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LESSONS FOR SUNDAYS AND HOLY DAYS.

Jan. 16th.—SECOND SUNDAY AFTER EPIPHANY.

Morning.—Isaiah 55. Matt. 9, 18.

Evening.—Isaiah 57 or 61. Acts 9, 23.

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

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 81, 315, 318, 552.

Processional: 77, 318, 390, 488.

Offertory: 80, 173, 186, 542.

Children's Hymns: 76, 331, 335, 566.

General Hymns: 75, 169, 170, 307, 486, 517.

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 197, 316, 323, 556.

Processional: 33, 76, 79, 176.

Offertory: 174, 178, 179, 541.

Children's Hymns: 78, 330, 336, 571.

General Hymns: 171, 177, 220, 477, 487, 519.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for the Second Sunday after the Epiphany.

St. John ii. 5: "Whatsoever He saith unto you, do it."

All agreed on the greatness of the character of Christ and the excellence of His teaching. Whatever else denied, not this. All confess Him as the best and safest guide. This thought expressed in the language of the Blessed Virgin, which may have a wider application.

Remark the universality of meaning. He is still here and speaks to all. But two great classes recognized in Scripture, (1) the People of God, and (2) the children of this

world. Grant the difficulty often of distinguishing, there is yet a line of separation—we are "for" or "against."

i. What does He say to the children of this world?

There are such everywhere—some little suspecting it. Not merely sinful, blasphemous—sometimes quite "respectable;" but not having God as the principle of their life. What does He say to such?

1. He claims them for God. They are His: He bought them with a price.

2. He bids them turn to God. "Come unto Me." "I am the Way, the Truth, and the Life." The great need of man. In Him all good. Away from Him no good.

3. It is through Christ we must come. "No man cometh," etc.

4. And there should be no delay in coming. One of the strangest errors, that good can come by procrastination. As though some good were missed or sacrificed by being in Christ—which is impossible. Why hesitate? Indecision, Sloth, Procrastination. But "now is the accepted time."

ii. What does He say to the child of God? Such still needs teaching and guidance. Conversion is not the end, but the beginning of true life. Dangerous to forget.

1. He bids us keep a high Ideal before us—even the following, the imitating of God. "Be ye perfect, as your Father in heaven." And, in other words, "Come after Me." "I have given you an Example. No other rule of life can satisfy the Christian.

2. He bids us confess Him before men. By word and deed. The whole Christian life a confession. We must make it clear on whose side we are: (1) By observing His ordinances. (2) By testifying, when necessary, to our belief in Him. We say it is cowardice to refuse. Yes; but is it not rather foolhardiness? Think in Whose presence we stand.

3. We are to work for God. (1) Essence of Gospel is Love, which constrains us to carry the Gospel everywhere. (2) At home. (3) Abroad. We cannot stop except where humanity stops. If we did, our own life would decay. Christ has said this to us and we are bound to do it. He speaks now and always to old and young. Shall we close our ears, or shall we say, "Speak, Lord, for Thy servant heareth?"

THE GENERAL MISSIONARY WORK OF THE CHURCH IN CANADA.

One of the chief objects intended to be served by the formation of the General Synod was the consolidation and improved administration of the general missionary work of the Church in the Dominion of Canada. A scheme for a general Board of Missions was discussed and adopted at the second session of the General Synod, held at Winnipeg in September, 1896. Although every Diocese was represented at that Synod, and the scheme received the most thorough discussion in both houses, it has not yet been found practicable

to start the Board at its work. Beginning a new system in any thing is always attended with some friction. In this particular matter unanimity of the whole Church is essential. Some of the Diocesan Synods have not met since the General Synod meeting. Others who have met, appear not to have had sufficient time to grasp the bearings of the scheme, and one of them evinced a complete misunderstanding of it. So the administration of the General Board has to wait until further constitutional expression can be had. Convinced as we are, that the Church is the missionary body created by our Lord Jesus Christ, we necessarily believe that the Church should go about this supreme work as directly as possible, and that where a church in a country has an organization, such as we have in the General Synod, that synod should superintend and administer in all general missionary work. The Standing Committee on the missionary work of the Church, appointed by the General Synod at its first session in Toronto, in September, 1893, reported a scheme to the second session in 1896—which was adopted after most exhaustive discussions, somewhat amended. The committee, however, prepared its scheme with a preamble which the Synod did not discuss or adopt, but which ought to be thoroughly known by our Church people.

We therefore beg to give our readers the chief portion of this preamble, and we think the most of them will agree with us that the ideal of Church missionary working is to be found in it, along with a keen appreciation of the practical difficulties which may for some time retard the realization of this ideal.

The Archbishop of Canterbury said lately: "No Church is living as a Church which is not fulfilling the command of commands."

It should be the great object of the consolidated Church of Canada to commence its life as a Missionary Church, with the resolution of undertaking mission work in the spirit of Christ in the most unselfish way. Any failure in mission work cannot but be suggestive of want of interest in the work of Christ, and of want of sacrifice for it, full of peril for the life and healthy growth of the Church.

The present mission offerings of the Church are far from satisfactory. They contrast unfavourably with what is raised by the other great Canadian religious bodies.

It must not be taken for granted that there is a want of means. There is, of course, no limit to Foreign Mission Work; but the members of the Church have probably ability for all that is pressing in our Home Field beyond what is at present covered. What is wanted is the bringing home the need, and the obligation rising out of it.

Under the present system, the main effort in every diocese is for its own local wants. In the older dioceses the presentation of these does not lead dioceses to any distinct appreciation of need. Probably at times local management is unwilling to do what is unwelcome in reducing grants as missions become stronger. This is not only hurtful to the mission in discouraging healthy effort, but being recognized by subscribers, creates unwillingness to give with any liberality. Whatever the causes, there is difficulty in several dioceses in securing the amount

even required for those local wants, and there is a deficiency in their Diocesan Fund.

But the gravest consequence of this system is that it leads to an unwillingness to help outside work. As there is difficulty in securing the amount required for local wants, there is opposition to the presentation of outside claims, lest the listening to them should diminish the already insufficient receipts of the Diocesan Fund. Thus a hearty missionary spirit is quenched.

The Church should rise to its position as the Church of the Dominion, and in faith in God's blessing take up as its own the needs of the whole Church, and have one common fund to meet them. It is not proposed to interfere in any way with local endowments, nor with grants by English societies given from local considerations; but needs not met by these would come on the common fund. The conditions of every mission should be carefully examined in determining what should be given to supplement the offerings of the people.

It is impossible under the existing system for the dioceses in the new fields of the west to use the aid from the east in establishing new missions. It is difficult to assume responsibility for appointments and payments, when there is entire uncertainty as to the support to be received. If the responsibility fell upon the whole Church very different action could be taken. But though the advantages of one fund, and of the responsibility for mission work being assumed by the whole Church are more patent in the case of the West, it is believed they will be no less real in the older dioceses of the Dominion.

The appeal for funds proceeding from the whole Church would have not only a greater authority but a new force, from an exhibition of needs that would be recognized as pressing, from the evidence of the necessity of considerable funds for the growth, and even in places the existence of the Church, and from a better realization of the duty laid upon all Christians to extend the Gospel. Able advocates, well informed and in earnest, from different portions of the field, would have ready access in all important centres without the clashing of interests.

A minimum sum should be assigned to every congregation, which it would be expected to reach. This, where tried, has worked admirably and is of vital importance.

The ideal condition of the missionary organization of the Church would be—a body into which the contributions for every description of missionary work should be paid by the various dioceses, which should through their own organization draw such contributions from every parish and mission within their respective borders, so that every individual member of the Church should give according to his ability; and that the central body should apportion these funds according to the needs of the Church, as the information gathered by them from over the whole field shall decide them.

At present, however, your committee consider that the adoption and practical working of this ideal is not realizable; but they would be sorry not to hold it up at once before the eyes of the Church at large, hoping that it may never be lost sight of, but that all who believe in it will take every opportunity of extending the recognition of it, until, whatever scheme may now be tentatively framed, it may at last issue in the Church, as a whole, rising to the privilege of acting upon the true principle of gathering and administering funds for the missionary work of the Church.

From this it may be easily seen that we have men of large capacity in the Church, who know what should be done, and how to do it, but who have to wait until the intelligence of the Church membership is sufficiently educated, and existing ideas of administration

sufficiently enlarged before this supremely great and important work can be undertaken as it ought to be. We therefore feel impelled to agitate the consideration and discussion of this subject. We have the feeling that the strength of the Church is not properly felt in the field of missionary effort, and will not be until we have consolidated action in the Dominion. We cannot well compare the Church's work in the Dominion with that of other bodies. Our diocesan systems do not admit of statistics being compiled, as Presbyterian and Methodist are. The only attempt that we know of to give statistical information as to the resources, income and expenditure of the Church in the Dominion was made some years ago by Dr. I. E. Hodgins, of Toronto, and he could not make a complete statement, because his applications to the proper authorities for what ought to be regarded as the public facts of their dioceses, were in many instances disregarded. Dr. Hodgins deserves the thanks of the Church for the labour he undertook to show the businesslike way of dealing with this work. This matter is provided for in the scheme of the General Synod, as its Executive Committee is instructed to publish annually a statement of the missionary needs and resources of each diocese in Canada, and we certainly are of the opinion this must be done before the laity of the Church can be properly and effectively appealed to for that support of the great missionary work of the Church that is fairly expected from them.

We have, however, to take stock as it were of our entire working position in this matter, in the circumstances of the Dominion. In our working system the Diocesan Synod holds a most important place, and everything of a missionary character done by the Church people within its jurisdiction should in some way or other be brought within its cognizance, while as the connecting link between the Church membership of a district and the General Synod, the discussion and review of the general missionary work of the Church ought to form part of the programme at every meeting of the Diocesan Synod. The diocese, however, in itself as an entity, has no means, and the internal responsibilities of every diocese in Canada require constant contribution and effort on the part of Churchmen to support and extend the ministrations of the Church within its area. For the support of general missionary work, the Church has to look to individuals everywhere. The obligation, according to the command of our Lord to proclaim the Gospel to the whole world, must therefore be felt, and the principle recognized that while the work in the diocese is done, the other is not left undone. The circumstances of the Church in the Motherland, have, however, given a particular direction to this individual effort, that hangs to us here. Connection with the State could not allow for missionary expansion and effort by the Church directly, and so the Christian instinct solved this by the institution of the great societies, the Society for the Propagation of the Gospel, the Society for Promoting Christian Knowledge, the Church Missionary Society, etc., etc., and in the local circumstances of the Motherland, this system of missionary work must continue, apparently,

for a long time to come. In Canada, as each diocese began to be able to recognize the great mission command, it would donate what was contributed for foreign mission work to one or other of the great English societies. Anyone who recollects the discussion at the Provincial Synod of 1895, will remember that the amount of pre-appropriated offerings, which simply went through the books of the Domestic and Foreign Missionary Society to swell statistical returns, was very much in excess of the amounts left at the disposal of the board, and therefore the power of the Church's corporate action was greatly weakened. Individual benefaction to particular objects is amply provided for in section 14 of the General Synod scheme—and what the Church in Canada wants now—while encouraging individual zeal and devotion, is to develop its own corporate action in missionary work. We have a splendid object lesson supplied by the missionary organization of the Protestant Episcopal Church in the United States, and we may also take a lesson from the administration of our Presbyterian and Methodist brethren in Canada. We therefore have to appeal to the individual member of the Church to make the large corporate missionary action of the whole Church in Canada a living powerful reality. Loyalty to the Church demands it. On this Western Continent the Church cannot do her work second-hand. East and West must come into living administrative contact. Our Western friends are sometimes a little sanguine as to the resources of the East, and the East in turn, does not generally appreciate the work done and to be done in the West. Thorough information both as to domestic and Foreign fields, economical administration, harmony of action, and stimulus to general Church growth and life, can best be secured by the practical operation of the scheme for a general Board of Missions, adopted in Winnipeg in September, 1896. The bounds of our habitation being set in this Dominion of Canada, the individual member should be governed by the inspired statement, "We being many, are one body in Christ, and everyone members one of another." That the Anglican Communion in Canada, in this and all other spheres of labour, may take her proper leading position, strong in the loyalty and confidence of her members, is our earnest wish and prayer.

