

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.  
(ILLUSTRATED)

Vol. 23.]

TORONTO, CANADA, THURSDAY, JANUARY 21, 1897.

[No. 8.]

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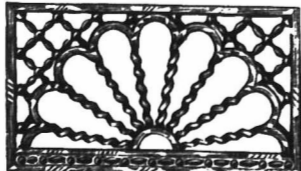
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# Canadian Churchman.

TORONTO, THURSDAY, JAN. 21, 1897

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## Lessons for Sundays and Holy Days.

January 24th.—THIRD SUNDAY AFTER EPIPHANY.

Morning.—Isaiah 62. Mat. 13, v. 53 to 14, v. 13.  
Evening.—Isaiah 65; or 66. Acts 15, to v. 30.

APPROPRIATE HYMNS for Third and Fourth Sundays after Epiphany, compiled by Mr. F. Gattward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 197, 320, 323, 557.  
Processional: 76, 176, 432, 439.  
Offertory: 80, 307, 405, 620.  
Children's Hymns: 231, 336, 339, 566.  
General Hymns: 35, 273, 297, 406, 430, 487.

### FOURTH SUNDAY AFTER EPIPHANY.

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

### THIRD SUNDAY AFTER THE EPIPHANY.

When the light of the sun has guided us safely into the right path, its next use is to discover to us our dangers, and show us how to avoid them. So it is with the light of God's grace. Having guided us into the paths of holiness and peace, its next step is to show us the dangers which surround us, and to teach us where to look for safety. Our chief danger lies in the weakness of our nature; therefore, in the collect, we beseech Almighty God "mercifully to look upon our infirmities." Then the epistle cautions us against the particular failings into which the infirmities of our nature would be most likely to lead us. It points to the pride and malice of our own hearts, as the enemies from whom we have most to fear; for "pride goeth before destruction, and a haughty spirit before a fall." These are the root of all evil, the very beginning of all sin; they are the tools which the devil makes use of to ruin men's souls; and they are the more dangerous because they do not come upon us all at once, but little by little, taking us in their snares before we are aware, and

making even our best actions and intentions to be sometimes an occasion of falling. Thus a spirit of self-satisfaction in anything we do, when it is felt apart from gratitude to God, who has enabled us both to "will and to do," will lead us on to pride and self-confidence; therefore, let us watch that we be not "wise in our own conceits." When we think we have gained any advantage, or risen one step in our spiritual course, let us immediately ascribe all the glory to God, saying, "Not I, but the grace of God which was with me." And as it is with pride, so also is it with anger. Our self-love first persuades us that we are hardly dealt with, or injured by our neighbours; if not immediately checked, this thought will lead us on to anger—anger will be followed by revenge; and so begins the sin which has been known to end in murder. To avoid so sad a fall we must follow the apostle's injunction of trying to live peaceably with all men; and if others will not live peaceably with us, we must never "recompense evil for evil"; rather should we try to soften their hearts by kindness and forbearance, for as fire softens the hardest substance, so will repeated offices of kindness and charity at last melt even the stony heart of the enemy. In the lesson for this morning we listen to the gracious words of our Saviour Himself, offering us His healing gifts under the emblems of bodily food and refreshment. This water signifies the cleansing of our souls in holy baptism; the wine here mentioned is the precious blood of Christ, which strengthens and refreshes our souls in the Blessed Eucharist; the "milk" is His Word which is now preached to all, as many as are far and near. These are the means by which He now says to the penitent, "I will, be thou clean." By them He strengthens our diseased souls, bringing forth in them the fruits of holiness and righteousness; just as by the rain and the snow brought down from heaven He makes the earth to bring forth and bud. These benefits are offered to all who rightly prepare their hearts to receive them; only to the slothful and slumbering, who wilfully give themselves up to the devouring enemy, are they denied. Let us then examine our hearts by the light which God has made to shine in them, that we may discover the dangers and weaknesses which are most likely to befall us. Let us strive to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in His fear. God hath given us "in His House, and within His walls, a place and a name better than of sons and daughters." If only we are sensible of our "dangers and necessities," there will He be ever present with us, "stretching out His right hand to help and defend us."

### MISSIONS.

The season of the Epiphany—the blessed and instructive portion of the year in which the Church commemorates the manifestation of Christ to the Gentiles—has arrived, and every true soldier of the Lord is summoned to arms, and asked to carry, or help to carry, the banner of the Cross farther than ever into the dark places of the earth. "As my Father hath sent me, even so send I you"—this latent yet omnipotent force transmitted through the ages by the Church, is as strong and as ready to hand now as when first the seventy left the presence of the Lord, and

returned to tell "that even the devils were subject unto them through His name." In this first missionary tour, and in the joyful return of those whom He had sent, we have the triumph of the kingdom of good over the kingdom of evil, and the pledge and assurance of all victories. Our blessed Lord employs the imperfect tense to make clear that He had foreseen the glorious issue, even when He sent them forth: "I saw, as I sent you forth, Satan fall like lightning from heaven." Already He beheld the whole idol-worship of the heathen world, whereof Satan was the soul and informing principle, giving away, its splendour departing, its oracles dumb, its temples forsaken, no longer riding on the high places of the earth, and claiming the homage of the great, and noble, and learned. He saw, when He sent forth His first missionary band, this influence of Satan creeping into obscure corners, and after surviving awhile as the despised superstition of "pagans" and "heathens," villagers and men of the wild heath, expire altogether. "That they may be one in us, that the world may know that Thou hast sent me." Failing so fearfully to carry out this principle of the great Captain, it is a marvel that any progress is reported, any success achieved, any impression made upon the fortress of Satan. Were the Christian forces arrayed as one beneath His banner, the mission commissariat administered as one, the orders of the Commander-in-chief obeyed and carried out in the spirit of a united host, doing all it can to make ready a people prepared for the Lord, ere long the cry would be heard, "Behold the Bridegroom cometh, go ye forth to meet Him." From this Scriptural ideal—true as far as it goes—how far have we departed? The returns of collections for the mission field for '96 are all in, the total the largest yet collected, but it is sad to notice the endless conditions attached to each gift, and the narrow-souled restrictions accompanying each donation. Oh that we could bury ten thousand fathoms deep the suicidal terms of High and Low Church, with all the nonsense and sin and folly that tend to sever the servants and soldiers of "one Lord." "Divide and rule" is Satan's motto, and not in open action, but in the council of those planning the attack on his domain, he sows the deadly seed of hatred, distrust, ambition and selfishness, and when the attack comes to be delivered, discord has honey-combed the rank and file, and the citadel of hell defies the assault and the assailants. We have bishops of our own free selection—free selection brought about by the ballot box—we have mission boards elected by the clergy and lay delegates in Synod assembled. Surely we should have absolute confidence in these boards, and so we say that all moneys collected in the diocese for missions, by whatever organization, or for whatever mission, should have the cognizance and be under the control of the Mission Board, and when these organizations have gathered this money and handed it over to the Mission Board, their labour as loyal Churchmen and Churchwomen ceases. It is absurd, harmful and wrong in every aspect that any organization of Church people should have the power to allot and distribute mission funds apart from the bishops and the Mission Boards. The bishop is the commander-in-chief of his diocese; he knows where to strengthen the line of attack, where to extend the wings without weaken-



ing the centre, where to concentrate his forces so as to gain points of advantage from which to make further advances against the enemy. We have never yet seen an army without a commander, nor a commander whose word of command in action was not obeyed. If all are commanders, colonels, &c., and all are entitled to issue what orders they please, you have no longer a disciplined army, but an undisciplined mob, sure to waste energy, money, prestige, and above all, sure to fail in the sacred and holy duty of advancing the cause of the King of kings, and recovering from the tyranny of the usurper the souls which Christ ransomed, and for which He died. We have not alluded to another most important feature in the work of missions, viz., their consolidation. Many a farmer in this fair Canada of ours thinks only of adding another fifty or one hundred acres to his farm, but never thinks of the second farm that he possesses, lying under the old one, if he will only dig deep, drain and cultivate it. So with modern missions; we content ourselves with spreading and scratching the surface; would it not be well to adopt the poetical metaphor of the Old Testament, "Come, let us get up early to the vineyards: let us see if the vine flourish?"

PROFESSOR CLARK AT S. MARGARET'S.

HIS SECOND QUESTION: EVOLUTION OR REVELATION?

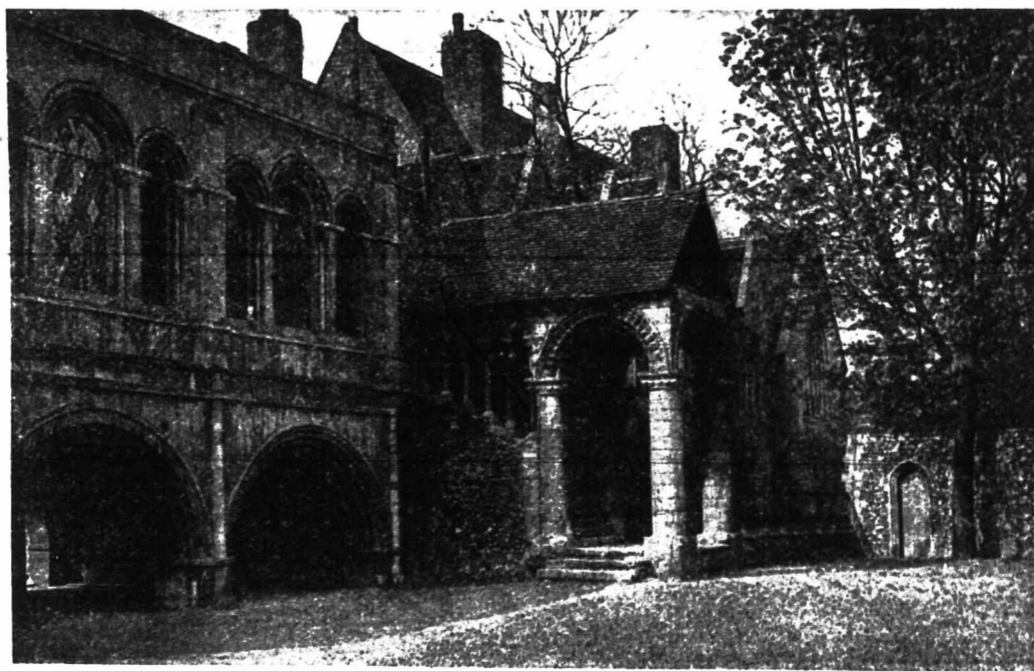
Professor Clark took up at S. Margaret's on Sunday evening, Jan. 10th, the second of the four questions which had been proposed to him: Granting an intelligent first cause, is the subsequent history of the world, or any part of it, a revelation of God, or is it a process of evolution? It might be said, in answer to the conclusion arrived at last Sunday evening—yes, we agree with you in assuming an intelligent, self-conscious, voluntary beginning or basis for the order of things in which we live; but is it necessary to suppose that God rules over the world, and more particularly is it necessary to believe in a supernatural revelation? Happily there are few thinkers now of any school who profess a mere materialism. But the question still arises; How far does He control the world which He made? Are we not under the rule of fixed and certain law, which excludes all thought of free agency? Is not the whole development of the world in which we live—the mere working out of laws which have been impressed upon matter or nature at the beginning? In other words, will not the principle of evolution account for the history of the world and man, without the principle of revelation? Before we answer this question, we must refer for a moment to an earlier form of the theory of the non-intervention of the Deity in the government of the world—that of the Greek Epicureans and of the English Deists. According to this theory, God made the world, endowed it with certain laws, and then left these laws to work out their necessary results. This was, of course, a merely mechanical conception of the universe, and the universe is not a machine; it is a living

thing. We may recall Carlyle's remark on the notion of the old Teutonic mythology, that the universe was a great tree—the tree Ygdrasil. How much truer a notion, says Carlyle, than "machine of the universe." So we find in the theory of evolution a much nearer approach to the truth than in the Deistic mechanical conception. But we are forced to ask: *What is this living thing?* You may call it Nature. But what is Nature? According to the results at which we arrived last Sunday, it is a manifestation of the intelligence to which it owes its origin-



CANTERBURY CATHEDRAL—ARCHES IN THE PRECINCTS.

It is this or it is unintelligible. Well, then, it comes to this, that God is the life of the universe, and He fulfils Himself in many ways; so that, in fact, evolution is revelation. Evolution is not opposed to the belief in God. Evolution is not the mere transformation of matter from the inorganic to the organic, to the sensitive, to the rational and moral. Such a transformation is inconceivable. Dr. Wallace, the coadjutor of Dawson, protests against such a notion. He is unable to conceive of man being produced by the mere animal. It is the same principle which pro-



CANTERBURY CATHEDRAL—NORMAN STAIRCASE.

duces both. It is the same life which animates the blade of grass, the birds of the air, the fishes of the sea, and the poet, the painter and the eye; but it is that life in a new expression and under different circumstances. It has risen to an expression so high that at last it can be said that man is made in the image of God. In a certain sense all things are manifestations of God, but here, for the first time, there is the presence and manifestation of self-consciousness and will. Here, in a true sense, is the supernatural. Man is a supernatural fact. He is not merely a part

of nature bound by physical law. He has freedom of thought and action, reflecting the eternal intelligence and consciousness of which he is the highest expression in the world. But here we enter upon a new phase of the supernatural in the Ideal Man—the man Christ Jesus—in Him who realizes that character which hovered before the eyes of other men as an ideal which was never realized. He can never be thought of as a mere development of the ordinary life of man, a mere product of natural evolution. Place Him anywhere, and we see He is unique. Place Him beside the Greek or the Roman or the Teuton or the Buddhist. Compare Him with the noblest of the Hebrew people from which, humanly, He sprang; and we see at once that He differs from them all not merely in degree, but in kind. Or consider, again, the nature and effects of His teaching. Never man spoke as this man. What did He teach? The fatherhood of God, the brotherhood of man, and the consequent equality of men before God, in regard to their needs, their privileges, and their hopes. Nor was His teaching vain. It had given to the world a new conception of the nature and destiny of man. And our laws and social usages had been profoundly and extensively influenced by the same. The ideas of Christ might now be said to dominate the civilized world. "The Lord reigneth." Miracles had not been specially referred to, not because the preacher did not believe in them or undervalued them. The resurrection of Christ was as well established as any past event in the history of the world. And this brought with it a tremendous revolution in the condition of mankind. But enough had been said. Christ Himself is the revelation of God. Christ Himself is the miracle. He is the witness to a Divine Presence and working. As we stand before Him and listen to His words and contemplate His actions, we exclaim: "Master, we know that Thou art a teacher come from God."

