

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

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Vol. 26]

TORONTO, CANADA, THURSDAY, JANUARY 11, 1900.

[No. 2.

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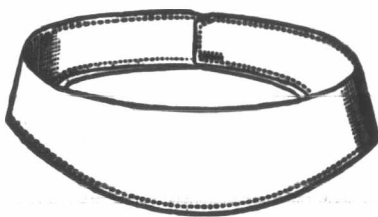
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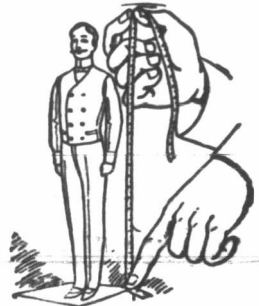
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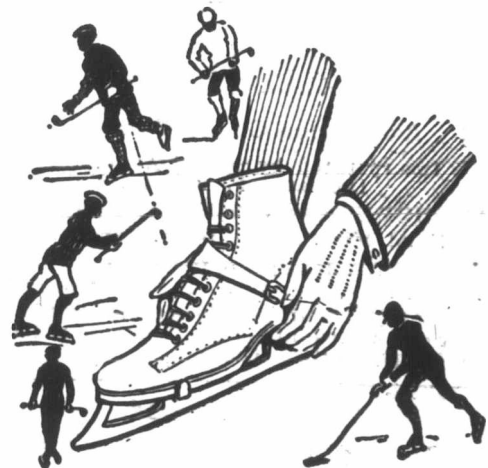
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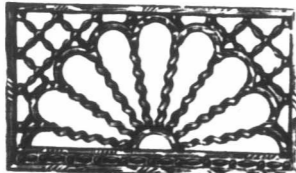
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SECOND SUNDAY AFTER EPIPHANY

Holy Communion: 190, 192, 317, 323.

Processional: 219, 299, 547, 604.

Offertory: 213, 220, 232, 300.

Children's Hymns: 333, 342, 536, 565.

General: 79, 214, 290, 534.

THIRD SUNDAY AFTER THE EPIPHANY.

Holy Communion: 191, 193, 319, 553.

Processional: 76, 235, 239, 270.

Offertory: 75, 77, 172, 281.

Children's Hymns: 78, 334, 341, 568.

General: 186, 213, 285, 477.

Claims of Irish Churchmen.

When present at a conference in connection with the bi-centenary of the S.P.G., held in Armagh the other day, the Primate (Dr. Alexander) took occasion to voice the dissatisfaction felt widely in Ireland as to the neglect of the Irish Church on the part of those with whom rests the appointment to colonial and missionary bishoprics. It is open to the Irish Church to form independent missions, as was done by the American and Scottish Churches, but it has chosen to preserve the link with England implied in carrying on its mission work in connection with the great societies whose headquarters are in London. Time after time vacancies have occurred in Sees in which Ireland is deeply interested, but on no occasion has a clergyman of the Irish Church been selected for one of these posts. This is an old and

much regretted complaint, which we would be sorry to find was well founded. But although it may be true in some respects, it is not all true. Irish clergy of the first rank are everywhere to be found at the head, as the late Archbishop of York and Bishop Dowden, of Edinburgh. Our own Archbishop Lewis, Bishops Cronyn, Sullivan and DuMoulin, are names of Irish clergy, which occur to us at once as occupying the highest positions; and next in order we find everywhere clergymen like Canon Knox-Little; indeed, where energy and work are wanted, the Irish clergy are there. But that is not the class to which the Irish Primate referred. It is to that body of clergy who are being continuously selected and sent all over the world by the societies. Other Churches, besides the Irish Church, have the right to complain. No clergy are so fitted for such positions as the Canadian and colonial clergy, either those who are native born, or who have emigrated while young. The late Archbishop Benson, of Canterbury, realized the value of personal visits and conferences with his brethren in Ireland, and smoothed away many troubles. There is nothing like taking a personal interest to prevent the irritation of silence and apparent neglect. Would not the history of Ireland have been different if the Queen had selected a residence there, instead of in Scotland, fifty years ago.

Kingston, N.Y.

Quite a stir was created among us, a few years ago, by a visit from that sincere and energetic worker, the Rev. James O. S. Huntington, son of the Bishop of Central New York, who, in the costume of the Order of the Holy Cross, gave us an idea of what this body means by practical Christian socialism. This order is a community of priest and layman, of which Mr. Huntington is Superior. It now announces that it has purchased an estate of seventy acres at West Park, not far from Kingston, N.Y. There is a frontage of an eighth of a mile on the Hudson river, and magnificent views of the Catskill Mountains and the surrounding country. An appeal is made for \$30,000 to erect the first of the conventual buildings. The order is eighteen years old, and made its home at first in the slums of New York, going thence to Westminster, Md., where it has been established since 1892. The Bishop of Maryland, however, refused to allow the monks to officiate in the churches of his diocese. Their return to New York will mean an increase of usefulness, it is hoped. Besides the professed, there is a society of associates called "The Oblates of Mount Calvary," whose members are engaged in parish or mission duty.

Our Own Missionaries.

In reading of missionary efforts, their fruits or apparent failures, do not let us forget our own in the less favoured portions of

our own land. Every diocese has its own mission fields, and when we raise our eyes to survey Canada, as a whole, the portion which is not purely a missionary field is small. We have always regretted the sparse information which we receive from the back settlements, and also that almost all we hear of the workers is from the Bishops and others who visit them. Largely this is due to isolation, want of change or congenial society, or want of books and papers. A clergyman "settles down" in his mission and thinks himself and his work forgotten, while all the time there are readers of the Canadian Churchman anxious to hear of success or failure of their causes, suggestions for beneficial changes, from those who know best.