THE LONDON CATASTROPHE.

The city of London, Ontario, has to deplore with thousands upon thousands of sympathizers the world over, another terrible and sorrowful calamity in her midst, reminding us of the shocking steamer "Victoria" disaster of some years ago. On Monday evening, the 3rd inst., the municipal elections being over, a very large multitude of citizens gathered in the City Hall to hear the results and to listen to the speeches of the successful candidates and others. The surging and excited mass of the people crowded round the platform occupied by the city officials, speakers and reporters. The floor of this part of the vast hall was supported by a beam which had been placed there on a former occasion to do duty instead of a partition, which had been

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taken down. The beam, which consisted of four planks 12 x 2 inches in section, spiked together, had been considered sufficiently strong and safe for all requirements; but the weight of the crowd and the jarring and stamping proved too much for it, and it broke in two, precipitating the floor and its load of humanity into the space below. The consequence was twenty people lost their lives, among whom were well-known citizens; and a hundred or so received more or less severe injuries to which a number may yet succumb, but the latest reports are hopeful. We extend our deepest sympathy to the bereaved and the suffering, and wish them the truest consolation and speedy recovery. Her Majesty the Queen, the Earl of Derby, the Right Hon. Joseph Chamberlain and others across the Atlantic, have cabled terms of sincerest sympathy. The Governor-General and the Countess of Aberdeen also sent telegrams expressing sympathy and solicitude for the sufferers. Other similar communications have come in from many quarters. The city and country are deeply moved, and thousands assembled to view the wreck. An inquest is being held.

By this dire calamity we are once more reminded very forcibly, but not more so than we ought to be by the numerous accidents and other causes of sudden death of which we read day by day, that the Church teaches us in her Litany to pray that the Good Lord may deliver us from sudden death. And we may take it that we are to pray not so much that such calamities are to be averted by our prayers as that no form or mode of death shall find us unprepared to meet our Maker and Redeemer; that whilst we pray that He may comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness or any other adversity, we may also bless His Holy Name for all His servants departed this life in His faith and fear. So would that such might include all those who are called away without warning, and that we might pray for them as St. Paul did for his friend Onesiphorus, "The Lord have mercy on them in that day!" "For as the tree falleth, so it lieth." These sudden deaths are now so common that all need to be reminded of their warning voice, and to heed it and be prepared against the day of calamity, whensoever it may come.

HUMOURS OF '37*

Those who may remember the cordial commendation which we bestowed upon a previous work of these gifted ladies ("In the days of the Canada Company") will rejoice that the success of that first experiment has been so great as to induce them to come before the public again. It is not easy to exaggerate the importance of such works as the one now before us. There is no book-making: there is not even an attempt to work up the excellent material of the book, so as to produce the highest literary or other effect; and yet, to our

*Humours of '37: Grave, Gay, and Grim: Rebellion Times in the Canadas: By Robina and Kathleen Lizars. Price \$1.50. Toronto: Wm. Briggs, 1897.

taste, the effect is the better and the greater for this very reason. The whole book is pervaded by what we may call a feeling of spontaneity, the incidents being linked together in a natural manner, and the different stories told without effort or elaboration. Another good quality of the book is that the reader may dip into it almost at any page and read on ad libitum.

"The humours," quote the authors, "are commonly the most important and most variable parts of the animal body;" and so they give this name to the "grave, gay, and grim" incidents and characters of the time of the rebellion of 1837; and they certainly make these events more vivid to us than they appear in ordinary history. It is not so much that these ladies alter the general verdict of history; but here and there they dwell upon incidents which the historian must be content to mention; and, by side-lights and illustrative anecdotes, make the story more intelligible to us. Sometimes, indeed, they are pretty slashing in their descriptions and denunciations; for example, Sir Francis Bond Head catches it, and if terrestrial matters are communicated to the departed, we may hope that Aristotle is right in supposing that they reach them in a modified degree. Even-handed justice seems to be dealt to rebels and those who occasioned rebellion alike; and if Lyon Mackenzie's weaknesses and defects are set forth, those of the members of the Family Compact are not forgotten. It is useless here to comment on the ill-contrived scheme; but anyone can see how much more serious the matter might have been—likely enough, in different hands, to have resulted in the annexation of Canada to the North American Republic, or in a war between Great Britain and the United States. It would be wrong to forget or neglect to mention that the admirable Dr. Dunlop (Tiger Dunlop), whose Will edified the readers of the previous volume, is here at his best in denouncing the members of the Commissariat Staff, although, as a contemporaneous editor remarked, it was hardly fair for one six feet high and proportionately broad across the shoulders to propose to inflict physical chastisement upon one who is described as "an aged and feeble man, past the prime of life." But, for all that, Dunlop was a good fellow, and his wrath against the chief commissary was more on account of his men, "farmers and farmers' sons, in the habit of being well fed and well found in their ain hames." But we must refer to the volume for further details. No one will regret the time spent over this most entertaining book.

DILLMANN ON GENESIS.*

It is a great satisfaction to students of the Old Testament to have Dillmann's work in such an excellent English translation, and presented in a form so attractive—leaving nothing to desire in regard of paper, type, and general getting up. As regards the commentary itself, there is no longer any controversy. It stands, along with the latest form

*Genesis Critically and Exegetically Expounded. By Dr. A. Dillmann. 2 volumes. Price 18s. Edinburgh: T. & T. Clark; Toronto: Revell, 1897.

of Delitzsch (his "new commentary on Genesis") at the head of all the expositions of the first book of the Old Testament. The point of view is, of course, different. Although Delitzsch, in his last edition, came nearer to the theories of Dillmann, Wellhausen, and Kuenen, yet to the last he maintained a clear recognition of the supernatural element in the Scriptures, which is not found in the other writers. Yet it must be acknowledged that, in regard to the religious significance of the book and its contents, Dillmann is hardly behind him. This will be apparent to anyone who reads carefully the passage on the Creation, still more that on the Fall. Even those who are indisposed to accept the commentator's general principles will find edification in his remarks on this subject. His comments on the Blessings or Farewells of Jacob to his children are a good specimen of his work. On the one hand, he recognizes the antiquity of the contents—shown by the presence of words which afterwards fell out of use. Yet he would deny that these are either the actual utterances of Jacob, or even a poetical embodiment of his thoughts. Frankly, he regards the predictions of future incidents as soothsaying, from which we may judge of his attitude to prophecy. In all this, however, we recognize a deeply religious spirit. In two respects the book is supreme—in the fineness of its criticism and the thoroughness of its scholarship. It is obvious that no student of Hebrew literature will dispense with these precious volumes.

REVIEWS.

Magazines.—McClure's leading article by Norman Hapgood, with illustrations, is "A Painter of Children—Boutet de Monvel." "An American at Karlsbad, by Cy. Warman, is very clever. "The Life of the Railroad Man," by Herbert E. Hamblen, is full of interest, narrating as it does his own experience of fifteen years. Robert Barr furnishes another of his glorious stories of the redoubtable Archbishop Baldwin of Treves, even more interesting than his last, and also a character sketch of Mark Twain. The second installment of Anthony Hope's sequel to the "Prisoner of Zenda" appears, with page illustration by Chas. Dana Gibson. Dana's third paper on "Men and Events of the Civil War," describes life in the trenches at Vicksburg and the men in command. "Sairy Spencer's Revolt," by Carrie Blake Morgan, and "Accordin' to Solomon," by Mary M. Mears, are two short stories, and "Reminiscences of Jno. Brown," by Daniel B. Hadley, complete the number.

The leading features in Harper's for January are the first installment of "Roden's Corner," a serial by Henry Seaton Merriman, "A Group of Players," by Lawrence Hutton, illustrated from unpublished portraits, "The Blazing Hen Coop," an amusing sketch of an experiment in chicken farming, by Octave Thanet. "Frescoes of Runkelstein," by W. D. McCracken, richly illustrated, "Massai's Crooked Trail," by Frederick Remington, illustrated by the author, "The King of Beaver," by Mary Martwell Catherwood. "The Sixth Sense," by Margaret Sutton Briscoe; "Stuttgart, the Ancient City," by Elise J. Allen, and "The New Northwest," by J. A. Wheeler, editor of the "Pioneer Press," of St. Paul, Minn.

On opening Scribner's this month one feels the loss of Walter A. Wyckoff's great papers on "The Workers," but we are promised the

early continuance of them, to which everyone will look forward. Still the number is very strong, opening with Senator Lodge's "Story of the Revolution," powerfully told and fairly. The illustrations are many, and taken from the best sources possible. Bret Harte gives us a quaint poem from the old Cotswold hills, of "The Birds of Cirencester," or as all Gloucestershire people call it, "Cissiter." It dates back to the time when the Danes were invading Britain, and tells the story of the burning of the town by them. The opening chapters of Thomas Nelson Page's novel, "Red Rock," graphically describes the old South before the war. Everyone will await with impatience the succeeding chapters. "In the Chestnut Groves of Northern Italy," by Susan Nichols Carter, with illustrations by Corwin Knapp Linson, gives an insight into a part of Italy little frequented by foreigners. "The Queen Versus Billy," by Lloyd Osborne, recounts the story of Capt. Casement, of H.M. Navy, and Billy, a native of the Solomon Islands. "Some Tendencies of Modern Opera" are discussed by Reginald de Koven, the well-known authority. Helen Waterson Moody discusses "Women and Reforms." A French Literary Circle, by Alene Gorren, and a powerful story by Walcott Le Clear Beard, entitled "Tizzard Castle," completes the number.

The first number of "The Arena" for the new year maintains its high standard as the magazine of reform. The paper that interests us most is one under the caption "Our Friends the Enemy," by Mr. John G. Spence, Barrister, of Toronto. It is an able discussion on the relations of the two great English-speaking peoples of North America.

THE INVITATION TO HOLY COMMUNION

You are invited—you have often been invited—to come to the Blessed Feast, in which your loving Saviour offers to you the Heavenly food of His own most precious Body and Blood. But perhaps you feel almost afraid to come. It seems to you something so very holy and awful that you shrink back, knowing how little worthy you are to draw near to your Lord. Well then, listen while I try to fashion such a conversation as I could suppose to take place between the Lord Jesus and some such timid disciple as yourself:

The Voice of Jesus.—"This do in remembrance of Me."

The voice of the disciple.—O, my Lord, if I were but fit I would come. But I am so unworthy, so full of sin and weakness and folly, that I am afraid lest Thou shouldst frown upon me, and cast me out, as one not having the wedding-garment.

The Voice of Jesus.—My child, I know thy sins and thy weakness, and thy unworthiness, better than thou knowest them thyself. Yet again I bid thee come. If thou hadst no sins, wherefore did I die for thee? If thou hadst no weakness, wherefore did I give this Sacrament for the strengthening of thy soul? My promise standeth fast—Him that cometh unto Me I will in no wise cast out."

The voice of the disciple.—Lord, I know that Thou art merciful; yet is it not said that he that cometh to Thy Holy Feast must come with a penitent heart, and with lively faith, and with charity towards all men? Yet my heart mourns but little for sin; and my faith is very weak and dim; and my love is sadly cold and dull. Surely, Lord, I am not fit to come.

The Voice of Jesus.—My child, thy repentance is poor: then come to Me, and I will make it deeper. Thy faith is dim: then come to Me, and I will make it brighter. Thy love is cold: then come to Me, and I will make it warmer.

The voice of the disciple.—O my Saviour, even if I should come to Thee now, I greatly dread lest I fall back afterwards, and return to my sins and my follies. It is a terrible thing, after having "tasted of the heavenly gift," and being made "partaker of the Holy Ghost," to fall away. Surely then, my last state would be worse than my first.

The Voice of Jesus.—My child, I know that thou wilt often fall; that many times thou wilt walk unworthily; that thou wilt have sins and shortcomings to repent of every day. Yet again I bid thee come. Believest thou not that "My grace" is sufficient for "thee," and that "My strength is made perfect" in "weakness?" Dost thou doubt My power or my love? Only persevere, and faint not. Though thou fallest often—yea many times a day, yet as many times arise again, and thou wilt find Me nigh. Thou shalt know that He that hath begun a good work in Thee will perform it unto the end. Though thou fallest, yet shall thou not be cast away, for I will uphold thee with Mine Hand.

