert that no further information on such subjects is required, that no revelation is needed! Or again, consider the question of a future life. If a man dies, shall he live again? Let us grant that this idea has been made to play a part not altogether legitimate in Christian teaching. It has sometimes been almost assumed that religion was good only or chiefly because it guaranteed a future life of happiness. Such a statement is not borne out by the teaching of Jesus Christ., Godliness is profitable, is good, is blessed always and in all conditions and circumstances. Yet on the other hand, it surely cannot be denied that the question of a future life is one of great interest and importance. And how shall we answer it? Addison's Cato declares that Plato reasons well when he argues for the immortality of the soul: and we may well rejoice that this conviction is so deeply rooted in our human nature: yet we need fuller assurance, we long for greater certainty: and in doing so, we declare our need of revelation. Whether this has been granted will be our next inquiry.

REVIEWS.

The Potter's Wheel. By Ian Maclaren (Rev. J. Watson, D.D.) \$1.25. Toronto: Revell Co., 1897.

Readers of the "Bonnie Briar Bush" will need no commendation of the Rev. Dr. John Watson, whom they may have known only under the name of Ian Maclaren. The present volume is the best of its kind that has come from the author. It consists of a number of discourses, of which the first gives the title to the volume. Among the others are Departures in Life, Broken Homes, Trials of Faith—all of them striking in their way, and some of them very helpful—none entirely unworthy of the author of the charming Scotch stories.

The Monkey that would not Kill. By Henry Drummond. Price \$1. New York: Dodd, Mead & Co. Toronto: Revell Co., 1898.

This little book has a two-fold, we may say a three-fold interest to ourselves. In the first place, it is the work of an accomplished and talented man, lost all too soon to the Church and the world. In the second place, it is a collection of a series of papers published in "Wee Willie Winkie," the publication so brilliantly conducted by the Countess of Aberdeen and Lady Marjorie Gordon; and in the third place, it is a delightful story of a wonderful monkey, which went through all kinds of adventures, sometimes behaving provokingly, but in the end proving a most prudent, benevolent, and far-seeing monkey, so deserving the destiny announced in the title—which does not mean that it would not kill anyone merely, but that it could not be killed. What wonderful things it did, and how in the end the monkey enriched its master—all this will be found in this pretty book, rendered more pretty by a number of illustrations by Mr. Louis Wain.

The Beth Book: By Sarah Grand. Price \$1. London: Heinemann. Toronto: 1897.

We cannot profess to be among the thick and thin admirers of the "Heavenly Twins," although we confess, as all do, the literary ability of the writer. Mrs. Sarah Grand, the author of that popular story, gives us here another which reminds us of her previous success. This is a "Study from the Life of a Woman of Genius," who may perhaps be taken as a representative of the author. At any rate, she reminds us a good deal of the "Heavenly Twins" in her publicity and perversity. We are not quite sure how far we ought to divulge Beth's later history: but we may perhaps tell that she made an early and unsuccessful marriage, and that she deserted her husband. For the complications which followed we might, perhaps, refer our readers to the book.

The Story of Jesus Christ: An Interpretation: By Elizabeth Stuart Phelps. Price \$2. Boston: Houghton, Mifflin & Co. Toronto: Revell Co., 1897.

This is a "story," hardly a history, and it has the well-known merits of the well-known author of the "Gates Ajar." As that book has sold to the extent of 80,000 copies, it may be supposed to be beyond the reach of criticism. Those at least who appreciated the earlier book will find satisfaction in this one. It has the same excellences, and the same "defects of its qualities." We give a specimen from the account of the seeking for the Infant Jesus in Jerusalem: "It was no common child whom she had lost. If it had been Jonas, or John, or Enoch, vander there in Nazareth, or even James or Andrew—but

Jesus! White with anguish, Mary tottered by her husband's side. They searched the Temple for who knows how many times. How enormous the building! How endless the courts! How confusing the gates! Oh, the wearisome glitter of gold, of gems, of marble, of steps, of platforms—the tiresome crowds of dazzling costumes, the dreary chatter, the sickening scent of the butchered lambs, the red-handed priests!" One can see that the aim and tone of the book are altogether good, and it will appeal with force to large numbers of readers.

The Etude, published by Theo. Presser, 1,708 Chestnut street, Philadelphia. Subscription \$1.50.

This excellent musical monthly keeps up an even standard, and each number contains several excellent selections. Taking the November number as an average one, we specially notice "Mazurka," by Eric Meyer Helmund, Op. 40, No. 2, well written and good study. A very pretty song, by Franz Reudel, "Ah, it is so Wonderful," and "Grandmother's Song," by G. Pierne, a quaint, old-fashioned air. The book is a good one for students. All music is well printed and carefully phrased and marked, and the reading matter is always interesting. The December number is, of course, a special one.

THE VISIT OF THE WISE MEN.

The visit of the wise men of the East, guided by a star to Christ, has been from the very first connected with the Epiphany season. Originally Epiphany meant the birthday of Christ, but when, in process of years, the Church resolved to celebrate the nativity on the 25th of December, she did not therefore resolve to abolish the Epiphany Festival. On the contrary, she retained it, only in order that she might pay it more exclusive honour. Henceforth, the star, without losing any of its lustre, gained and grew in glory; for the Epiphany became as the word properly implies, not so much the feast of our Lord's birth, as of His manifestation to the Gentiles. The visit of the Magi is one of the most beautiful incidents in the Gospel. It has a flavour of its own, for the narrative, differing in kind from any other, is abrupt and sudden, almost as the event itself must have been; and has quite an earthly romance, as well as a heavenly mysteriousness about it. For who are these strangers from the East, and what means this unexpected homage? Of what sort again is the star which guides them to the lowly dwelling of the Infant Saviour? Two Roman historians expressly record the fact that at this very period there prevailed throughout the East a traditional belief that some one was about to go forth from Judea who should have universal dominion. It was the fullness of time, the world was big with expectation, and the arrival of the Magi was not nearly such a matter of astonishment and perplexity to the inhabitants of the city, as an ordinary reader of the Gospel might be inclined to assume. The star was a meteor light, the extraordinary handiwork of Divine love and mercy, not the ordinary product of fiery vapour and the usual fires of the air. When the God of heaven and earth (who is Himself the bright and morning star), when he was born into the world, was it much that one of the highest angels—one of those who daily dip their robes of light in the glories of the Eternal Presence—should have glided unseen before the adoring eyes of those kings and sages of the East, bearing a wondrous lamp of light in his unsullied hands, and singing, yea, shouting, in his inmost heart, for joy? When they had opened their

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treasures, they presented their gifts: and the Church long after called to remembrance how that each gift had been symbolical of the nature of the office of Him to whom the Magi had offered adoration. Fitting was it that to a king they should have offered gold; and to Him who was very God, frankincense—as the fragrant substance which daily burned on the altar of incense, the materials of those precious odours which set forth the prayers of saints; while myrrh was fitly His, as very Man invested with a mortal body. The Royalty, the Divinity, the Humanity of Christ, then, were the three things which these Eastern Magi confessed without confession, even by their very gifts. The star (1) fulfilled the prophecy of Balaam, (2) satisfied the hopes of the Magi, (3) guided them from Jerusalem to Bethlehem, (4) exercises us. And this is a sample—only a common sample of how God acts. His name is wonderful with whom we have to do. He will entrap the wicked in the work of His own hands—as in the case of Herod. He will make the pathway of the just higher and brighter until they come to the perfect day, as in the case of the wise men.—J. W. Burgon, in the Anglican Pulpit Library.

AN ACCEPTABLE OFFERING.

Would to God that all who call themselves Christians might exhibit one-half the zeal of those newly-converted heathen, who beheld the bright star on the first Epiphany! Some may be disposed to envy the Eastern sages, and to regard their privileges as far superior to our own. This would be quite uncalled for. The light of the glorious Gospel of Christ has shone upon us in its full-orbed splendour. "I am a foolish and a poor creature," says Archbishop Leighton, personating a desponding disciple, "and I have nothing to offer." "Nothing! Hast thou a heart?" "Yes, a heart I have; but alas, there can be nothing more unfit to offer to Christ." "Yet wilt thou give it to Him as it is, and be willing that He use and dispose of it as it pleases Him?" "Oh, that He would accept it, that He would take it upon any terms!" "Sayest thou so? Then it is done. Give it really and freely, and He will take it, and make it better at its worst than all the gold and frankincense and myrrh of all those rich countries where they abound. And it shall never repent thee to have made it a gift to Him. He shall frame it in His own likeness, and in return, will give thee Himself and be thine forever." He is to be accounted a poor Christian who is satisfied to be saved by the Lord Jesus, but who puts himself to no inconvenience to show Him honour. We can all render to our glorious King the homage of our minds, recognizing Him not only as a pure and spotless Being, but as One who is also Divine, "fairer than the children of men." "the brightness of the Father's glory, and the express image of His Person." (Heb. i. 3). We can offer to Him the homage of our hearts, by yielding to Him not merely our whole trust and confidence, but our undying love. We can give Him the homage of our lips, boldly vindicating the honour of His great Name, and sustaining the interests of His Kingdom.

A FEW NOTES OF MRS. TYTLER'S LECTURE.

(Continued from last issue.)

At the gates they met a cart piled up with the stripped dead bodies of the 54th officers. Why this was brought them they never knew, unless to intimidate them. When they returned to this place some months after, the cart was still standing as they left it, piled with skeletons, which were taken

from it and buried near there, and a monument marks the spot. One terrible incident of this terrible day was the murder of an officer's wife. Her husband, Mr. Chambers, left her all right in the morning, and was ordered off on duty. When he returned at noon, the first thing that met his horrified gaze was the dead body of the poor girl (she was not yet eighteen), the mutilations showing only too plainly how horribly she had died. She was lying in the garden, her only covering being her magnificent hair. Her murderer was caught next day and brought to justice, being sentenced to be immediately hanged. The unfortunate husband had to be held down by his brother officers, as he struggled fiercely to try and attack the wretch, crying, "Let me get at him; let me get at him!" Mrs. Tytler said that though she was a Christian woman, she thought the man should have been given up to Mr. Chambers for vengeance. Afterwards he used often to wander into their quarters, stand as if dazed, and, pressing his hands to his eyes, go out without speaking. As long as he was fighting he was all right, but the mutiny ended, he went insane. Had he been allowed to kill that man, she believed his intellect would have been preserved. Capt. Tytler had ordered his carriage, and told his wife to follow the guns and keep with them, and away went the gunners at full speed, while Capt. Tytler followed behind with his men. After a while the coachman said they were going the wrong way, but thinking it was to entrap them, she said she was told to keep with the guns, and so she would. It turned out to be true, the gunners had mistaken the turning. Capt. Tytler could not find his wife anywhere with the rest, and he took his own men to follow after the guns in search of her, but as they passed the magazine they saw the dead bodies of the native soldiers who were blown up in it, and cried: "We serve the company, and this is how the company serves us!" and they refused to go on. In despair he took a horse and rode after Mrs. Tytler. In her carriage was a Mrs. Gardiner, who had been kind to her early in the day. When she saw Capt. Tytler she cried out for her husband, and implored Capt. Tytler to go and look for him, which he at once did. As he left them, Mrs. Tytler put her hands over her face, and thought, "My God! I shall never see him again." He found Capt. Gardiner on a bridge, surrounded by natives and thieves. In a few minutes he would have been too late to save him. He made him get up behind him on his horse, having leaped the animal into the middle of this throng to his aid, and they rode off in safety and rejoined their wives. Capt. Gardiner was put in the dietry and on they went for 15 miles. Presently they met a lady driving into Delhi, and when Capt. Tytler told her how matters stood there, she refused to believe them and drove on. After a while Capt. Tytler's horse was exhausted, so he took one from the post-station, and the syc came with it, as was their custom. Then they went 30 miles further, and the carriage came utterly to pieces, and they had to walk. At last they saw a carriage in the distance, and found it was the lady they had met before, coming back. Capt. Tytler stopped and asked her to take in the party. She refused, saying they would break her carriage, but things were urgent, so Capt. Tytler just put in the ladies and children, and maid, and they drove on for some distance, when the wheels came off with the rough roads. They patched them up with rope somehow, and went on. The natives knew that if the mail did not go off as usual that the English in the other stations round would suspect something was the matter, so they sent off the mail cart at the proper hour, and the wife of the post-master, whose husband had been murdered, managed to escape in it, and they met the poor woman, who went on to send them help from the nearest town. After five or six miles further the spring broke, and they were thrown out. Fortunately they found a tumbril, which was going into Delhi with old iron for the magazine, so they took possession of it and emptied it of the iron in spite of the protestations of the drivers, who refused to drive them. So Capt. Tytler and Capt. Gardiner, who had never driven bullocks before, attempted it. Bullocks in India are driven by their tails, and a twist in certain directions indicates the