THE RELIGIOUS PRESS.

If the secular press is a necessity to the world of material effort, the religious press is no less a necessity to the world of spiritual effort. Individual men and societies of men are daily becoming more and more dependent on each other. Even nations can no longer shut themselves up within their own boundaries and live in indifference to what the world outside is doing. The spread of information, carried on mainly through the medium of the press, is obliterating the patriotism of the old school, which consisted chiefly in hating every other nation but one's own, and the universal brotherhood of man is much nearer to being realized, just because men know each other better. No nation, or community, or commercial association, or family, or individual, can afford to remain in ignorance of what others are doing in secular affairs. Neither can any Churchman, any Church family, afford to be uninformed of what others are doing in religious affairs. The religious paper brings into the parish and into the family a vast amount of information

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that is of the most vital importance, and is obtainable from no other source. By means of that information, and under the stimulus that comes from witnessing the well-directed efforts of others, an amount of activity may be generated in a parish such as cannot be brought into being in any other way. We cannot help believing that the clergy fully realize that the Church paper is the most valuable aid to them in their work that exists. Suppose a business man to be engaged in an occupation employing a number of skilled artificers—not mere tenders of machines, but men doing skilled handiwork. Would not that man's business sagacity lead him to encourage his men to make themselves masters of all the information that could possibly increase their working efficiency? What makes an efficient workman? Zeal, knowledge and skill. What makes an efficient worker—a rector's right-hand man—in the parish? The very same things; of which knowledge is the chief. For zeal without knowledge is often worse than no zeal, and skill without knowledge does not exist. And of all knowledge there is none more important than the knowledge of what other hands are doing and other brains are contriving. This knowledge in worldly affairs it is the business of the secular press to supply from day to day, and the business of the religious press to supply in its special field. So far as the theological opinions advanced in the religious newspaper are concerned, any man may suit himself. If he does not agree with the views of one paper, he can take another. He is not obliged to agree with all of the editorial opinions advanced in the paper of his choice, nor with any of them—if he is very contumacious—nor is he under the necessity of reading all the literary miscellany which every well-conducted religious paper furnishes to its readers; but he cannot afford to be without the special information which is brought to him only by the religious press.—*The Churchman*.

REVIEWS.

MERE LITERATURE AND OTHER ESSAYS—By Woodrow Wilson. Price \$1.50. Boston and New York: Houghton, Mifflin & Co. 1896.

This is a very admirable volume of Essays, written by a cultivated man who has a good command of excellent English, and knows how to discriminate, in his criticisms, between good and evil. We wish we could give some pages of extracts; but we will, at least, offer a few lines. Speaking of a quotation from Burke in a book about Canada, he says: "The peculiarity of such a passage as that is, that it needs no context. Its beauty seems almost independent of its subject matter. It comes on that eighty-fourth page like a burst of music in the midst of small talk—a tone of sweet harmony heard amidst a rattle of phrases. The mild noise was unobjectionable enough until the music came. There is a breath and stir of life in those sentences of Burke's which is to be perceived in nothing else in that volume. Your pulses catch a quicker movement from them, and are stronger on their account." Burke is a special favourite of the author's—and with good reason—and the longest and best essay in the volume, entitled, "The Interpreter of English Liberty," is devoted to him. There are many quotable passages in the essay; but here is one from the first of the series containing truth important and interesting. Speaking of style, he says, "Who shall say how much of Burke's splendid and impressive imagery is part and stuff of his thought, or tell why even that part of Newman's prose which is devoid of ornament, stripped to its shining skin, and running bare and lithe and athletic to carry its tidings to men, should promise to enjoy as certainly an immortality. Why should Lamb go so

quaintly and elaborately to work upon his critical essays, taking care to perfume every sentence, if possible, with the fine savour of an old phrase, if the same business could be as effectively done in the plain and even cadences of Mr. Matthew Arnold's prose. Why should Gibbon be so formal, so stately, so elaborate, when he had before his eyes the example of great Tacitus, whose direct, sententious style had outlived by so many hundred years the very language in which he wrote." And so forth. These essays are refined and refining.

TRINITY COLLEGE YEAR BOOK, 1895-1896.— Edited by M. A. Mackenzie, M.A., and A. H. Young, M.A. Price 50 cents. Toronto: Oxford Press.

This book has, of course, a special interest to Trinity College men; but it will be read also by all who care to know the history of education in Ontario. Moreover, it is a very pretty and well got up book. Nothing could be better than its printing, its paper, and its illustrations; nothing more tasteful than its beautiful title page. In regard to the contents of the book, only those who have taken similar work in hand will easily understand the great amount of actual hard labour undergone by the editors in its compilation. In the first place, we have an account of the University and its affiliated colleges by writers especially interested in it. An excellent historical account of the college follows by the Registrar, Dr. Jones, with additional remarks by the Provost. The different institutions connected with the college are described by students; and lists of graduates follow. If the present volume should succeed, it might be advisable to extend its scope so as to take in the whole university, with its graduates in law and in medicine; but as far as it goes, it could hardly be better. The members of the college are under a deep debt of obligation to Messrs. McKenzie and Young for their self-denying and successful labours.

PAROCHIAL OR PASTORAL VISITATION.

BY REV. A. J. BROUGHALL, M.A., RECTOR OF ST. STEPHEN'S CHURCH AND CHAPLAIN TO THE BISHOP OF TORONTO.

Parochial or pastoral visitation is among the prominent duties of a clergyman. Whether he likes it or not, it is a necessity. It is brought to the notice of every cleric at the time of his ordination. Thus "it appertaineth to the office of a Deacon . . . to search for the sick, poor and impotent people of the parish—to intimate their estates, names, and places where they dwell, unto the curate." This, of course, implies regular and thorough visitation. As regards a Priest, he is reminded of the high dignity, and the weighty office and charge to which he is called, part of his function being to "seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ forever." Again, he is to use both public and private monitions and exhortations, as well to the sick as to the whole within his cure, as need shall require and occasion shall be given. In other words (as pastor of the people), he is to follow in the footsteps of the Good Shepherd Himself, who came to seek and to save that which was lost. Writers on Pastoral Theology have dwelt in strong terms on the importance of visitation. Thus Dean Butler writes: "It is absolutely certain that no branch of the responsibilities of the English clergyman is more important than the duty of regularly, and at their own houses, visiting his flock." And he contrasts with this the practice of Roman Catholics abroad and of Dissenters in England. "Nothing (he adds) can be more productive of good feeling, united action, warm friendship, mutual respect and love. Nothing is more calculated to keep away all bitterness of feeling and misunderstanding. Nothing can better enable the minister to know his people, and them to know him. No opportunity can be better devised for the purpose of getting at hearts, and for quietly instilling deeper thoughts and more complete teaching than is possible in the publicity of the pulpit." But to begin with—apart from these opportunities of good, and the benefits which naturally flow from a parish priest thus entering the houses of his parishioners and mingling with them socially and on intimate terms—as the old saying has it, "a house-going parson makes a Church-going people." We expect our people to assemble themselves together in the House of God, and to avail themselves regularly of Church ordinances. The most effectual way of

securing this is to visit them. (I am speaking now of city life). Go out after them into the highways and hedges; know them, and let them know you, and thus do away with that feeling of strangeness and isolation which they would otherwise experience in coming to church, and which is so often a subject of complaint. Confessedly it is a great work, a very heavy task, as well as an important one, that is set before the parish priest. It involves incessant labour, if it is to be well done; and like any other work, it needs to be carried out definitely and systematically. The aim is to reach all committed to one's charge, not a few only. Favouritism is fatal to efficiency. No clergyman is sent merely to a select body of personal friends, or to "pleasant people," as they are termed, or to those only who are regular in regard to religious duties. On coming to a city parish the first thing to be done is at the earliest opportunity to pay a visit in turn to each family or part of a family belonging to the congregation. To go at the outset from house to house will not be found (in the case of the larger congregations at least) quite as satisfactory. In the case of "pewed" churches, I suppose that the list of pew-holders is gone through first. The difficulty is greater where all the seats are free and unappropriated. In that case, it might be well to call, first on the officials of the parish, the churchwardens, delegates to the Synod, sidesmen, etc., the members of the choir, and Sunday school teachers and officers—as being those with whom the rector from the first is brought into direct contact. The *Sunday School Register* will then be an invaluable aid and direction as to prosecuting the visiting. The parents of the scholars, although they may not be regular attendants at church, expect very soon to see the rector, and in meeting this natural expectation one is always discharging a portion of his clerical duty. In the prosecution of this work a clergyman will always hear of others, not designated above, upon whom to call; and when it is done, the congregation will fairly have been gone over. Then comes the "house to house" visitation, within that portion of the city assigned to the rector as his parish, in order that none may be overlooked, even the humblest and most careless—a work which is ever-beginning and never-ending, and oftentimes threatens to overwhelm the parish priest with a feeling of hopelessness. But if one spends a part of each day (say three or four hours of even five days in the week) among his parishioners, much will be accomplished in the course of a year. People will still be dissatisfied; but the Great Head of the Church knows all, and His heart is "most wonderfully kind."

Visiting those in health is confessedly the hardest branch of pastoral work, and has been found by perhaps the majority of clergy the most unsatisfactory part, if they do not except preaching. Referring to this, Bishop How remarks: "The purport of your visit is less obvious, and the nature of it less definite. . . . I am disposed to think that we are too much afraid of speaking about religion." He has reference to men more especially. "We often approach them as if we were besieging some formidable stronghold, cutting our parallels, masking our position, and waiting the favourable moment, when a good honest rush would have found the defences insignificant, and the fortress ready enough to capitulate. Workingmen are not mealy-mouthed in their way of talking about things; and do not approach a subject in velvet slippers. They do not generally understand our reserve and hesitation. My advice would be to seize any opportunity of saying a few honest straightforward words about religion, showing plainly that that is the thing you care about, without going on too long." One's first visit to a house will reasonably be of a more social character, unless there should happen to be sickness in the family or affliction, or some other circumstance which would suggest reading the Word and prayer. "The chief difficulty of an ordinary pastoral visit is to make it pastoral. It is very apt to take the shape of a mere friendly call." This cannot always be helped. But as long as we earnestly desire, and try as far as possible to make our visits profitable, we need not worry if at times we fail. Yet it has often been pointed out that it is a matter of frequent occurrence for it to be said, that "the parson called to-day; but he said nothing to do one any good, so he might as well have stayed away." A friendly visit, however, is valuable; it is necessary, and prepares the way for more direct religious intercourse. But as a rule people expect more than a friendly visit; and many clergymen, after paying a mere friendly call on some poor family and being on the point of leaving, has been put to shame by being asked to offer a prayer before going. Of course where servants are kept, the greatest care should be taken to manifest the same interest in them as in members of the family. In cities especially this will keep dozens in the Church who would otherwise in all probability drift away. Many opportunities for religious conversation will arise



apart from cases of sickness. Where there are children—and they are nearly everywhere—religious matters can always be introduced, and will prove helpful to the parents as well as the little ones. They may be asked about their Sunday school work, their knowledge of the catechism, etc., and attendance at church as well as at school, and the conversation may with God's blessing be made helpful to both parent and child. Among other occasions that afford opportunity for such conversation may be mentioned, e.g., the baptism of an infant, an approaching confirmation, a death in the family, the approach of any of the chief festivals of the Church, when those who are backward or irregular in coming to the holy table, and the many, alas! who have not as yet come, may be most fitly spoken to. Other occasions of various kinds will occur from time to time, which the diligent and earnest minded priest will find it easy to turn to good account. It may happen sometimes that your sermons are spoken of, perhaps with commendation, by an interested and anxious parishioner. It ought not to be a difficult matter to ask your friend the particular point in the sermon which drew forth the remark; and then seize the opportunity for enlarging on the truth or the principle, or Christian duty, or whatever it be, that may be involved. The more this is done, the more quiet, private and reverent talk we can have, especially with the many devout, God-fearing souls that are in our midst, the better it will be for priest and people. The opportunities will constantly arise; the people will be benefited, and fresh interest and zest will attach to the pastor's work. Above all things it should be borne in mind that such occasions, simple as they appear, may prove a crisis in people's lives. It will not do, therefore, it is criminal to deal lightly with them; or to quench the smoking flax by throwing a damper on the desire or longing for light and help, or by cruelly suggesting that it is not the time to "talk shop." "In season and out of season," is the apostolic rule. It is always in season to preach Christ. He who is Christ's should at all times be known by His mark. The sentinel should ever be on guard. We must live for Him, and to Him.

As to the visitation of the sick, little need be said. Every clergyman must feel the awful responsibility of the work, the direct preparation of souls for eternity. "Be not slow to visit the sick, for that will make thee to be beloved." It does not do to wait till the sick person acts upon the rubric, or on the injunction of St. James', and sends for you. As one goes about his parish, he will often hear of cases of sickness. The district visitors should of course be instructed to report at once any cases they meet with, or hear of. And being informed of any case of sickness, the rule is go at once; never put off. Experience will prove the wisdom and blessedness of acting thus. You will do unexpected good. The body dies; you may have saved a soul alive. As to the frequency of visits, much depends on the size of the parish, the number of sick at any given time, and the circumstances and requirements of the case. Chronic cases should, if possible, be visited on stated days, weekly or otherwise, as may be judged best. As to the dying, they may towards the end need to be seen several times in the day. We must be prepared to go to them any hour, night or day, occasionally paying prolonged visits, and at times sitting up by night. These are obvious and well-known rules of the work. And in seeking to be helpful to others, it should be borne in mind that much, very much, may depend on our "wisdom, tact, earnestness, courage, patience, or even on our very manner." The longer one lives, the more deeply it is impressed on one that the pastor who is to carry blessing to the bed of sickness which he visits, must in his life and habits be such an one as his people would care to send for. "Himself first training for the skies, he best can lead his people there." They must know him to be a man of God. A secular habit or manner, anything which could give the impression of frivolity in sacred things, or of unreality, is a sad bar to that confidence on the part of the sick person, without which it is hard to do much. "See that ye walk circumspectly," is in a special sense a home-thrust for each of us. How shocking it is to hear it said of any steward of the mysteries of God, that "he may be very nice, but I should not like to have him attend me on my death-bed." The parish priest's own soul must be conversant with the things of which he speaks. An empty soul cannot pour out blessings. We must be like the Master, and "speak that we do know."