The voice of the disciple.—O my merciful Saviour, Thy promises are very comforting, and fill me with hope; yet suffer me to open my heart to Thee. It is not only that I am so full of sin and uncleanness; it is not only that I have so small a portion of repentance and faith and charity; it is not only that I am so fearful of falling back; but, O my Saviour, with shame I confess it, I love Thee so little that I have no right to Thy love.

The Voice of Jesus.—No, My child, it is true: thou hast no right to My love. Yet I give it thee, freely—fully—without stint or measure. It is thine; wilt thou not have it? It is thine: wilt thou fling it away from thee as a thing that is nothing worth? It is thine: Oh! wilt thou not love Me a little—only a little—in return?

The voice of the disciple.—Lord, I love Thee; help Thou my want of love. Nay, rather let me say, Lord, Thou lovest me. I believe, and thank Thee. Alas! I can do no more. Yet, O my Saviour, I have one trouble still. Suffer me to speak but this once. I cannot take delight in holy things as I would. Prayer is not a joy to me, but a burden. I much fear that even in the solemn service of Thy blessed Sacrament my heart will be dull and unmoved. "My soul cleaveth to the dust;" and I seem not only unfit, but also unable to share in heavenly things.

The Voice of Jesus.—My child, this dullness of spirit is the greatest sorrow of all My truest servants. My chief saints have oftentimes been sorely grieved at this their hardness of heart. Yet again I bid thee to come. If thou touchest but the hem of My garment, thou shalt be whole. Thy prayers and thy sacraments will not be accepted for thy warmth and fervour, but for My Merits and Sacrifice. Trust to these. Do thy best, and leave the rest to God. If thou givest little, I give much. And poor though thy offering be, I will present it with much incense on the golden altar before the Throne. Thou mayest perhaps receive but little joy and delight in My service now, yet faint not, and the joy and delight shall be hereafter.

The voice of the disciple.—O loving Saviour, who can withstand Thy great love? Who can resist Thy tender pleadings? Lo! a sinner, and the greatest of sinners, yet I come. Let me touch but the hem of Thy garment. I believe, for Thou hast said it, that Thou wilt not cast me out. Amen.

A FEW NOTES OF MRS. TYTLER'S LECTURE.

St. James' School-house, Dec. 10th, 1897.

A number of ladies of the W.A. and others interested in the stirring scenes of which Mrs. Tytler gave so vivid a description, assembled in St. James' school-house on the afternoon of December 10th. The chair was taken by Bishop Sullivan, who briefly introduced the lecturer. As one gazed at the small, slight figure of the sweet-faced, gentle, old lady, it was hard to picture her amid such horrors, displaying so noble a patience and courage, but as she spoke one realized in the clear, decisive tones the spirit which animated this true soldier's wife and daughter. The causes, she told us, of the Indian Mutiny, were various, but the chief was the annexation of the Kingdom of Oude. The sovereign who reigned over it at that time was a Mahomedan, licentious to a degree unsurpassed in any age, and he oppressed his people terribly in order to obtain from them, through his officials, the money to squander on his pleasures and excesses. The officials extorted from the people for them-

selves in their turn, till the country groaned in misery and poverty, and nothing was done to give employment or improve the land. Time and again the British Government threatened the King that if this course was pursued they would take his kingdom from him, and each time he promised, and did nothing. At last the Government annexed the kingdom, and ruled it well and wisely, but the Mahomedans lost no opportunity of stirring up the Hindus against the British rule, in the hope of inducing them to rise and overthrow it, to which end they told them that the English were conspiring in every way to make them Christians and degrade their caste. Outside Cawnpore a large flour mill was erected, which gave the natives better and cheaper flour than they could grind for themselves, and they were delighted, until it was told them that dead men's bones were ground into it to degrade them, and that all the good flour was kept for the English. Another story was that the cartridges of the new Enfield rifles were greased with cow's fat. Now, the cow being a sacred animal, this was a terrible thing. In vain the British officers gave the men money and papers to buy their own grease; the papers were defiled, so the Mahomedans told them. In every regiment there were two-thirds Hindus and one-third Mahomedans, and all mainly from the Kingdom of Oude, because it produced splendid men, physically and in every way, much superior to the majority of India. The officers were all English. When Delhi was taken under British rule, the Emperor was not banished, which was a great mistake, but he was allowed to live, with his wives and retinue, in the palace or inner city of Delhi, which place thus became a hotbed of mutiny and trouble. When the new rifles came into use, the men were sent in sections to the various headquarters to learn their use, and the mutterings of rebellion were heard on all sides. But the English never thought for one moment that it was anything but a passing trouble, and that it would soon subside. The first signs of mutiny broke out in the third Bengal Cavalry, and one man was hanged for sedition. This so enraged the others that they rose, instead of waiting for the preconcerted signal which was to set India aflame from one end to the other on a certain date, and all the English were to be surprised and murdered without warning. To this sudden ebullition of wrath, therefore, is due that one-half of India rose before the other was ready, and so the British there escaped annihilation. Directly they rose, the mutineers marched straight to Delhi, by the riverside road, where they were not easily seen, right to the King's palace, where they received orders to kill every infidel. Capt. Tytler's men had gone, like others, to headquarters to learn to use the new rifle, and as he drove to church on Sunday morning he met another officer, who reported that the men were coming back all right. He had to read out to them on parade about the man being hanged for mutiny, and he noticed that they hissed and shuffled with their feet, but took no notice, resolving to drill them well to punish them for it—a hard punishment in May, heavily accouted as they were. By nightfall he had not one mutineer left to punish; they had deserted, all except 40 old soldiers, who had served with him since his boyhood in many campaigns.

A written warning was handed to an officer named Fraser, and he, thinking it was some ordinary petition, put it in his pocket and never read it till too late. Then the brigadier ordered out the 54th to guard the gates. Capt. Tytler's regiment should have gone, being senior, but the colonel, one of the old school, was not sober, so could not be sent in command, a fact which saved them, for no sooner did Colonel Ripley, of the 54th, see the cavalry charging down on them, than he called to his men: "Fire!" and every man turned his rifle against his own officers, till they were all shot. Dr. Stewart, of the 74th, passing by, saw the heap of dead officers, and only poor Col. Ripley alive, who had nine bayonet wounds, beside being shot in several places. He picked him up, dressed his wounds as well as he could, and carried him into cantonments to his own hospital, a dying man. Meanwhile Capt. Tytler had been sent to guard the ferry. He noticed one young Mahomedan

out in the sun, haranguing the rest of the men, and telling them of the ancient prophecy that one hundred years from the date of the battle of Plassy the British rule in India should be broken. Strange to relate, the rule of the East Indian Company was broken, and the country handed over to the Government. Capt. Tytler told his men to come in out of the sun, and had some difficulty in making them obey, but finally the old soldiers induced them to do so, and into the shade they came, grumbling and eating their melons, but when the mutineers came in sight, his men, except the faithful 40, flung down their rifles and deserted. Finding his position untenable, and being even yet quite ignorant of what was going on in the city, he took on himself to retreat, and met on the way an officer riding full speed to recall him.

Meanwhile Mrs. Tytler and her two little children had been sent to a rendezvous which the brigadier ordered for all the camp followers; a friend took her, and she forgot to order her own carriage. After a little while another order came to move to the Flagstaff Tower, on the ridge. Then she felt the need of her carriage, for she was being left behind, when a Mrs. De Tessier, seeing her, took the whole party with her. Still they knew nothing out there of what was happening in Delhi, till Dr. Stewart came in and exclaimed: "God only knows how this day will end!" "Why, what is the matter?" they asked, and he told them of the slaughter of the 54th officers and of the plundering and murder that was going on then in Delhi. Then they realized the whole terrible matter, and at every sound the poor things shuddered, clasping their children, thinking it was the mutineers come to murder them. About 11 a.m. the two guns were ordered off to guard the gates, but it was impossible to get them there and they returned. About 4 p.m. there was a tremendous explosion, the magazine had been blown up. They thought the mutineers had done it, but it was not so. A young officer, Willoughby by name, had been placed in charge. There was a quantity of small arms stored there also, as well as ammunition, and when he found the mutineers were overcoming everything he had a train laid which would blow up the whole thing, and arranged with his sergeant to fire it when he saw him wave his cap. He went up to the top, where he could see his surroundings, and waited and watched. After some time he saw the head of a mutineer appear over the wall, others were behind. He sprang up, waving his cap wildly. The sergeant applied the fuse, and the explosion followed, shaking Delhi to its centre. About 260 persons met their death in this magazine, soldiers and Eurasians who had taken refuge there. Strangely enough, Mr. Willoughby was not killed, but he was discovered and murdered next day, while trying to escape. Shortly after this, in came Capt. Tytler with his men. Putting his wife aside, he ran to the Brigadier: "Tell me, Sir," he said, "what are you going to do?" "Remain here, and guard the women and children," was the answer. "Impossible, sir," said Capt. Tytler, "you will all be butchered. You cannot hold this position. Have you water?" "No, Tytler." "Have you food?" "No, Tytler." "Then in God's Name, sir, how are you going to hold this place?" "Well, said the Brigadier, "what am I to do; if we put our heads outside they will shoot us, and they will turn those two guns against us. We must stay here." "Sir," said Capt. Tytler, "it is laid down in the regulations that if you cannot hold a place you must make an orderly retreat. My men will not desert me; let us start at once for the city, and take the women and children." "For God's sake, sir, don't listen to Tytler," cried all the officers, "he's been talked over by his men!" "Gentlemen, said Capt. Tytler, "I am willing to stand my courtmartial, but I will not stay here to have my wife and children butchered." "Go and see what your men say," said the Brigadier, and he went. "My men," said Capt. Tytler, "if you are going to desert to the mutineers and kill us, shoot me here now, unarmed and bareheaded, that the others may know their fate." "Sahib," they said, putting their hands to their heads (a form of solemn oath) "we will go with you, on three conditions: First, that you command us, and not the Colonel;

second, that you give us water, for we are dying with thirst; and, third, that we take the two guns, for without them we will not stir." Capt. Tytler returned and told them what the men said. "Don't listen to Tytler, sir," cried they all again, "his men have talked him over." It is not a question of Tytler or his men," cried Capt. Tytler, "it is a question of whether you will wait here to be murdered. As for me, I shall take my wife and children, and start now with my men, and you can do as you choose." "Go and ask them again," said the Brigadier. So he went and asked them again: "Sir," they said, "are you playing with us? Do you not know that the mutineers are at this moment refreshing their horses in the gardens, and in half an hour they are coming to kill you? You have stayed here all day, and they think you will stay here all night. If you do not start at once, we will not go with you." When he returned with this intelligence, they realized the necessity of immediate action, and quickly got into carts, carriages and everything they could get. Some got left behind, and they were killed. As they were leaving, poor dying Col. Ripley was carried in by his bearers. He wished to die among his friends, he said. It seemed awful, but they had to leave him there; there was not enough transport for the living without the addition of the dying. However, his bearers carried him to the ice-pits, where he died in peace two or three days later, and, mortification having set in, he did not suffer.

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Rev. R. F. Dixon, who was for some time priest assistant at St. Luke's cathedral, Halifax, N.S., has been unanimously elected rector of Sackville, near Halifax. Mr. Dixon has just concluded a three months' tour for S.P.G. in England, when he preached in Hull, Settle, Scarborough, Runcorn, and other important centres. Hoping to take charge of his new parish about the end of the month (January).

QUEBEC.