South Africa.

Among our notes of progress is that "Vicar Bishop" Dwane, a native, together with Presiding Elder Monoke, and twenty or more preachers, have left the African Methodist Church, and made their submission to Archbishop Jones, Metropolitan of the English Church, at Cape Colony. Bishop Dwane is to be made Bishop of the Ethiopian Episcopal Church, working in conjunction with the Archbishop. This is very satisfactory; if the Church is to flourish in Africa, it must do so among the natives.

North Africa.

"Church Bells" is straining its energies to raise an Egyptian Bishopric Fund on account of the urgent need of Episcopal supervision to guide, control, and direct the unauthorized efforts that are being made by various Christian bodies to carry the Gospel among the Egyptians and Soudanese. Already £2,000 has been raised by this periodical, unaided. "Aiguptos" has offered to give £1,000, if 19 others would do the same.

Chaplains at the Front.

The War Office has fourteen Church of England chaplains with the troops in South Africa, and two more are under orders to hold themselves in readiness to proceed to the front. The selection of these clergymen was undertaken by the Chaplain-General, who, in an interview in the Record, stated that they are "splendid fellows, who have done excellent work at home, and have received the highest praise from commanding officers." Three of the chaplains (Messrs. Macpherson, Tuckey, and Horden) are in Ladysmith, and one (Mr. Falkner) is with Lord Methuen. The location of the others is not so easily fixed. Very little news has been received from them at present, but one of the chaplains at Ladysmith has written home in high praise of the courage, the endurance, and the self-control of the men there. "Never before," he says, "have I seen anything finer, and never was I so proud of being an army chaplain as I am to-day." Another chaplain, writing from Orange River, speaks of

the deeply religious tone of the camp. On a recent Sunday it had been necessary to have two celebrations of the Holy Communion in consequence of the large number of men desiring to attend.

Bishop Mackenzie.

The Scottish Episcopal Church has always been proud of their missionary enterprise in Africa, and also, that one of their own sons was the first Bishop, too soon the first martyr, of the Universities' Mission. To all of us, the following notice is grateful, as showing that the memory of the first-of-all the missionary bishops of our Church is cherished. The Foreign Office has received the following letter from the Portuguese Minister in London: "In consideration of the representations of the Universities' Mission, brought before him through the channel of her Britannic Majesty's Legation, requesting the concession of the ground wherein Bishop MacKenzie lies buried. His Majesty, the King, taking into consideration the pious object in view of keeping in good order the tomb of the illustrious missionary, who so devotedly laboured for the civilization of the black race, sees fit to unconditionally grant to the Universities' Mission 50 metres square of land (10 by 5), including the grave of Bishop MacKenzie, in the neighbourhood of Chiromo district of Zambesia. This is notified by the Minister of Marine and Colonies to the Governor-General of the Province of Mozambique, for his information, and that it may be duly carried into effect.—(Signed), Edouardo Villaca, The Palace, October 26th, 1899."

THE ARCHBISHOP OF YORK.

The Archbishop of York is universally known as a man of well-balanced judgment, of fine temper, of large experience as successful parish priest, organizer of missions, and Bishop. Moreover, he has shown a firmness combined with gentleness in the administration of the affairs of his diocese, which has gone a great way towards conciliating all classes and all parties. To those who remember the history of the diocese under Archbishop Thomson, and the strong-handed work of Lord Grimthorpe, and further, how Archbishop Maclagan took things into his own hand and showed the High Church Party that they were to have fair play and due recognition, it will be quite intelligible that extreme men on that side should have expected more than could be fairly conceded to them. Here is, indeed, one of the great difficulties of administration. Those who are in power, if they are just men of clear vision, take in hand to deal equitably all round, so that many grievances are alleviated. But unfortunately those whose condition is thus ameliorated are more conscious of what they suffered in the past than of the relief afforded by the change of regime—and feel bound to "ask for more." This has happened in the diocese of York. Those who remembered the character for moderation enjoyed by Dr. Maclagan, as vicar of Kensington and Bishop of Lichfield, were almost startled by

the strength of his utterances on the High Church side, when he became Archbishop of York; and probably many hoped that both sides would be drawn together and a state of harmony would be the result. To some extent these hopes may have been realized, but by no means completely. The Lambeth hearing had reference to the Province of York, as well as that of Canterbury; and it was an unspeakable benefit to the whole Church that the two Primates should have been men of such breadth of sympathy, such fairness and calmness of judgment. Whether we consider the results at which they arrived, or the tone in which they were announced, or the sympathy expressed with the clergy, whose practices were disallowed, it is difficult to believe that any impartial onlooker should have been otherwise than favourably impressed by the matter and the manner of the Archbishops' decision. On the whole, it may appear that the result has been fairly satisfactory; and if there are still a certain number of recalcitrants, this can hardly be called a disappointment. It is evident, however, that the Bishops are, in some cases, grieved at the refusal of the clergy to obey; and it is quite natural that one who took so large a part in the decision should now take in hand to explain and justify that which was done. We think that His Grace has done this with great success. He begins by setting forth the "History of the Present Controversies." Referring to his Pastoral Letter of last year, in which he had counselled the supplying of defects, as well as the repressing of excesses, he is thankful to mention that many errors of defect and neglect have been amended. At the same time he says he has seen no reason to modify his condemnation of the unauthorized revival of ancient usages; and he points out that these things might have been dealt with in different ways, first, by legal action on the part of the Bishops, to which they were disinclined; secondly, by prosecutions, on the part of the laity, which would certainly take place unless the Bishops should in some way take the matter in hand; and this they did, taking, as the Archbishop thinks, a more excellent way in what are known as the "Lambeth Hearings." After speaking of the Decision and its results, the Archbishop enters carefully into the grounds of the decision, a matter which we hope to consider hereafter, since the importance of this subject can hardly be overrated. The "real question at issue," His Grace declares, "is not the use of Incense or of Processional Lights. It is practically no other than this: as to whether any clergyman, of his own will, and without any other authority, is entitled to introduce into the services of a parish church any usage for which he believes he can claim the custom of the Catholic Church. It is difficult," he goes on, "it is difficult to see on what grounds such a claim can possibly be maintained, or to shut one's eyes to the confusion, disorder, and distress which would necessarily follow. This is really the point at issue, and its importance can hardly be exaggerated." The whole of this "Advent Pastoral Letter" deserves