Some of the bishops have determined to revive the sentence of degradation or deposition from holy orders in cases where clergymen—beneficed or unbeneficed—have been found guilty of flagrant offences against morality. It is more than probable that a beginning will be made in the northern province, where it is rumoured a bishop of commanding influence has made up his mind to inflict this punishment unless he is stopped by the secular courts.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

### QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

QUEBEC.—The grand old English Cathedral, which has witnessed so many splendid ceremonies since the opening years of the present century, was the scene Wednesday morning, Jan. 6th, of a magnificent ecclesiastical function, when in the presence of a crowded congregation, and one of the largest assemblages of bishops and priests ever seen in the sacred edifice, the Rev. Canon Thornloe, D.D., D.C.L., was consecrated to be the third Bishop of Algoma. About every seat in the cathedral was occupied. A large and efficient surpliced choir, supplemented by the Ladies' Auxiliary choir, rendered the musical portion of the service in a most efficient manner. Nearly forty members of the clergy were present at the ceremony, including all those of this city and district, the majority of the priests of this diocese, and amongst others, the Venerable Archdeacon Mills and Evans, chaplains to the Bishop of Montreal; the Rev. James Boydell, representing the Diocese of Algoma; the Venerable Archdeacon Roe, D.D., the Very Rev. Dean Norman, D.D., the Rev. Canons Von Inland, Richardson and Foster, the Rev. Principal Adams, D.C.L., and the Rev. Geo. Dumbell, rector-elect of Sherbrooke. The bishops present were the Right Rev. the Lord Bishop of Montreal, the Right Rev. the Lord Bishop of Nova Scotia, the Right Rev. the Lord Bishop of Ottawa, the Right Rev. the Lord Bishop of Fredericton, the Right Rev. Bishop Sullivan, the Lord Bishop of Quebec, and of course Bishop-elect Thornloe. It is, therefore, unnecessary to relate that the procession of choristers, clergy and bishops, was an exceedingly large and imposing one. During its entry into the church, and while the processionists were being seated, the hymn, "The Church's one foundation," was sung. Immediately following the processional hymn came the ante Communion service, which was taken by the Lord Bishop of Quebec, with the collect for the Epiphany and the special collect, epistle and gospel from the Consecration service, which were read respectively by Bishop Sullivan and the Bishop of Nova Scotia. The responses to the Commandments, the Gloria and the Nicene Creed were admirably rendered by the choir. Then came the singing of hymn 352, "Christ is gone up," which immediately preceded the sermon.

The Right Rev. Bishop Sullivan preached the sermon. The text was taken from the Gospel of St. Matthew, second chapter and verse ten: "When they saw the star they rejoiced with exceeding great joy." Who and what were these wise men from the East, and how did they know to follow the star to where the heavenly Babe lay, five long months' journey across the desert sands, to bow themselves before the Child. Was it only for themselves that they undertook the journey, to satisfy their curiosity, or for what? After referring to the coming of Anna and Simeon to welcome the Babe, and to Simeon's pathetic singing of the Nunc Dimittis, his lordship said that we were brought by the solemnity of the hour and season to the consideration of missions. The heathen of London and New York, as well as those of the desert sands, and of India, China, Japan and Africa, who were formerly opposed to Christianity, have all thrown open their gates to receive the cross of the Babe whom the wise men from the East were amongst the first to receive. People sometimes ask whether these missions are worth maintaining; whether the expenditure incurred in them is justified. Such questions have a right to be asked by the Church's children if they are serious-minded people, and are looking after the advancement of the Church, and the Church is bound to answer the question and will gladly do so, showing the benefit of missionary work. An extract from the *London Times* was read, showing the great increase in the Christian population of the world in modern times. Thanks to the missionaries who have worked in India, the scene has almost completely changed there. The sacrificing of themselves and members of their families to heathen gods by the natives, the burning of the widow at her husband's burial, the sick left to perish on the banks of the Ganges, all this has almost totally disappeared through the efforts of the missionaries. Christian missionaries, through noble women, have and are establishing and building Christian hospitals and dispensaries in the Hindoo lands for the care and advancement of the Christian converts, all of whom worship the same Child King as Him to whom the wise men from the East paid homage. "The earth shall be full of the knowledge of the Lord as the waters cover the sea." Let the Church take her full part in both domestic and foreign missionary work, and support them together. They reflect upon and help each other. The Church has been called upon to select a head for the Diocese of

Algoma in the choice of a bishop. Give him your prayers! He will need them all sorely! You are sending one of your own brethren to take care of the flock. Do not forsake him! He will need your assistance. Addressing the bishop-elect, he said: "You are undertaking a difficult task in taking charge of the Diocese of Algoma. You will see doors open and be unable to enter, and harvests whitening without a means to reap them. I don't speak to dishearten you, my brother! You did not seek the appointment, but after careful consideration decided to accept the office as a call from God. Trials will come upon you, but you must be strong. At times your friends and the Church may seem cold and disposed to turn against you, but keep up courage and wait upon the Lord at all times, especially in your days of trouble. Continue your work with a stout heart to the advancement of the Church. Directly after the sermon the Lord Bishop of Montreal, acting under a commission received from his grace the Lord Archbishop of Ontario, took his seat in the face of the congregation, and the two presenting bishops, the Bishops of Fredericton and Ottawa, presented the bishop elect in the form prescribed in the consecration service, as follows:—"Most Rev. Father in God, we present unto you this godly and well-learned man to be ordained and consecrated bishop." The necessary oaths of allegiance and of due obedience to the archbishop of the province had been previously taken by the bishop elect according to the canon, and consequently the acting Metropolitan simply called for the record of the election of the Rev. Canon Thornloe, D.D., at the recent special session of the Provincial Synod, and this record of election was read by the Very Rev. the Dean of Montreal, Prolocutor of the Lower House. This done, the acting Metropolitan addressed the congregation, calling upon them to join in prayer, and saying:—"Brethren, it is written in the Gospel of Saint Luke, that Our Saviour Christ continued the whole night in prayer before He did choose and send forth His twelve Apostles. It is written also in the Acts of the Apostles, that the disciples, who were at Antioch, did fast and pray before they laid hands on Paul and Barnabas, and sent them forth. Let us, therefore, following the example of Our Saviour Christ, and His Apostles, first fast to prayer, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him."

The Litany was then sung by the Rev. E. A. Dunn, B.A., chaplain to the Bishop of Quebec, with a suffrage in behalf of the bishop elect and a prayer to be found in the consecration service. And then the acting Metropolitan, sitting again in his chair with the other bishops standing around him, and the people all standing, questioned the bishop elect in the form prescribed, and offered a special prayer that he may have strength and power to perform all his sacred promises.

At this point (the people still standing) Mr. Bishop played an interlude, and the bishop-elect put on the rest of the Episcopal habit, and then, all except the bishops kneeling down, the *Veni Creator Spiritus* (hymn 157) was sung, and further prayer offered, after which, while the choir and people still knelt, the acting Metropolitan and other bishops stood over the bishop-elect and laid their hands upon his head, the acting Metropolitan pronouncing the words:—

"Receive the Holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this Imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness."

The acting Metropolitan then delivered a Bible into the hands of the newly consecrated bishop, and addressed him, still kneeling, in the form prescribed.

The Bishops then returned to their former places, the offertory was begun, and hymn 79, "As with gladness men of old," was sung. This was followed by the usual order for the Holy Communion, with only this deviation, viz., that towards the end of the service, and immediately before the blessing, there was offered another special prayer for the newly consecrated bishop. After the blessing, the closing processional hymn was hymn 179, "To the Name of Our Salvation."

Immediately after the dispersion of the vast congregation, the clergy (of the diocese) reassembled in the cathedral, and grouped themselves at its head before the altar. They were joined presently by the Bishop of Algoma, who was led in by the Bishop of Quebec, the archdeacon and the Rev. G. H. Parker, rector of Compton. The archdeacon then read and presented to the Bishop of Algoma an address from his brethren, the clergy of the diocese. The address had been beautifully illuminated by the Rev. Arthur Jarvis, rector of Napanee, Ont., Archdeacon Roe's



son-in-law, and grand nephew of the first Bishop of Quebec. It ran as follows:

## THE ADDRESS.

To the Right Rev. George, by Divine Permission Missionary Bishop of Algoma.

REVEREND FATHER IN GOD.—Called by the voice of the Canadian Church, amid singular manifestations of approval and confidence from every quarter, to be her missionary bishop, you have to day been consecrated to that high dignity and grave responsibility. Your place for the future in the Church's welfare is to be among those chosen sons of hers whom the Lord makes princes in all lands and whose work is to win for Him an ever-enlarging territory. And now that the hour of removing to your new home has come, we your brother priests are unwilling to suffer you to go forth from among us without some words of affectionate farewell. We desire to express to you our sense of the loss which your departure will be to the diocese, a loss felt more keenly by those of us who have been in constant familiar intercourse with you, and to whom you have been, to some for many years, our guide, philosopher and friend. Our sorrow in parting with you is tempered by the assurance that the whole Church is a gainer through your advancement to a sphere in which the gifts entrusted to you—gifts of counsel and prudence, gifts of lucid teaching and loving pastoral care, gifts of wisdom in organization and eloquence in speech—will find larger and more influential scope. We recall with joy in this hour of separation how delightful our intercourse with you in the goodly fellowship of the Presbyterate has ever been, an intercourse extended over two and twenty years; and we place on record the fact that during those many years your brother priests have one and all felt for you an ever-deepening trust and affection. Your humility and gentleness, your brotherly sympathy and ever-ready help, your devotion and self-sacrifice in the Lord's work, spending and being spent, have formed an example of inestimable value, and will remain to us a cherished and fragrant memory. We will follow you in your future life with our love, our sympathy and our prayers, and in those prayers we will not forget those dear ones who go out with you and whom we also love in the Lord. And now we ask our bishop to place upon your breast, over your heart, where He whom our gift recalls is ever enshrined, this pectoral cross—"Magnum Amoris Pignus Parvum"—to be the outward sign and pledge to those to whom you are sent, that in your future bishopric of souls, as in the past, you will "seek to know nothing save Jesus Christ and Him crucified," and will glory in nothing save in the cross of our Lord Jesus Christ. Grace be with thee, brother. Amen!

At the close of the address, the Rev. G. H. Parker, with whom the presentation originated, who had undertaken all the labour and research connected with the manufacture of the testimonial, handed to the bishop a beautiful pectoral cross. This the bishop hung round the Bishop of Algoma's neck, with the appropriate words, "In hoc signo vinces."

Bishop Thornloe made a most appropriate and touching reply. He thanked his brethren most warmly for their handsome and valuable gift, and even more for their encouraging but too kind words. The remembrance of their words and the sight of this gift would help him if ever tempted in a dark hour to despond and be discouraged. He spoke most affectionately of the happy years he had spent in the diocese they all loved so well, a diocese distinguished by the loving unity of its clergy, a unity without a particle of party spirit and consistent with the utmost largeness and liberty of thought. He hoped to carry with him into his new field of labour the valuable lessons he had learned from his brethren in the Diocese of Quebec, which might all be summed up in the words of the great schoolman: "In necessariis, unitas; in dubiis, libertas; in omnibus, caritas." The archdeacon then asked the newly ordained bishop to give his brethren his first blessing, which he did very solemnly and touchingly, all the clergy kneeling before him. So ended one of the most solemn and beautiful functions ever witnessed in the fine old Cathedral of Quebec.

The evening service, with the sermon by the newly consecrated bishop, was a bright and hearty one throughout and was largely attended. The musical portion of the service was especially noteworthy and was highly creditable, both to the able and painstaking organist, Mr. Bishop, and to the choir, which was a large one. The first part of the service was taken by the Rev. Mr. Scott, and the second by the Rev. E. A. Dunn.

The Right Rev. Dr. Courtney, Lord Bishop of Nova Scotia, read the first lesson, and the Right Rev. Charles Hamilton, Lord Bishop of Ottawa, the second. The benediction was pronounced by the Right Rev. Bishop Bond, and the offertory was devoted to the Mission Fund of Algoma.

The Right Rev. Dr. Thornloe took for his text Ephesians iii. 8: "Unto me who am less than the

least of all saints is this grace given." The preacher opened by referring to the teaching of the Epiphany season as showing all things bathed in the love of God. He then passed on to show that the ceremony witnessed in the morning was in the most perfect accord with the spirit of the Epiphany, and that the Church in its great missionary spirit was also in harmony with its teaching. To St. Paul, he specially drew attention as the great missionary of the early Church, and to his perfect reliance in his tasks on the grace of God as helping out his weakness. It was in this spirit that the apostle uttered the words of the text. Its first distinctive feature is the apostle's sense of his own unworthiness. The preacher said that he too had, in his weeks of preparation, pondered on his own unfitness and on the heavy duties that awaited him; the physical strain of overseeing 48,000 square miles; the mental strain of continuing to build up the Church in Algoma upon the excellent foundations laid by his two distinguished predecessors; the spiritual strain of being a true Father in God to the diocese and to its growing army of clergy, as well as to the white and native population with their varying needs and modes of life; then the financial strains in connection with which he asked if the hitherto incredibly generous English societies would make a special case of Algoma as it was hoped they would, and if the older dioceses of Canada would use their generosity to the utmost and help to swell the Mission Fund. That Quebec Diocese would do its duty and contribute its quota he had not the slightest doubt, but would the other dioceses do the same? Two great aims, the preacher said, confronted him; that of increasing Algoma's power of giving herself, and that of inducing its older sister dioceses to aid it. It was remarkable that although St. Paul saw his own weakness, he did not underrate his gifts, nor did he overestimate them. No, he counted them carefully, putting upon them God's own value. Like the great apostle, then, he would rely upon the grace of God granted to him, the least among all the saints of God. This was the true way for us all to serve the Almighty, by using for His glory and for the advancement of His kingdom the grace which He conferred. In the beautiful ceremony which had been held over him in the morning he had received a special gift of grace to strengthen him in his work, not that it was manifested outwardly and visibly in any glibness of moving speech, or in any great and sudden financial ability, but practical quickening of all in the faculties of a man. In his eloquent peroration, he dwelt in strong language upon the obligation of faithfulness imposed upon him and upon the woe which must be his lot and that of his diocese should he prove in any way unworthy of his sacred charge from any cause. He entreated the congregation in a moving manner to pray for Algoma and for its prosperity, but above all to remember in their appeals to the throne of grace its new Chief Pastor.