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

District of St. Francis.—The St. Francis District comprises now the four rural deaneries of Sherbrooke, Coaticooke, Richmond, and Cookshire. The clergy of these deaneries and representatives of the laity meet in Sherbrooke as the Deanery Board for the combined district. The members of the Quebec Church Society also hold their anniversary in the same week as that in which the Deanery Board meets. Last year the meetings were held on Dec. 7th and 8th. The reports of the clergy were very encouraging, and the amount subscribed throughout the district was \$28,000, being more than in any year except 1896, when some new churches and other special items swelled the total unusually. The amount raised in 1897 for extra diocesan objects was greater than in 1896. On the evening of Tuesday, Dec. 7, 1897, a choral evensong was held, at which about twenty-five clergy appeared robed, including the Bishop of Quebec, Archdeacon Roe, and others. The service was held in St. Peter's church, Sherbrooke. Preacher, the Rev. W. M. Grosvenor, M.A., rector of the Church of the Incarnation, New York city. The sermon was an able exposition of the work of the Holy Spirit in the Church, and very clearly discriminated between the Anglican position and the Roman and Protestant positions on either hand. The Wednesday (Dec. 8, 1897) was a busy day. Corporate Communion for deanery and lay helpers at 7.30. Deanery Board meeting at 10. Reports on Church work, on Church education, including the work of Bishop's College and school, and of Compton Ladies' College, on the Deanery Choral Associa-

tion, and a paper by Archdeacon Roe, on "Some Aspects of the Controversy with Rome," occupied the attention of the meeting at the morning session. The afternoon session was that of the Lay Helpers' Association for the district. A paper was read upon "Cemeteries," and a discussion followed. The officers of the Lay Helpers' Association for the ensuing year were elected. The evening was taken up by the annual missionary meeting, at which the Bishop of Quebec presided and spoke, referring to the encouraging character of the reports of 1897, and the summary of them which had been read by the secretary of the Church Society, Rev. Albert Stevens. A paper on "The Life and Work of Bishop Heber," was read by Canon Adams, and Dr. Dumbell, rector of Sherbrooke, spoke, emphasizing the need of common sense in directing the enthusiasm of missionary effort, so that the maximum of good might be done with a given amount of available means. Canon Adams emphasized the point, as illustrated in the devotion of Reginald Heber, that the "world is the parish of the Catholic Church," and urged that foreign missionary effort must go on.

"Till earth's remotest nation
Has learned Messiah's name."

The offerings during the anniversary are devoted to the missionary Diocese of Algoma.

Lennoxville.—Bishop's College.—The Corporation met at the College, Dec. 7th 1897. A discussion took place as to the development of the college, and as to several interesting matters connected with the internal economy. The whole matter was referred to a committee, who were requested to meet shortly and report again to Corporation. The addition of a new building was thought advisable by most present. The chapel is being completed internally with stalls, a hardwood floor, etc. By the generosity of the Hon. E. J. Price and the Bishop of Quebec, and the industrious activity of the Rev. T. L. Ball, the completion of the stained glass windows is now rendered possible. The windows are ordered, and will be placed shortly. The complete set, on a scheme arranged beforehand by the Bishop of Quebec, has been put in by Messrs. Spence, of Montreal. The grateful thanks of the College are due for two recent gifts—besides the above windows—\$100 towards the Exhibition Fund for an Algoma student from Hon. E. J. Price, and \$1,000 towards the endowment of the Professorship of Pastoral Theology, from a lady. The completion of this fund and of the principalship endowment is urgently required, as on this completion depends the earning of the grant of £1,000 conditionally promised by the S.P.C.K. in May, 1896. This matter is brought before the attention of Churchmen who have not yet subscribed to the Lennoxville Jubilee Fund.

MONTREAL.

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

Montreal.—Bishop's Court.—New Year's Day the Lord Bishop, as usual, received his friends of the clergy and the laity who called in large numbers. On the following Monday night, the Dean had to occupy the Bishop's chair at the clerical meeting, as his Lordship was confined to his room through a cold contracted on New Year's Day. The Dean was asked by the clergy present to express to his Lordship regret at his illness, with hope for his speedy recovery. The secretary was asked to convey the sympathy of the clergy to Rev. A. French in his recent bereavement through the death of his brother, and also to send a letter of condolence to Bishop Sullivan on the loss of his daughter. Canon Norton, D.D., read a paper based on Ephes. I., latter portion of the chapter. His theme led up to the doctrine of the intermediate state, and Canon Anderson expressed himself as delighted with the essay and discussion. Canon Dixon and Rev. H. Kittson both spoke, also Archdeacons Evans and Mills, Doctors Ker and Rexford, and several other members of the society.

At midnight, Dec. 31, rang out the fire-bells, 1—8—9—8, and from the church steeples followed a

merry peal. The old year was forgotten in welcoming the new. Some of the churches held watch-night services. At St. George's church addresses were given by the Very Rev. Dean Carmichael, Ven. Archdeacon Evans, Rev. G. Osborne Troop, and Rev. C. J. James. At St. Jude's addresses were delivered by Rev. Messrs. Dixon, O'Malley, Evans, and Mr. George Hague.

St. Thomas' Church.—On Sunday, January 2, after wishing his congregation a Happy New Year, and praying that God might bless them with every spiritual gift, the rector notified them that after due consideration and prayer, he had determined with the sanction of the wardens, to open the church daily for private prayer and meditation, trusting that God might bless this effort on behalf of wearied bodies and souls. The rector was confident that there were many homes where the inmates had no opportunity of obtaining the necessary privacy and quiet for communion and fellowship with God. There is the anxiety of the necessary expense for heating, etc., but if this was of God, He could and would provide, as He has done in a marked way in times of anxiety and pecuniary difficulties in the past year. St. Thomas' Church is free of debt.

A very pleasant afternoon was spent at Verdun, on Wednesday, when, through the kindness of the Ladies' Committee of the "Robert Jones Convalescent Home," and their friends, fourteen children were made the happy possessors of numerous gifts, the fruit of a tree known only at Christmas time. A kind word accompanied each gift, and at the close, the Rev. J. F. Renaud addressed the children in his usual earnest, loving manner on the sacredness of Christmastide. The children were then left to amuse themselves for the remainder of the afternoon, the committee and their guests adjourning to the reception room for social intercourse. The R. J. C. Home has now carried on its quiet, unobtrusive work for three years, bringing health and strength to many a young life that would otherwise be left to struggle with its trouble unaided. Admission to the Home can be procured through Dr. W. H. Drummond or Dr. H. B. Carmichael, either of whom will give all necessary information.

To the Members of Synod: Gentlemen,—We have to advise you that the thirty-ninth annual session of the Synod of the Diocese of Montreal will be held in the Synod Hall on Tuesday, the 18th day of January, 1898. There will be a public celebration of Holy Communion in the cathedral on Tuesday morning at half-past ten o'clock, when the Bishop intends to deliver his charge to the Synod; and evening service will be held in the cathedral at eight o'clock; preacher, Rev. James Carmichael, jr., rector of Vaudreuil. The Synod will meet for business at two o'clock in the afternoon, and on succeeding days at ten o'clock each forenoon, unless it be otherwise ordered by the Synod. At 8 p.m. on Wednesday a missionary meeting, under the direction of the Synod Committee on Domestic and Foreign Missions, will be held in the Synod Hall, at which the first of a course of lectures on "The Missionary Episcopate" will be given by Rev. J. Ker, D.D., on Bishop Patteson, with lime-light view illustrations. A full attendance of members of the Synod is earnestly desired. The annual meeting of the Diocesan Sunday School Association will be held on Thursday evening at eight o'clock.

Unfinished Business of Last Session.—Rev. W. P. Chambers will move: That in the opinion of this Synod the growing importance of woman's place and power in the Church should be officially recognized, and the work and influence of Churchwomen in the Diocese of Montreal should be organized under the guidance and the authority of the Church in the diocese.

To this end: 1. The officers of this Synod are hereby authorized to secure from the Legislature of the province permission to elide section 2 from the "Church Temporalities Act of the Diocese of Montreal." Act 53 Vict., chap. 123.

2. The Committee on Deaconesses shall become

and be known as a "Committee on the Organization of Woman's Work," with instructions to prepare, for the consideration of next Synod, a plan with estimates for providing for the training and maintenance of women to be appointed by the Bishop to minister in the parishes of the diocese requiring their services; and also to suggest means for the diocesan recognition and organization of woman's work in general.

Synod Office, 18th December, 1897.

Notices of Motion.—The Rev. R. Hewton will move: That the decree of the Lord Bishop of Montreal, of which the following is a copy, be sanctioned by the Synod:

Decree of the Lord Bishop of Montreal for the division of the Parish of St. Stephen, Lachine:—"To all whom these presents may in anywise concern, I, William Bennett Bond, by Divine permission, Lord Bishop of the Diocese of Montreal, send greeting: Whereas, it is advisable to divide the Parish of St. Stephen, Lachine, in the manner hereinafter mentioned, be it therefore enacted, under the authority vested in the Synod, by the Provincial Statute, 35th Victoria, Chap. 19, that the said parish shall be and the same is hereby divided as follows:

1. The Parish of St. Paul, Upper Lachine, shall consist of that portion of the Parish of St. Stephen, Lachine, lying within the following limits: bounded on the north by the northern boundary lines of the town of Lachine, the municipalities of Summerlea (formerly Dixie), and Dorval; on the west by the western boundary line of the municipality of Dorval; on the south by Lake St. Louis, and on the East by the eastern side of Dawes' avenue, Lachine, extended in a straight line to the northern boundary line of the town of Lachine.

2. The Parish of St. Stephen, Lachine, shall consist of all such parts and portions of the Parish of St. Stephen, as presently existing, as are not included in the boundaries above described of the said Parish of St. Paul. Given under my hand and seal at the city of Montreal, this seventeenth day of May, in the year of our Lord, one thousand eight hundred and ninety-seven.

(Signed) W. B. Montreal.

The Rev. Rural Dean Sanders will move: That section 5 of the constitution, page 18, which reads as below, be expunged:

5. The salaries to clergymen employed as missionaries shall not be less than the following, viz:

Table with 2 columns: Position and Per annum. For deacons \$500, For priests under 10 years' standing 600, For priests above 10 years' standing 700.

We are, gentlemen, very truly yours, J. Empson, Clerical Secretary; Richard White, Lay Secretary.

ONTARIO.

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

Brockville.—On Wednesday evening of last week a meeting of much interest and great importance to the Church took place, which was of a missionary character, and its chief object was to give the Archbishop of Ontario an opportunity of making a special announcement in regard to the financial affairs of the diocese and relate the reasons for the appeal that is to be made to the Mother Church in England by the Archdeacon and Judge McDonald. A short service was sung, after which the Archdeacon in a brief address, introduced the Archbishop of Ontario, Rev. Dr. Lewis. The Archbishop, in his opening remarks, referred to the missionary work of the diocese, emphasizing its importance and the necessity there was for liberality towards its support. The old Diocese of Ontario had been one of the most flourishing in Canada. By the recent division of the diocese, it had lost about two-thirds of its wealth, and it was now reduced to the position of being a merely agricultural diocese, outside of a few centres of population, such as Kingston, Brockville, Belleville, etc. They were really not in as good position as even the Diocese of Algoma. There was much need of missionary enterprise. In the past the mission work had been the mainstay

and backbone, and any progress that had been made was due largely thereto. He had worked in the diocese as priest and bishop for 48 years, and knew whereof he spoke. It was difficult to carry on the work without giving the missionary clergy adequate remuneration and encouragement. He knew splendid men working for God and the Church for \$420 a year. It was necessary to make an appeal for increased contributions and for the exercise of self-denial on the part of all. As he neared the close of his career he naturally felt anxious for the future of the diocese. If the see became vacant to-morrow they would have to pay \$20,000 to the new Diocese of Ottawa, leaving a sum quite inadequate to maintain a Bishop in this Diocese of Ontario. The Widows' and Orphans' Fund and the Superannuation Fund were also in bad condition. The question arose, how was this difficulty to be met, for there is no wealth in the diocese. It seemed to him that the only way to get along is to so interest every Churchman and Churchwoman in the diocese that everyone will give something. There was, however, another project on foot. On July 16, he will have been 50 years in holy office. It had been suggested by some that it would be a good opportunity of making recognition of his personal services to the Church. To this he had said, "no," but added that if the diocese chose to make a recognition of his jubilee by doing something towards strengthening the funds of the diocese, he would be delighted. A couple of gentlemen in Kingston and a lady—his wife—had taken the matter up, and the result was that a strong resolution had been passed by the Diocese of Ontario, with his consent, proposing to raise \$100,000, of which \$25,000 is to be contributed in the diocese, and the balance obtained in England. He had no doubt this could be accomplished if they had sufficient faith and honesty of purpose. It had been arranged to send a deputation, consisting of Archdeacon Bedford-Jones and Judge McDonald, to England to represent the condition of things to the people there and ask for help. They had a strong case to lay before the Church in England. If it had not been for the success that had attended their efforts in the old Diocese of Ontario, if there had not been 300 churches built during the past 40 years, there would have been no necessity for a Bishop at Ottawa, and the consequent division of the diocese. The deputation will go with the good-will and best wishes of the diocese, and with a sense of the absolute necessity of funds to carry on the work of the Church. The Archbishop closed his remarks by urging upon all the necessity and importance of systematic giving if they would see the Church prosper as it should, and asked for hearty sympathy and prayer for the members of the deputation while on their mission to England.