way they are to go, and as the officers did not understand how to do this, the bullocks rushed wildly about, almost upsetting the tumbril, and the drivers, exclaiming that their bullocks would be killed, offered to drive them. At dawn they saw a speck in the distance, and this proved to be the husband of the lady whose carriage they had made use of, and who thanked them most fervently for saving his wife, little knowing how she had persisted in going into danger after their warnings, or how very disagreeable and unkind she had been to these poor things flying for their lives. By this time they had been without food for 25 hours, and the only water they could get was some from the filthy pools by the roadside, for the children, who never complained or cried for food. Presently they came to a rest-house or travellers inn, and managed to get some lentils and chupatties (a kind of cake of flour and water). They also got them to bring all the old arms they had in the house, and the men armed themselves, and the women took the carving-knives, determined to sell their lives as dearly as they could. All this time they had been travelling off the highway on the way to the cantonments at Howput, but now they found it impossible to reach there, and the natives suggested that they go on to Cawnpore, which was not very far. This seemed the best, but some feeling made them resolve not to go there, a fortunate thing—as they would have fallen into the mutineers' hands—so they decided to go to Umballa. After many excuses, invented to delay them purposely, they succeeded in getting carriages late in the afternoon, and some Eurasians came with them. Half way to Umballa they met the cavalry, so they pulled the cart they were in over them, but one heard them say: "Let the poor devils go, they have only two days to live." During this journey Mrs. Tytler suffered so much from the jolting that at last they had to take her out and lay her on the ground, while she implored them to go on and leave her to die. She would rather die, she said. But her husband, of course, refused to leave her, and just then the disagreeable lady drove by in a nice carriage, and it was stopped and Mrs. Tytler put in it. After 140 miles journey, which the men walked, they reached Umballa, where all was quiet, but the mutiny broke out there next day, and all the people went to Delhi. A General came down from Simla, to take command, and after three days he died, of cholera, they said, and was buried under the floor of his tent. Another took his command, and shortly afterwards died also, and a third likewise. Now the natives blamed these Generals for the affair of the new rifles with their obnoxious cartridges, and, being exceedingly skillful poisoners, they deliberately poisoned them, the symptoms being just the same as those of cholera. They stopped eight miles out of the city, where the enemy had thrown up some earthworks which they expected would delay the English for some time, but they took them in two hours. Having taken these, they could have marched into Delhi, but as it would only have been to be shut up there in a siege, without provision, with spies and mutineers all round them, and the king's palace in their midst a hot-bed of treachery, the General in command wisely decided to take Delhi from the outside instead of from within. So there they remained, constantly fighting for three months and a half. "People talk," said Mrs. Tytler, "of their fighting for their country, their Queen, or their colours, but I tell you those men fought for their lives every day and night. They used to stay in the fort by day and sleep in the old tumbril at night, and in that tumbril her third child was born. The age of miracles is supposed to be past, but it was nothing but a miracle over and over again that saved them," Mrs. Tytler declared. This little handful of Englishmen in India, with 50,000 armed soldiers against them, trained by us, armed by us, we had everything against us, and yet that little handful conquered. Delhi was taken, the 20,000 of the enemy that were pitted against them were vanquished, and they marched into a properly conquered city. It would have taken hours, she said, to have told the incidents of that siege, and she thought their lives must have been spared for some great purpose.

As for herself, her attention was drawn a few years afterwards to the need of orphanages for

European children in India, and she established them, and has laboured in them ever since, but during the recent famine the necessities of the miserable native children made themselves felt, and she tried to do something for them, too. For this cause she came to this country to plead. The famine is over, and the Government has decided to give these children back to the natives, as they cannot support them. There are thousands of them. "What will become of these children?" is asked, and Mrs. Tytler answered it in a most heart-rending way. The natives will take them, and the poor little girls will be subjected to a life of awful misery and infamy, while for the boys, there is a fate even more unspeakably dreadful. It costs so little to keep these children in an orphanage in that country. The small sum of \$15 will provide for a child permanently, until it is grown up. Who among us will turn a deaf ear to the sorrows of these little ones for whom Christ came as a little child to earth, and suffered and died? Will not someone, she implored, save some poor little soul from this terrible impending fate, or at all events, help to do so? Further information can be obtained from the Diocesan Secretary of the Toronto Woman's Auxiliary Board, and any subscriptions, large or small, will be gladly received by her for this purpose. "Inasmuch as ye did it unto the least of these, my brethren, ye have done it unto Me."

TRINITY ALUMNI.

Whoever first conceived the idea of inviting all the past and present members of the Divinity School of Trinity University to meet together once a year for mutual intercourse and the discussion of topics of interest, has certainly earned the gratitude of a very large number of people. If the first reunion was so successful as to justify the event being made an annual one, the second, which was held last week, has even eclipsed it. Such gatherings as these cannot fail to be of very great value indeed to priests and people, and to deepen the love of all who attend them for their Alma Mater. It was a happy idea to begin the conference with the Quiet Hours, instead of having them on the last day, as was done last year, and the beautiful addresses of Bishop Courtney struck a note which was not lost throughout the meeting. It was indeed a very great privilege to have his Lordship present, and his remarks on the various subjects which came under discussion were enthusiastically received, and will not soon be forgotten. The committee charged with making the arrangements was fortunate both in its choice of subjects and its selection of speakers to deal with them. The programme included many of the burning questions of the day, both intellectual and practical, and the manner in which they were dealt with was well calculated to inspire all present with a desire to follow them up more closely. The conference proper was held in the Convocation Hall, and there were three sessions a day. The Holy Communion was celebrated in the chapel each morning at 7.45, and the daily offices were also said. The Provost's opening address on Tuesday afternoon will be found in full elsewhere, and some of the papers which were read will be published next week. A considerable part of the afternoon was devoted to the transaction of necessary business, the election of a committee, the relation of the Alumni to the Missionary and Theological Association, and the nature of the practical missionary work to be undertaken during the present year. The Rev. Rural Dean Carey, of Kingston, was elected chairman. Two important matters were settled which graduates and other friends of Trinity will do well to bear in mind.

(1.) That the Conference shall always be held in the last week of the Christmas vacation.

(2.) That all members and associate members of Convocation who are in holy orders shall henceforth be entitled to the privilege of attending the meetings.

With reference to the former it may here be said that after careful consideration it was found that

all other times which had been suggested were practically impossible.

The remainder of the afternoon was occupied by the reading and discussion of a valuable paper by the Rev. H. Symonds, on "How to Encourage Theological Study." The difficulties in the way of performing this very plain duty were set forward by the Rev. C. W. Hedley (Brantford), and the Rev. H. M. Little (Bolton), from the points of view of the city and the country parson, respectively. All pleas of want of time and variety of distraction were, however, mercilessly cast aside, and the whole matter was summed up by a story of Archbishop Temple, who, when assured by a young curate that he found it impossible to make time for study, simply replied: "But you must." By way of helping to make this discussion fruitful and aiding those who are in doubt as to what to read, a sub-committee is preparing a suggested course for one year, which will shortly be issued.

The missionary meeting on Tuesday evening was magnificent. The large hall was well filled, and the Bishop of Nova Scotia held the vast audience spellbound. His address was a masterpiece of eloquence and passionate earnestness. The chair was taken by the Lord Bishop of Toronto. Extracts were read from Mr. Waller's letters, which were of great interest. Rev. J. F. Rounthwaite read the report of the treasurer of the Nagano Church Fund, which showed that nearly \$900 had been collected by the Alumni since the last reunion, for the erection of the church. The Rev. C. H. Shortt explained how it came about that the cost of this undertaking was much greater than was anticipated, owing to the unforeseen change from a silver to a gold standard in Japan.

In consequence of this the Alumni have decided to continue their efforts during the present year, and it is most sincerely hoped that all will do their best to raise the amount to \$2,000, which will cover everything. The papers on Wednesday morning were on two subjects of very great importance in the present day—"Evolution" and "Inspiration." The relation of evolution to Christian thought was ably shown by the Rev. Canon Low, of Almonte. It is not easy to be at once profoundly learned, and clearly understood by less developed intellects, but certainly the Canon's paper could be intelligently followed by all, and the discussion which followed, led by Professor Cayley, showed how intense was the interest taken in the subject.

Professor Clark's paper on "Inspiration" seemed to follow naturally upon what had gone before, and another paper, by the Rev. J. McLean Ballard, contained many interesting points.

The manner in which Bishop Courtney, taking the two subjects together, set forth clearly his views upon them, was calculated to clear away misconceptions and remove misgivings.

The afternoon was devoted to papers of a lighter character, but of very great practical interest. A most thorough treatise was given by the Rev. T. W. Powell on "Sunday Schools," which was all the more valuable because it was not merely idealistic, but a statement of what he himself had proved to be feasible. The paper is deserving of wide circulation. At its termination, Mr. Powell was besieged with questions. The Rev. A. C. Watt, of Bondhead, also gave the results of his experience in Sunday school work.

Very suitably, this discussion was followed by a paper on "Confirmation Candidates," which in the absence of the writer, the Rev. C. B. Kenrick, was read by the Provost. The Rev. H. P. Lowe followed with a number of very practical remarks, which evolved a useful discussion. It was almost a pity that the subject of "Co-operation with other Religious Bodies," which was dealt with by the Rev. T. G. A. Wright, was left to the last, as several had been already obliged to leave. It was, however, in many respects a fit subject with which to conclude, as if it were some Apostolic message of grace and peace to all Christians, terminating an epistle full of wise counsel and food for thought. It is indeed a live question, and one in which many of Trinity's sons are manifesting a most intense interest, and though, as the Provost most wisely

pointed out, the greatest difficulties in the way of reunion are those which do not appear on the surface, and are very hard to remove, yet it is certainly worth trying whether such co-operation as may be possible without sacrifice of principle will not do something towards enabling us at least to understand each other's positions better than we do at present. It is not a mere question of the interchange of social courtesies; we need to do more than this. If such corporate work as is being done in our own Church by the Brotherhood of St. Andrew, the W.A., and our Sunday School Associations, tends (as it undoubtedly does) not only to reduce the selfishness of parochialism, but to lessen the bitterness of party spirit, why may we not hope that corporate Christian work may contribute towards a better understanding between the scattered disciples of our Master and pave the way for further steps towards unity. If all the ministers and stewards of Christ's mysteries, whatever particular course in this matter they might feel bound to avouch, were at least imbued with the spirit of the utterances, with which Bishop Courtney closed the discussion and the Conference, we might hope for glorious things in our own day and generation.