## MONTREAL.

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

MONTREAL—*St. George's*.—A most interesting lecture was delivered last Thursday evening, Jan. 14th, at the St. George's school house, by Mr. Henry Mott, the assistant librarian of McGill College. His lecture was entitled "Glimpses of London," and was greatly appreciated by the members of the St. George's Y.M.C.A., under whose auspices the lecture was given. The chair was occupied by the Rev. C. J. James, who tendered the lecturer a hearty vote of thanks at the conclusion.

*All Saints*.—The second monthly service in this church in connection with the Church Extension Association was held Tuesday evening, Jan. 12th, at eight o'clock. Dr. Norton was preacher, and the service (full choral) was given by the organist and choir of Christ Church Cathedral.

*Christ Church Cathedral*.—There was a very jolly gathering in the Windsor Hotel last Friday evening, Jan. 15th, when some twenty-four members of Christ Church Cathedral choir sat down to a dinner tendered them by members of the congregation. Mr. John B. Norton, organist and choirmaster, occupied the chair, and surrounding the festive board, which was a very daintily arranged and decorated dinner table, were the other members of the choir. After the dinner had been disposed of, a programme of music was entered upon, and the company did not disperse until an early morning hour.

*St. James the Apostle*.—The Very Rev. the Dean of Montreal delivered the first of a series of lectures on "Church History" recently in the school room of the Church of St. James the Apostle.

*Personal*.—The Rev. Canon Dixon has been confined to his bed since Sunday, Jan. 10th, with a very severe cold.

*Obit.*—Rev. W. C. Dilworth, incumbent of Bristol, who had been seriously ill for some time, died on the 9th of Jan. (inst.)

*Synod Hall*.—Mrs. Professor Carus-Wilson is giving a course of lectures here on behalf of the C.M.S. Fund. Subject—"The Missionary Debt of the English Church—(Missions to Britain in the Past and from Britain in the Present.)" There are now 240 Gleaners in Montreal.

## ONTARIO.

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

BROCKVILLE.—Archdeacon Bedford Jones is in receipt of a letter from His Grace the Archbishop of Ontario, written from London, Eng., in which he appoints Rev. G. W. G. Grout, M.A., Rural Dean of Leeds and rector of Lyn, to the canonry in St. George's Cathedral, Kingston, vacant by the death of the late Canon Pettit. The CANADIAN CHURCHMAN heartily congratulates Canon Grout upon his appointment, which is not only well deserved, but will be, we are assured, popular with his brethren both of the clergy and laity.

TYENDINAGA.—Rev. A. G. Smith, incumbent of the churches of this parish, has obtained leave of absence for three months, and left for London, Ont., where he will complete his studies in medicine. Mrs. Smith accompanies her husband. In Mr. Smith's absence the services at Christ Church and All Saints will be conducted by Rev. J. F. Fraser, B.A., late of Ottawa, who has already entered upon his duties.

TAMWORTH.—On Sunday morning a fire broke out in the vestry of Christ Church. The fires had been built as usual, and the sexton had gone home to breakfast, returning at 9.30 to ring the bell for Sunday-school. In the meantime the fire had been discovered by one of the scholars, who gave the alarm before the sexton arrived. Prompt assistance was secured and it was not long before the fire was under control, but not until a good deal of damage had been done. The origin of the fire is unknown. The vestry had only just been completed, and was nicely furnished. The altar linen, fontals, bookmarks, etc., were also destroyed. The flames were confined to the vestry, but the interior of the church is badly damaged by smoke. The ladies of the Guild regret very much that their work of the past year has been so quickly destroyed. Much credit is due to those who so promptly and perseveringly rendered their aid in getting the fire so quickly under control.

BATH—*St. John's Church*.—The Christmas services were very bright and hearty, and in the number of communicants, offerings, decorations and music there was a marked improvement upon former years. There were two celebrations, one at 8 a.m. and another at 11 a.m., at both of which two lights on the altar, symbolizing the Divine and Human natures of Christ, added to the solemnity of those services and displeased no one. It is doubtful if the ancient edifice ever looked so lovely, while there can be no question that in the rendering of the chants, hymns and anses, the choir altogether excelled themselves. They were very kindly assisted by Mrs. Soper, whose fine alto considerably heightened the general effect. Many thought the music as a whole was the best they had ever heard in St. John's. Miss Lillian Smith ably presided at the organ.

MERRICKVILLE.—The annual entertainment in connection with the Trinity Church Sunday school, which was held here New Year's night, was a grand success. The hall was packed to overflowing; the programme was well put on; the audience pleased, and last but not least, the proceeds were satisfactory, being the neat sum of \$75.

AUGUSTA.—The box social given the 2nd inst. by the church in the Union Hall, Maitland, was quite a success.

AMELIASBURG.—*Trinity Church, Consec.*—The Church people in this little corner of the parish deserve great credit for the substantial progress that has been made the last few months in still further restoring the church. The temporary seats that were put in over 50 years ago, when the church was first built, have been replaced by nice new pews made by James & Bro., Trenton. In order to encourage the people in their good work, the rector, Rev. J. W. Forster, made a Christmas offering of a handsome new oak altar rail, with standards also of oak; a small silver plate with a suitable inscription shows that the altar rail is a memorial to his mother, who died in Toronto in 1884. The altar rail was also made by James & Bro. Mr. Levi, assisted by Mr. Wm. Howe, have freely offered their services, and are about lowering the front of the gallery, and have already done much needed work inside of the tower.



When the tower is pointed in the spring, there will be very little remaining to complete the restoration which has been carried on by the present rector.

#### OTTAWA.

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

Rev. John Fisher, who resigned his office of incumbent of the Mission of Roslin some weeks ago, is now comfortably settled in his new parish at Ashton, to which he was recently appointed by Bishop Hamilton, of the Diocese of Ottawa. With the reverend gentleman's removal the Mission of Roslin has lost an efficient, earnest, faithful and much beloved minister. Mr. Fisher came out from England in June of 1892, and was immediately after his ordination appointed as incumbent of the Mission of Roslin, over which he had charge for four years and a half. At the time of Mr. Fisher's appointment the mission was in a very disorganized state, but he went to work with a will and accomplished some grand work. In 1894 he built St. John's Church at Moneymore, one of the most complete little churches in the Diocese of Ontario, and which was declared free of debt shortly after the opening ceremonies. The church at Thomasburg has also been entirely renovated, with new sheds and a new fence, and a large memorial bell (donated by Mrs. Suttle) placed in the church. St. Paul's at Roslin has likewise been entirely renovated, a new chapel organ placed therein, and a new fence built around the grounds. The entire mission is now free of debt, in fact the balance is on the right side. During these four and a half years the greatest harmony and sympathy have prevailed between the minister and his people, while the services have been exceedingly well attended. Mr. Fisher's promotion to the parish of Ashton was indeed a surprise to him. It is a self-supporting parish, contains three good stone churches, and is located only a short distance from Ottawa. Mr. Fisher carries with him the good wishes of all the people.

#### TORONTO.

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

*St. Matthew's.*—Confirmation service was held on Sunday morning, Jan. 10th, at 11 o'clock, when 22 persons were confirmed by the bishop of Toronto, assisted by the rector, Rev. J. Scott Howard, M.A., and Rev. J. W. Blockler. The Rev. Arthur Baldwin, of All Saints' Church, preached in the evening. The attendance at both services was large.

*St. Stephen's.*—A New Year's "At Home," a social affair given yearly under the auspices of the Young People's Association, was held last week in the school-house. The object of this gathering is to assemble together all the members of the church for the purpose of spending a pleasant hour or two, and it is always a very decided success. The Rev. A. J. Broughall, pastor of the church, presided, and a very excellent programme of songs, recitations and speeches was rendered by the young people.

*Holy Trinity.*—The Rev. Dr. Mockridge delivered a delightfully interesting lecture for the Young People's Guild in the school-house, taking for his subject, "The Leather Stocking," and following his career through the various novels into which Cooper has introduced him. Rev. Dr. Pearson occupied the chair, and after a vote of thanks had been tendered to the lecturer, a very pretty Lohengrin selection on the piano was rendered by Miss Hunter and Miss Bell.

*Deaconess House.*—The Committee of the Church of England Deaconess House have entered upon a new venture of faith. Up to the present time it has been merely a training house, and as the time of the students was fully occupied with lectures and work in the training field, none were at liberty to respond to any emergency call. We are glad now to be able to say that one of the graduates has become a resident deaconess, and is, under the direction of Miss Cross, the head deaconess, at liberty to respond to emergency calls from clergymen, either to nurse the sick or take an occasional meeting or give a Bible reading. The help will be given free of charge, and the committee trust the Christian people will see to it that the faith of the committee is not put to shame. Additional expense calls for additional liberality. Applications should be made to Miss Cross, 577 Church street.

*Professor Clark on Tennyson.*—A large audience assembled in the hall of the Young Women's Christian Guild last Thursday evening to hear the fourth of a series of lectures given under the auspices of the Toronto Teachers' Association by Professor Clark, of Trinity University, on Tennyson's poetical works. Among other things, Professor Clark stated Tennyson was very patriotic, as is shown by his numerous poems celebrating the political and martial events of

his time. Some of his short poems are deservedly popular and of great importance, amongst them being "The Brook," "Charge of the Light Brigade" and "Ode on the Duke of Wellington." The lecturer stated that although Tennyson's poems were severely criticized until after the appearance of "Idyls of the King," he thought no other English poet but Tennyson or Shakespeare could have written "Maud." This the lecturer considered the most poetical of Tennyson's work, and its English perfect. He gave a sketch of the story contained in the poem and concluded by telling all who wished to use good English to read Tennyson.

The monthly Board meeting of the Church of England Woman's Auxiliary to Missions was held on the 14th inst. at St. John's Church school house. It was a numerously attended meeting, among whom were presidents and officers of various city branches, a double incentive to be present being the fact of Mrs. DuMoulin having accepted the invitation of Mrs. Scales as president of St. John's branch, to be present. The very impressive litany of intercession in use by the W.A. was then read in a distinctly audible voice by Mrs. Williamson, diocesan president. To the usual intercessory petitions were added those for the relief of that long suffering and oppressed Christian people, the Armenians; also for the safe journey back to Zululand of the boy John Zippo, and that in his ministrations to his own people many souls might be won for Christ's kingdom. The requirements of Rupert's Land were not forgotten. At the close of the litany, in which the large gathering took part with reverend earnestness, Mrs. Scales, as president of the St. John's branch, extended a cordial welcome to the visitors, as well indeed in her proverbial warmheartedness to each individual present. The president then called for the reports of the officers of the Board for the past month. These all proved most interesting. The report of Mrs. Cummings, diocesan secretary, evoked much interest. The Bible reading by Miss Lowe was worthy of the marked attention it received, and will prove helpful to those who had the benefit of listening. At the close of the morning session a bountiful luncheon was partaken of, provided by the hospitable members of the St. John's branch. This W. A. branch is most happily officered, with Mrs. J. W. Scales as president; Miss Daniels, vice president; Mrs. Dyas, secretary; Mrs. Predham, treasurer.

*Cookstown.*—The services in St. John's Church, Cookstown, and St. Luke's Church, Pinkerton's, were well attended on Christmas Day. The churches were tastefully decorated, and the services bright and hearty, particularly in St. John's Church, where a choir of over twenty voices rendered a very pretty anthem. The Rev. J. McKee McLennan, the incumbent, preached an eloquent sermon from St. Luke ii. 10, 11. On the following Sunday, the Rev. A. J. Fidler, M.A., the first incumbent of Cookstown, visited the parish. Both matins and evensong were well attended. In the morning Mr. Fidler, after congratulating the people on the beautiful appearance of the church, and the advancement the church is making, preached a thoughtful sermon from St. Matthew i. 21, which was very much appreciated. In the congregation was a large number who had been Mr. Fidler's parishioners, and amongst whom he ministered so faithfully some 30 years ago. After the morning service there was a celebration of the Holy Communion and a very large number of communicants. On the evening of December 30th, there was a concert given in the town hall in aid of defraying the expenses incurred in repairing the parsonage. The concert was well attended and a goodly sum of money was realized. On New Year's night the annual Christmas tree and entertainment for the Sunday school children was also held in the town hall. Santa Claus was there and presented each child with a present. On the following Sunday the prizes for regularity and general proficiency were presented by the incumbent. The prizes consisted of Bibles and Prayer-Books.

#### NIAGARA.

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

*Oakville.*—A very successful concert was given under the auspices of St. Jude's Church the evening of the 30th of December. The programme consisted of songs by Mr. Jas. Fair, and Master Mosley Chapman, (and tableaux interspersed with the acts of a play contributed by the children of St. Jude's Junior Auxiliary, called "Little Rosebud or the Enchanted May Pole." The twenty-two children in their beautiful fairy costumes performed their parts in the marches, dances and different scenes to such perfection, that they were requested to repeat their performance, which was done the evening of the 8th of January. The proceeds amounted to upwards of \$110.

*Hamilton.*—St. John the Evangelist chapter of the

Brotherhood of St. Andrew presented Thomas and Mrs. Dauford with a handsome china tea service on Tuesday evening, 11th inst., as a recognition of the many kindnesses bestowed on the Brotherhood by Mr. and Mrs. Dauford.