Camden East.—Under its present incumbent, the Rev. F. D. Woodcock, this parish has not paused in its progressive career. And now the third church erected within as many years, was opened for Divine service on Thursday, the 30th ult. The design of the church is an adaptation of one by Frank Darling, Esq., architect, and reflects great credit on his taste. The style is early English, the characteristic of which is chaste simplicity. The plan of the church is cruciform, its transepts providing for a vestry on one side, and an organ chamber on the other. The size of the nave is 54 feet by 24 feet, and the chancel 24 feet by 18 feet. The main entrance doors open into a south tower of ample dimensions, whose height is 38 feet, battlemented above. The seats will hold about 150, but accommodation can be afforded, if necessary, for at least 100 more. The material used in the building was red pressed brick from Deseronto. The opening services were attended by Rural Dean Forneri and the Rev. W. G. Swayne, of Selby. The musical services were excellently rendered, and had the assistance of a cornet accompaniment by Mr. Max Vanluven, of Yarker. The Rural Dean said the opening collects, which were taken from the consecration services. After these prayers Mrs. Woodcock sang with pleasing effect the Agnus Dei. The communion service was taken by the rector, the Epistle and Gospel being read by the Rev. Mr.

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Swayne and the Rev. R. D. Forneri, respectively. The sermon was preached by the Rural Dean, in the course of which he referred to the fact that the parish had been established 64 years ago, and that the old St. Luke's church, which had been taken down, had been their place of worship for 53 years. He said it was the diamond jubilee year of their parish, and the jubilee year of their old church. He gave the people as a motto for the future "Jehovah Jireh." The Lord will provide.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

Metcalf and Russell.—A deputation from these congregations waited upon their rector on Christmas Eve and presented him with a beautiful set of robes and the following address: "Reverend and Dear Sir,—We desire at this time to express to you the place you hold in the hearts and affections of your parishioners. You have only been (comparatively speaking) a short time amongst us, but in that short time we have learned to appreciate your many traits of character as a citizen, and as a clergyman. You have ever been found in the front rank to promote all objects that were for the good and well-being of this community. As our clergyman and spiritual adviser you have won our esteem, as you have ever displayed an untiring zeal in promoting the interests and work of the Church. As a monument and witness of your successful efforts, we have now standing a place of worship which will stand as a memorial when we have passed from the shores of time. We trust, therefore, that you will accept at our hands this set of robes as a token of our affection and esteem. Trusting you may long be spared to labour in the Master's vineyard, and that God in His infinite mercy may guide and guard you over all the rough places in life's pathway, and when the shadows of the evening of life begin to dawn you may be sustained, comforted and strengthened by the presence of the Master, and that your life's sun may have a peaceful setting, followed by a glorious rising on the shores of eternity, and your freed spirit may be wafted through the open portals of that better land 'where the wicked cease from troubling, and the weary are at rest.' In conclusion, we wish you and Mrs. Clarke and family a Merry Christmas and a Happy New Year."

Signed on behalf of your parishioners at Metcalf and Russell, this 24th day of December, A.D. 1897. J. A. McGregor, J. L. Rolston, Thomas Stanley, Samuel Latimer, Albert E. Guail, James Morris, John Corscadden.

TORONTO.

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

St. Matthias'.—In loving memory of Richard Harrison, priest, founder and first rector St. Matthias Church. Born 25th February, 1842. Died 28th April, 1897. This tablet is erected by members of the congregation. Requiescat in pace.

The above tablet is erected in the chancel of the Church of St. Matthias, Toronto. It was designed and made by Messrs. F. B. Gullet & Sons, of this city.

St. Alban's Cathedral.—The annual Sunday school festival was held in the crypt on Thursday evening of last week. A Christmas tree and a performance of Mrs. Jarley's wax works, with Miss Marion Chadwick as Mrs. Jarley, delighted the large number of children, and was thoroughly enjoyed. The infant class in connection with this school, under the charge of Miss Plater, contributed 4,000 cents towards the Mission Fund.

All Saints' school-house, with its pretty Christmas decorations, was the scene of a bright party of eager listeners on Tuesday afternoon of last week, on the occasion of "The Ministering Children's League" holding its annual entertainment. With never-failing kindness, the Lord Bishop of Toronto took the chair. The programme was a charming one. Miss McCallum gave a song of wonderful

depth and sweetness, while Mrs. Sweetman kindly played the accompaniment. Then for an hour and a half Mrs. S. G. Wood told many a touching tale of animal life, and the upturned faces evinced great enthusiasm as the fidelity of the dog, the affection of the cat, and the cleverness of the birds were painted in glowing colours. The pictures were a great success, under the able management of Mr. Ernest Blackburn. The magic lantern was kindly lent by the Toronto Humane Society.

Subject of devotional reading at January board meeting of W.A.: "Submission to Authority," Texts to be studied, Psalms xxv. 9, St. Matt. v. 5, Rom. xiii. 1, 5, 7, Col. iii. 23-25, I. St. Peter, v. 5. Portion to be read, Epistle for first Sunday after Epiphany.

St. Luke's.—On the evening of the 6th inst. in the school-house, the children were given an old-time Christmas treat.

Scarbro'.—Christ Church.—A very interesting Christmas tree festival in connection with the Sunday school of the above church was held on the evening of the 29th Dec., 1897. It was well patronized and passed off very successfully, reflecting great credit on the officers of the school. Under the management of Messrs. Jas. Cornell, W. Chester, and Charles Beldam, the Sunday school has had a very prosperous year.

NIAGARA.

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

Merritton.—St. James'.—The annual Christmas entertainment in connection with this church was held in the Town Hall on Wednesday before Christmas. This year no effort had been spared to make the concert a success, and such it was, one of the best ever given in connection with the Sunday school. The kindergarten songs, under the guidance of Miss McDougall, of St. Catharines, were excellent, especially "The Little Cooks." Mr. Suckling had charge of the choruses and songs by the larger boys. The comic ones elicited much applause, especially "A Little Bit of Spinach on his Chin," and "My Old Kentucky Home." The recitations, under the charge of Miss McLaughlin, were very well rendered. Another item of the programme which called forth much applause was the May Pole and Star Drills. In the former the girls were costumed in cream, with flowers on their heads and dresses. The May Queen, Miss Jennie Nesbitt, also dressed in cream, wore natural flowers. The drills were under the charge of Miss Potts. The committee consisted of Misses McLaughlin and Potts, and Mr. Suckling. A service was held on Christmas morning. A large number of the members and friends were present. The arrangement of the banners and evergreens under the guiding of the pastor, are very beautiful indeed. The orchestra was present both on Christmas day and Sunday evening. Last Monday evening a meeting of the Young People's Society was held in the basement. The officers for the coming year are: President, Mr. R. E. Boyle; First Vice-President, Mr. Suckling; Second Vice-President, Miss F. A. Potts (re-elected); Secretary, Miss Maggie Keating (re-elected); Treasurer, Miss M. Reynard.

The regular quarterly meeting of the Deanery of Lincoln and Welland was held in Thorold on the 4th inst., under the presidency of the Rev. P. L. Spencer, the rural dean. There was a good attendance of the clergy. The business comprised the critical study of a few verses of Gen. II. and of Eph. vi., and of the article of the Creed concerning the lesson of Christ; the second coming of Christ is to be treated of at length in papers to be prepared by the Rev. Canon Gribble and Rev. L. E. Skey for the next meeting. The piece de resistance of the afternoon meeting was a well arranged synopsis of chap. iv. and v. of the Duke of Argyll's "Philosophy of Belief," prepared by Canon Gribble. The argument of the 4th chapter, headed "Intuitive

Theology," is to the effect that it does not follow that because the order which prevails in nature is the result of mental action, that we can solve the problems regarding the Being in Whom that mind resides. Roman mythology and Greek philosophy has each in turn tried to account for this mental or spiritual power; modern science confirms and verifies the guesses of earlier ages in attributing to a Being of Infinite Power and Benevolence the mental conceptions which underlie all forms of organic life, precluding all possibility of posterity, and giving to religion as a basic fact that element of Personality of whose working we find such evidence in nature. Chap. v., dealing with the theology of the Hebrews, tells us of the working of this Personality in the domain of human interests, working through natural laws under Supreme governance, and tending to a moral purpose. This working principle was taught more explicitly by ceremonial worship, which, alike is part of "The Law," which, again, is the expression of an immutable Mind of Perfect Righteousness. Still with all its knowledge, through Personal Revelation, the Hebrew and the Christian age recognize that there are limitations in the knowledge of religion no less than we recognize that there are present limitations in the attainments of science. In the evening Archdeacon Houston preached on the subject of the Relation of Science to Religion, and Dr. Johnston preached on the Relation of Reason to Religion. In order to obtain a better attendance of the clergy at the Corporate Communion, it has been decided to have the public service, with the usual addresses, on the evening before the business day; the subjects for the addresses at the next evening service will be the "Proper Observance of the Lord's Day," and "Commercial Morality."

HURON.

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

Wingham.—It is among the probabilities of the next few months that Rev. E. W. Hughes, of St. Paul's church, will go to the Klondyke. Mr. Hughes is anxious that the Anglican Church should be well to the front in caring for the crowds who will flock there in the spring, and feels that now is the time when men who have the true missionary spirit are needed. He has had a good deal of experience among miners in England and among lumbermen in Canada, and is a vigorous and robust man, who is not afraid of roughing it.

Gadshill Mission.—A very enjoyable entertainment was given on Dec. 28th, 1897, at Gadshill, in connection with the Church of England Sunday school. Two sleighloads of Stratford people drove out and several took part in the programme, which was an excellent one indeed. Rev. D. Williams, M.A., rector of St. James', presided. W. H. Smith, bandmaster of the 28th Batt. band, contributed two fine clarinet selections, and Henry King played the violin very acceptably. Vocal selections were also given by Messrs. Neild and Macklin. At the conclusion of the programme there was a distribution of gifts from off the Christmas tree, and the hearts of the scholars were made glad. The Sunday school it appears, is in a very flourishing condition.

Woodstock.—Old St. Paul's.—The congregation of Old St. Paul's have decided to offer the rectorship to Rev. Mr. Shaw, of Lucan. Rev. Mr. Tancock, who was also mentioned in connection with the vacant rectorship of the church, it is understood, has been called to Ottawa. This church, since Rev. Mr. Baldwin's resignation, has been supplied gratuitously by Huron College students.

Walter's Falls.—St. Philip's.—Special services were held in St. Philip's on Christmas Day. The service was bright and hearty. The sermon, which was preached by Mr. W. H. Arkell, of Wycliffe, from Rom. v. 19, was full of earnest pleading. The decorations far surpassed all previous efforts. The chancel, pulpit, lectern, etc., were prettily festooned with evergreen and holly, and appropriate texts adorned the walls. The pulpit has been remodelled, and a prayer-desk erected, a much-needed improve-

ment. Without doubt, Mr. Arkell is an earnest, indefatigable worker, and a splendid preacher. Our Sunday school had no Christmas tree or entertainment this winter, but intend to have a sleigh-ride instead.

ALGOMA.

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

Huntsville.—The Ven. Archdeacon Llwyd heartily thanks branch of W.A. (name and place unknown), who sent him a bale of clothing, freight free, at the end of December last.

British and Foreign.