THE PROVOST'S ADDRESS.

My first duty is a most pleasant one. It is to offer on behalf of the resident members of the College a most cordial welcome to all who have come up to take part in this, the second annual reunion of Divinity Alumni. I have also to express my own hearty thanks to many both present and absent who have been kind enough to express their appreciation of the efforts made to establish and perpetuate this gathering. Those thanks are due, as I said last year, not to myself at all, but to one who is at once both a dear friend and a valued colleague. I ought, perhaps, next to say a word or two in reference to the work of the committee which has made the arrangements for this meeting. Those of you who were here last year may possibly remember that, inasmuch as this reunion was the outcome of a resolution passed by the Missionary and Theological Association, it was thought desirable that the Executive Committee of that society, together with two representatives from each of the dioceses of Ontario, should form a Special Committee for the purposes of this gathering. That committee as a whole has only met once, owing to the distance from the college at which most of its members live. The distant members were, however, consulted by correspondence, and a number of valuable suggestions received from them, of which, besides others, one of great importance with reference to the devotional part of our gathering has been embodied in the programme. You will be asked to consider certain suggestions made by this committee, and to elect representatives to act during the present year. At our last gathering I ventured in opening the proceedings to speak of some aspects of the ideal as to the training of men for the sacred ministry, which those hold up before themselves to whom this work of such unspeakable importance has been entrusted. I shall have a word or two on that topic to say in a few minutes. But, first, it seems not out of place that something should be said as to the claims of Trinity.

1. Trinity, regarded now not as a general university, but simply in one aspect, namely, as a training school for the clergy of the province, has claims upon the support and allegiance of every loyal Churchman, claims which have not yet been acknowledged as fully as they should have been, because, in a large measure, they have never been enforced widely enough or with sufficient insistence. I say and I repeat that Trinity has a right to claim the interest and support of every loyal Churchman. What are the facts connected with her government? They are very important facts in this connection, and I ask your special attention to them. The government of the university by the provisions of our Royal Charter, is vested in the Corporation, and the corporation is made up in this way. First of all there are the six Bishops

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of the dioceses into which the Province of Ontario is divided. This means that all the five Synods in the province, and in the case of Algoma, the Provincial Synod, send us of their own free choice, a most important member of our governing body, but that is not all the Synods do. By the mere fact of electing a Bishop, each of these five synods puts into the hands of him whom it chooses the absolute power to nominate any four other men whom he may please to select, provided only they be members of our communion, to sit with him on the College Council. What does this mean? It means simply this: that not counting the seven Professors, who are ex-officio members of the Corporation—more than half of the members of our governing body are elected directly or indirectly by the Synods of the Province of Ontario. Now, if this provision does not make Trinity essentially an institution in which every loyal Churchman has an interest, and which he ought to support in every way open to him, then facts are meaningless things. Personally, I am so thoroughly convinced of the truth of what I say, and I have such implicit trust in Church principles, which are the principles on which Trinity is governed and which Trinity teaches, that I desire very earnestly that we should throw ourselves more and more completely upon the interest and generosity of Churchmen all over the province, saying to them: "The work of the Church which you love simply cannot be done in the Province of Ontario without the work of the Church University, which is governed by the whole Church, and works for the whole Church, and is as wide and comprehensive as the whole Church. Will you not do all you can to strengthen her at the centre so that her influence may become even more widespread and more beneficent than it has ever yet been during the four decades and a half of her existence?"

2. In the second place, if Trinity is governed and supported by the Church at large, there ought to be some means by which an account of the work done and the way in which it is done should be rendered every year to some accredited representatives. Failing any such arrangements, my colleagues and I take any opportunity that presents itself to make some sort of informal report to any gatherings of Churchmen with whom we are brought into contact. The present meeting, consisting as it does so largely of men who have by their Synod vote so considerable an influence upon the government of the College, seems to me for that reason, if for no other, to afford such an opportunity. But inasmuch as the present meeting consists entirely of men who have, or have had, either as learners, or teachers, or in some cases as both, the very closest connections and most intimate interest in the College, a connection which I believe they wish to last as long as life itself, an interest which I hope and trust will only deepen as the years go on. I think that the occasion becomes one which to neglect would be all but unpardonable. I confine myself, however, to the work in connection with training men for the ministry. Since our meeting last year thirteen men have left us to begin their ministerial life and work. Of these, twelve have been already ordained, and are in active work, and I am more than glad to welcome back several of them to-day. At the present moment we have under tuition either in arts or Divinity some 25 or 30 men who are hoping to be ordained. This leads me to speak of a very important change in the College regulations which was made some two years ago with reference to divinity students. For some time before that the rule had been that under no circumstances could a man complete the divinity class course in less than three years. Consequently a man who wishes to take an arts degree was obliged to spend six years in College. The effect was that many men unable to afford six years contented themselves with one year in arts, and did not take the degree. The new rule is that a man who has taken the B.A. degree may enter the second year of the Divinity class, taking some of the first-year work that he has not covered in his arts course; and the result has been, and no doubt will continue to be, that nearly all our divinity men are graduates in arts, an extremely important result in relation to the

level of general education. For, I suppose, that in these days what the Church needs most in its ministers, next to that complete consecration which is its first need in all times, is education. A ministry that lacks the first essential, consecration, can never in any age be of any but very slight value. On that we must all be agreed. But in these days an ill-educated ministry, whatever its consecration, will not be worth much more. And therefore, while the first and highest aim of this College is to send forth men whose chief characteristic shall be intense personal devotion to the great High Priest, whose representative priests (to use Bishop Lightfoot's word) they are called to be, its second aim is that the lips of these priests should keep knowledge, for that they are the messengers of the Lord of Hosts. For this purpose we spend the best energies of such minds as God has given us. Earnestly desiring that our men shall be equipped at all points as fully as may be, and shall thoroughly learn and firmly hold the one faith that is based upon the one Lord, the Apostolic doctrine of the Catholic Church, contained in the Bible, summarized in the Creeds, and for us interpreted in the Articles and the Prayer Book.

3. But, after all, however much is done here at College is and can be only preparatory. The real work of the Church is done, the real life of the Church is lived, not at the universities or colleges, but in the parishes. And that work can not be properly done, that life can only be slackly lived, if the pastors of the flock are not teachers also: and they cannot be teachers—this is the merest truism—unless they are unceasingly learners also. One great purpose of gatherings of the clergy such as this ought to be to stimulate and encourage theological study. But it must be within the experience of all that at rural-decanal meetings and the like, papers are read on subjects of which nothing is really known except by the man who has worked up the paper. The consequence is that the discussion which follows is often unintelligent and not infrequently futile. Men would, I believe, sometimes prepare themselves a little, if they knew what books to turn to. And your committee has at the request of one who is present to-day prepared some suggestions for reading during the present year. They will be explained in detail later on: here I will only say that we hope they may be of real value to the younger clergy at any rate, who often begin their parish work with an earnest desire and fixed determination to fulfill their ordination vow, to be diligent in studies, but in the end fail hopelessly for lack of some wise counsel and assistance. There is much else that I should like to say on this topic, and in relation to some other subjects which will be discussed. But I content myself with a reference to the matter of Christian reunion, which will be dealt with on its most practical side. What I want to say is this, that while no one could welcome more heartily than I do every wise attempt to bring separated bodies nearer to each other, yet in this matter, as in some others, we must begin at home. We who are gathered here are Churchmen, not, I am thankful to say, of one well-defined type only, but of many types. There will be need, therefore, of the exercise of mutual forbearance of respect for opinions which are not our own, above all, of the spirit of humility and charity. And what we need here, we need ten-fold outside. Who can calculate the immeasurable harm done to the cause of the Master by the unhappy prevalence within our own borders of that evil spirit of partisanship, that eritheia against which St. Paul so earnestly warned the Philippians? When we have attained to perfection ourselves, it will be time for us to denounce our fellow-Churchmen. Once again, before I close, let me give you all a hearty welcome in the Lord's Name, and express the hope and prayer of all who have had in charge the arrangements for this meeting, that we may all go back to our special work when we separate, more evangelical, in the true sense of that sadly misused word, more full, that is, of the spirit of the Gospel of Christ, and realizing more completely than ever how one who is called to "the office and work of a priest in the Church of God" should in his own person illustrate day by day those three great virtues which "abide." He must

be a man of faith, teaching fully and fearlessly the faith once committed to the saints: he must be a man of hope, never despairing either of himself or of those to whom he ministers, because he never despairs of God; above all, he must be a man of love: for if we have faith, hope, and love, we know "the greatest of these is love."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—The Very Rev. Dean Carmichael, of Montreal, preached earnest and forcible sermons on behalf of missions, in St. Paul's and the Cathedral church to crowded congregations on Sunday, the 9th. Two numbers from Handel's Messiah, "How Beautiful are the Feet," and "The Lord gave the Word," formed the anthem at the cathedral at evensong.

MONTREAL.

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

Montreal.—A very interesting lecture, illustrated by limelight views, was given in the assembly-room of the Montreal High school last Thursday morning, to five hundred of the senior boys and girls, by Prof. Carus-Wilson. The lecturer spoke of the grand work being done by the British and Foreign Bible Society in providing the Scriptures in the native tongue for the African tribes, and told the graphic story of the introduction of the Bible into the heart of the great continent, urging his young hearers to take their share in the work by helping the auxiliary of the society in this city. The Rev. Dr. MacVicar occupied the chair, and the Rev. E. I. Rexford kindly gave his services at the lantern.

Christ Church Cathedral.—The annual dinner tendered by the congregation to the members of the choir, took place at the Windsor Hotel on the evening of the 11th inst., and was thoroughly enjoyed. Mr. J. E. Norton, the organist and musical director of the cathedral, presided, and some forty ladies and gentlemen sat down to dinner, which was served in Mine Host Weldon's best style. After the dessert a most enjoyable programme of toasts was gone through with. During the speech-making Mr. Norton was presented with a handsome ebony, gold-mounted conductor's baton, suitably engraved, as a token of the esteem and affection of his choir.

ONTARIO.