careful and respectful consideration alike from clergy and laity; and we hope to direct attention to some of its more important utterances and the principles involved in them. It is gratifying to see that there is every prospect of pacific counsels prevailing. Two things, however, the Archbishop notes, in reference to those who refuse to obey the Judgment or Decision, first, that the Bishops are not at all likely to take action against the recalcitrants; but secondly, that, if the laity should do so, the Bishops are not likely to hinder them.

CANADA AND THE WAR.

As we write, there comes to us intelligence of the good work done by our first Contingent in South Africa. There will be joy in many Canadian hearts to know that so far none of our brave men have had to surrender their life in the cause for which they contend. If that time should come, those who yield their bravest and their strongest will commit them into the hands of God with the assurance that they have done their duty. But it is well, in the presence of such thoughts, that we should, again and again, assure ourselves that there is a cause, that the work we are doing is necessary work; and we are assured that our readers will thank us for helping them to give an answer to those who accuse our people of injustice or precipitancy. Here is information afforded by one of the Cowley brothers, who was a missionary in South Africa. Writing to Bishop Hall, of Vermont, a former colleague, he says that the Boer Government gave them the alternative "To leave or Fight." But perhaps it may seem that such a testimony comes from a quarter too adverse to the prevailing sentiment of the people of the Transvaal; and, therefore, it may be more to the point to draw attention to the feelings with which the troubles in the Transvaal are regarded by the members of the Protestant bodies, whose religious opinions are more in accordance with those of the Boers; and this is what we learn: It is remarkable, says the missionary already referred to, that the Dissenting bodies here [by which the writer would mean Congregationalists, Baptists, and perhaps Methodists] are all fervently English in their sentiments in regard to the necessity and justice of the war, though theologically they sympathize with the Dutch Reformed Church. Here one sees clearly that the only hope for the native races having mercy or justice is in the prevailing of the English supremacy in South Africa. The Boers regard them as not really human, but a "missing link" between us, "the great or strong or wise men," and lower animals; but do not treat them with the mercy with which Christ has taught us to look upon the lower creation. The Englishman has a faculty of recognizing the gentle, humorous, brave spirit of the Zulu and Kaffir, which the Dutch Boer has not. The writer adds his hope that one result of the war may be its arousing a greater sense of the responsibility of the English-speaking population in regard to the protection and

Christianizing of the natives. These testimonies are accumulating from day to day; and they are highly satisfactory. At a great price will the end be accomplished upon which our people have set their heart; but we are well assured that it will be effectual not merely in securing for those of our race the necessary conditions of civilized life, but that it is also a way to the civilizing and Christianizing the subject races.

One subject engrosses the thought of the Empire—we may almost say, of the world, at the present moment—the war in South Africa. One thought is of great comfort that practically there is no difference of opinion in regard to the justice and necessity of the war. The end may be further off than we should like; but we may at least commend the issues to the decision of the righteous Governor of the earth.

HOMILETICAL HINTS ON THE COLLECTS.

By Rev. Prof. Clark, LL.D., Trinity College.

Collect for the Third Sunday after the Epiphany.

The Collect for the 3rd Sunday after Epiphany is essentially a translation of the Latin Collect with some omissions and additions, by which, as in most cases, the English Collect is improved.

i. The address to the Hearer of Prayer is in a form which is very common and appropriate. On this part we need not repeat remarks already offered. Only note the propriety of setting before the mind true and lofty conceptions of Almighty God.

ii. The prayer consists of various parts.

1. Setting forth man's needs as a reason for prayer. And these under different form. (1) As inherent in our nature. "Our infirmities." Man is by nature "without strength." Jesus says, "Without Me ye can do nothing." And we have increased our weakness and diminished our strength by sin. (2) Moreover our circumstances are unfavourable. "In all our dangers." We wrestle "against principalities and powers." We are opposed by "our adversary the devil." (3) We also have many needs, "necessities," which we cannot ourselves supply.

2. Imploring Divine aid. "Stretch forth." (1) The imagery is very familiar. The right hand is the organ by which we put forth our strength in attack or defence. The idea is—that God may be regarded as, comparatively, in a state of quiescence, until He is stirred by our prayer. A Scriptural conception frequently presented. "Let God arise." He will be "enquired of." "Ask—seek—knock." (2) And the purpose declared—"to help and defend." A beautiful expression of the kind of assistance needed on account of our "infirmities" and "dangers." (a) On the one hand we need help. We have no power of our own, help to labour, to run, to fight. (b) On the other defence—because "of our enemies, unceasingly watching to do us harm. And all and ever "through Jesus Christ."

REVIEWS.

The Paraclete: A Series of Discourses on the Person and Work of the Holy Spirit. By William Clark, M.A., LL.D., D.C.L., F.R.S.C., Professor of Philosophy in Trinity University, Toronto; in cloth, \$1.25. Toronto: George N. Morang & Company, 1900.