The Rev. P. M. Smythe, M.A., Vicar of Westbury, Wilts, has been appointed rector of Kettering.

Dr. Rendall, of Liverpool, has been appointed head master of Charterhouse school, in succession to Dr. Haight-Browne.

The Bishop of London wore his new mitre, as well as cope, on the occasion of the Christmas ordination at St. Paul's cathedral.

Mr. Charles Williams, a noted war correspondent, and also a devoted Churchman, is believed to have been the donor of the Bishop of London's new mitre.

The oldest baronet in England (Sir Henry Paul Searle) died recently at Dartmouth, aged 92. He had been Mayor of Dartmouth no fewer than sixteen times.

The most noteworthy event of the recent Advent ordination held in England is that the new Bishop of Wakefield held his at 8 o'clock in the morning. The usual hour for such functions is 10 o'clock.

Mr. Perrin, who has recently been appointed organist of Canterbury cathedral, is at present holding a similar position at St. Michael's, Coventry. He will commence his new duties on the Epiphany.

An "Oxford Evangelical Settlement" has been established in the Parish of Bermondsey. Its first task has been to open up a medical mission for poor people who cannot afford to call in the services of a doctor.

The Bishop of Salisbury has collated the Right Rev. L. G. Mylne, D.D., until lately Bishop of Bombay, to the vicarage of St. Mary's, Marlborough, Wilts, and has also appointed the Bishop Rural Dean of Marlborough.

Bishop Burdon, who resigned the See of Victoria, Hong-Kong, a few months ago, is returning shortly to China as an ordinary missionary. He is 70 years of age, and has been in the mission field for 44 years, during 23 of which he has held the Episcopal office. He proposes to settle at Pak-hoi.

Mr. Alfred Bevan has made up the collection at the recent Masonic commemoration service, held at St. Paul's cathedral, for the Freemasons' section of Sir William Richmond's (R.A.) decorations to the sum of £1,100, so as to cover all expenses and leave £1,000 or more clear for the mosaics. The subscription list still remains open.

On the 50th anniversary of the restoration of the parish church, Kidderminster, when the late Bishop of St. Alban's (Dr. Piers Claughton) was vicar, a beautiful series of clerestry windows in his memory were dedicated therein by the Bishop of Worcester, together with a memorial brass. A special sermon was preached by the Bishop of Lichfield.

This year will be an especially interesting one to the friends of the C.M.S., owing to the fact that during the next twelve months that society will be celebrating three important epochs in its history.

On April 12th next begin the third year of the Three Years' Enterprise, the second Jubilee year of the society, and the centenary year also. All three will culminate on April 12th, 1899.

Amongst the students of St. Augustine's College, Canterbury, there is at present a young Zulu, who hopes to take Holy Orders and work under the Bishop of Zululand. He has passed successfully the preliminary examination of candidates for Holy Orders, doing especially well in Latin, Greek and elementary Hebrew.

Some very interesting discoveries have been made in Carnarvonshire, in the parish of Clynnog, where there is a very fine old abbey church. The discoveries were made whilst some workmen were making a road in the parish with the view of laying down a sewer. They came across a large quantity of human and other bones. Further excavations disclosed a trench some 25 yards long and 7 yards wide, where hundreds of men and horses appear to have been buried. The remains were first found about eight and a half feet below the surface, and here and there roughly hewn stones were found, but they had no inscription. The coast of Carnarvonshire is full of historical interest and traditions, and it is significant in connection with these discoveries that there are such place names as the following in the parish of Clynnog: Brynybeddau, that is, the hill of the graves; Brynycyrrh, that is, the hill of the corpses.

Correspondence.

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

"CHRISTMASTIDE THEN AND NOW."

Sir,—In the genial and interesting reminiscences of Mr. George Ward in your Christmas Number, occurs a quaint description of the old Yorkshire custom of carol-singing. In these days of the revival and purification of an ancient form of rejoicing, Mr. Ward's remarks may surely be somewhat modified. He says "This particular custom has become so much of a nuisance now that its breach is more honoured than its observance." He is doubtless thinking of some bad examples of the degradation of carol-singing. He seems to be unaware that these ancient religious folk-songs have been rescued from degradation and oblivion, and seem likely to continue to express the rejoicing that is universally felt at the Christmas season. Two admirable collections of carols have been made: one by Rev. H. R. Bramley and Sir John Stainer, the other by the Rev. R. R. Chope; and the possessor of either selection will find it a storehouse of popular religious song. So far from dying out, these carols have now found their way into Divine service, and may be heard not only in the churches, but in the cathedrals of the Motherland. I myself have heard in St. Paul's cathedral on Christmas-eve, sung at evensong by "the finest church choir in Europe," as Gounod called it, the old traditional carol, "The Lord at first had Adam made."

May I try and elucidate a point in Mr. Ward's interesting account? He says, in Yorkshire these carols were called "Nominies." The origin of this name is not far to seek. Every religious announcement was formally made with the words, "In Nomine Domini (in the Name of the Lord), just as we now begin our sermons. It is easy to see how the word "Nominie" would pass from this into a title. But the use of the word is new to me, and probably quite local.

If Mr. Ward would like to see the words of the two "Nominies" he mentions, he may find them both in Bramley and Stainer's collection. "The Seven Joys of Mary" is No. XII., and "The Wassail Song," is No. XXXVII. Perhaps neither of

them are very good examples of the religious sentiment in carols, but they are interesting from the simple and popular form of their composition. They have no more poetry than a nursery rhyme. The former is a sort of homely "Life of Our Lord." The first verse runs as follows:

The first good joy that Mary had,
It was the joy of one;
To see the Blessed Jesus Christ,
When He was first her Son.
When He was first her Son, Good Lord;
And happy may we be;
Praise Father, Son, and Holy Ghost,
To all eternity.

"The Wassail Song" is not by any means so religious a character; though its composition is almost as elementary. To "Wassail" is old English for to "wish-health," and the singers of this song are supposed to bring round a "wassail-cup" to drink the health of the good neighbours. The first verse is sufficient to give a taste of its quaint wording. This song is native of Yorkshire, Mr. Ward's own country:

Here we come a-wassailing
Among the leaves so green,
Here we come a-wandering
So fair to be seen.
Chorus.—Love and joy come to you,
And to you your wassail, too,
And God bless you and send you
A happy New Year.

But of course neither of these carols are suited for church-singing; neither are they fair examples of the old religious carols. They are only two of the quaintest of old folk-songs.

FRANK V. BAKER.

Family Reading.

THE LONELY GRAVE.

It was "God's Acre:" homeward bound,
And wearied with the town,
I found a quiet resting-place,
And there I sat me down;

And idly in my mind I traced
Each grave with grass o'ergrown,
Or mus'd on the inscription plac'd
On many a mossy stone:

When a young girl with light step pass'd
Beneath the grey church towers,
And on a rugged mound of earth
Plac'd a small wreath of flowers.

I rose and met the thoughtful maid,
Who sought to 'scape my eye:
"Why have you left your flowers?" I said:
"They'll only droop and die."

She courtsied, and her glances fell
Where the green grasses wave,
Then faltering, said, "I cannot tell—
It was a lonely grave."

CHILDLIKE FAITH.

In the midst of the crash and din of the world's battle to-day, the striving for wealth, power and position, amongst those on the surface; and the fight for existence, the struggle to even keep body and soul together among the seething mass of humanity composing the so-called under-strata of society; surrounded as we are by dry argumentative rationalism and opposition of science, falsely so-called, it is a thought that makes us pause in the onward rush, that except we be converted and become as little children, we shall in no wise enter the Kingdom of Heaven! Become as little children! In their loveliness, their beauty, their freshness, their truthfulness, their innocence, their childishness, their simplicity, and their trusting, immovable faith. Oh! these treasures we have around us, fresh from the hand of the Almighty God, uncontamin-

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ated by contact with this world and all the evil contained therein, what lessons they can teach us. God gives us a daily lesson if we will but learn it. Daily and hourly, if we will only observe and learn. He shows us by the lives of children around us what He would have us like, and what we must be, so says the Lord Jesus Christ, "Except ye become as little children." A beautiful example of child-like faith came before me this Christmas morning. Finding the house unusually chilled, I descended to attend to the fires. I found to my amazement the front door open slightly, and the porch door also on the jar. On endeavouring to ascertain how it was that such a thing could have happened, my boy told me he had done it the last thing the previous evening. It appeared that alterations had been made to the chimney of the old open hearth in the dining-room, and being afraid lest the aperture left would be too small for his old friend, Santa Claus, to descend with all his gifts, he left both doors ajar, "so that Santy should not go away disappointed."

"Behold, I stand at the door and knock." And lo, the hand that knocks is pierced! And the feet that stand outside the door of our hearts are pierced likewise. And in the side is the mark of a spear! And with wondrous pitying love, exceeding the love of a mother, for it is the love of God. He stands and knocks. That we had the faith of a little child, the simple, perfect trustfulness, and would open the door of our hearts and receive our Heavenly Guest, who would come in and sup with us. May we have the faith of a little child and leave the door ajar that God's blessings may enter. J. R.

GOD IN NATURE.

There is a rapture in gazing on this wondrous world. There is a joy in contemplating the manifold forms in which the All-Beautiful has concealed His essence—the

living garment in which the Invisible has robed his mysterious loveliness. In every aspect of Nature there is joy; whether it be the purity of virgin morning, or the sombre gray of a day of clouds, or the solemn pomp and majesty of night; whether it be the chaste lines of the crystal, or the waving outline of distant hills, tremulously visible through dim vapours; the minute petals of the fringed daisy, or the overhanging form of mysterious forests. It is a pure delight to see. It is true, even literally, that the darkness reveals God. Every morning God draws the curtain of the garish light across His eternity, and we lose the Infinite. We look down on earth instead of up to heaven, on a narrower and more contracted spectacle—that which is examined by the microscope when the telescope is laid aside—smallness instead of vastness.—F. W. Robertson.

A CHRISTIAN'S DUTY.

Every true man has an object, a fixed purpose in life, or he becomes a mere lounge and idler in the vineyard. But what should be the first object—to win a great name, to make so much money, to invent such a discovery? No! to fear God and to keep His Commandments, for this is the whole duty of man. Put the will of God, the aims of religion in the front place.

David speaks of praising God with the best member that he has. There lies the secret of true worship; give God the first place in your life and the best of all you have. Do not, as some people do, keep your voice for the concert and the drawing-room, and stand silent when God's praises are sung in church. Do not spend your money freely on your own wants and pleasures and keep the smallest coin for God's treasury.

Do not fix your thoughts and intellect only on your worldly business, and give wandering

thoughts and drowsy inattention to God's service. We are to put the best we have in God's worship and service.

Let us then, according to our means, seek how we may, amid our joys, of which we are all unworthy, deny ourselves, in order that in this sharp and bitter season, in which our Lord vouchsafed to come into the world, we may minister to Him. Seek Him out, where He yet is, unseen by the world, as when laid in the cave at Bethlehem; seek Him where He yet deigns to lie, sick and ahungred, and athirst, and cold, and naked; and He to whom, unseen on His manger throne, we offer the gold of our charity, the incense of our prayers, the myrrh of our self-denial, will from His throne in the highest heaven look graciously upon it; He will soothe our sorrows, and purify our joys; yea, through joy and sorrow He will purify ourselves, until He fits us at last for the joy of His own everlasting Presence, "in whose Countenance is the fullness of joy, and at whose right hand there are pleasures for evermore."

What if a baptized person declines to be confirmed?

In the first place, he is debarred from the reception of the Holy Communion, and so his very salvation is endangered. Secondly, he is declaring his disbelief in Christ's Church, by disobedience to her plain teaching. Thirdly, he is giving scandal, i.e., offence; a cause of stumbling to weak and ignorant brethren, teaching them to despise a gift of God, and is acting wrongly in thus breaking the traditions and ceremonies of the Church through his private judgment (see Article xxxiv.) Moreover, he is despising Christ's Apostles, after whose example Confirmation is enjoined and administered. Lastly, he despises the gift of the Holy Spirit.

—God provideth for him that trusteth.