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

Bailey's Corners.—The opening services of the new Anglican church in the Marmora mission took place on Thursday, Dec. 30th, when two services, at 11 a.m. and 2.30 p.m., were held. The clergy present were Rev. W. W. Burton, of Madoc, Rev. Chas. T. Lewis, of Tweed, Rev. A. H. Lord, of Queensboro', Rev. E. Costigan, of Bishop's College, Lennoxville, P.Q., the incumbent, Rev. C. M. Harris, and his assistant, Mr. W. Archibald. At the morning service, the Holy Communion was administered to a large congregation, the celebrant being Rev. C. T. Lewis, assisted by the Rev. E. Costigan. The Rev. W. W. Burton preached a very able discourse, explaining the honour due to God's house. At the afternoon service evensong was read by the incumbent, assisted by the visiting clergy, and eloquent addresses were delivered by the Revs. A. H. Lord and E. Costigan. Large congregations were present at both services, and the offertories were very liberal. The church building, to be known hereafter as Trinity Church, is a very handsome edifice, and reflects great credit on the contractor, Mr. A. C. H. Norman. It is one of the finest sacred buildings

in the country. In the architectural design it is perfect, the work being executed in a masterly way. The church inside is very neat, the ceiling is prettily set in light and dark ash, with stained hardwood seats, and oiled hardwood floor, the walls are painted a buff colour, and the windows are set in frosted and coloured glass, and are of the old Gothic style. Altogether the church presents a very pleasing sight. The work of the contractor gives complete satisfaction to the committee and the congregation.

Balderson.—At a meeting on Tuesday evening in the church, with Rev. S. D. Hague in the chair, it was decided to build a parsonage at a cost of \$1,200, \$700 of which has been subscribed.

Kingston.—The interesting and impressive Epiphany appeal on behalf of Domestic and Foreign Missions of the Church of England, was written by Rev. J. K. Macmorine.

OTTAWA.

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

Arnprior.—Emmanuel Church.—Good hearty services in this parish on Christmas Day. Church beautifully decorated. Eighty-seven communicants at both services. Liberal offertory to clergyman.

TORONTO.

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

W. A. Monthly Meeting.—Held at St. Paul's.—The treasurer's report showed receipts \$508.31; expenditure, \$176.76 for the month. The P.M.C., \$355.28. Mentioned that the books would close March 31. St. Alban's has joined the E.C.D. fund, which amounted this month to \$39, which was voted, half to Mr. Bourne to pay for needed repairs of buggy, and half to Mr. Gill, of Russell, Man., towards a driving shed to the church, greatly needed, by reason of the intense cold. The Juniors for the month contributed \$54, Peterborough giving \$5 to the Blackfoot Hospital, and \$10 to education fund. The "Comrades" of Newcastle, now grown to man's estate, sent their photo to the W.A., and a letter stating that they were about to become a parochial association, being too old for the W.A. The Juniors are asked to assist in the salaries of Miss Durtnall and the matron of Blackfoot Home. The following pledges need making up: Temiscamingue, \$167 required; Japan Med. Mission, \$129; Miss Durtnall, \$60; Matron Blackfoot Home, \$75; Miss Phillips, \$8. Mrs. Young, of Athabasca, writes that Miss Durtnall is paying her assistant out of her own small salary. Miss Gibson, Blackfoot Home, states there are 14 girls now. They are learning to be more obedient. One, aged five, makes her own bed. House very cold. Been 40 deg. zero. Mr. Teitelbaum, Saltcoats Hospital, had 70 patients during the year. One of the nurses recently burnt by the upsetting of a lamp. Miss Paterson sent a charming letter from a Japanese girl in her Bible Home, which is called St. Mary's. Learnt English and became a Christian but three years ago. Expressed her pleasure at having such a home. Says Japanese girls mostly marry at 15. The wealthy have teachers at home, and rarely go out. The others go to public schools, where no religion is taught. Two of the subjects are etiquette and flower arrangement. Mr. Kakuzan has translated the W.A. prayer into Japanese: it is said daily in the Home. Miss Turner, Blackfoot Hospital, so grateful for the bales. Had three Christmas treats, and the children ate their full of plum pudding and pie. Addition nearly finished, have well now inside, and hope to have the much-needed bath-room soon. Mr. Highland, Temiscamingue, reports 36 services held this quarter at the four stations and lumber camps. Received some French tracts. The men all read French, and are chiefly R.C. He is checking Sunday work, and has their respect. Mr. Hartley

gave a description of the opening of the new church at Hawley. In the heart of the bush. An attendance of 200. So grateful for the church. People very poor, till lately absolute heathens, leading degrading lives. Think so highly of their clergyman, Mr. Lord. A resolution, moved by Mrs. Sweatman, seconded by Mrs. Jones, expressing the deep sympathy of the W.A. with the Bishop and Mrs. Sullivan in their recent heavy bereavement, was carried standing. The Dorcas secretary read many letters acknowledging receipt of bales. Miss Cartwright gave a deeply interesting devotional address on 'Obedience to the Law,' during the noon hour. The secretary Literature committee announced 13 books in circulation, the addition to the library of "Noble Womanhood," "Foundation Stones," and "Rambles in Japan," and a new booklet entitled "A Missionary Catechism."

Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto, acknowledges most gratefully the following contributions to "Our Saviour's Orphan Home," in India, where we hope Mrs. Tytler will soon welcome a great many of those poor little orphans who have been left destitute through the recent famine, and whom she is making every effort to save from a life of degradation and misery, and place in a happy Christian home: Mrs. S. S., \$2; Miss H., in memoriam, \$15; from Seaforth, Ont., \$15; Mrs. Brackenridge, Nottawa, Ont., \$5; Susannah Lender, Hamilton, \$1; "A friend," Hamilton, 25c; from Cobourg, for the India orphans, 20c; contents of a "grumble box," from Paul, Joseph, and Maurice Helliwell, 30c; from M. N., \$2. Any desirous of having a share in this good work will be most welcome.

With a view to preserving the history in detail of the different parishes of the diocese it has been proposed that the parochial magazines, where such are used, should be sent in regularly to the Diocesan Library, which is now kept at St. Alban's cathedral. If the parish clergy will have their magazines sent monthly to Mr. E. M. Chadwick, 99 Howland avenue, Toronto, he will undertake the charge of them and see that they are properly filed and cared for in the library. It is of course only the sheets which relate to the parish that are desired, and not the magazine matter usually inserted.

St. Mary's, Dovercourt.—Rev. Prof. Clark delivered a lecture on the Anglican Reformation Thursday evening in the school-room. Dr. Clark has recently published a most interesting volume on this subject, and no scholar in Canada was better qualified for the task. After very clearly stating his view of the continuity of the English Church, he sketched the history of that Church relation to the Roman See from the earliest times down to the reign of Charles II. The lecture was delivered in the Doctor's usual interesting and instructive manner. The rector, Rev. A. Hart, presided.

Port Hope.—St. Mark's.—The Boys' Chapter, alluded to in these columns some time ago, has now been in existence for several weeks, and gives promise of being one of the most successful organizations of the parish. There are six members, and they are working on probation at present. Their principal duties are to bring other boys to Sunday school and Confirmation class. Should they continue as they have begun, they will prove the greatest blessing to the congregation. They meet every week, and after the business of the evening has been finished, study Old Testament history. It is hoped that in a few months' time they may be organized as a regular chapter of the Boys' Department of the Brotherhood of St. Andrew.

NIAGARA.

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

Hamilton.—Cathedral.—The monthly meeting of the Woman's Auxiliary was held in the Guild-

room, Thursday, and was preceded by a celebration of the Holy Communion in the chapel. There was a good attendance. In the president's much-regretted absence, owing to recent affliction, Miss Ambrose presided. The usual order of business was suspended to allow the passing of resolutions of condolence with three officers of the board. Such a heavy loss to the Auxiliary in so short a period of time made a deep impression on all. The first resolution was to our much-loved president, Mrs. H. McLaren, on the death of her mother, Mrs. McLaren, also an active Auxiliary member. The second recorded the meeting's sympathy with that most devoted of diocesan workers, Mrs. Webster, on the loss of her mother, one of the oldest residents in the city, and the third was passed for one whose love for the Church was ever shown in her zeal for missions, Mrs. Marshall, of Fergus. All three resolutions were carried standing, and amid sincere expressions of sorrow and sympathy. The Dorcas secretary's report was capital, as evincing increased liberality in the work done. Mrs. Sutherland gave as the month's return 22 bales containing 319 new garments, 218 good second-hand, 24 quilts and blankets, 22 miscellaneous, besides medicine, fruit, etc. Cash spent, \$258.28. Mrs. Wade introduced the subject of a sampler office for the use of the Juniors, which was heartily taken up and a committee appointed to consider the matter and report later. It was also decided to hold the annual meeting in April. A very warm letter of thanks, from the clergyman at Drayton for the grant to his church, showed that the efforts of the W.A. are heartily appreciated.

His Lordship the Bishop of Niagara is at Dansville, seeking rest and strength, which it is devoutly hoped will be accorded him.

The cathedral infant class, numbering some one hundred and fifty, with their parents and friends, had a most enjoyable treat on Wednesday last. Tea and the distribution of prizes, with a series of magic lantern views, made a pleasant evening for the little ones.

St. John's church had its annual choir supper on Thursday last. Tea, singing, and short addresses by Rev. Rural Dean Massey, Canon Forneret, Messrs. C. Draper, and C. J. Dixon congratulating the choir on the advance made during the past year.

Mrs. Brant Sero entertained some 60 boys of the News Boys' Home at Pinder Lodge, New Year's eve.

All Saints.—An exquisite piece of brasswork, in the shape of an eagle lectern, has this week been placed in this church. It is a memorial to the late Frank H. Mills, who died last June, and who some years ago was a warden of the church. The lectern was designed and executed by Messrs. Jones & Willis, the celebrated ecclesiastical art furnishers, of London, England. The eagle, spreading his wings for upward flight, is the emblem of inspiration, and makes a beautiful support for the Bible, as the inspired word of God. There are as yet very few brass eagle lecterns in Canada, and this one will well repay a visit to the church.

Fergus.—In the untimely death of Mrs. Marshall, president of the W.A., the Church mourns the loss of a loving and faithful friend and support to all their work. With her bereaved friends much sympathy is felt.

Ancaster.—Canon Clark is busy collecting facts and data for his work, the history as it were of the diocese.

Stamford.—The mistake (quoted from a local paper, is hardly to be regretted, seeing that it brought out good news of increased activity on the line of church reading. In keeping its 77th anniversary, the church at Stamford has much of interesting history to review. Here in '27 the Governor-

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General lived at the "Cottage." There is the notice of the birth of a daughter to their Excellencies on the 22nd March, 1827, in the Colonial Gazette, "printed and published by W. Lyon Mackenzie, printer to the Honourable House of Assembly, of Upper Canada." The Village of Stamford is a certain reminder to English people of the homeland rural parish.

Brantford.—St. Jude's.—A mission to extend over two weeks is being conducted in this parish by Rev. A. Murphy, M.A., Diocesan Evangelist, who comes with a strong recommendation from the Bishop.

Grace Church.—On Tuesday evening, January 11th, a lecture was delivered in the schoolhouse, by Rev. Prof. Rigby, Dean of Trinity College, on "Sheridan." The lecture was equally instructive and entertaining, and was greatly appreciated by those present.

Rev. J. A. Tancock, formerly assistant at Grace church, has been visiting Brantford, and was very warmly welcomed by hosts of friends in Grace church and the missions where he was always exceedingly popular. Mr. Tancock has just returned from England, where he was occupied in parochial work during the past year, and intends now taking up work again in Canada.