That there is still a great deal of practical unbelief regarding the personality and presence of God the Holy Ghost is well known to all who have investigated the subject. By comparatively few is this gracious Person regarded as anything more than a holy influence. Very limited, indeed, is the number of those who feel His personality to be as real as that of the Incarnate Son; still more hm-

ited, perhaps, the number who love and trust Him with the same devotion which they would unhesitatingly accord to the Lord Jesus if He were again dwelling as of old with the sons of men. It is for these amongst other reasons that we welcome most thankfully a treatise on the Holy Spirit so clear, so definite and so Scriptural as Dr. Clark's new work on this subject, entitled "The Paraclete." In these admirable lectures the personality of the Holy Spirit, His Presence here throughout this age beginning at Pentecost, the nature of His definite work in the Divine plan of Salvation are set forth with more force and clearness than in any other Anglican writing we know of. If we bring into the comparison similar works emanating from Protestant sources, we find Dr. Clark's lectures still holding a foremost place. For, while we could name several Protestant works which exhibit the primary doctrine of the Holy Spirit with force and illumination at least equal to Dr. Clark's, yet there is not one of them which is not marred either by disregard, or by faulty presentation, of those sacramental truths which form a direct and necessary corollary of the doctrine under review. Dr. Clark's lectures, on the contrary, are marked by doctrinal and theological accuracy throughout, and by a reasonable completeness of treatment. We do not mean to say the treatment is exhaustive; that it could not be in the time and space at the author's disposal; but it is well-proportioned, and does not neglect any important aspect of the subject or any corollary necessary to an adequate understanding of it. These lectures were delivered last month in the University of Michigan, on the foundation known as the Slocum Lectureship. They were received there with that degree of approbation which their high merit entitles them to, and we now anticipate for them a warm welcome from the larger circle which they will reach in their published form. We could wish the publishers' work were better done, and the binding more in keeping with the character of the book. The asterisks, obelisks, sections, paragraphs and parallels form a clumsy method of indicating textual references. They disfigure the page and needlessly distract the attention. If Morang and Company intend to make the publication of theological works a feature of their growing business (and it is a field awaiting occupation), we would recommend them to adopt the uniform rule of placing textual references in the marginal continuation of the line, without mark of any kind in the text itself except for longer footnotes; also to adopt a style of binding that shall be appropriate and distinctive. When they bring out a second edition of "The Paraclete," we should like to see the synopsis, which is now placed at the head of each chapter, repeated in a table of contents at the beginning of the book, so that the eye may rapidly convey to the mind the main outline of the argument, as a preparation for the study of it; also, at the end, a complete analytical index, enabling the reader to refer back easily and quickly to any passage he may wish to re-read or compare with some later passage. These accessories help greatly to that more careful study which such a book as "The Paraclete" amply repays. The lectures are eight in number, with the following titles: "The Holy Ghost Very God," "The Promise of the Father," "The Fashioner of the Second Adam," "The Creator of the Church," "The Teacher of the Church," "The Life Giver," "The Advocate," "The Inner Witness."

Lectures on Christian Unity: By Rev. H. Symonds. Price, 75 cents. Toronto: Briggs, 1899.

Mr. Symonds has given us here a book on a most important subject, on what may almost be called a "burning question," and one not likely to "burn out." He has handled this question with the widest knowledge, with the broadest sympathy, and with a real grasp of all the difficulties involved. In the first place, he points out how the trend of modern religious thought is in this direction, indicated in many ways. In his third lecture he gives an account of the nature of true Christian unity, and in

the following chapters he deals with the Episcopate. Here we have one great difficulty in the way of Protestant reunion. But perhaps Professor Symonds is a little over-sanguine, when he thinks that this is almost the only difficulty—perhaps we are here overstating his view. If that were the only difficulty, then why do Methodists, Presbyterians and Congregationalists stand apart? Of course, there is the answer that the theology of the Episcopal Church is sufficiently broad and comprehensive to include these other communions. With regard to the author's views on the Priesthood and the succession, it is too long a subject to deal with in this place. He does not hold the views commonly reckoned Anglican, although perhaps he is justified in claiming for his own the school of Hooker. As regards the composition of the volume, we have nothing but approval. It is well written, easy to read, and thoroughly interesting. It is a valuable contribution to the literature of Christian Unity, and all interested in that subject should study its contents.

Scripture Teaching by Models and Objects. By Rev. J. G. Kitchin. Price, 2s. 6d. Church of England Sunday School Institute, 1899.

A very excellent system whereby the objects in Scripture History may be made intelligible to the young. The book may be used by itself, since it is amply provided with engravings. For example of the Triclinium, Model of Eastern House, Temple of Jerusalem, the Inn, etc. Still better, however, would be the use of it along with the models provided by the Sunday School Institute. These models are excellent and comparatively inexpensive

Life Indeed. By Edward B. Coe, LL.D., etc. Price, \$1.25. Toronto: Revell, 1899.

This is an excellent set of sermons by the senior minister of the Collegiate Church, New York, full of well-digested thought expressed in pure, nervous, graceful English. We do not know to what communion Dr. Coe belongs, but we have remarked nothing unAnglican in his discourses, and we should be happy to listen to them from any pulpit.

Lyrical Echoes. By Katherine A. Clarke. Price, \$1. Toronto: W. Briggs, 1899.

There is much pleasant melody, and there is a great variety of sentiment in this pretty little volume. The titles will show this. We give some of them: "Post Mortem Love," "Affliction," "A Kiss," "A Wife's Reverie," "Palestine," and so forth. We give the first as adapted to the present moment:

THE UNION JACK.