*Christ Church Cathedral.*—The annual supper of Christ Church Cathedral choir, Tuesday evening, the 11th inst., was the occasion of a very merry gathering in the guild room of the cathedral school house, when the ladies of the congregation entertained the members of the choir, past and present, at supper. The rector presided, with the Bishop of Niagara, the guest of honour, upon his right, supported by Major O'Reilly, rector's warden, while J. M. Burns and G. H. Bail did duty as vice chairmen at the main tables. After full justice had been done to the excellent and bountiful provision, the rector commenced the toast list with the Queen, particularly alluding to the 60th anniversary of her reign, and dwelling on the loyalty always so conspicuous among Canadians to her person and her throne. The Bishop of Niagara was next on the list, the rector expressing the pleasure felt not only of the choir at his presence, but of the parishioners at large at his readiness to identify himself with the interests of the cathedral. Bishop DuMoulin made a most happy response, urging the choir to remember their privilege, like the Levites of old, admitted to serve in the very sanctuary, in a position next to the clergy themselves, and adding that it was his wish that people should be able to say, "If you wish to hear the Anglican service properly rendered you must go to Christ Church Cathedral." Major O'Reilly spoke for the old choristers, he himself having sung in Christ Church 51 years ago, and was for 35 years in the choir. George Robinson responded for past choirmasters, and J. M. Burns for the ladies, the latter expressing the regret which all were feeling at missing the accustomed presence of their staunch and faithful supporter, George Roach. As for the ladies, too much praise could not be given to them for their readiness at all times to give their most unselfish services for the welfare of any undertaking connected with the cathedral parish. An adjournment was then made to the school room, where the prize giving, the exciting event of the evening, took place. The Bishop of Niagara distributed the prizes with kindly words of commendation and good advice to each recipient. The list of prizes and prize winners is as follows: General neatness—1, Herbert Smye; 2, John Smye. Special prize for proficiency in singing—George Iusole. Regularity and good conduct—1, John Smye; 2, William Pumfrey; 3, Albert Tate. The rector's medals for special good conduct, given to boys whom he has had no occasion to reprove for any ill-conduct during the year—Charles Athawes, Thos. Bland, Alfred Lovell. Next year, the bishop said, he hoped there would be a bishop's medal in addition, and he would consult the rector as to what it should be awarded for.

*Church of Ascension Mission.*—On Thursday, the 7th inst., a group of happy ones assembled at the church mission station, on the corner of Wellington and Maria streets, in response to invitations by Miss McLaren. The group was composed of members of the Mothers' Meetings, which are conducted by that benevolent lady, she being ably seconded by her sister, Miss Maria McLaren. From previous experience which had been often repeated the assembled ones looked forward with joyful anticipation to the good things in store for them, and in short order the tables were daintily supplied with unlimited choice refreshments, and furnished well with joyful guests, the hostess rejoicing in the thought that the members of her class were once more released from the turmoil and routine of their daily lives to enjoy a brief season of social intercourse with each other. When the edibles were disposed of, the entertainment was supplemented by what may be truly termed the feast of reason and the flow of soul, the component parts being recitations and music, vocal and instrumental, by Miss Howard, who is a violinist and elocutionist of rare merit, and a number of other young ladies, each assisting to make the occasion an enjoyable one for the guests. In addition to the young ladies, the youngest son of Major McLaren gave an instrumental solo, which carried back the memories of some of those present to the time when the P.C.O. Rifle Brigade marched up from the Stuart street depot playing the regimental air, "I'm Ninety-five," more than a quarter of a century ago.

#### HURON.

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

*Ripley.*—The usual Christmas celebration of the Holy Communion was observed in St. Paul's Church, but the special music was rendered on the Sunday after the feast of the Nativity. The choir had selected suitable anthems, which they sang very

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acceptably. The S.S. entertainment was a very great success. The hall was filled, and Mother Goose rhymes in character, with other selections, were given. Santa Claus rode in on a bicycle, and the presents were soon disposed of.

PINE RIVER.—St Luke's Church here was very prettily decorated, and a good congregation assembled on Christmas day. Nearly the entire congregation communicated at the celebration of the Holy Communion. The choir sang a carol during the offertory, and the service was highly appreciated. The sermon was based upon St. Luke i. 31, "Thou shalt call His name Jesus."

#### SASKATCHEWAN AND CALGARY.

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

*Acknowledgment.*—The Ven. Archdeacon Tims, Calgary, begs to acknowledge the receipt of two dollars for Indian missions from an anonymous donor.

#### BRIEF MENTION.

An Eiffel tower is to be erected at New Brighton on the Mersey.

Oil is supplied to light-houses on the Denmark coast to be pumped on the waves during storms.

It is said that the first cannon cast in the United States was made at Hagerstown, Md.

In Germany the star group which we call the Big Dipper is known as Karl's wagon.

A brilliant signal light at Atlantic City is visible 19 miles at sea. Each year it burns 2,200 gallons of oil.

The Hungary plains support a variety of dark blue cattle, supposed to have come from the steppes of Asia.

Soil brought up from a depth of 326 feet in one of the Belgian mines is said to have grown weeds unknown to the botanists.

Paris University is considering the establishment of a degree for foreign students, especially Americans, as testimony of their work done there.

Emperor William has designed the tower for the German Protestant church at Jerusalem.

The great-great-grandchildren of Sir Walter Scott are seven in number, and four of them boys. The eldest, Walter Joseph, is now in his twenty-first year.

Baron Hirsch gave \$1,500 for a room to view the royal wedding procession in London.

In the Bermudas rats often build their nests in trees, like birds and squirrels.

Near the Caspian Sea there are several "eternal fires," so called by the natives, where natural gas issues from the ground, and has been on fire for ages.

York House at Twickenham has been bought by the Duc d'Aumale for \$70,000. He will give it as a wedding present to the Duc d'Orleans.

The British Government, it is said, has ordered the departments to confine their contracts to English manufacturers.

More eyes must be damaged or lost than people suppose, for 2,000,000 glass eyes are manufactured yearly in Germany and Switzerland.

The Queen of Portugal's medical library is the best of its kind in Portugal, and she is said to know as much about medicine and surgery as any of the physicians of her country.

It is said that Sunday labour in the Rand gold fields, in South Africa, is permitted for the first time now, by a recent vote of the Transvaal Volksraad.

Japan is preparing an official account of the war with China, written up by the general staff. The naval and military manoeuvres will be published in separate parts.

The Rt. Rev. William Basil Jones, Bishop of the Diocese of St. David's in the Church of England, died at Abergwili palace, Carmarthen, Wales, Jan. 14th. He was consecrated bishop in 1874.

At Redditch, England, 20,000 people make more than 100,000,000 needles a year, and they are made and exported so cheaply that England has no rival, and practically monopolizes the trade.

Lord Esher, the English master of the rolls, has just attained his 81st birthday, and has no intention of giving up work. He has been on the bench for 28 years, and in his present position since 1883.

Last year the Salvation Army in London provided 3,221,917 meals and 1,339,246 lodgings for poor persons. It received in pay \$190,090, and in contributions \$91,175.

Bishop Juxon's medal, the gold pocket piece given to him by King Charles when he was executed, which at the Hyman Montague sale recently was

sold for the record price of \$3,750, has passed into the possession of the British Museum, and will be exhibited in the gold ornament room.

### British and Foreign.

The Rev. H. L. Ventris, rector of St. Columb Major, attained his 90th year on Christmas Day. Although somewhat frail, he can take a carriage drive every day.

The Curates' Augmentation Fund has received 100 guineas from the Mercers' Company and 10 guineas from the Skinners' Company.

The Rev. E. S. Gordon Saville, M.A., curate of St. Dunstan's, Stepney, has volunteered for work under the Bishop of Perth, Western Australia, and been accepted by the bishop's commissaries.

An already generous subscriber to the Church of England Temperance Society has sent the society a cheque for £250, in commemoration of the preferment of a total abstainer to the Primacy of all England.

The Bishop of South Tokyo, Dr. Edward Bickersteth, has been ordered by his medical advisers to return to England to complete his recovery from a severe attack of dysentery from which he suffered in October and November.

Miss Murray, who, it will be remembered, recently resigned the secretaryship of the Oxford Mission to Calcutta, has been appointed secretary of the Home for the dying, which the East Grimstead sisters now have charge of at Clapham.

At St. Paul's, Maidstone, a beautiful marble tablet, provided by the parishioners as a memorial of the late Archbishop of Canterbury, was unveiled recently by the vicar, the Rev. A. H. Powell, in the presence of a large congregation.

On Christmas Day nearly 1,200 men, women and youths, in the fifty-three Labour Homes and other institutions of the Church Army in London and the provinces, were entertained with a real old-fashioned Christmas dinner and a cheerful day.

By his will the late Archdeacon Favell, of St. Mark's vicarage, Sheffield, bequeathed £100 to the Sheffield Missionary Association, £100 to the London Clerical Education Aid Society, and £100 to the Sheffield Church of England Scripture Readers' Society.

Many will be grieved to hear that the Ven. Bishop of Ossory has been again a sufferer, and is far from well. We trust that the new year may bring him fresh vigour for the arduous duties of his position, which he fills with such conspicuous earnestness.

The Rev. Walter B. Hall, B.A., has been appointed an assistant chaplain to the Missions to Seamen for the port of London. There are now four chaplains engaged at the Missions to Seamen's Institutes at Poplar and at Well St., London Docks.

The Dean and Chapter of Peterborough Cathedral have decided not to accede to the wish of the Society of Antiquaries to preserve the west front of the building. They say that, although it possesses much artistic interest, its structural stability is of more importance. The front will therefore be rebuilt.

The Archbishop of Canterbury, the Bishop of Winchester, and the Home Secretary, Sir Matthew White Ridley, arrived at Osborne Wednesday afternoon, Jan. 6th, having crossed to East Cowes from Southampton in the Royal yacht, "Alberta." The Archbishop's visit was for the purpose of doing homage to the Queen.

In celebration of Holy Innocents' Day a children's festival service was held in York Minster. The service, which had been arranged under the direction of the Archbishop of York, was attended by about 1,200 children, who were marshalled four abreast in the transept, and marched in procession round the nave singing a children's litaney.

From Ireland it is announced that the Rev. Dr. Potterton has succeeded to the Deanery of Ardagh. He is a well-known figure in the diocese, which has been twice deprived of its Deans by death within the past few months, Dean Orme, and Dr. Hoops, who was one of the oldest clergymen in the diocese, having reached his 81st year.

The Bishop of Lichfield has forwarded to all the rural deans of his diocese copies of the five principl-

ples of reform advocated by the Church Reform League, asking them to use the same as a basis for discussion at their next rural-decanal conference of clergy and laity, and requesting that all resolutions passed at these conferences may be sent to him.

The majority of the bishops now upon the bench have been consecrated within the last ten years, and the number of comparatively young men amongst them is very large. Only four Prelates have seen twenty years' service—the Archbishop of Canterbury, the Bishop of Gloucester and Bristol, the Bishop of St. David's and the Bishop of Manchester.

A new church was recently consecrated by the Bishop of Llandaff in a large mining village called Mardy, which is ecclesiastically in the parish of Ferndale, Rhondda Fach Valley. This church will be used exclusively for the Welsh, there being already an English Church, in the village. There are now five churches in this large parish of 15,000 people, served by five clergy.

The new rector of Stepney has drawn upon himself considerable criticism by refusing to sanction the raising of money for the restoration and re-seating of his church, by means of some dances to be held at the vestry hall. In an interview with a press representative, the rev. gentleman explained that he did not object to dancing *per se*, but he did object to raising money for Church purposes by this means.

The newly appointed vicar of St. John's, Gainsborough, has taken the opportunity afforded by Christmas-tide to rebuke the spirit of slandering, which, he says, he considers to be prevalent in the parish and in the town generally. He observed that, before he removed to Gainsborough, it was said to him that, of all the places for venomous and noxious gossip, it was the worst, and that of the three parishes of Gainsborough, that of St. John's beat the record.

The Rev. F. Baylis, secretary of the Church Missionary Society, is leaving for Sierra Leone to examine into the condition of the native Church with the view to its extension. The assistant secretary, the Rev. D. H. D. Wilkinson, has started with Bishop Tugwell, of Western Equatorial Africa, for the West Indies, to endeavour to arrange for the employment of properly qualified West Indians of negro extraction in the missionary field of West Africa.

A children's service was held on Monday week, Holy Innocents' Day, according to custom, in Westminster Abbey, and in spite of bad weather, was very largely attended by children and their friends. The Dean preached a very touching sermon on the text, "And a little child shall lead them," Isaiah xi. 6, concluding by appealing on behalf of the Destitute Children's Dinner Society. Dr. Bradley very happily told the story of Edward the Confessor, awakening and holding the attention of his little hearers until the end.

### Correspondence.

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

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

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

#### Practically Regenerate.

SIR,—“I. H. W.” to the contrary notwithstanding, it does appear to me that Bishop Harold Browne is perfectly justified in using such a term, seeing that we live in such a world as we find ourselves in. As a matter of fact, the term regeneration is used largely in the modern as well as in the primitive sense. The fact is, words, like clothes, go out of fashion, and then come in again, in altered guise, e.g., “prevent,” “let,” “instant,” “hell,” “soul,” etc., are words which are used to-day not always in the normal sense. The use of the term “practically regenerate,” conveys to one's mind in relation to its author the idea of a large minded Christian gentleman, who is courteous enough to recognize the fact that with many earnest Christians, regeneration is used as a term to stand for conversion, as well as to stand for the churchly idea of the state of grace to which the sacrament of baptism introduces the person baptized. It does seem to me most unpractical to ignore the logic of facts, and to content oneself by saying orthodoxy is



my doxy, and heterodoxy is the dxy of those who don't see through my spectacles. L. S. T.

#### Experiences of an Atlantic Trip

SIR,—Perhaps it may interest some among your many readers, especially those who are contemplating a trip across the Atlantic this coming summer, to hear something of our experiences on the good ship "Manitoba," Atlantic Transport Line, running between New York and London, a passage of usually eleven days at this time of year. This boat gave me the first voyage I have ever really enjoyed, for on all previous sailings sea sickness in direct form has been my lot, seldom or never able to appear at meals, and lying helplessly on deck longing for the sight of land. This time, in spite of a storm of three days, during which the ill-fated N. German Lloyd vessel went down, sea sickness was a thing almost unknown to any of us. The marvellous steadiness of the "Manitoba," owing to her triple keels, aided by the pleasant companionship on board, and the merriment of our Toronto table party, gave us a delightful trip. One gentleman on his way to France assured me he had waited four months to take passage in that special steamer. Why every boat that rides the seas doesn't possess herself of triple keels is a mystery to me! I had furnished myself with many remedies against sea sickness, among them Brush's specific, said to be infallible, but finding that it produced a lethargic condition, morning, noon and night, and fearful of consequences, I fell back on bromo celery and pulverized charcoal, which proved highly efficacious. The value of these is increased if taken a day or two previous to sailing. The first Sunday on board, Captain G. took the entire service himself, although there were two parsons present, but next Lord's Day he allowed the clergy to arrange matters entirely themselves; accordingly we had a beautiful and reverent service with celebration of the Holy Communion, and sermon by Canon Macnab, all of which was thoroughly appreciated by the passengers. Dear old mother England received us somewhat inhospitably; rocked us in her bosom of Thames mud for 29 hours, making us a day behind time, enveloping the boat in a thick mist by way of welcome, while our pilot, fearful of collisions, chafed and waited. Now we revel in classic Oxford, drinking in with the daily fogs its world-famed beauties of lore and antiquity. M. G. M.  
St. Stephen's Day, Oxford, England, 1896.