Jarvis.—The beautiful new church, St. Paul's, was duly opened on Sunday, 9th inst., by the Rev. T. C. Street Macklem, whom the Bishop appointed to conduct the services, owing to his illness. Mr. Macklem preached very able sermons both morning and evening. The Rev. Mr. Maloney, of Nanticoke, assisted at the latter. The offertory was indeed liberal, amounting to nearly \$200. A brief description of the church will no doubt interest our readers. The first sod was turned by Mrs. Matthew Philips, one of the oldest members of the congregation, on the 17th day of June, 1897, and the corner-stone was laid by Wm. Gibson, M.P., of Grimby, on July, 27, 1897, with Masonic ceremony. It is built of red brick with cut stone trimmings, the external dimensions being 71x35 feet, with bell tower on the north side, size 10 feet square and 50 feet high to top of brick work, with 20-foot spire, surmounted by the cross. On the east corner is an ornamental iron cresting extending over 20 feet along the ridge over the chancel. On the north-west corner is the corner-stone with three facings, bearing the names of the present Bishop J. P. DuMoulin, the rector, F. C. Piper, and the architect, W. B. Leather. Directly behind, and now used as a Sunday school, stands the old church, part of which is partitioned off for a vestry for the new building. The entrance to the basement is on the south side and is used only for the furnace and acetylene gas apparatus. The building is good and substantial and reflects great credit upon the contractors, Anderson and Edmington. Upon entering the building one is struck by the bright appearance, which is due to the woodwork all being done in polished oak, ably executed by Mr. W. C. Van Loon, of Hagersville. The walls are tinted light colour and blocked out to represent ashlar stone, the artistic work of Mr. A. O. Neff, of Hagersville. The ceiling is panelled in oak, the centre of which is finished level with two ventilators, while the sides are sloped down to the walls, being supported by four ornamental oak trusses. There are sixty pews. The aisles are covered with heavy matting. At the intersection of the aisles, and directly in front of the main entrance, stands the baptismal font, sacred to the memory of Ernest Harold Francis, who died April 25, 1875. The windows are all memorial (with the exception of three in the west end) and are as follows: On the north side—Rev. S. Briggs, Rev. T. B. Fuller, Bertha and Ada Morrow, Robt. and Margaret Maxwell, Margaret Lambert, Wm. Lambert, Jane Rodgers, John Rodgers. On the south side—Thomas Piper, Elizabeth Piper, Alice E. Bourne, Elizabeth Jones, Wm. R. Hewitt, Oliver R. Ward. The east end has three windows, of which any cathedral

might be proud. The one in the centre represents our Saviour with a lamb in his arms, to the memory of the late John Jones; on the north side of which is St. Paul, to the memory of the late James Sill; on the south, St. John, to the memory of the late Robert Sill, which was erected by their family. The chancel is on an elevation of about two feet above the floor of the church, and is approached by means of two beautifully polished steps. On the north side is the lectern, and on the south the pulpit, both of which are carved oak, executed by Mr. Seymour, of Hagersville, and presented by Miss Carrie Bourne. The sanctuary is also slightly elevated above the chancel, as is the altar. The carpet is very neat and appropriate—given by the Ladies' Guild. The altar rail is of ornamented polished brass and was donated by Mrs. James Sill Jones. The altar and reredos are magnificent workmanship, the handsome gift of Mrs. Magill, of Simcoe, and will bear the following inscription on brass plates, which are now being engraved by Mr. Loundsberry: "To the glory of God, and in memory of James Aiken, who entered into rest Sept. 3rd, 1879, aged 50 years. Erected by his daughter Anna C. Magill, A.D. 1898." Over the altar and in the centre of the reredos is a medallion of the Saviour's head, which is a marvellous piece of sculptural art, and is the only one to be seen in Canada; also the gift of Mrs. Magill. On each side of the medallion is a polished brass vase, with bouquet of cut flowers, presented by the Misses Aiken. On the south side of the reredos rests a beautiful engraved alms basin, given by Miss Bourne, while on the north side is a heavy polished communion book rest, donated by Mrs. McLaughlin and Mrs. Garson, of Guelph. In the north-east corner of the chancel, and facing the altar, is the Bishop's chair, of carved oak, in memory of the late Mr. M. Maxwell, by his daughter, Mrs. Townley. The choir's seats are on each side of the sanctuary. The altar book was given by the Willing Workers of St. Paul's church. The Bible and Prayer Book by the children of the Sunday school, and the hymn board by four of the ladies of the congregation. The memorial collection plates were given by the Jacques family. The church is lighted by acetylene gas—the fittings being done by C. W. Yocom. There are eight upright standards, each having three jets of 50 candle power. A handsome donation is that of Mr. W. B. Leather, the architect, who not only gave the plans, but personally superintended the construction of this beautiful church, which the rector, Building Committee, contractor and citizens generally may well feel proud of.

HURON.

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

Brantford.—The Rev. Arthur Murphy, diocesan missionary, is conducting a mission in St. Jude's. The mission began on Sunday, 9th inst., and judging from the very excellent attendance, the active interest taken by the members of the church in the parish, the mission will be a great blessing to the Church here. We ask for the earnest prayers of God's people everywhere.

Bayfield.—His Lordship the Bishop of Huron visited this parish on Tuesday, Jan. 4th, when 27 candidates were presented for confirmation by Rev. S. L. Smith. The church was well filled by an attentive and earnest congregation, who were much pleased with the Bishop's address. Eighteen candidates were also confirmed at Varna in the afternoon.

Teeswater.—Rev. Rural Dean Hodgins visited this parish on Friday last to make arrangements for the reopening of the church, which has been closed here for some months. He found the few members left very indifferent, but would not sanction the abandonment of the mission. He thinks an earnest young man would still be able to revive it as the congregation at Tukelet: the other part of the mis-

sion is very anxious that services be continued. Rev. Mr. Farney, of Gorrie, is holding week evening services at Tukelet for the present.

Mitchell.—Rev. Canon Dann was a visitor to this parish on Thursday last, and gave a lecture to a large and appreciative audience in the evening on "Ireland and the Irish."

ALGOMA.

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

Schreiber.—I beg to acknowledge from Prof. G. T. Kennedy, M.A., B.Ap.Sc., D.Sc., the sum of \$5; from the Women's Auxiliary of Holy Trinity, Pembroke, per Mrs. W. A. Read, two cruets for communion service; from M. C. Devlin, of Pembroke, a register for the house. Edward Lawlor.

BRITISH COLUMBIA.

W. W. PERRIN, D.D., BISHOP, VICTORIA, B.C.

Vancouver, B.C.—The rector and churchwardens of Christ church in this city, the incumbent of which, the Rev. L. Norman Tucker, was formerly a well known Montreal clergyman, are about to introduce a novelty into the church service by vesting the lady as well as the male members of the large choir in surplices. The congregation approves the change. The worship at Christ church is in fact conducted on very sober lines, which most consider those of Low Churchmanship, though the rector prefers to describe himself as a moderate High Churchman. He is a very successful parochial organizer, and the proposed change will, if anything, add to the already large usual attendance at his church, the largest in Vancouver. The lady choristers are quite content to make the change, as their surplice robes will be neatly devised and quite in keeping with feminine ideas of quiet and good taste and church decorum.

British and Foreign.

The Queen has been graciously pleased to contribute the sum of £1,000 to the Queen Victoria Clergy Fund.

The death is announced of the Ven. A. Otway Fitzgerald, Archdeacon of Wells, after a short illness, aged 84.

A scheme for the restoration of Tewkesbury Abbey has been set on foot, for which the sum of £10,000 will be needed.

The Hospital Fund, which the Prince of Wales started as a memorial of the Diamond Jubilee in London, has reached the sum of £187,000.

A memorial tablet to the late Mr. George Richmond, R.A., has been placed in the crypt of St. Paul's cathedral by his sons and daughters.

The Bishop of Salisbury has left England for some months, and is going to the Holy Land, where he will officiate at the consecration of a new church in Jerusalem.

A banner of great richness and beauty has been presented to St. Alban's, Holborn, by the members of the community of St. Margaret, East Grinstead. It was used for the first time on Christmas Day.

The great event in ecclesiastical circles during the present year in England will be the celebration of the bi-centenary in March next of that well-known Church society, the Society for Promoting Christian Knowledge.

The sixth annual conference of the Brotherhood of St. Andrew in Scotland, was held recently at Glasgow. There was a good attendance of delegates and the proceedings were of an interesting and helpful character.

The Bishop of Lincoln has appointed Mr. G. J. Talbot, son of the Right Hon. J. G. Talbot, M.P., and a nephew of the Bishop of Rochester, Chancellor of the Diocese of Lincoln in the place of Sir Walter Phillimore, Bart.

H.R.H. Princess Christian will pay a visit to Chatham shortly in order to take part in the ceremony of the dedication of the Victoria Tower at the parish church, which has been built as a memorial of the Diamond Jubilee.

A Church Nurses Guild has been formed to promote Christian fellowship amongst those nurses who are members of the Church. The Rev. A. E. Barnes-Laurence, Vicar of St. Michael's, Blackheath, is the chaplain of the guild.

It is proposed to fill one of the windows in the restored nave of St. Saviour's, Southwark, to the memory of John Bunyan, which is to contain scenes from "The Pilgrim's Progress." This is to be a special offering from children.

A very beautiful pulpit which has been placed in the parish church of Scarborough to commemorate the Diamond Jubilee, was consecrated by the Bishop of Hull on Christmas Day. The pulpit is made of wrought-iron, and its cost was £130.

At a public meeting held at Cardiff lately, presided over by Lord Windsor, it was decided to place a recumbent effigy of the late Dean Vaughan in Llandaff cathedral. This will be the form which the diocesan memorial to the late dean will take.

Dr. Rendall, the new headmaster of Charterhouse school, has been for some time past principal of University College, Liverpool. He was educated at Harrow and Trinity College, Cambridge, of which foundation he was for some years a Fellow. He is 46 years old.

The Rev. Thomas Loxham, who for the past 47 years has been rector of Great Rever, which is a suburb of Bolton, Lancs., has given the sum of £12,000 for the purpose of building a new church and schools at Rishton Lane, which is a thickly-populated district nearby.

The Dean of Gloucester has made a beautiful gift to Gloucester cathedral in the form of a magnificent altar cloth, which has cost some sixteen months of unremitting labour. It was first used at the early celebration in the cathedral choir on Christmas Day.

The officiating clergy at St. Paul's cathedral on Christmas Day wore the same copes which they wore at the service held on the steps of the cathedral on Jubilee Day. The Dean, who preached, wore a cloth-of-gold stole, and his consecration robes beneath his surplice.

A memorial, which is to take the form of a school-house for native boys, is about to be erected in Sierra Leone, to the late Prince Henry of Battenburg. The Bishop is particularly anxious that the schoolboys of England's Public Schools, both past and present, should contribute to this memorial.

For father and son to play the organ for eighty-six Christmases without break at one parish church constitutes, as we should imagine, a "record." Sir Walter Parratt's father, Thomas Parratt, became organist at Huddersfield parish church in 1812, and fifty years later was succeeded by his son, Mr. Henry L. Parratt. From 1812 to the present day the father, and afterwards the son, have never missed playing at the Christmas services. And as Mr. H. L. Parratt is only about sixty, there is every reason to hope that he will, fourteen years hence, complete the tale of 100 annual services.

—Whilst men remember that Christ is their Saviour, let them not forget that He is their God. Whilst they rejoice in what has been done to save them, let them recollect that they are not out of danger.

Correspondence.

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

CHRISTMASTIDE "THEN" AND "NOW."