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BUT ARE CERTAIN OF GETTING IT FREE FROM
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HER AWFUL DREAM

EXAMINATION

A little maid of tender years
Had such an awful dream!
She came to me almost in tears—
"I just was going to scream—"

"When both my eyes came open wide,
And, oh, I was so glad
To find it was a dream," she cried.
"Because it was so bad!"

"What could it be poor child?" I said.
"Were you pursued by bears?
Perhaps your dolly broke her head,
Or did you fall downstairs?"

"Oh, dear! It's most too bad to tell!
You knew in school our class
Are havin' zamination. Well,
I dreamt I didn't pass!"

SMOOTHING THE ROAD FOR OTHERS.

An old man, bowed with age and almost blind, spent many hours gathering up and carrying away the stones that lay in the road which ran past his humble cabin. Patiently day after day he could be seen working away at this task. One day a young man riding that way stopped to talk with the old man.

"Do you earn much in this way, sir? I see you here very often, carrying away these stones in your basket. It makes the path very much smoother. Some one must pay you quite liberally for the work."

"Yes; I am well paid," the aged man said. "I suppose everyone who passes pays me something."

"Indeed! Then I am indebted to you, for I pass this way often, and never yet have paid anything. Here is a coin. It is not much, still it may help."

"I did not mean that, my young friend," the old man replied, "Put the money back in your purse. All the pay I want is to know that by doing what I do I am making the road smooth for those who pass this way. It is all I can do. As you see, I am old and bent, and can see but little. Still, I want to do what I can for others, and this seems the only way in which I can do anything."

Smoothing the way for others! There is a thought here well worth taking into our lives. The world is full of rough roads. These are travelled day after day by weary and footsore pilgrims on the way from time to eternity. Did you ever notice how many stones there are in the road? God knows why it is so. And how few there are who ever think of stooping to pick these obstacles up! So men go on stumbling over them, with jolted limbs and weary feet, until at last they reach the far end of the journey.

How many an unhappy hour might be spared if we were always watching for the stones in the way, and ready to remove them! In every home what heartaches father and mother might escape if the children would keep their eyes open and do all they can to make the way a little smoother! Just a minute here and there as you pass along. Only a kind word, it may be, to cheer the tired parent.

In some states of this country there are stringent laws compelling those who have authority over the highways to remove the stones from the track at regular intervals. The overseer who neglects to do this is subject to a penalty.

There is a better rule, however, for

The Wonders of Science

Lung Troubles and Consumption can be Cured

A Convincing Free Offer

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

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

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

travellers along life's pathway: Whatever ye would that men should do unto you, do ye even so unto them." This means, if it means anything, that we should try to keep the road as free as possible from the things which jar those who pass over it; and if we find one who has fallen by the way, help him up, not once, but many times, if need be, until he is able to walk alone. Are we all doing this? The question is for you, dear young friend. It is for me. Are we doing this.

A MOTHER'S STORY—HER LITTLE GIRL CURED OF CROUP.

Having tried your medicine, my faith is very high in its powers of curing Cough and Croup. My little girl has been subject to the Croup for a long time, and I found nothing to cure it until I gave Dr. Chase's Linseed and Turpentine, which I cannot speak too highly of. Mrs. F. W. Bond,
20 Macdonald street,
Barrie, Ont.

—Many old and curious customs are still kept up in Oxford. The members of Queen's College are still daily summoned to dine in hall by the sound of a silver trumpet, instead of by the chiming of a bell, as elsewhere. Here, too, is observed every Christmas Day the ancient ceremony of ushering in the boar's head with the singing of a carol.

DR. CHASE'S CURES CATARRH AFTER OPERATIONS FAIL.

Toronto, March 16th, 1897.

My boy, aged fourteen, has been a sufferer from Catarrh, and lately we submitted him to an operation at the General Hospital. Since then we have resorted to Dr. Chase's Catarrh Cure, and one box of this medicine has made a prompt and complete cure.

H. G. Ford, Foreman,
Cowan Ave. Fire Hall.



TIRED?
Oh, No.

This soap



greatly lessens the work
It's pure soap, lathers freely,
rubbing easy does the work.
The clothes come out sweet
and white without injury to the fabrics
SURPRISE is economical, it wears well.

—The strength of a Parish depends largely on the people's loyalty to the rector; the strength of a Diocese on the loyalty of the clergy and people to the Bishop; while the strength of the whole Church depends on the loyalty of the people, the clergy and the bishops to Christ.

AN ACTOR TALKS

Tells what Dr. Agnew's Catarrhal Powder did for Him and his Wife—Truly a Friend to the "Profession."

"I can but proclaim Dr. Agnew's Catarrhal Powder a wonderful medicine, particularly for singers and public speakers, or those who have a tendency to sore throat, hoarseness, tonsillitis and catarrh. Myself and wife are both subjects of catarrh and tonsillitis. We had tried most everything but have never found anything to equal this great remedy. For quick action it truly is a wonder worker. I couldn't be without it by me and I am continually recommending it to my brother professionals." Al. Emmet Postel, 207 East 101st street, New York City.

ON THE SAFE SIDE.

A confectioner desiring a boy to work for him in his store advertised for one. The next day a number of applicants came in answer to the call, and each was shown, as he arrived, into a back room where the master was busy dipping chocolate creams.

"You'll have to wait a few minutes, boys, until I've finished this batch," he remarked, glancing up from his work.

Some of the new-comers seated themselves on convenient barrels, but most of them gradually drew near a long table on which were cooling several tins of tempting-looking candy. A keen observer would have noticed that the master watched the boys furtively, but he did not speak until the last cream-white morsel had been converted into a rich brown, and then he said, advancing toward the group: "Well, my lads, I want a boy to help me in the store, one that won't be stealing a taste of things every time he believes I'm not looking. Which of you think he can be honest in this respect?"

"I!" came in a chorus.

The master smiled.

"Now, I go by actions more than by words," he said. "Though you didn't know it maybe, I've been watching you while I was over there. What did I see? I saw every boy, except that one near the stove, help himself once or

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THE KEELEY CURE

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twice to the candy on the table. I've no objections to my helpers having a taste of the good things here occasionally—in fact, I've been accustomed to giving my boy a box of candy to take with him every Saturday night; but not a lad here had a right to take one piece off that table."

Then the speaker called to him the boy who alone had not yielded to the temptation, and after asking a few questions that were answered satisfactorily, gave him the place.

"Such a fuss to make about nothing!" remarked one boy, in disgusted tones, as he passed out.

Was it about "nothing?" Is it nothing to take even a piece of candy that one has no right to take? Everything has a beginning; little things lead to greater; and if one begins taking little things wrongfully, who can tell what he will end in taking? Far wiser is it to be on the safe side and strictly honest, even in trifles.

THE YIELDING TO IMPULSES.

The gardener who sees the fruit withering and decaying upon his trees does not content himself with cutting it off. He knows that it bespeaks a disease far deeper than itself, and it is to the very root of the tree that he directs his efforts. So when we discover that we are the victims of impulses injurious to ourselves, hurtful to others, and contrary to our best ideals of what is right and true and good, it is not sufficient simply to curb them, although that is the first duty. We must search for their causes, discover the forces in our character that created them, and centre upon these our chief attention. If the desires are pure, if the principles are firm, if the heart is true and loving, the impulses will be upright, truthful, honourable, sympathetic, and trustworthy. If, on the contrary, the heart is full of bitterness, envy, and hatred, if the character is selfish and weak,

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

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

Clergyman's Statement

Unable to Attend to His Duties on Account of Nervous Troubles—How He Found a Complete Cure.

The high character of the testimonials published in behalf of Hood's Sarsaparilla is well known. These testimonials come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Rev. Bernard M. Shulick of Brighton, Iowa, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes the following statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5.

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

and the wishes are impure, then the impulses will share the same character, and can never be yielded to with impunity.

THE BABY BOY COVERED WITH ECZEMA AND CURED BY DR. CHASE.

Mrs. Jas. Brown of Molesworth, Ont., tells how her boy (eight months old) was cured of torturing Eczema. Mothers whose children are afflicted can write her regarding the great cure, Dr. Chase's Ointment. Her child was afflicted from birth and three boxes of Dr. Chase's Ointment cured him.

WATCH ALWAYS.

Bad social influences, or a corrupt public opinion, or the weakness and treachery of our own hearts—any one of these, or all, may combine with the indefatigable enemy of our salvation. Nor is age, or experience, or cultivation and refinement, or even a high degree of religious knowledge, or the privilege of having done great works for God, or years of faithful service, any sufficient warrant that we can never fall. Let us watch the issues—we never can fully explore the depths—of these hearts of ours. Let us be sure that the best and most intelligent of men are, when left to themselves, incapable of thinking rightly, of judging rightly, of acting rightly, that they are capable of falling into the worst sins, of being irretrievably lost. And let us, therefore, look constantly, humbly, to God as the source of our strength. Let us grasp the hands that were pierced in mercy for us on the Cross. Let us ask for "the spirit to think and do always such things as be rightful, so that we who cannot do anything that is good without" God may, by God's Holy Spirit, be enabled to live according to His will here, and to die in His peace, through Jesus Christ our Lord.

—The most beautiful thing in the Oriental life is that the Oriental husband looks for and finds his pleasure at home. There are no clubs in the Orient, no bar-rooms or saloons, and men cannot flirt with other men's wives, to the neglect of their own.

There are not even operas or theatres. The outside world is the place for business, for education, diplomacy, law and war; but the pleasures of life are all at home,

JOIN HANDS

In Telling of the Curing Powers of Dr. Agnew's Cure for the Heart.

Mr. V. Thomas, of Stanley House, Kingston, writes: "Dr Agnew's Cure for the Heart has proved a wonderful medicine in my case. I was a great sufferer from heart trouble. I found it a great health builder and have received great benefit. My wife also has used the Heart Cure and can bear equally as strong testimony of the wonderful benefit received." It relieves in 30 minutes.

CONTENTMENT.

As a poor pious man was sitting by his little fire, one cold evening, with his wife and children, he said to them, "I have been thinking a great deal today about that part of the Scripture 'The Son of Man hath not where to lay His head.' How wonderful it is, that we who are so sinful, unworthy, and helpless, should be more favoured than He was!"

"It is wonderful, indeed, father," said the eldest girl; "for though our house be mean, and our victuals scanty, compared with the houses and way of living of great folks, yet it seems that Jesus Christ was not so well provided for as we are."

"I am very glad to hear you speak in that way, Sarah," said the wife. "How happy we all are in our little dwelling this cold night. As soon as we wish, we have beds to rest ourselves upon; there, sharp and piercing as the frost is, and bleak and stormy as the winds blow, we shall be comfortable and warm, and yet the Son of Man, as your father has just told us, had nowhere to lay His head! O that this thought may make us thankful for our many mercies."

PILE TERROR SWEEP AWAY.

Dr. Agnew's Ointment stands at the head as a reliever, healer, and sure cure for Piles in all forms. One application will give comfort in a few minutes, and three to six days application according to directions will cure chronic cases. It relieves all Itching and burning skin diseases in a day. 35c.

THE BASKET OF WATER.

"My son," said an Arab chief, "bring me a basket of water from the spring."

The boy tried and tried to fill the basket, and before he could get back to his father's tent the water leaked. At last he returned and said:

The germs of consumption are everywhere.

There is no way but to fight them.

If there is a history of weak lungs in the family, this fight must be constant and vigorous.

You must strike the disease, or it will strike you.

At the very first sign of failing health take Scott's Emulsion of Cod-liver Oil with Hypophosphites.

It gives the body power to resist the germs of consumption.

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

"Father, I have tried to fill the basket but the water will not stay in."

"My son," said the old chief, "what you say is true. The water did not stay in, but see how clean the basket is. So will it be with your heart. You may not be able to remember all the good words you hear, but keep trying to treasure them and they will make your heart clean and pure."

Linseed and Turpentine are not only popular remedies, but are also the best known to medical science for the treatment of the nervous membranes of respiratory organs. Dr. Chase compounded this valuable Syrup so as to take away the unpleasant tastes of turpentine and linseed.

Mothers will find this medicine invaluable for children, it is so pleasant to take, and will positively cure Croup, whooping cough and chest troubles.