#### A Modern Jonah Swallowed by a Whale.

SIR,—It is a tradition among the Newfoundland fishermen that a whale can take into his mouth a barrel of caplin, but can only swallow one at a time; but this is a mistake. Many learned and eminent divines assert that Jonah being three days in the whale, is not to be taken literally, and that the Book of Jonah is a carefully constructed allegory covering a wide field, and teaching lessons of perpetual significance. Recently one of the boats of a whaler of Massachusetts was struck by the tail of a whale and scattered in pieces; the whalers who were in it were thrown into the water. All but two of them were saved. The body of one was recovered, but the other could not be found. The monster, when dead, was hoisted alongside the ship and cut up. This work took twenty-four hours; then the stomach of the whale was opened. What was the surprise of the whale men to find in it their boat comrade, James Bartley, unconscious, but alive. They had much trouble in reviving him. For several days he was delirious and could not speak intelligently. For three weeks he did not recover his reason so as to be able to narrate his impressions. "I remember very well," he said, "the moment when the whale threw me into the air. Then I was swallowed and found myself enclosed in a firm, slippery channel, whose contractions forced me continually downward; this lasted only an instant. Then I found myself in a very large sac, and by feeling about I realized that I had been swallowed by the whale, and that I was in his stomach. I could breathe, though with difficulty. I had a feeling of insupportable heat, and it seemed as if I were being boiled alive." English papers say James Bartley is known to be one of the most hardy of whalers, but his experience in the whale's stomach was so terrible that he was obliged to undergo treatment in a London hospital on his return. But his general state of health was not seriously affected by the accident. The only effect was that his skin, as it were, became tanned by the action of the gastric juice. The captain of the ship says that cases where furious whales swallowed men are not rare, but that this was the first time he ever saw a man come out alive. The above seems to indicate that the Bible narrative of the whale swallowing Jonah is literally true. One of the latest deliverances on this subject

is by the Rev. Principal Grant, president of Queen's Presbyterian College, Kingston, who takes the ground that the Book of Jonah is an allegory.

PHILIP TOUQUE.

#### Define the Power and Authority.

SIR,—Please throw a little light on the subject of diocesan canons. If a canon is declared "carried" by the bishop, can he break such canon without becoming legally and personally responsible? Please define the power and authority of the bishop, so that young men taking orders may know what to expect.

ONE OF THEM.

HURON.

#### A Canadian Prayer-Book.

SIR,—I have read with interest Mr. A. Bisset Thom's letter in your issue of Jan. 7th. He puts the case in favour of a special Canadian Prayer-Book very well and clearly.

Possibly I am too conservative, but I cannot regard otherwise than with grave apprehension any such proposal to substitute for the venerable document to which from childhood we have all grown accustomed, an "up-to-date" Canadian edition containing all those "improvements" which the American Revisers have made in its familiar language.

It may be, as Mr. Thom says, that:

In the prayer for the Queen, and also in the Litany, the word "prosperity" is better than "wealth." In the prayer for the clergy, "bishops and other clergy" is better than "bishops and curates." In the prayer for all sorts and conditions of men, "the Holy Church universal" is better than "the Holy Catholic Church," especially as the former words are those used in the Litany. . . . In the Litany, "from all inordinate and sinful affections" is preferable to "from all fornication and all other deadly sin;" "love and fear thee" is preferable to "love and dread thee;" "all women in perils of childbirth" is preferable to "all women labouring of child;" "with pity behold" is preferable to "pitifully behold," especially as "pitiful" has sometimes a contemptuous meaning. In the second collect, evening service, the word "both" before "our hearts" should be left out; the words in the English version being misleading, and sometimes even unintelligible to many. In the Confession, "those who are penitent" is preferable to "them that are;" in the Lord's Prayer, "Who art in Heaven" is preferable to "which art," and "on earth" to "in earth." The marriage service should be shortened, and many objectionable phrases left out, as is sometimes already done both in England and this country.

I fear, however, the beginning of "improvement" such as this would be like the letting out of water; others beside Mr. Thom might suggest fresh alterations, and the result would be what a well-known Club-man in New York said about a new book on American Whist: "It is a very pretty game, but it is not whist." C. R. W. BIGGAR.

#### Some Needed Reforms.

SIR,—In view of the fact that the county councils of the province will meet to organize within a week or two under the new Municipal Act, the time seems opportune for calling attention to a matter of importance in which the whole country is interested, and which is almost wholly in the hands of the county councilors. We refer to the question of county gaol prison reform. All the prisoners of the province, whether in the Penitentiary or in the Central Prison, are first of all detained in the common gaols, both before and after trial; and of all the prisoners in the province undergoing sentence at the present time, we believe nine-tenths are confined within the walls of the county gaols. It is claimed by prison officials and prison reformers that our county gaol system in Canada is very faulty, that it is neither deterrent nor reformatory, and that in truth it may be called a school of vice and crime. The Prisoners' Aid Association is now memorializing the county councils with a view to the introduction of a gaol system that will change all this. Their ideal is the English system, where first offenders are not only kept apart from old offenders, but are also kept separate from each other. This, they believe, is the only system that will prevent gaol contamination, and they are asking for the gradual introduction of the system wherever at all possible. The association is also asking that prisoners be provided with proper employment and temporary help upon their discharge. In all counties where Houses of Industry are not established, they are asking that the necessary steps be taken without delay for their establishment. We trust

that the county councils will not turn a deaf ear to this appeal of the Prisoners' Aid Association. We believe there can be no question to come before the new county councils of greater or more far-reaching importance. M. R.

#### Family Reading.

##### Can it Be?

Can it be that I rose in the morning,  
And took up the work of the day,  
With its cares and its crosses so heavy,  
Without kneeling a moment to pray?  
Can it be that I took of life's blessings,  
With no thought of my God's loving care,  
That day after day is about me,  
Without even one moment of prayer?

Can it be that at noontide, when resting  
From the burden and heat of the day,  
In a cool, shady place by the wayside,  
That there I forgot too to pray?  
Can it be when my day's work was ended,  
And I rested from toil and from care,  
That I never once turned my face upward  
To commune with my Father in prayer?

No wonder the day seemed so lengthened,  
And its burdens so heavy to bear,  
And I so impatient and fretful,  
When I ne'er offered one word of prayer!  
God pity the soul that is living  
So far from his Father away,  
That in all of life's bane and its blessing  
He never once thinketh to pray!

##### Help.

It would make an exceedingly instructive Bible reading to take the word "help," and run it through all the moods and tenses in which it is conjugated in the Scriptures. "He is our help and shield." "A very present help in trouble." "From whence shall my help come? My help cometh from the Lord which made heaven and earth." "Our help is in the name of the Lord." This was the testimony of the apostle to the interposition of God in his behalf when he stood before Agrippa, and told the story of his conversion, and of his obedience to the heavenly vision, and of what had come of it: "Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great." It would brighten all faces to realize fully what resources of help there are for burdened and tempted and sinful souls in the grace of God.

#### Wells Cathedral Clock.

This clock, the oldest on record, now in the north transept of the nave of the Cathedral, was once in Glastonbury Abbey, and is said to have been made by a monk there, named Peter Lightfoot, about the year 1325, at the cost of Adam de Sodbury, who became Abbot of Glastonbury in 1332. It was brought to Wells (soon after the dissolution of the Abbey) in 1529. The dial plate is six feet six inches in diameter, contained in a square frame. The outer circle is divided into 24 parts, intended to represent the 24 hours of the day; the numbers are in Old English characters, and mark the hours from 12 at noon to midnight, and thence to 12 at mid-day. A large gilt star points to the hour. An inner or second circle shows the minutes, and a small star moves round the circle every hour. A third circle gives the age of the moon, and on a plate in this circle the phases of the moon are shown. There is also a smaller circle in which is a female figure, having around it the motto "Sic peragrat Phoebe." Above the dial plate is a panelled tower, around which knights on horseback revolve in opposite directions every hour on the striking of the clock, which revolution is meant to represent a tournament, a popular amusement in the Middle Ages. A figure (in the costume of King Charles the First), which is seated some distance from the clock at a higher elevation, strikes with its heels every quarter of an hour against bells, two strokes at the first quarter, four strokes at the half-hour, six strokes at the third quarter, and eight strokes at the hour; it can also be made to strike with a hammer on a bell the number of the hour. Con-



nected with the works of the clock on the outside of the Cathedral, two knights in armour strike with battle-axes the quarters on bells. The works of the clock have been renewed: the original works are now in the Patent Office of the South Kensington Museum, fitted up and kept in motion. The new works are by Messrs. Gillet and Bland, of Croydon.

#### Prompt People.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study—whatever it is, take hold at once, and finish it up squarely; then to the next thing without letting any moments drop between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments which the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very first one that comes to hand, and you will find the rest all fall into line, and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, go and do it." There is the secret—the magic word, now!

#### Something New.

There is oftentimes a charm about something new, and simply because it is a different thing from the old. Let it be thought to have a real value, and how multiplied the charm!

A new book! How it may take one as up to a mountain-top from which the outlook is so far-reaching and impressive! A new start! How it helps the traveller, who has got off the road and like a fool been blundering in the woods, to get back again to the right way, to have a deep, heaven-sent stretch of sleep, and in the morning have a new start in his journey—fresh, hopeful, confident! A new day! When to a business man the past day has been one of small trade and big losses, some big coin but many pitiful nickels, a few customers but many duns—how it helps the downcast trader to think of the new day soon to open, bringing a throng of smiling customers and large profits. A new day! Take a school-boy, a school-girl, who yesterday was stupid and careless and discouraged with bad marks—how welcome is this new day that brings opportunities for study and serious conduct and a clean record!

And now this opening year has brought its fresh, delightful opportunity, its clean page, its golden day, its new road. Who will make a new start? Let the old life go, with its mistakes and with its sins, and welcome the new life, the fresh start.

You want to make your life just as true and sunny and pure and brave and self-denying as possible. It is of great concern then where you begin that new life.

Begin it at the foot of the Cross, in penitence for sin, in a humble trust in God's mercy, in the surrender of everything to the heavenly Father. Beginnings are not endings, but beginnings have a vast deal to do with endings oftentimes. This is one case. Begin right. Then go on right, and take to yourself a Friend for the long, weary way

#### Counsels to Parents.

1. Caution your children against dishonesty in word or action.
2. Seek to make them useful as soon as they are able, so as to get them into the habit of being industrious.
3. Train your daughters to be neat and useful rather than to be fine and helpless. See to it that they learn to help themselves.
4. Teach your boys habits of industry, and seek for them honourable occupation.
5. Train your children to have a place for every-

thing and everything in its place; to be neat and tidy in themselves, in the house and school.

6. Watch the books they read. Use every care that they only read such as can do them good.

7. Do not let them go where they please on the Lord's Day, but train them, by example and precept, to use the day aright.

8. Encourage them to do well. Often commend, but seldom scold. Show them that you are pleased when they do well, and invariably tell them so.

9. Teach your children to pray—and pray with them. Maintain the worship of God in your family, and seek His blessing on all you say and do in training them.

10. Rely upon it, that on your teaching and example will in a great measure depend the weal or woe of their after-life. Seek thus to teach them to so live that they live not in vain.

#### Epiphany Rings.

Among the old jewellery sometimes to be seen in private or public collections are the "Epiphany rings," worn in mediæval times by ecclesiastical and other dignitaries on the feast of the Epiphany and during its octave. These consisted of a massive hoop of gold which held a brilliant diamond of the first water, set round with rubies, pearls (sometimes sapphires) carbuncles, amethysts arranged in the shape of a cross, a circle, a crown, a heart, a vesica or an equilateral triangle, of which the diamond was the centre. The diamond with its sheeny brightness was Christ; the ruby stood for the martyrs who shed their blood in will and in deed, St. Stephen, whose feast is the day after Christmas Day, being their type; the pearl for the martyrs in will but not in deed. Christ's brave confessors, at whose head stands St. John the loving and the loved disciple; sometimes the sapphire's blue stands for the vision of God the Father on His sapphire throne, promised in some special degree to the "pure in heart," the amethysts for the martyrs in deed but not in will, as the Holy Innocents, and the carbuncle for the precious blood shed by Christ at His circumcision. The galaxy of Christian feasts which surround that of the Incarnation is thus shown in the jewels that make up the Epiphany ring, while the circle of gold or jewels points to the eternity of Christ's Godhead and Kingly reign; the cross, the crown, the heart, the vesica, or the equilateral triangle, typifying the manifestation of His power as a Saviour, but only through the cross; His love for sinners when His very heart was drained in His agony that He might shed all His precious blood for us men and for our salvation; the crown, His sovereign sway, His rule of love; the vesica, His guidance of the Church amid all her risings and fallings on the sea of this world; and the equilateral triangle, of the eternal equality of the Three Divine Persons in the One Godhead.

#### The Seen and the Unseen.

The things which are not seen: what are they? Doubtless they are in part those moral and spiritual truths and virtues which are obscured or crowded out of view in the present life of most of us, but which are nevertheless beautiful and enduring realities; they are justice, charity, truth, sanctity. We see an approximation to these things in the lives of God's servants on earth, but we do not see the perfect and abstract qualities themselves; they lie beyond the sphere of sense; they are perfectly seen, and seen only, as attributes of the Most Holy and Self-Existent. The things which are not seen: we do not see—(1) God, (2) the angels, (3) the souls of the departed. That which meets the eye of sense is here only for a season; it will pass away. That which meets the eye of the soul illuminated by faith is known to belong to another order of existence. It will last forever. It is this quality of eternity, of enduring, of unlimited existence, which makes the Christian look so intently on the things which are not seen. This truth as to the relative importance of the seen and the unseen, if it be really held, will affect our lives in not a few ways. It will, for instance, govern the disposal of our income.