Ever victorious,
Over the world,
Honour it, stick to it,
Keep it unfurled.
It shall not be beaten,
Around it we'll stand,
The flag of our fathers,
Our Queen and our land!

For centuries nobly
It's floated on high,
O'er earth and on ocean
Against the blue sky.
True soldiers and sailors
It never shall lack;
Our country's dear banner,
The old Union Jack!

Christmas in French Canada. By Dr. Louis Frechette. Price, \$1.50. Toronto: Morang, 1900.

Dr. L. Frechette is well known as an eminent man of literature, as a writer of charming French poetry, and as a man of large and generous sentiments. In the volume before us he has undertaken to write in English. He says he might have written in French and got someone to translate into English for him; or he might have got his English revised by someone. He has done better. He has given us a number of excellent Christmas stories

of French Canada, written in very excellent English and charmingly illustrated by Mr. Simpson Colburn. Letterpress and pictures are alike excellent. We wish it had come earlier, for a prettier Christmas present could hardly be. As regards the English, we think no one could have suspected the nationality of the writer; and, after perusing the stories with the greatest vigilance, we can remember only two slight phrases which, we think, an Englishman would scarcely have written.

Magazines.—Scribner's Magazine.—The current number for January, which begins both a new year and a new volume, also marks the opening of two of its important serial features for 1900. J. W. Barne's novel, entitled "Tommy and Grizel," commences in this number with the arrival of Tommy in London with his sister Elspeth, and launches him as a writer who suddenly acquires notoriety. Mr. T. Roosevelt begins in this issue a series of articles on "Oliver Cromwell," which are to be a feature of this magazine during the next six months. An interesting phase of New York, as it is to-day, is graphically described by Mr. J. L. Williams in "The Walk Uptown," which begins at the Battery and ends at Central Park. This article is illustrated by a series of snap-shot photographs by Elmendorf. A short article by Mr. F. Irland, entitled "The Coming of the Snow," gives an account of a successful moose-hunt in New Brunswick in winter. A New Year's poem by Mr. E. S. Martin, and a discussion of portrait painting by the well-known artist, Mr. George Butler, completes the opening number for the year.

The Century.—Amongst the contributors to the current number of this magazine are the Right Hon. John Morley and Messrs. Rudyard Kipling and Theodore Roosevelt. This number is rich in full page pictures, many of them in tints. These last occur in the decorations of Mr. Kipling's poem, "In the Matter of One Compass," and more especially in the reproductions of photographs of antarctic scenery accompanying Mr. F. A. Cork's most interesting account of the two years' exploring expedition of the "Belgica." The opening of the Civil War and the battle of Marston Moor are Mr. Morley's special themes in the current instalment of his opening chapter on "Cromwell." A first instalment also of Mrs. Forte's article, entitled "A Touch of the Sun," appears this month. Mr. Thomas Cole's latest Old English Master is Sir Thomas Lawrence's "The Two Sisters," which forms the frontispiece, and the works of American painters reproduced this month are those by C. C. Coleman and Miss Elizabeth Nourse.

St. Nicholas.—"The Little Boy and the Elephant" is the tale of a little Indian Prince, who is carried off into the jungle by an amiable wild elephant which takes very good care of him, and finally restores him to his friends. The lads of Shakespeare's day are described in the article "Elizabethan Boys" by L. H. Sturtevant, which is illustrated by George Varian. In "The Vanished Colony" Mr. E. T. Brooks tells of Jamestown, Virginia—the earliest English settlement in America—which has a history running back nearly 300 years, and the record of a Spanish landing almost one hundred years earlier. Short stories abound, and poetry is represented by "The Family Clock," written by Miss Jane Dransfield.

THE ARCHBISHOP OF YORK ON THE LAMBETH DECISION.

The Archbishop of York (Dr. Maclagan), has issued, in pamphlet form, and under the title of "The Passing Cloud," an Advent Pastoral Letter, addressed to the clergy of his diocese, in which he deals at length with the Lambeth decision. His Grace first expresses thankfulness that the difficulties which had arisen in connection with ritual had to a large extent been removed, and then proceeds to give "a brief and accurate statement" of the real facts and circumstances of the case:

The History of the Present Controversy.—The innovations which had been introduced into various churches during comparatively recent years had long been a subject of anxious consideration to the Bishops of the Church. Their great desire had been to deal with these matters, as Fathers in God, and with the utmost consideration for their spiritual sons in the ministry of the Church. These revivals of ancient usage had, no doubt, given satisfaction to a certain number of persons, who found in them some help for their united worship, besides the gratification of their taste as regards the aesthetics of Divine service. But on the other hand, the great majority of the members of the Church of England, both clergy and laity, had been more and more disquieted by these practices, particularly when introduced into the services of a parish church where the complainants and their fathers had worshipped for long periods of time. It was, of course, just and right that these persons who were thus disturbed and alarmed should also be carefully considered. At first there had been an impression among the Episcopate generally that these innovations were of a temporary character, and would sooner or later pass away; but as time went on, it appeared increasingly that this would not be the case, and that they were gradually taking root, although within a very limited area, in the worship of the Church of England. The time at last arrived when it became necessary to deal with this state of affairs. It was not a matter in which any haste could be used. It required the utmost and most careful consideration for both parties. It was beset by possible dangers on both sides, and it was necessary to move slowly and advisedly in seeking for a remedy. Meanwhile, the attention of the laity of the Church had been more and more called to these difficulties, and a certain amount of excited feeling had arisen on the one side and the other. In the course of recent controversy, it has been too frequent for the disputants, at least on the one side, to speak with something like disparagement of the lay members of the Church, and to emphasize unwisely the distinction between clergy and laity. But, as I have often reminded you in connection with other questions, and especially with that of the government of the Church, each of the laity is in himself a spiritual person, as a baptized member of Christ; and, therefore, a constituent of the Church, which is His Body. The full appreciation and remembrance of this fact is one of the greatest necessities of our time, and would furnish a clue to the solution of many of our difficulties. Ever since I became a Bishop, I have been more and more impressed with the importance of this consideration, and have urged it frequently in various ways upon the attention of both clergy and laity; endeavouring to lead the former to recognize the true position of their parishioners in the spiritual kingdom; and the laity to appreciate the responsibilities, as well as the privileges, of their spiritual standing. It naturally came to pass, during the last two or three years, that these ritual difficulties became matter of discussion, both at public meetings and in the daily press, and this gave rise not only to extravagant statements, but also to unseemly disturbances in Divine service, which were greatly to be deplored. All these circumstances in concurrence tended to urge the Bishops towards some definite endeavour to arrive at an official settlement of difficulties which were becoming daily more and more injurious to the peace and welfare of the Church. It may be that the Episcopate had delayed too long to take definite action in the matter. But at the same time it will not be difficult for calm-judging and sober-minded persons to understand the deep desire which we had to show the utmost consideration for both parties in the controversy, and to seek for a peaceful solution of the difficulties which had arisen. In my Pastoral Letter of last year, I gave expression to my own opinion, and fatherly counsel, as regards the questions at issue. You will remember that in that letter I gave my first attention to errors of

deed and neglect which, in many cases, had crept into the administration of Divine service. Such errors are more difficult to deal with than those of excess, which from their nature are more conspicuous, but the former are not less important as regards the welfare of the Church, nor less blamable on the part of those who are at fault. I am happy to know that this part of my letter was not fruitless, and that in many parishes there has been a great improvement in this respect, both by the introduction of the daily service, which I hold to be of the greatest value, although probably not of imperative obligation; and also by a more faithful obedience to the rubrics of the Church in such matters as the recitation of the Athanasian Creed and the observance of Holy Days and Holy Seasons. But I further pointed out what appeared to me to be the true position of each of the questions which were then being hotly discussed in connection with the unauthorized revival of ancient usages. I have seen no reason to abandon or to modify any of the opinions which I then expressed.

The Lambeth "Hearings."—It would, of course, have been possible for the Bishops to proceed at once under the powers intrusted to them by the State, to take legal action against those, who, without any authority, had revived certain ancient rites and ceremonies in the services of the Church. But the Bishops were naturally unwilling to adopt this course. It appeared, however, to be probable that from the side of the laity, a number of prosecutions would almost certainly take place, unless the Bishops should proceed to deal effectively with the questions at issue. Under these circumstances, the Bishops wisely, in my judgment, adopted a more excellent way. At the suggestion of the Archbishop of Canterbury, and with the full concurrence, and I think I may add gratitude, of his brother Bishops, it was agreed that, in the first instance, any Bishop, who was in doubt how to proceed in these matters, should refer his difficulty to the Archbishop of his own province, in accordance with the provisions of the Book of Common Prayer. It was further proposed that each Archbishop should hear the questions discussed before him by learned counsel, not in his capacity as a judge, with legal authority, but as a Father-in-God, endeavouring to solve difficulties and to promote peace. This course was accordingly adopted; with the further arrangement that, in order to save the repeated discussion of the same subjects, the two Archbishops should sit together and be as it were mutual assessors; each of them reserving to himself the right and the privilege of giving counsel to the Bishops of his own province, that they again might communicate each to his own clergy his official 'order.' It was known that there were many who distrusted both the authority and the capacity of the ordinary ecclesiastical courts to deal with such questions, and it was hoped that an enquiry made by the Archbishops, solely in their spiritual character, might command the confidence of the clergy. The result was that certain of the Bishops brought before their Archbishops cases in their dioceses which seemed to call for enquiry. The Archbishop of Canterbury had no such cases in his own diocese, but it happened that there were a few in mine. Having, as an Archbishop, no higher spiritual authority to whom I could refer, I thought it well to bring before this joint tribunal the case of one of my own clergy. I need hardly say that afterwards, in asking from him, and from others in a similar position, compliance with the decision at which we had arrived, I did so in my capacity, not as an Archbishop, but as the Bishop of the diocese, in accordance with the provisions of the Book of Common Prayer."

The Decision and its Results.—"The result of these proceedings has been generally satisfactory, although they may not have accomplished all that could have been desired. The great majority of the clergy, who had adopted these doubtful practices, have yielded obedience to their Bishops in accordance with the Lambeth Decision. The

decision the sm ed to least yi in God, done so than et chmed certain respond those, I fied wit with th affirmed England decision ed, and in less gratitut while I misrept details, as I li but als self. I the Ar opinion expres after a jectors garded speak doubt as all courts those o rived a whole sisted; very a it is a the Or of Co the sta the fac have n been a the ca of this been e conscie remark by co itself. former speak which touchi object all suc lution to un tained define is to exclud be it must to ref order and d any o decisi tained made trariet possil plain recen Bisho the re To se under their dispa