Sir, I thank the Rev. Frank V. Baker for his very friendly reference to my article in your last special Christmas number, and equally so for his supplying my lack of knowledge respecting the carols, of which I could only give a line or one and two lines of the other. I cannot put my hand upon my copy of the Christmas number, nor the rough manuscript, but I think if what Mr. Baker quotes is read with the context, it will be found I was not only thinking, but writing about some very bad examples, not of singing, but of making a noise in the name of carol singing. It was to this "making a noise" I referred when I wrote, "the custom would be more honoured in the breach than in the observance," not as my own view only, but the view of the intensely music-loving and musical people of Yorkshire, as they not only have the singing of carols, but sing them in a manner that cannot be excelled, if equalled, anywhere else. I am not a Yorkshireman. I name this lest I should be considered too prejudiced in my opinion. The practice I referred to when such gangs of youngsters—boys and girls—mostly the lowest, roughest class of Irish, who used to make evenings hideous by discordant noises, and to whom it was useless to cry, "Don't make a noise or else you'll wake the baby," or to appeal to them on behalf of the sick. Let us remember this happened fifty years ago.

GEORGE WARD.

N.B.—The dialect word in Yorkshire for Christmas is "kersermas," not "seu," as printed in my article.

THE PHILOSOPHY OF BELIEF.

Sir,—May I ask you to correct one word in your otherwise accurate report of the Deanery meeting at Thorold? Modern science in verifying the surmises of earlier ages attributes to a Divine Being conceptions of life, which preclude all possibility of "fortuity, not "posterity," as you have it. That the world is not a "fortuitous concourse of atoms" is an argument that scientists admit, and that even agnostics may acknowledge.

WELLANDER.

THE OTHER WORLD.

Sir,—I respectfully beg to call attention to the teaching of the Bishop of Nova Scotia, according to the report in your contemporary, the "Mail and Empire," of his Lordship's address on the occasion of the annual meeting of the Trinity College Missionary Society. The "Mail and Empire's" statement is that the Bishop spoke "most interestingly, ably, and eloquently upon * * their responsibility for the sending of the Gospel to the other world." Perhaps, after all, it is only one of the absurdities perpetrated almost daily by the reporters.

G. M.

THE PRAYER FOR THE GOVERNOR-GENERAL.

Sir,—The powers that be are ordained of God." If such delegated powers are used to God's glory, surely they will tend to the "advancement of their own salvation," just as much as the misuse and misdirection of those same powers might be said to stand in the way of "their own salvation." If, as your correspondent, "Another Observer" says, is the case, that in the Diocese of Huron the clause "to the advancement of his own salvation" is elim-

inated from this prayer, it is a grievous mistake, and spoils the intent of the prayer, which seeks, I presume, both the temporal and spiritual welfare of his Excellency, and we cannot deny that his soul's salvation is a matter in which all are concerned. Even our brother Churchmen in Huron.

ROCKY MOUNTAINS.

WHO WILL HELP?

Sir, I am interested in a young man, nineteen years old, who is actively interested in Church work, and is desirous of getting an education by which he will be able to earn his own living, and eventually prepare for the Christian ministry. He is willing to do the odd jobs that must be done on a farm mornings and evenings, for the privilege of going to the Public school, during the day and getting board and clothes. He is a good, steady, reliable lad. A few months ago I sent him to my brother on these terms, and the arrangement proved very satisfactory to both, and the lad made very good progress in his study in this short time. The arrangement was unexpectedly ended by the sudden death of my brother's wife, after which he sold his farm. Both privately and in this public way we are endeavouring to secure him some other good home, where he may continue his school work as before. I invite anyone desiring such a lad on the terms stated to write me at once. Address Rev. T. G. A. Wright, Millbank P.O., Ont. December 28, 1897.

Family Reading.

SYMPATHY.

O there are those bowed low beneath their crosses,
Who never had a friend to give relief;
O there are hearts sore bruised with many losses,
Who never knew the balm of sympathy in grief.

O there are those we meet with white, wan faces,
Whose souls are heavy and whose hearts are sad;
And there are those in life's dark, desert places,
Whose hearts are longing still for love they never had.

O there are those who weep when none is near
them,
Whose hearts are breaking for a friendly tone—
O brother mine, have we no song to cheer them?
To those who cry for bread can we give but a
stone?

O there are those whose hearts are worn with
sighing,
Because of hopes that never, never come;
And there are those beside us, drooping, dying,
And yet our hands are closed, and yet our lips
are dumb.

Alas! the world is full of lamentation
From hearts all sore and desolate to-day,
God pity those who know no consolation,
And we who give them none, God pity us, I pray!

THE WONDERFUL LIFE.

Should we be better without the discipline of trial, no temptations to overcome, no difficulties to master? What would be the general effect? Speculate a little. Suppose there is utter absence of evil in any form, no sense of danger, no need for prudence in the management of our life, nor requirement of strenuous effort. At a year's end our bodily health might be fairly maintained; not our mental faculties, they would be weakened. As we could not hurt ourselves, had nothing to fight against, no supremacy to gain over evil, our intellect would become torpid; and though we might move correctly as machines, there would be no spur for physical, mental, moral energy; though wide-awake at first, we should soon be half asleep. It might not be possible to play the fool, but none could be wise-

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hearted; and as for loving any one in particular, we might as well try to be enamoured of an icicle. There could be no remedy for this sleepy mind, other than by exposing us to danger and want. Our Creator, being all good, mighty, wise, knows that the nobler man is not one born sinless, with no inclination to sin, not prone to do wrong; but one who, though inclined to evil by being born in sin, strives, in use of God's grace, to be a true man, to conquer all evil and tread it beneath his feet. "Such a man," Tertullian said, "is purified and righteous, impressed with the Lord's image," and that man St. Augustine describes as "Christ's coin, in him is Christ's image, Christ's name, Christ's gifts, Christ's law of duty."

If this be so, pass on to the one thing you have to do, even as St. Paul had: "One thing I have to do, forgetting those things which are behind, and reaching forth unto the things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. iii. 13, 14). Is the attaining of holiness, fitness for heaven, the grand aim of your life? You are diligent in your calling, but the higher call is—make your calling of God and your election to heaven sure. Nourishing and clothing your body, do you nourish your soul with the spiritual sustenance provided? Are you well adorned with that comfortable, well-fitting garment, the righteousness of Christ?—Prebendary Reynolds.

WHAT EVERYBODY KNOWS

Or ought to know, is that health and even life itself depends upon the condition of the blood. Feeding, as it does, all the organs of the body, it must be rich and pure in order to give proper nourishment. Hood's Sarsaparilla makes the blood pure, rich and nourishing, and in this way strengthens the nerves, creates an appetite, tones the stomach and builds up the health. Hood's Sarsaparilla wards off colds, pneumonia and fevers, which are prevalent at this time.

WHY AM I THANKFUL THAT I AM A CHURCHMAN?

Because I am thereby made a member of the Body of which Christ is the Head (I. Cor. xii. 27.—Col. i. 18), grafted upon the True Vine (John xv. 5), born of the Spirit into the Kingdom of heaven (John iii. 5).

Because the Church is the appointed Witness and Keeper, Interpreter and Teacher of the Holy Scriptures to me, according to the purpose of Christ, "the Pillar and Ground of the Truth" (I. Tim., iii. 15, 16).

Because so long as I strive to live in faith and holiness I have in the Church "the continual pledge of God's love" in the Holy Communion, wherein I find access to Him in Christ by the appointed memorial of His eternal sacrifice, and do "verily and indeed receive the Body and Blood of Christ" for my soul's spiritual food, at the hands of the ordained "Ministers and Stewards of His Mysteries."

Because in the Church "God has given power and commandment to His ministers to declare and pronounce" to me, if I am penitent, "the absolution and remission of my sins."

And, because these great blessings and privileges are not offered to me anywhere else with the same well-founded confidence or certainty.

—"Walter Baker & Co., of Dorchester, Mass., U.S.A., have given years of study to the skilful preparation of cocoa and chocolate, and have devised machinery and systems peculiar to their methods of treatment, where-

by the purity, palatability, and highest nutrient characteristics are retained. Their preparations are known the world over, and have received the highest endorsements from the medical practitioner, the nurse, and the intelligent housekeeper and caterer. There is hardly any food product which may be so extensively used in the household in combination with other foods as cocoa and chocolate; but here again we urge the importance of purity and nutrient value, and these important points, we feel sure, may be relied upon in Baker's Cocoa and Chocolate."—Dietetic and Hygienic Gazette.

THE MINISTRY OF LOVE.

"Love is blind," so the proverb says; but if it be so it is because love won't see. In reality nothing sees farther or deeper than love. Should a loved one possess faults or failings, the eye of love will detect both, sometimes before the possessor himself is aware of them. Love has sharp eyes, and can see far down to unknown depths. But if love can see clearly, so love covers gently. That failing in the beloved is buried in love's own breast; that fault is spoken of in whispered tones, or not spoken of at all. Love is a wonderful power, giving the possessor strength to endure as nothing else will. It breathes of hope when

skies are dark and clouds hang low. It looks forward to brighter times through the gloomiest days; and with cheery words will try to raise the spirits of the downcast and lonely. Love deals patiently with children. It watches them standing at the beginning of life's pathway, filled with hope and energy. Not for worlds would love crush out that hope, or damp that faith, but with indulgent sympathy listens as they tell of the great things they are going to do by and by. Love bears with the wayward, the wilful, and the perverse. Love hides its own scars and stands ready with gentle hand and cheering smile to pour balm into the wounds of others.

And love shall meet its full reward. Not here, perhaps, nor now, but hereafter. In the fields of everlasting bliss love will repose by the river of love. Its happiness will be a fullness of joy unspeakable. A satisfying of its cravings for love, beauty, and gladness. A fullness of longing fulfilled to its utmost capacity without fear of cessation or exhaustion.—Hazelwood.

—Good angels, we have reason to believe, are never far off from us, as long as we are trying to serve God in earnest, and it is a real joy to one who remembers this, when he can hope that his conduct in secret has been such as they delight and rejoice in.

SAFFORD QUEEN OF HEATERS

Leads all Others

MADE WITH A PERFECT PIPE THREADED CONNECTION.

NO BOLTS NO PACKING

WILL LAST FOREVER



CATALOGUES FREE

WRITE

The TORONTO RADIATOR MANFG CO LIMITED TORONTO ONT.

BRANCHES
MONTREAL QUEBEC ST. JOHNS
WINNIPEG VANCOUVER LONDON PARIS BERLIN

A TRUE STORY IN RHYME

"Where is the baby, grandma?"
The sweet young mother calls
From her work in the cozy kitchen,
With her apron white-washed walls,
And she sees her baby's knitting
And she sees her all around,
But not a trace of a baby dear
Can anywhere be found.

Now and then a merry prattle,
Now and then a sunny hair,
Now and then a little sister,
Now and then a little where,
All the time in the house and garden,
But nothing is revealed.

And the mother's face grew pallid;
Grandma's eyes grew dim;
The father's face grew pale,
No use to look for him
And the boy's best "Where's Rover?"
The mother's heart to think
Of the dog in the orchard
Whom the cattle used to drink.

"Where's Rover? I know he'd find her,"
Rover, they call,
Trembling near the orchard,
And down by the mess-grown wall,
Close to the well's edge,
Hanging on his dress,
Who's standing over the well's edge
In piteous earnestness.