If we look only at the things which are seen, we shall spend it mainly on ourselves, reserving, perhaps, some portion for objects of a public character, what is creditable or popular to support. If we look mainly at the things which are not seen, we shall spend at least one-tenth, probably more, upon some agencies that will bring the eternal world, and all that prepares people for it, home to our fellow-creatures. In days of prosperity a Christian's prayer should constantly be: "Oh, turn away mine eyes, lest they behold vanity, and quicken me in Thy way."—*H. P. Liddon*

#### Making the Best of What is.

We often worry more over troubles which never come than over those which actually befall us. We live in fear of our own fancy, or in perplexities and misgivings of our own creation. Even the ills of life are rendered worse by a vivid imagination. It is foolish, however, thus to embitter our days. We should cultivate that Christian philosophy which gilds the future with hope and accepts the present with patience and resignation. Trustfulness in the Lord dissipates anxiety, while hopefulness brightens all occurrences. Health, comfort and joy are all dependent upon making the best of what is, and leaving what is to come in God's hands.

#### The Sin of Dejection.

Good deeds, strength of purpose and of character are never the outgrowth of dejection and despair. Discouragement retards all real effort, despondency hinders development of character. One cannot too early in life understand the intrinsic value of a happy, cheerful disposition. Those who cultivate this disposition have an immense advantage over such as are enslaved by the sin of dejection,—for it is a sin to give way to this feeling. Few are entirely proof against its influence at times, but none of us have been denied the power to strive against it and to finally conquer it if we will.

Note the influence of those who always present a smiling face to the world. See how they are welcomed everywhere. They have a kind of tonic effect on the world at large.

The jolly, rollicking cheery-voiced boy is invariably the one who is a prime favourite among his mates, and not the moody, sullen, dejected fellow who rarely speaks a kindly word or does a kindly deed. The world loves a cheerful spirit as much as God loves it.

If you inquire carefully into the matter, you will find that a great deal of dejection arises from the failure of the dejected ones to have things their own way. A thwarting of their desires is sufficient cause for days of deep melancholy. A boy of my acquaintance was thrown into a most gloomy mood one day recently because he could not have two pieces of pie at dinner, and I have known men and women to become morose through equally trifling causes.

The ones who suffer least from dejection are those who love others so much that they are glad to serve them, and hence have little thought of self. It is a singular fact that many of the gloomiest and most dejected people in the world are those who have the most profound cause for gratitude.

It is wrong for any well and strong person surrounded by all the comforts of life to become morose and despondent. Evil spirits delight in the easy victories they achieve over the dejected man. The battle is hard for them when one is cheerful with the cheerfulness that comes from right living and right thinking. When our hearts are so filled with love to Christ that we feel life is too short to find ways of expressing that love, we have little time for dejection. Let love-light illumine your lives.

—The every day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration, and its hands a regular motion.



## Day Dreams.

The children played in the cool morn air  
At what they would like to be :  
They posed as lords and as ladies fair,  
And folks of a high degree.  
For life looks fair at the break of day,  
With little of work and much of play,  
And all is possible—so they say,  
When the heart, when the heart is young.

The morning changed to the heat of noon,  
And then to the twilight chill ;  
The children wearied of high life soon,  
And quarrelled, as children will.  
But they ran away home in the fading light,  
To sob out their wrongs ere they said good night,  
And the mother, the mother made all things right,  
For their hearts, oh, their hearts were young.

And we need not sorrow, as years roll on,  
If the hopes that have ceased to be  
But bring us, when passion and youth are gone,  
To the truth at the Father's knee ;  
Who husheth us up, when our prayers are said,  
Forgetful of sorrow, in restful bed,  
To awaken again when the night has fled,  
Where the heart will be always young.

## In the Morning of the Vicar's Life.

BY ARTHUR W. TARBELL.

(Concluded.)

From *The National Magazine*.

"But it was different then. I left Oxford, as a countless number of men before and after me have done, with hopes and expectations that it would never have been in the power of mortal man to accomplish. Why, in those days, nothing less than the pulpit of the biggest church in London was going to satisfy me, and I was always imagining myself in the great cathedrals of the world, swaying the people and bettering their lives by bringing home to them as it had never been brought home before, the truth and beauty of right living. It seemed to me then that the greater half of mankind was travelling on the wrong road, when they might just as well have journeyed on the right one if the guide-boards had only been different. I saw everywhere misery and animalty where there might have been happiness and divinity; and I encountered at every turn unnatural ugliness where there ought to have been natural beauty. A poor, sodden, wretched, misguided humanity. As easily moulded as the clay beneath the potter's thumb, waiting for the leaders and the trumpet calls to march them on towards righteousness—such was the spectacle as I then saw it. And all this affected me how? It made me well-nigh restlessly crazy, ambitious, intensely eager for the word and the opportunity to come that I might throw my own heart and life into the struggle. And so I waited and listened, and as I waited and listened, many a light, as Wordsworth says,

'Dawned from the east, but dawned to disappear  
And mock me with a sky that ripened not  
Into a steady morning.'

"Do you ever go back to Oxford?" ventured the probationer, thinking that the Vicar's yearly journey had something to do with these early hopes.

"No, no, my lad, it wouldn't do. Nothing makes me so sad as the thought of how I used to dream out such grand Utopias at Oxford. It would be like a stab to me to witness again the scene of those visions. If I went back I should only see in every familiar spot and hear in every familiar sound, faces and voices that would mock me at my failure—if failure it has been. No, no, my lad, it wouldn't do," and the Vicar leaned back with a sigh and let his eyes wander absently over the room.

"Well, about that time I entered into my first incumbency, a wretched little parish, lost and hidden away in the mining district of southern England. I had to take it; there was no alternative and my poverty admitted of no delay. I was miserably disappointed, but it seemed before long that I was destined to meet with a still greater disappointment. For at the end of my first year I was asked to resign. It was a terrible blow, and at the time I could in nowise reconcile it. But now it is all perfectly clear. I simply

overshot their heads. I was drifting so much in the clouds myself then, that I doubt if I spoke more than five words in my sermons that year that an ordinary man with his feet on the ground could in the least understand; much less a man whose daily work it was to wield a pick in a coal mine. Yet time softened the sting of that blow somewhat, but there was another—

And here the old Vicar's voice faltered, and he stared into the fire with averted face. The younger man knew full well that here, in all probability, the Vicar was about to speak of something that had never before passed his lips.

"During that year I fell in love with a girl—the daughter of the manor-house. I need not tell you that she was good or that she was beautiful; my ideals being what they were, you must know what my choice would have been. It is sufficient to say that that was the *only* year that I ever really lived—a touch of the idealistic, a momentary realization of one's inner dreams, a glimpse of heaven. Near the parish there was a hill from which could be seen beautiful stretches of lowland downs, and beyond, in the far south near the horizon, the dim blue sea. On the summer evenings when the gloaming was deepening over the landscape, we used to wander up that hill away from the village, and let our eyes gaze far off over the scene and dream out our futures. And on one evening in the spring time, when the violets were purple in the woods, I remember she plucked a cluster of them and held them in her hand. I asked her for them and they became mine. And she said then that violets were to her the sweetest flowers that grew, and she hoped when she was dead that they would blossom on her grave."

"That year was bitter to me afterwards, yet my life would have been unblest indeed without it. For it was all the time I ever had with her. In the end, when I was obliged to resign and journey northwards to a new parish, I had to go without her, for her father would not hear of marriage. I was too poor to be regarded as an equal with aristocracy.

"And then one winter's night in my new parish—on just such a night as this—as I was dreaming of her before my lonely fire, I received a letter. It told me that she had been compelled by her father to marry a man she did not love. And— and she sent me something for me to always hold dear as a remembrance of her (God knows I did not need it), her picture and a cluster of violets."

The Vicar paused. It was evident that every word was drawn from him in agony.

"The next I heard," and here the old man buried his face in his hands, "was—was that she was—dead. Had died in child-birth. Of all the years I have been a humble minister in God's service I have failed on but one Sabbath; and I believe it was the Sunday after that."

The Vicar paused again, but his listener knew that he had not finished, and when he took his hands away he was once more master of himself, and his face bore a strange smile.

"Ah, well, that was all a good many years ago now. Time has done something to help me, but not much. I was a poor man then; I am a poor man now. But I was rich then compared to what I am to-day, for I had the love of a girl and the expectations of a youth; while now I can only look back and think of what might have been. So you see the call I expected and the opportunity I dreamt of never came; and the masses have never been swayed, the great books I had planned have never been written, and much, if not most of the unnatural ugliness of the world then, still remains unnatural ugliness now. And so I dream no longer—unless it be of a place where the weary in heart shall find rest. There, lad, there's my story—God bless you and good night," and the old man, unable to control himself longer, staggered from the room.

They were the last words the Vicar ever spoke in this world, for he slipped away in his sleep that night without a sigh and without a warning, holding in his feeble hands a cluster of violets that years ago had breathed a sweetness into his life and then faded. He had made his last journey southward to visit the grave, and had now gone on a longer journey upwards to join the spirit.

The next morning when the young churchman saw the picture by the Vicar's bedside, he exclaimed, "My grandmother?" So after all the old Vicar was not mistaken when he thought he saw something in the other man's face that carried him back to the night when that letter came.

And in time the young probationer became Vicar of the lonely Westmoreland valley.

(THE END.)

## Hints to Housekeepers.

**FARNBOROUGH PUDDING.**—Take a deep pudding dish and butter it; cover the bottom and sides with thin slices of bread; then add a layer of apples, and sprinkle some sugar over; then a layer of bread, another of fruit, and so on till the dish is full. Fill the dish up with fruit juice, cover with a paste, and bake for four hours in a slow oven. Turn out when cold and serve.

**CHOCOLATE CAKE.**—Mix together a teacupful each of flour and castor sugar, and a teaspoonful of baking powder. Break two eggs into this, scatter a pinch of salt, and then beat all to a light batter. Pour this on to three greased plates, set in a hot oven, and bake for ten minutes. Turn on a sieve to cool, and then spread each cake with the following mixture: Set a teacupful of water, two teacupfuls of sugar, and a tablespoonful of butter into a stewpan, and let it come to the boil. Then add a large tablespoonful of cornflour, mixed with water, and two ounces of grated chocolate. Stir till all is mixed, flavour with a few drops of vanilla essence, and spread on the cake. Press one cake lightly on the other, sift castor sugar over, and serve.

**CRULLERS.**—One well-beaten egg, three tablespoonfuls of sugar, one teacupful of milk, two dessert spoonfuls of melted butter, one pint of flour, one teaspoonful of baking powder, and one-half teaspoonful of vanilla. Roll very thin, cut in two-inch squares, cut the squares in slashes, fry in deep fat, drain in a colander, and when cool roll in fine sugar. This recipe will make enough for three breakfasts.

**BREAKFAST LOAF.**—Beat two eggs separately; add one teacupful of sweet milk, two teacupfuls of flour in which has been sifted two teaspoonfuls of baking powder, and one level tablespoonful of sugar; beat thoroughly, then add three tablespoonfuls of melted butter and beat again. Bake in a square tin, but not too shallow. Cut in squares and serve hot. A knife should always be heated for cutting hot bread.

**RICE MOLD.**—Stew two small cups of the best rice in a quart of new milk and half a teaspoon of salt until it is very thoroughly cooked, then sweeten and pour into a well buttered mold, put away until set, then stand it on the ice for an hour before turning it out into a glass dish. Serve with any kind of preferred stewed fruit and custard. Peel and core your apples as you would for baking, cut them into round rings and drop them into a syrup made of boiling sugar and water. When quite done take them out and arrange them prettily on a glass dish, let the syrup boil a little longer to thicken, strain it if it is not perfectly clear and pour over the apples; serve as they are or with whipped cream.

**TRIPE CUTLETS.**—Cut one pound of honeycomb tripe in neat shapes, the suitable size for serving to one person. Blend the yolk of an egg with tablespoonful of water. Roll the tripe in fine bread crumbs in which has been mixed a half teaspoonful of salt and a half saltspoonful of pepper; then in the egg, in the crumbs again. Put a large tablespoonful of butter in a pan; as soon as it browns lay the cutlets carefully in. Turn and remove from the pan the instant they are brown. Tripe is delicious thus cooked.

For masked chops take the dark meat of one cooked chicken, chop it fine and pound it to a paste. Mix with it two tablespoonfuls of cream, half a teaspoonful of salt and a dash of pepper. Broil quickly a dozen mutton chops. Take them from the fire, season with salt and pepper. Make a little mound on each chop of the chicken. Dip quickly in egg and bread crumbs, and fry in smoking hot fat. Arrange these around a potato mound, pour over tomato sauce and serve.



**Children's Department.**

**Personal Influence.**

Every human life is a force in this world. On every side our influence pours perpetually. If our lives are true and good, this influence is a blessing to other lives. Let us not set going any influence which we shall ever want to have gathered up and buried with us. When we think of our personal influence, perpetual, pervading and immortal, we can but cry out: "Who is sufficient for these things!" How can we command this outflow from our lives, that it shall always be blessed? Let us be faithful in all duties, in all obligations, and responsibilities, in act, word, disposition, all the days, in whatever makes influence. In no other way can we meet the responsibility of living.

**The Forging Spirit.**

Molly and Ruth were very good friends. It must be confessed, however, that Molly had a hot temper. It blazed out very quickly, and when she was vexed, she did not take time to think. This led to unkind and unfair things, and often she said and did what she was sorry for afterwards.

One day Molly, in a fit of anger, which was provoked by some one else, was very cross and unkind to Ruth, and finally, after saying some very sharp words, ran away from her, on the way home from school, and left her to go home alone, without even a chance to make up.

The next day Molly was very sorry, and, like the honest and true little girl that she was, in spite of her temper, she came to ask Ruth to forgive her.

"I did forgive you, Molly, last night," said Ruth gently, looking as happy as possible over Molly's readiness to make up.

**Exhaustion**

**Horsford's Acid Phosphate.**

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

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

Descriptive pamphlet free on application to

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

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**An Oxygen Home Remedy Without Medicine.**

**Often Cures Cases 'HOW?'**  
PRONOUNCED "Incurable" By its new method of introducing oxygen directly into entire circulation

**A CANADIAN REPORT**

St. Johns, Que., Canada, Feb. 19, 1905.  
**NEURALGIA.** I have now used the pocket Electropoise in my family since last August, and cannot speak too highly of its merits. I fully believe it does all you claim for it. My daughter, who has been an invalid for the past three years from spinal trouble, partial paralysis, and neuralgia, and had the best medical advice that St. Johns and Montreal could give, has greatly benefited by the use of this wonderful little instrument; she is now able to walk about and come down stairs alone; she looks forward, and with good reasons too, to a complete restoration to health. I have also tried it on myself for muscular rheumatism, and on others for inflammatory rheumatism, cramps in the stomach, inflamed sore throat, indigestion and other ordinary ailments; in all cases the effects were so convincing that I cannot speak too highly of its curative powers.  
**DYSPEPSIA.** I have recommended it to a number of my friends, and to my knowledge they all speak highly of its virtues. I consider it invaluable in a family if the directions are faithfully carried out.