decision could not, of course, give satisfaction to the small number of clergy whose liberty it seemed to curtail, but we hoped that they would at least yield a loyal obedience to their own Father in God. The great majority of them have, indeed, done so. I have reason to believe that not more than one in ten of the clergy concerned have declined to obey. There has been, as was almost certain to occur, a great amount of angry correspondence and speech-making on the part of those, both clergy and laity, who were not satisfied with the decision, because it did not coincide with their own opinion. But it may safely be affirmed that the large majority of the people of England, both clergy and laity, have welcomed the decision with great satisfaction, and have expressed, and are expressing, from day to day, although in less public and less heated language, their gratitude for what has been done. In the meanwhile the decision itself has been so persistently misrepresented, both in its character and in its details, that it seems necessary to restate not only, as I have done, the history of these proceedings, but also the actual conclusions of the decision itself. It is frequently alleged that the decision of the Archbishops is simply an expression of their opinion, and of no further authority than any other expression of opinion from other persons. This, after all, is in itself only the opinion of the objectors. But it was not in this light it was regarded by the Archbishops themselves. They speak of it deliberately as their 'Decision.' No doubt it is in some sense an expression of opinion as all judgments are, even those of the highest courts of the realm. But it is not less than in those cases the announcement of a conclusion arrived at after the most careful consideration of the whole circumstances and history of the case, assisted as the Archbishops were in their enquiry by very able counsel on both sides. And further, it is a decision delivered in exact accordance with the Order of the Church, as contained in the Book of Common Prayer. The constant reiteration of the statement that it is only an 'opinion' does alter the facts of the case; and even the inverted commas have not the force of an argument. It has, indeed, been asserted, since the decision was given, that the case was not one which came within the scope of this provision of the Prayer-Book. It has been even said that this provision only affects 'the conscientious scruples of individual clergy.' This remarkable interpretation will best be appreciated by considering the language of the Prayer-Book itself. I have already pointed out to you, on a former occasion, that the Prayer-Book does not speak of the doubts of the clergyman. The doubts which are spoken of are those 'of divers persons touching the use and practice of the Book.' The object of the reference to the Bishop is 'to appease all such diversity, if any arise,' and it is for the resolution of all doubts concerning the 'manner how to understand, do, and execute, the things contained in this book.' No words could more clearly define the circumstances under which this provision is to become operative, or could more absolutely exclude from it the idea that the clergyman must be in doubt himself about what he is doing, or must have any conscientious scruples which he is to refer to the Bishop. The Bishop is to take order for the quieting and appeasing of the doubts and diversities of the parties who diversely take any of the things contained in the book; only his decision must not be contrary to anything contained in the book. There has been no attempt made so far as I know to prove any such contrariety in the Lambeth Decision. It seems hardly possible for anyone to misunderstand the perfectly plain directions here given, or to contend that the recent proceedings of the Archbishops and Bishops have not been in absolute conformity with the requirements of the Book of Common Prayer."

The Grounds of the Decision.—"I now proceed to set before you, as the Archbishops themselves understood it and intended it, the grounds of their decision. It is alleged again and again, in disparagement of that decision, that it is entirely

based upon an Act of Parliament. It is difficult to believe that any of those who make this assertion can have read the decision itself. From the study of its contents it rests, as will be seen, upon the following considerations:

"1. There is no direction in the Book of Common Prayer enjoining or authorizing either of the two practices which were under enquiry. This, after the fullest consideration, appeared to the Archbishops to be no mere accidental omission, but a practical and deliberate prohibition.

"2. The Ornaments Rubric does not give the necessary authority; for there is no 'time of ministration' in the Book of Common Prayer in which provision is made for either of these ceremonies.

"3. Further, the Archbishops were unable to allow that the retention of an ornament must involve the retention of the ceremony in which the ornament had been used; or could justify, without further authority, the reintroduction of that ceremony at the present time.

"4. By the 36th Canon every clergyman is required, and has also promised, 'to use the form prescribed in the Book of Common Prayer and none other.' With the liturgical use of incense added, it would no longer be 'the form prescribed.'

"5. After the fullest enquiry, aided by the very able statement made on behalf of this usage, by the counsel employed, the Archbishops came to the conclusion that there had been practically a non-user of incense (liturgically), for nearly three hundred years. This of itself would not have decided the point, but was an important confirmation of the other evidence with regard to the absence of authority for this usage.

"The portions of the decision referring to the circumstances of the time at which the Prayer-Book was compiled were adduced to show the reasons which appear to have guided the authorities in making the changes which were effected at that period, particularly in the celebration and administration of the Holy Communion. The above considerations would have been sufficient to justify the Archbishops in their decision, but the Act of Elizabeth is quoted as giving coercive jurisdiction in the matter of restraining unauthorized ceremonial. The recognition of this Act by the Church, as represented by the two Convocations, and their deliberate sanction of the statute, is implied by the fact that it is actually embodied in the original authoritative copy of the present Book of Common Prayer, signed by the Convocations and attached to the Act of Uniformity of 1662. It has a place in the table of contents; it follows immediately upon the title-page; and is as much a part of the book as the Preface by which it is immediately followed. It may be well to observe that the Ornaments Rubric itself, to which so much importance is attached by the advocates of elaborate ritual, forms part of the 13th clause of this same Act of Elizabeth, and professedly derives its whole authority from previous statute law. The ornaments are to be such 'as were in this Church of England by the authority of Parliament.' The purpose and scope of the decision is manifestly clear. It had nothing to do with the question as to the usage with regard to incense in past times, either under the older Dispensation or in the earlier centuries of Christianity; nor as to the fitness of such a usage in itself to find a place in the service of the Church; nor as to what might reasonably be done in the way of its revival should the Prayer-Book be subjected at any future time to further revision. These questions were only incidentally raised, and did not come within the scope of the decision. Their discussion, therefore, is wholly irrelevant. It is quite possible that, at no very distant time, something will be attempted in the way of revising some at least of the directions in the Prayer-Book with a view to adapting them to the special circumstances of the present day. It may probably be one of the early results of any greater liberty obtained in the direction of autonomy. But the greatest hindrance to the self-government of the Church is the self-government of the individual;