She stretched her tiny arms down,
But Rover held her fast,
And he seemed to mind the kicks
The tiny feet cast
So spitefully up in him,
But wagged his tail instead,
To greet the frightened searchers,
While naughty baby said:

"Here's a little girl in the water;
She's just as big as me;
Mamma, I want to help her out
And take her home to tea,
But Rover, he won't let me,
And I don't love him. Go
Away, you naughty Rover,
Oh, why are you crying so?"

The Wonders of Science

Lung Troubles and Consumption can be Cured

A Convincing Free Offer

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

They have on file in their laboratory hundreds of letters from those benefited and cured in all parts of the world, and they take this means of making known to suffering humanity their great specifics. Don't delay until it is too late, and when writing to them say you saw this free offer in THE CANADIAN CHURCHMAN.

Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. If the reader is not a sufferer, but has a friend who is, send friend's name, express and post address, and the samples will be sent.

The mother kissed her, saying,
"My darling, understand,
Good Rover saved your life, my dear,
And see! licks your hand!
Kiss Rover." The baby struck him,
But grandma understood:
She said: "It's hard to thank the friend
Who thwarts us for our good."

—A Christian's growing depends on Christ's watering.



SEE THAT LINE

It's the wash, out early, done quickly, cleanly, white.

Pure Soap did it
SURPRISE SOAP
with power to clean with-
out too hard rubbing, with-
out injury to fabrics.

SURPRISE
is the name, don't forget it.

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

THE KEELEY CURE

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

The KEELEY INSTITUTE
582 Sherbourne St., TORONTO

—In God's world, for those who are in earnest there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made was made in vain.

—Selfishness is the most patronized idolatry in the world.

We know how



AND
WE
DO
IT

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

OUR MOTTO:
GOOD WORK PROMPT DELIVERY

The PARISIAN

Steam Laundry Co. of Ontario,
Limited

67 Adelaide St. West, Toronto

Phone 1127. E. M. MOFFATT, Manager

Napoleon

it is said, would have won the battle of Waterloo had he not had a bad attack of indigestion.

Poor teas are responsible to a great extent for the prevalence of this complaint.

MONSOON

Indo-Ceylon Tea

is absolutely pure and can't help giving satisfaction. Try it. All grocers keep it.

ANTIPA

The lil are unacc a violent even thou and thou is fair. I is a violer is not infr respect, a tional cas and rats. do sheep, are partic the other test came civil to th They eve have beer race prej

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Dr. F says: "Have headache, and think is thorough

Descript Rumford R.I. Bew For S:

ANTIPATHY AMONG ANIMALS.

The likes and dislikes of animals are unaccountable. Some horses take a violent prejudice against certain men, even though they are treated kindly and though the man's moral character is fair. Between the cat and dog there is a violent antipathy, which, however, is not infrequently displayed by mutual respect, and even affection in exceptional cases. The elephant hates dogs and rats. Cows dislike dogs, and so do sheep, and, what seems stranger, are particularly partial to bears. On the other hand, horses loathe and detest camels, and refuse to be decently civil to them after long acquaintance. They even hate the place where camels have been, which seems to be carrying race prejudice to an extreme.

Evolutionists are accustomed to explain these instinctive feelings as survivals of ancestral enmities dating from the days when one race preyed on the other. This would account for the natural enmity of cows to dogs, for when cows were wild, they were obliged to defend their calves from bands of predatory wild dogs. But why should the horse like dogs? It is but the other day that wild horses organized to defend their colts from wolves on our Western prairies. What could the ancestral horse have had against the ancestral camel of a million years ago? Above all, why should the horse approve of the bear? It must be that a horse has a dormant sense of beauty and of humor. The ideal of the horse is grace, combined with strength. He disapproves from the bottom of his nature of the hopelessly vulgar, awkward, un-aesthetical camel. The bear, he sees at once, though clumsy, is unpretentious, truthful, and not devoid of a sense of humor. The dog he recognizes as a good fellow, companionable and unselfish. He therefore forgets his ancestral predacious habits. A strong bond between the dog and the horse is that they are both fond of sport, whereas a camel would not go an inch to see the best race that was ever run.

Headache

Horsford's Acid Phosphate

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

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

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

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

Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"My health failed entirely and paralysis stared me in the face. My limbs were so weak that I could scarcely walk, and heart trouble was one of my ailments. I had no appetite and suffered with constipation. My voice failed me in the pulpit, and life had become a burden to me. I began taking Hood's Sarsaparilla and very soon saw a great improvement. In the winter I was attacked by the grip which left me in a bad condition. I was weak and prostrated. I went back to my old friend, Hood's Sarsaparilla. After taking a few bottles I felt like a new man. Hood's Sarsaparilla seems to be the thing for me, and I find Hood's Pills the best corrector of the liver and stomach." REV. C. S. BEAULIEU, Lowellville, Ohio.

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1; six for \$5. C. I. Hood & Co., Lowell, Mass.

Hood's Pills

cure all Liver Ills and Sick Headache. 25c.

The horse does seem a little prejudiced in the case of the camel, but it is a fine, aristocratic, unreasonable prejudice he has. And we like him for himself and for showing that the evolutionists cannot explain all the sentiments of a refined and highly organized animal. Man, of course, they can account for in every particular.

It's not the cough, but what it may end in, that makes it so serious. The cough may be cured, the serious consequences prevented by Dr. Chase's Syrup of Linseed and Turpentine. Price 25 cents, at all druggists.

JACK.

Jack was cross, and nothing pleased him. After giving him the choicest morsels for his breakfast, and providing for his wants with tender care, while he did nothing but fret and complain, his mother finally said:

"Jack, I want you now to go right up to your room and put on every garment wrong side out."

Jack stared. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated. And she did mean it. Jack had to mind. He had to turn his stockings even; and when his mother came to him, there he stood—a forlorn and funny-looking boy, all lining and seams and raveling—before the glass, wondering what his mother meant, but not quite clear in his conscience.

"Now this," said the mother, turning him round, "is what you have been doing all day; you have been determined to make the worst of everything. In other words, you would turn everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shame-faced, "Can't I turn them right?"

"You may, if you will remember this: 'There is a right and a wrong side to whatever happens—I mean a pleasant part and a part you do not like as well, and you must do as you prefer to with your clothes, wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out.'"

—In judging others a man labours to no purpose, commonly errs, and easily sins; but in examining and judging himself he is always wisely and usefully employed.

MOTHER AND DAUGHTER SET FREE.

South American Nervine Carries Health and Happiness Wherever it goes.

"My daughter was afflicted with nervous fainting spells for over a year. They caused great weakness. Nothing that could be done for her gave her any relief, until we tried South American Nervine. There was a wonderful change for the better after a few doses. She continued in the treatment, and to-day she is as well as ever. My wife also was a victim of indigestion, dyspepsia and nervous prostration and this great remedy has been a great benefit to her. We cheerfully recommend it." J. W. McRitchie, Bothwell, Ont.

CHRISTIAN PRAYER FROM A JEWISH CHILD.

There are many schools on the continent which have been formed by the Government of the country, at which a great many Jewish children attend. At these schools they have often sound Christian instruction, so that these dear children are taught what they must do to be saved. In one of the schools the superintendent was one day asking the children questions. He asked a little Jewish girl whether she could repeat any prayer which she would say before eating her dinner or supper.

Upon this, the child devoutly folded her hands, and, without any hesitation, said the prayer which is very commonly used among German Christians, "Come, Lord Jesus, be Thou our guest, and bless the gifts which Thou hast given to us."

This Jewish girl gives an example to Christian children. Do they always ask God's blessing on the meals of which they are about to partake?

WHERE SPECIALISTS FAIL DR. CHASE CURED CATARRH.

Jas. Spence, Clachan, Ont., writes:—"I had been a sufferer from Catarrh for 15 years. It became chronic and I had given up hopes of ever being cured when advised by a friend to try Dr. Chase's Catarrh Cure. I at once started and am pleased to state three boxes effected a complete cure, and I heartily recommend it to anyone suffering from Catarrh."

FAMILY COURTESY.

Probably one half of the rudeness of youths of this day, that later in life will develop into brutality, is due to

If you cannot get beef, mutton will answer.

You may choose between milk, water, coffee or tea. But there is no second choice for Scott's Emulsion.

It is Scott's Emulsion or nothing.

When you need the best cod-liver oil, the best hypophosphites, and the best glycerine, all combined in the best possible manner, you have only one choice.

It brings prompt results in all cases of wasting, or loss in weight.

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

the failure of parents to enforce in the family circle the rules of courtesy. The son or daughter who is discourteous to members of the family, because of familiarity with them, is very likely to prove rude and overbearing to others, and very certain to be a tyrant in the household over which he or she may be called on to preside.

BAFFLED THE DOCTORS.

But no Power to Resist the Healing Tide —South American Kidney Cure Never Fails.

"For fifteen years I was racked by severe kidney troubles. For weeks at a time I was unable to go about, so severe were the pains in my side. All remedies failed me, and my case baffled physicians. I was induced to try South American Kidney Cure. It worked like magic, and in a very short while the pains left me, my strength returned and I am well." Mrs. V. Matthews, Greywood, N.S.

SOMETHING EACH DAY.

Something each day—a smile;
Is not much to give;
And the little gifts of life
Make sweet the days we live.
The world has weary hearts
That we can bless and cheer,
And a smile for every day.
Makes sunshine all the year.

Something each day—a deed
Of kindness and of good,
To link in closer bonds
All human brotherhood.
Oh, thus the heavenly will
We may all do while here;
For a good deed every day
Makes blessed all the year.

—Strive to be as a little child, who, while its mother holds it, goes on fearlessly and is not disturbed because it stumbles and trips in its weakness.

GET THE GENUINE ARTICLE!

Walter Baker & Co.'s Breakfast COCOA

Pure, Delicious, Nutritious.

Costs Less than ONE CENT a cup.

Be sure that the package bears our Trade-Mark.

Walter Baker & Co. Limited,

Dorchester, Mass.



Trade-Mark.

(Established 1780.)

ST. PATRICK AND THE HOLY TRINITY.

Nearly fourteen hundred years ago, in a remote place in Ireland, a tall man might have been seen standing in the midst of a crowd of wild-looking people. He was a fine looking man, and evidently a stranger. The people were the early inhabitants of Ireland and were called Celts, and they were the same kind of people as the early Britons. Their bodies were painted blue, or else partly covered with a loose sort of a shawl, and, at the time we speak of, they were looking very fierce and excited. The stranger was tanding all alone among them. He was dressed like a missionary, and he did not look a bit afraid, although the people were so fierce and wild. His face was full of peace, because he had made up his mind to die, if it had to be so; but he had only come to preach, and to tell these wild, fierce people about Christ. He had come across the sea to tell them this, and he did not want to leave them till they should know why he had come among them. He told them about the Lord Jesus, who came from heaven to suffer and to die for men.

"And who," they asked, "is the Lord Jesus?"

"He is the Son of God Most High, and our Lord and God," was the answer.

"What!" they said, "is there more than one God?—that cannot be."

For these Celts, or Kelts, as they are sometimes called now, though a heathen people, did not worship idols. they had some idea of a great Being that had made all things. He was to them a great spirit, but they did not know how to worship Him properly. Then this stranger, whose name was Patrick, now generally called St. Patrick, looked very earnestly at them, and said: "You are right, there is one God, and one only; but He has within Himself, as a Godhead, three Persons, the Father, the Son, and the Holy Ghost, and each of these is God."

"Each of the three is God," they said, "and yet you say we are right when we hold that there is but one God."