Very truly yours,  
R. C. MONTGOMERIE

**BOOK FREE** telling all about the Electropoise, with 250 letters similar to above mailed to any address.

Electrolibration Co., 1122 Broadway, NEW YORK CITY

"You were ever so good. What made you forgive me so soon?" asked penitent Molly.

"I couldn't be happy till I did," was the answer. "When I came to say 'Forgive us our debts as we forgive our debtors,' I couldn't say it till I felt right, and so I forgave you then, without waiting."

Ruth had the forgiving spirit. It was Molly's part to be sorry and ask pardon, and then Ruth could tell her that the pardon was granted, but the forgiving spirit does not wait. This is the spirit of the Lord's prayer, and He will give it to those who truly wish it.

**Blood is Life.**

It is the medium which carries to every nerve, muscle, organ and fibre its nourishment and strength. If the blood is pure, rich and healthy you will be well; if impure, disease will soon overtake you. Hood's Sarsaparilla has power to keep you in health by making your blood rich and pure.

—Hood's Pills are easy to take, easy to operate. Cure indigestion, biliousness. 25 cents.

**Uncle Phil's Story.**

"Tell us a story," said Rob and Archie, running to their uncle.

"What about?" said Uncle Phil, as Rob climbed on his right knee and Archie on his left.

"Oh, about something that happened to you," said Rob.

"Something when you were a boy," said Archie.

"Well, once when I was a little boy," said uncle Phil, "I asked my mother to let Roy and me go and play by the river."

"Was Roy your brother?" asked Rob.

"No; but he was fond of playing with me. My mother said yes; so off we went, and we had some good fun together."

"After a while I took a piece of wood for a boat and sailed it along the bank. At last it got into deep water, and I could not reach it with a stick, so I told Roy to go and get it for me."

"He almost always did as I told him, but this time he did not. I began to scold him, and he ran toward home."

"Then I grew angry. I picked up a stone and threw it at him as hard as I could. Just then Roy turned his head, and the stone struck him right over the eye."

"O uncle!" cried Rob, "Yes it made him stagger. He gave a little cry, and lay down on the ground. But I was still angry with him. I did not go to him, but took off my shoes and waded into the water for my boat."

"But the water was deeper than I thought, and I was soon carried away by the strong current. I screamed as it carried me down the stream, but there were no men near to help me. But as I went down under the deep water, some one took hold of me and dragged me toward the shore; and when I was safe on the bank I saw it was Roy who had saved my life."

"Good fellow! Was he your cousin?" asked Rob.

"No," replied Uncle Phil.

"What did you say to him?" asked Archie.

"I put my arms around his neck and cried, and asked him to forgive me."

"What did he say?" asked Rob.

"He said, 'Bow-wow-wow.'"

"Why, who was Roy, uncle?" asked Archie, in great surprise.

"He was my dog," said Uncle Phil, "the best dog I ever saw. He taught me a lesson that day, did he not, boys? And I hope my story may teach you the same lesson."

—Catarrh is a constitutional disease and requires a constitutional remedy like Hood's Sarsaparilla, which purifies the blood.

**Merit**

Made and Merit Maintains the confidence of the people in Hood's Sarsaparilla. If a medicine cures you when sick; if it makes wonderful cures everywhere, then beyond all question that medicine possesses merit.

**Made**

That is just the truth about Hood's Sarsaparilla. We know it possesses merit because it cures, not once or twice or a hundred times, but in thousands and thousands of cases. We know it cures, absolutely, permanently, when all others fail to do any good whatever. We repeat

**Hood's Sarsaparilla**

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

**Hood's Pills** cure nausea, indigestion, biliousness. 25 cents.

We wish we could make everybody believe that promptness is prevention; that there should be no delay when you are losing flesh and when you are pale, especially if a cough be present. The continued use of Scott's Emulsion in the early stages of lung affections does prevent the development of Consumption. Your doctor will tell you this is true and we state it without wishing to make any false claims or false promises. Free book tells more on the subject.

SCOTT & BOWNE, Belleville, Ont.

**Use the Soft Pedal.**

"Why, what's the matter, dear?" Nelly's eyes were troubled and her voice almost tearful as she softly shut the lid of the piano and answered her mother's question.

"Papa can't stand my practicing, you know, mamma! 'Course I know he's writing his sermon, and it is a nuisance; but however can I get my scales, if I don't practice them?"

"Oh, dear child, is that all!" returned the mother uncovering the

**Walter Baker & Co., Limited.**

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The Oldest and Largest Manufacturers of

**PURE, HIGH GRADE  
Cocoas and Chocolates**



on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.

CANADIAN HOUSE, 6 Hospital St., Montreal.



singing keys again. "Use the soft pedal—that's the way to do. A great many 'nuisances' in this world have to be done, but you needn't make them any more disagreeable than necessary. Always use the soft pedal. It will do you just as much good and won't hurt anybody else, then."

Yes, they have to be done—scolding the paper-boy, for instance, when for the third time this week he gave my "Transcript" to the next door neighbour. But I might have used the soft pedal, so to speak, and considered his excuse and been merciful to his sheepishness."

"Rainy nights I forgits!" he told me bashfully. I ought to have remembered how hard it is to stand fumbling over papers and bundles under a dripping eave-spout.

Yes, it would have done me just as much good, and wouldn't have hurt Katy's feelings—I wish I had "used the soft pedal." She regularly mixes up the stockings and brings back mates and odd ones, and I have to tell her about it! But there are ways and ways of doing things. I'll see if I can't learn a lesson from Nelly's mother.

#### For a Tonic after Fevers.

#### Use Horsford's Acid Phosphate.

Dr. W. W. Williams, Wichita, Kan. says: "Have given it in convalescence from typhoid fever, and was surprised how rapid was the return to health in those cases."

#### Sunshine at Last.

It was such a disappointing morning! Pat, pat, went the rain against the window, and splash, splash in the street below. The grass bent before it and the clouds of dust that for a week had taken possession of the streets, dancing hither and thither, flinging themselves into people's eyes, and ruffling tempers, were laid low. The rain was very much needed, everybody wanted it, but not that day. That is the way with so many of our blessings; we would rather have them some other time.

To begin with, there was to be an excursion down the river, and all three children—Rose and Mary and Carl—were going. It seemed quite useless to explain to them that no one could go a day like that, and the treat was only postponed. They felt as if the opportunity of a lifetime was gone for good. Mrs. Shaw was disappointed, too, because she had planned to enjoy a most delightful day of rest and quiet when the children were gone. In the laundry Nora was grieving, because it was wash-day and the clothes would have to dry in the house. She never could make them so white as if the sun shone on them. So the whole house was out of sorts.

"Oh mother, what shall we do! What shall we do!" cried the children in chorus, viewing the dismal outlook.

Mrs. Shaw smothered a little sigh. "Suppose you cut out pictures," she suggested briskly.

"We haven't any to cut," said Rose. "Or scissors to cut with," added Mary.

"Oh, dear!" said Carl. "Just wait a minute before you make that exclamation, Carl," said Mrs. Shaw pleasantly, "for I'll lend you all three some scissors, and I have some papers, magazines and cards with lovely pictures on, that I have been saving a long time for you."

Soon they were seated on the floor and the scissors were snipping their way busily through the paper.

"Be careful, Carl," said Mrs. Shaw, as in his haste Carl clipped a corner off a lovely landscape.

"That doesn't matter, mother; it hardly shows," he answered. "I don't think it makes much difference how we cut out pictures."

"Indeed it does, dear, make a difference how we do everything! Cut your pictures out carefully and accurately, and you will enjoy them a great deal more. So will every one else who sees them. Besides," she added, smiling at him fondly, "you will have a little pleasant practice to make your hand steady and true for greater work some time."

(To be Continued.)

#### CONSUMPTION CURED.

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

#### Success and Failure.

There are a great many young people who, like the heroine of a story, think they are making nothing but failures when really they are achieving the greatest success. The truth is we do not always know when we are successful in working for others. One of the most delightful surprises of the faithful soul in the next world will be found in viewing the results of words spoken, or things done here. It is probably because He wants us to have the full delight of such surprises that God does not permit us often to know what successes we have won, and suffers us to think that our efforts have been failures. What we need to do is to go right on in our work and trust God with the results. Some of these days we will see that we did not live and work in vain.

#### Are you "All Broken Up"?

#### Take Horsford's Acid Phosphate.

It steadies the nerves, clears the brain and promotes digestion. Makes a pleasant and wholesome beverage.

#### True Bravery.

In the heat of passion, Robert had done something that he was ashamed of and sorry for, after the excitement had passed away.

"I wish I hadn't let my temper get away with my good sense," he said; "but it's done, and what's done can't be undone."

"But isn't there a way to overcome the effect of wrong-doing, to a great extent?" asked a voice in his heart, "How?" asked Robert.

"By owning to one's blame in the matter," answered the voice. "Confessing one's fault does much to set wrong right. Try it."

Now, Robert was very much like all the rest of us—he hated to admit that he was in fault. "I'm wrong forgive me," is a hard thing to say. But the more he thought the matter over the more he thought that he ought to say just that.

"It's the right thing to do," he told himself. "If I know what's right and don't do it I'm a moral coward. I'll do it."

So he went to the one he had wronged and confessed his fault, frankly; and the result was that the two boys were better friends than before, and his comrade had a greater respect for him because he had been brave enough to do a disagreeable thing, when it was presented to him in the light of a duty.

My boys, remember that there's quite as much bravery in doing right, for right's sake, as there is in the performance of grand and heroic deeds—that the world will hear about.

#### Shining.

There is not one of us who may not preach a sermon every day, at home and among our friends, by the beauty of a Christlike spirit in our common life. Wherever a true Christian goes, his life ought to be an inspiration to those around him. Our silent influence ought to touch other lives with blessing. People ought to feel stronger, happier, more earnest, after meeting us. Our very faces ought to shed light, shining like lamps into sad and weary hearts. Our lives ought to be benedictions to the human sorrow and need all about us.

#### What is the Mainspring?

The boys in the class were so engaged in examining Alfred's new watch that they did not notice their teacher's approach, till he looked over the clustered heads and asked, "What interests you so much?"

"Alf's new watch. Isn't it fine?" Mr. Lane sat down in the circle and took Alf's birthday gift in his hand, admiring the case.

"Does it keep good time?" he asked.

"Very good, so far," answered the proud young owner.

"Which do you really value most; the pretty case, or the works that keep time for you?"

"Well," said Alfred, "I must have a case to carry the works, and I am glad that it is a handsome one, but the works are worth more, I know."

"It is the old lesson told again, isn't it?" said Mr. Lane pleasantly. "The inside is of more importance than the outside. Any one would choose good, reliable works, in a plain

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## Ladies' Hair!

Send sample and I will quote prices for Switches, &c. Hair and Scalp Specialist. Only Canadian Agent for THE BRIGHTON HAIR COLOUR RESTORER. Special attention to mail orders.  
J. MACDONALD,  
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## WARM, DRY, LIGHT AND FLEXIBLE

THE NEW HYGIENIC BOOT for Ladies gives solid comfort for tender feet.

SKATING BOOTS all styles and prices.

Patent Leather, Bronze and Fancy Slippers in rich abundance.

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case, rather than poor works in a handsome one. When it comes to the choice of a good character in preference to a fine person, or fine clothes, I hope you will all be as wise both in choosing for yourselves and in selecting your friends.

"But now, boys," Mr. Lane went on, "tell me what it is inside this watch that makes it go."

"The mainspring," came in chorus. "Of course. That may be called the moving cause, the motive power, I suppose. Is there any special difference in the pattern of mainsprings, do you know?"

The boys thought not. "They are all made on the same general principle," said Mr. Lane, "and no one expects any variety here. But, scholars, it is a different thing with human hearts. Are the ruling motive the springs that set deeds in motion, the same in every heart?"

The boys were sure they were not, but were not so ready to answer as before.

"I want you each to answer this question," said the teacher, "not to me, but to God, and yourselves: What is the mainspring of my life? Is it love of God or love of self? Think how important is this secret spring!"

Best for Wash Day

For quick and easy work  
For cleanest, sweetest  
and whitest clothes  
Surprise is best

USE SURPRISE SOAP

Best for Every Day

For every use about the house Surprise works best and cheapest.  
See for yourself.

Wheat,  
Wheat,  
Barley,  
Oats...  
Peas...  
Hay...  
Straw...  
Rye...

Dressed  
Beef, for  
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GROW





**Toronto Markets**

**Grain.**

Wheat, white.....	\$0 87	to	\$0 88
Wheat, red white.....	0 00	to	0 86
Barley.....	0 30	to	0 34
Oats.....	0 22	to	0 23
Peas.....	0 43	to	0 44
Hay.....	12 00	to	13 50
Straw.....	8 00	to	9 00
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Beef, fore.....	2 50	to	3 50
Beef, hind.....	4 00	to	5 50
Mutton.....	4 00	to	6 00
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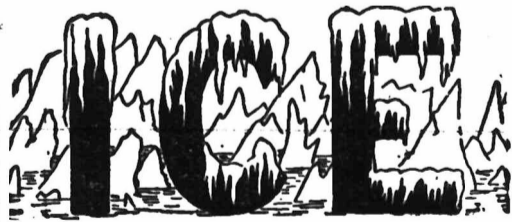
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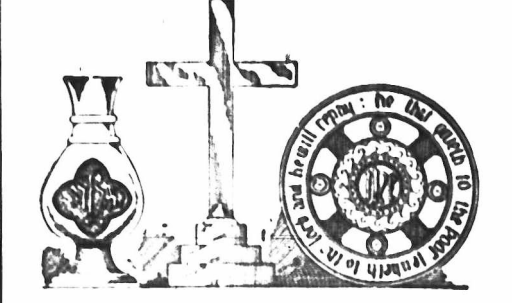
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