INWARD PEACE.

When you look at the believer's busy life, you may see no trace of his inward peace of soul. But you know that the ocean under the hurricane is lashed into those huge waves and that wild foam only upon the surface. Not very far down the waters are as still as an autumn noon; there is not a ripple or breath or motion, and so, my friends, if we had the faith we ought, though there might be ruffles upon the surface of our lot, we should have the inward peace of perfect faith in God.

—Conscience is harder than our enemies; knows more, accuses with more nicety.

GET THE GENUINE ARTICLE!

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Breakfast COCOA
Pure, Delicious, Nutritious.
Costs Less than ONE CENT a cup.
Be sure that the package bears our Trade-Mark.



Walter Baker & Co. Limited,
Dorchester, Mass.
(Established 1780.)

PENNIES TO JINGLE.

Joe sat just across the aisle from Neal at school, and Neal liked him so well that he had never noticed what sort of clothes he wore, until the weather grew cold.

Then one frosty morning Neal ran down the steps, bundled up in his new reefer, leggings, mittens, and warm cap. And he met Joe, and noticed that he was shivering.

"Where is your reefer, Joe?" asked Neal.

"I haven't any," said Joe.

"And your shoes aren't warm are they? Why Joe aren't you cold?"

"Not very," Joe replied, "I'm used to it. Six of us, and no father. Say, don't you mind," he added, for Neal's face had clouded over.

But Neal did mind, and he thought of very little else all morning, until recess. Then, as he lived very near the school-house, he got permission to go home just a minute.

"Why, Neal," said his mother, as he burst into the sitting room where she was rocking the baby, "what is it? Are you sick?"

"None," said Neal, "but say mother, do you mind if I give away those clothes of my Cousin Ned's up in the attic?"

"Cousin up in the attic?" asked mother, smiling.

"None, clothes. There's Joe, at school, he's the best feller, mother, and the best batter in our nine. And he's just a size larger than I am—and mother he's—he's—you won't tell, will you? but he's kind of cold, because his clothes are awful worn out, and I'd like to give him those before I grow to them."

"All right Neal," said his mother, "you can, if you want to. I'll tell Lucy to get them down. No, I won't tell her what you want them for."

Then after recess Neal thought of something else.

"May I speak to Joe?" he asked, and when Miss Maggie said he could, he whispered: "Wait after school for me," and Joe nodded.

So Neal ran home again, and went to his bank and unlocked it. His mother heard the pennies jingling, so she went in to see what it was about.

"What are you going to do with your money, Neal?" she asked. "You will never save enough for your bicycle at this rate."

"Oh, mother," said Neal, "do I have to tell? I am in such a hurry—it's all right—I don't want a bicycle till spring anyway. And—oh mother must I tell?"

"I would like to have you, dear," said his mother.

So Neal, with a very red face, and in a very little voice said: "I'm afraid you'll think I'm silly, but—I thought Joe would like to find some pennies in his pockets just to jingle, mother, you

don't know what fun it is, and I was afraid he didn't have any—"

"Run on quick, Neal," said his mother. "I understand; it is all right."

The next morning Neal's mother looked out of the window and saw the look Joe gave Neal when they met. Joe's hands were in his pockets, and she knew he was jingling his pennies so Neal could hear.

D-O-D-D-S

THE PECULIARITIES OF THIS WORLD.

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

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

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

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

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

NOT TOO CRITICAL.

Do not drift into the critical habit. Have an opinion, and a sensible one, about everything, but when you come to judge people, remember that you see very little of what they really are, unless you winter and summer with them. Find the kindly, lovable nature of the man who knows little of books. Look for the beautiful self-sacrifice made daily by some woman who knows nothing about pictures, and teach yourself day in and day out to look for the best in everything. It is the everyday joys and sorrows that go to make up life. It is not the one great sorrow, nor the one intense joy; it is the accumulation of the little ones that constitute living; so do not be critical of the little faults, and do be quick to

Hood's Pills

Are much in little; always ready, efficient, satisfactory; prevent a cold or fever; cure all liver ills, sick headache, jaundice, constipation, etc. Price 25 cents. The only Pills to take with Hood's Sarsaparilla.

find the little virtues and to praise them. So much that is good in people dies for want of encouragement.

THE ENLARGING POWER OF RELIGION.

Religion has its own enlargement, and an enlargement not of tumult, but of peace. It is often remarked of uneducated persons who have hitherto thought little of the unseen world, that, on turning to God, looking into themselves, regulating their hearts, reforming their conduct, and meditating on death on judgment, heaven and hell, they seem to become in point of intellect, different beings from what they were. Before, they took things as they came, and thought no more of one thing than another. But now every event has a meaning; they have their own estimate of whatever happens to them; they are mindful of time and seasons, and compare the present with the past; and the world, no longer dull, monotonous, unprofitable and hopeless, is a various and complicated drama, with parts and an object, and an awful moral.

The truly wise man sees other people's faults, but feels his own.

There are multitudes of men whose minds have been the heaven of the age in which they lived; but, dying, they seemed to have done very little. They do not own houses and land; they have no bank stock. They seem not to have done much; but, after all, dying, their works follow them; and men who come after them say, "The whole magnitude of these results flowed for them."

THE KIND BEARS.

A Jewish Missionary was once making inquiries in Russia about the method of catching bears in that country. His informant told him that to entrap these formidable and ravenous creatures, a pit was dug several feet deep, and, after covering it with turf, leaves, &c., some food was placed on the top. The bears, if tempted by the bait, easily fell into the snare. But, he added, if four or five happened to get in together, they all manage to get out again. How is that? asked the Missionary. They form a sort of ladder, by stepping on each other's shoulders, and thus make their escape. But how does the bottom one get out? asked the Missionary.

Ah! these bears, though not possess-



"LISTEN!"

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"NEW LIFE"

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NEW LIFE
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ing a mind and soul like God has endowed us with, yet can feel gratitude, and they won't forget the one who has been the chief instrument in procuring their liberty. Scampering off, they fetch a branch of a tree which they let down to their poor brother, enabling him speedily to join them in the freedom in which they rejoice.

Do you not see a lesson to be learnt from this? Out of a pit of darkness and ignorance we have been brought (in the first instance) by the instrumentality of Jews. From them we receive all we hold most precious; our Saviour, our Bible, the blessed Gospel; shall we not, ought we not to remember those who are still in the darkness from which we have been delivered? Let us love, and pray for, God's chosen people, remembering who has said, "Pray for the peace of Jerusalem; they shall prosper that love thee."

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186 Adelaide St. West,

TORONTO, CANADA

(Mention this Paper)

—It is miserable smallness of nature to be shut within the small circle of a few personal relations, and to fret and fume whenever a claim is made on us from God's wide world without. If we are impatient of the dependence of man upon man, and grudge to take hold of hands in the ring, the spirit in us is either evil or infirm.

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THE

In the I were many land. Th tiful, but t The sun sl or trees co The seeds countries i there was to rest.] were only lovely hon "My little He.

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THE CORAL WORKERS.

In the Pacific Ocean long ago there were many empty spaces without any land. This ocean was blue and beautiful, but there was no eye to see it. The sun shone brightly, but no flowers or trees could grow beneath its rays. The seeds that fell from the other countries into the water floated by, but there was no soil where they could stop to rest. The Master saw that if there were only some islands there might be lovely homes for men and animals. "My little builders can do this," said He.

So He called for the coral insects and told them to build three islands in one place, five in another, seven in another, and so on. The little workers were so taken by surprise, that they popped their heads out of their windows and looked at each other in astonishment.

"We!" they exclaimed. "We are no bigger than pin heads. We never could build one island, to say nothing of a whole oceanful!"

"If the whales could only try it! A whale's work could amount to something," said the Astra.

"But the whales have their own work to do," said the Master Builder; "and if they come down here to make islands, who will keep the North Pacific free from sea weeds? I do not ask one of you alone to build an island. Think how many of you there are."

"But we do not know how to shape the islands; they will all be wrong!" cried the Madrepora.

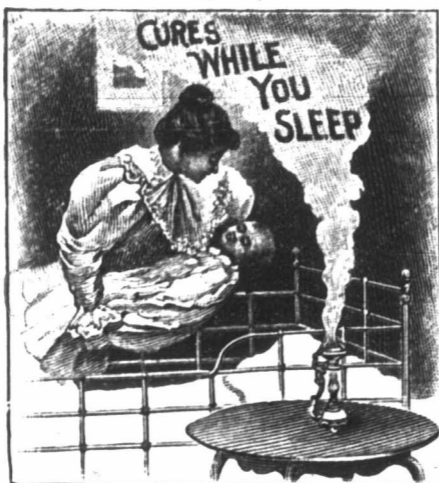
"I will take care of that," said the Master, "only see that each one builds one little cell."

So the corals divided the work among themselves. Some began to build the middle and some the outer edge. Very basily and patiently they wrought. The islands grew higher and higher, until they came to the top of the water. Then the waves and the wind did their part by bringing sand and weeds and leaves to make soil. The nuts and seeds that had fallen into the water and were so tired by bobbling up and down all the way from India and South America, found a nice bed to sleep in for a few days. When they felt rested, they got up and grew into thorn trees and bushes and cocoa trees. Long vines began to creep across the sand, and sweet flowers blossomed; men and animals came to live there, and little children ran about and played beside the ocean. The islands were called the Friendly Islands, the Caroline Islands, and so on.

"Who would have believed we could have done it!" said the little corals, as they saw the result of their efforts. "The whales could have done no better! And to think it was all done by us making one cell apiece!" They felt so proud of their islands, that they put a lovely fringe of red and white and pink coral round the edge.

Shall we not learn a lesson from the

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"HEAPING COALS."

"Mamma," said Willie, "Harry has stolen my marbles, and the next time I see him won't I give him a pounding?"

"Willie, in the bible we read: 'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.'"

"What is an enemy, mamma?" "A little boy who steals your marbles."

"And what is heaping coals on his head?"

"That is being as kind as possible to him the very first chance you get."

"I believe I'll do it, mamma."

Not many days after Willie came running into his mother, and exclaimed: "Get me a penny out of my box! Harry's mother gave him two pennies to buy a kite, and he's lost one, and he's crying; and I want to heap coals."

His mother gave him the penny, and he ran to Harry with it.

Then Harry and Willie were friends again.

Don't you think heaping coals was much better than for Willie to pound Harry?

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

—Abundance of grace is a thing to be coveted. It would be well to know much, but better to love much. It would be delightful to have abundance of skill to serve God, but better still to have abundance of faith to trust in the Lord for skill and everything.

READY FOR THE HARVEST.

A farmer went with his son into the wheat-field, to see if it was ready for the harvest.

"See, father," said the boy, "how straight those stems hold up their heads! They must be the best ones. Those that hang down their heads as if they were ashamed, can't be good for much, I'm sure."

The farmer plucked a stalk of each kind, and said, "look here, my child. This stalk that stood up so straight is light headed, and almost good for nothing; while this that hung its head so modestly is full of the most beautiful grain."

—Good is self-knowledge, but Christ-knowledge is the best.

—As the best light in the world is the warm light of the sun, so the best illumination of life is not from the moon-like beams of human speculation, but from the love of God. That love, like the sun, opens the universe, turns even clouds into glory, and lifts death itself to a mount of transfiguration.

—Those who have felt the weight of personal adversity become steadier thereby. The heart is strengthened by carrying the private burden, so that it has immunity from the swarm of lesser evils. At the same time, they are strong enough and ready to give a hand to others. As a novelist says of a Sister of Charity he describes, "She was ordained to her work by the world's heavy hand."

—He is a nobleman in God's peerage who goes out every morning, it may be from the humblest of homes, to his work and labour until the evening, with a determination, as working for a heavenly Master, to do his best; and on titles which this world can bestow, on money which was ever coined, can bring a man who does no work within the sunshine of God's love.

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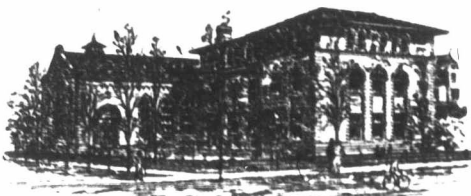
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