"Yes," said the missionary. "Three—and yet one," they said again. "How can that be?"

The missionary then sat down on the green grass, where beautiful shrubs and flowers were growing up all round him. He looked about him and plucked a leaf of clover, a leaf called trefoil, because it has three distinct leaves, all united in one, and springing from the same stalk. Holding up this beautiful little green leaf, perfect in its three parts and yet one leaf, he said: "Behold the three and the one!"

The savage people for a time said nothing. They had never thought of

A Simple Catarrh Cure

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, FREE, and post paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address Professor J. A. LAWRENCE, 114 West 32nd St., New York.

FREE

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, &c. Thousands of testimonials from grateful people who have been cured. We send the Medicine free and post-paid. You save doctor's bills and get well. Good Agents wanted. Write to-day. Address EGYPTIAN DRUG CO., New York.

such a thing before, yet they could not doubt what the missionary had said. They began to feel kindly toward him, and soon some of them crept near him and said: "Tell us more of this great and wonderful God."

Then he did tell them more, and many of them became Christians. History tells us that St. Patrick found Ireland a heathen country, but that, before he left it, he had made it nearly altogether Christian.

He taught from nature, like the Saviour Himself. He could use the little clover-leaf, as the Saviour did the lily, and from it teach a great truth and impress the hearts of men.

D-O-D-D-S

THE PECULIARITIES OF THIS WORLD.

No Name on Earth so Famous—No Name More Widely Imitated.

No name on earth, perhaps, is so well-known, more peculiarly constructed or more widely imitated than the word DODD. It possesses a peculiarity that makes it stand out prominently and fastens it in the memory. It contains four letters, but only two letters of the alphabet. Everyone knows that the first kidney remedy ever patented or sold in pill form was named DODD'S. Their discovery startled the medical profession the world over, and revolutionized the treatment of kidney diseases.

No imitator has ever succeeded in constructing a name possessing the peculiarity of DODD, though they nearly all adopt names as similar as possible in sound and construction to this. Their foolishness prevents them realizing that attempts to imitate increase the fame of Dodd's Kidney Pills.

Why is the name "Dodd's Kidney Pills" imitated? As well ask why are diamonds and gold imitated. Because diamonds are the most precious gems, gold the most precious metal. Dodd's Kidney Pills are imitated because they are the most valuable medicine the world has ever known.

No medicine was ever named kidney pills till years of medical research gave Dodd's Kidney Pills to the world. No medicine ever cured Bright's Disease except Dodd's Kidney Pills. No other medicine has cured as many cases of Rheumatism, Diabetes, Heart Disease, Lumbago, Dropsy, Female Weakness, and other kidney diseases as Dodd's Kidney Pills have. It is universally known that they have never failed to cure these diseases, hence they are so widely and shamelessly imitated.

HOW TO PLEASE GOD.

What is the true way of pleasing God? If not by doing, not by giving, not by suffering, then how? What is the prophet's answer? By being. "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" God needs not our services; He needs not our formulæ; He needs not

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS in the World. PUREST BELL METAL (COPPER AND TIN). Send for Free and Catalogue. MESHANE BELL FOUNDRY, BALTIMORE, MD.

Hood's Pills

Cure sick headache, bad taste in the mouth, coated tongue, gas in the stomach, distress and indigestion. Do not weaken, but have tonic effect. 25 cents. The only Pills to take with Hood's Sarsaparilla.

our gifts; least of all does He need our anguish; but He needs us, our hearts, our lives, our love; He needs it, and even this He gives us, shedding abroad the Spirit of Adoption in our hearts. If we resist not that Spirit, we need no longer be what we are, no longer what we have been. All meanness and malice, all deceitfulness and fraud, all injustice and insolence, all pharisaism and uncharity, all worldliness and lust will fall away from us, and we shall be clothed, as with a wedding garment which Christ shall give, with justice and humanity and purity and love. Oh, if we would indeed know how to serve Him aright, let us put away all idle follies and fancies of our own; and seating ourselves humbly at His feet amid those poor and ignorant multitudes who sat listening to Him among the mountain lilies, let us learn the spirit of His own beatitudes: "Blessed are the meek, for they shall inherit the earth; blessed are the merciful, for they shall obtain mercy."

CATARRH IS A DISEASE

Which requires a constitutional remedy. It cannot be cured by local applications. Hood's Sarsaparilla is wonderfully successful in curing catarrh, because it eradicates from the blood the scrofulous taints which cause it. Sufferers with catarrh find a cure in Hood's Sarsaparilla, even after other remedies utterly fail.

—Hood's Pills are prompt, efficient, always reliable, easy to take, easy to operate.

—"Meditation on God's word is a form of walking with God."

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JOSEPH PHILLIPS, President

A "CHILD."

A "child" in Scripture, is one young in years: as "they brought the child to Eli."

A "child," too, is one weak in wisdom: "a child may write the names of the trees."

A "child," too, is one who is young in grace: "I write unto you, little children."

A "child," too, is anyone who is teachable: "Except ye be converted and become as little children."

"Children of light" and "children of darkness" are spoken of in Scripture. Children of light are such persons, young and old, who follow the light of the Gospel and of conscience; the children of darkness, those who do not. The former are sometimes called children of the Kingdom.

Though Joseph was 16 years old, he was called a child; Benjamin was at thirty. In Isaiah is a queer verse: "a child shall die a hundred years old." i.e., there shall be no more untimely deaths.

To be a child of God one must be innocent, not absolutely so, but relatively, i.e., our wishes must be pure, our motives holy, our intentions good, and our acts and lives be, so far as we can, after the example of Jesus.

It is queer that in one, place the good judges are called children of God; I suppose any one is who is striving to be obedient, as a child should be; the Saviour is spoken of very lovingly as "the Holy Child, Jesus:" more than once is this done; St. John, too, is very loving in his way of addressing his friends, "little children, it is the last time," and so on.

The Lord's Prayer, you know, begins "Our Father." How touchingly that reminds us that we are all only children, and children, too, of the same Father, and so brothers and sisters of one great family, the Church. How happy St. John was once, he says it gave him "joy to hear that his children walked in the truth." What joy it must give the heavenly Father to see us all walking in the truth, if so be we do. And recollect One Who said "Suffer the little children to come

Consumption

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unto me." The Church suffers them in Her baptism, and in other ways, and so imitates the examples of Her Lord and Master. Oh, if we may only walk as children of the light and reach at last the land where the Lamb is the Light for ever and ever.

ENGLISH SCHOOLS IN EGYPT.

Some years ago, the ladies of the Female Education Society opened a small girls' school in Cairo, to which a few little Mohammedan girls came;

THE DAVISON CASE

Another Bruce County Victory for Dodd's Kidney Pills.

One More Victory for the Greatest Medicine on Earth—The Tide of Cures Sweeps Steadily on—No Case of Bright's Disease, Diabetes, or Any Other Kidney Disease can Withstand Dodd's Kidney Pills.

Lucknow, Jan. 17:—If the Bruce County residents who have been cured of Kidney Diseases by Dodd's Kidney Pills were to organize a club, it would have the largest membership of any similar body on this continent. Day by day, hour by hour, the number of persons cured by this wonderful medicine increases.

Every form of Kidney Disease, no matter how virulent or how stubborn yields speedily and infallibly to Dodd's Kidney Pills.

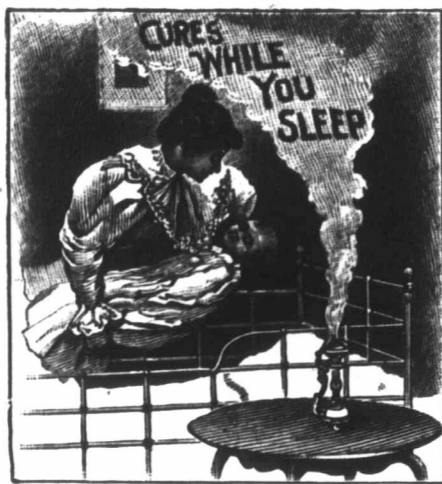
A. T. Davison, of Lucknow, was cured of Kidney disease, recently, by a few boxes of Dodd's Kidney Pills. His case was an extreme one, and no other remedy did the slightest good.

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The work of curing Kidney Diseases resembles that of a farmer who undertakes to clear his land of thistles. He may try a dozen methods, but all fail, till he hits on the right one—one that has been designed specially for the one purpose, and for no other. So with Kidney Diseases. You may use hundreds of medicines, but none will cure till you try Dodd's Kidney Pills. They are made to cure Kidney troubles, and no other. They always do cure them. They always will.

Dodd's Kidney Pills also cure Lumbar, Lame Back, Rheumatism, Heart Disease, Paralysis, Female weakness, Gravel, Stone in bladder, all urinary troubles, Sciatica, Neuralgia, Dropsy, Gout, and all impurities of the blood. They are sold by all druggists, at fifty cents a box, six boxes for \$2.50, or will be sent on receipt of price by The Dodd's Medicine Co., Limited, Toronto, Ont.

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and they soon learned to love the school very much.

Some of the boys attended a Mohammedan school in the same street; but this was a dark, dismal place, and the master was armed with a great stick.

The little girls told their brothers what a nice happy place their school-room was, with pretty coloured pictures on the walls.

This had no small effect upon the boys; and one day a mob of little fellows beset the school-room door, exclaiming in chorus, "We want to come to school!"

Poor little boys! the teacher was very sorry to refuse them admission. One of the boldest slipped upstairs just to have a peep; and, while lessons were going on, a brown face, with a pair of bright and curious looking black eyes, and a cotton cap (which had once been white) on his head, popped in at the school-room door, and was shortly followed by a ragged blue shirt and two bare feet. He stared at the pictures, the counting-frame, and other objects, till the teacher, smiling, but feeling rather sad, gently took him by the hand, and turned him out of the room.

The poor little boy was heard to exclaim in a plaintive voice, "I wish I were a girl!"

Selfish ambition may help us to climb to the point where we may be seen, but it never aids us in climbing to where we can see. The higher a man gets in the world in pursuit of selfish aims, the narrower his field of vision becomes; the higher he gets in the pursuit of unselfish aims, the farther he can see around him. It matters little whether we climb in life if we do not climb toward a higher point of vision.

—Diseases often lurk in the blood before they openly manifest themselves. Therefore keep the blood pure with Hood's Sarsaparilla.

—"God never made a law without also making a penalty for its violation."

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Aged persons troubled with weak back, impaired kidneys, pain in the back and base of abdomen, scalding urine, with a small quantity of water at a time, a tendency to urinate often, especially at night, should use Dr. Chase's Kidney-Liver Pills. You know the Doctor's reputation, you know the value of his work, and that Dr. Chase would not risk his reputation on an unknown and untried remedy. Every druggist in Canada sells and recommends them.

—You should expect temptations; you should not be afraid of them, for although the devil can tempt you against your will, he cannot conquer you unless you consent to be conquered.

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Dyspepsia or Indigestion has become a fashionable disease. There are very few individuals who have not at various times experienced the miserable feeling caused by defective digestion. No pen can describe the keen suffering of the body, and the agony and anguish of mind endured by the Dyspeptic. Dr. La Londe, of 236 Pine ave., Montreal, says, "When I ever run across chronic cases of Dyspepsia I always prescribe Dr. Chase's Kidney-Liver Pills, and my patients generally have quick relief."

—The fountain of content must spring up in the mind, and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove.

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