and the necessary preparation for obtaining or rightly using such liberty as we desire is in the faithful submission of both clergy and laity, on the one side and the other, to the present directions and order of the Church. Till this state of things is more generally attained, any added liberty would almost certainly be withheld. It is evident that the greater part of what has been urged against the decision becomes entirely irrelevant when it is fairly interpreted and fully understood. It is not my purpose, nor would it be fitting, that I should defend a decision for which I am in some measure responsible. I have only desired to make more clear what that decision really contains, and how it affects the present state of affairs. It has been said by a learned theologian that an issue so intricate 'would have taxed the ability and learning of a whole bench of judges.' This is probably a rhetorical statement rather than a practical suggestion. But would the decision of such judges have been obeyed? The answer is to be found in the experience of the past. Men would have gone, as they have gone, to prison, rather than accept the decision of such a tribunal. It is always easy to imagine in any case a method more ideally perfect than that which is available, but what was needed was some existing means of dealing with a present emergency. The question still remains, so often asked but never yet answered—what authority is there in the Church of England or in the civil courts which would be obeyed in such cases? The vague appeal to Catholic custom is only an endeavour to escape from the dilemma. It has no practical value, for it has no practical meaning. What is Catholic custom, and how is it to be defined? The Church of England has claimed for itself the authority and power to regulate its own rites and ceremonies, and the provision in the Book of Common Prayer is one of the means ordained by the Church for the practical fulfilment of this duty. It is based on the idea of fatherly counsel rather than of coercive jurisdiction, and it therefore seemed to the Bishops to be admirably suited for dealing with such a state of things as they had before them. It has indeed been urged that the use of incense is a comparatively unimportant matter, and therefore it ought not to be visited with any penalties or disabilities; but the same estimate of the usage has been urged on the other side with a different conclusion—that being a matter of small importance it ought not to be revived to the disquieting of the Church, and still less persevered in when formally disapproved by duly constituted authority. Whatever results may accrue to those who thus persevere, will not arise from the use of incense itself, but from the refusal to comply with the authorized decision of the heads of the Church."

The Real Question at Issue.—"For the real question at issue is not the use of incense or of processional lights. It is practically no other than this; as to whether any clergyman, of his own will, and without any other authority, is entitled to introduce into the services of a parish church any usage for which he believes he can claim the custom of the Catholic Church. It is difficult to see on what grounds such a claim can possibly be maintained, or to shut one's eyes to the confusion, disorder, and distress which would necessarily follow. This is really the point at issue, and its importance can hardly be exaggerated. For my own part I consider it to be my bounden duty, while endeavouring to repress excess of ritual, to use my authority, so far as it may extend, in requiring every clergyman in my diocese to yield complete obedience to the rubrics of the Book of Common Prayer, and not to omit any duty there prescribed either from indolence or because the clergyman himself does not approve of it, and would wish it to be otherwise."

Excessive Externalism in Divine Service.—"But there is in the background a still larger question than this of mere obedience to authority. There is an unmistakable tendency among a certain number of clergy and laity of the present day to revive and extend that excessive externalism in

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Windsor, N.S. A stained glass window in memory of the late Rev. Dr. Ambrose was recently dedicated in the College chapel here. It represents Theodore, Archbishop of Canterbury, in the year 608, under whom the Roman and Celtic missions in England were consolidated into a National Church.

Lequille, St. Alban's.—The organist of this church, Miss Ritchie, was presented at Christmas with a purse containing \$7.50 by the congregation of this church as a slight token of their appreciation of her efforts on behalf of the musical portions of the services.

FREDERICTON.

Hollingsworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Fredericton.—Mr. G. R. E. MacDonald, of Fredericton, was ordained deacon at the Cathedral on Sunday, 24th December. Mr. MacDonald is a nephew of Canon Roberts. He graduated in Arts at the University of New Brunswick, afterwards he spent one year at King's College, Windsor, N.S., reading in theology alone. For the last six months he has been lay reading with the Rev. A. B. Murray, of Stanley. Mr. MacDonald has been appointed curate to the Rev. Thomas Street, of Bathurst. At the last meeting of the Board of Home Missions Mr. Street was granted an audience with the purpose of informing the board of the needs of the Church in Gloucester county. He has been the only clergyman of the Church working in that county for years. Bathurst is the centre of his work, and as he plainly showed, the work of the Church in that town itself had assumed such proportions under his rectorship that one man could very well give up his full time to it. His proposition was not to do this, but to divide the county so that a curate could be sent to the New Bandon section, the other settlements being left to be worked from Bathurst. An exchange could be made conveniently at stated intervals for Holy Communion. Those who know this section of the diocese will extend their congratulations to Mr. Street upon the success of his labours in Gloucester and rejoice over the appointment of the Rev. G. R. E. MacDonald as his curate.

In looking over the reports which have been published of Christmas services, we learn that very generally the children have been given some distinct part to play. Also that in many of the city and town churches offerings were asked for the poor. We noted also that very many of the clergy received handsome and useful presents at Christmas.

Chatham, N.B.—St. Mary's and St. Paul's.—The Christmas festival was fittingly and appropriately observed by the congregations of these two churches. The churches were nicely decorated and the musical portions of the service were well rendered. The offerings for all purposes on Christmas Eve and Christmas Day amounted to the sum of \$100. The rector was presented with a valuable Christmas gift by the children of St. Mary's Sunday school; as well as with other gifts from members of the two congregations.

St. Martin's.—Holy Trinity.—The Rev. A. Bareham, rector of this church, was presented on Christmas Day morning before service by Mr. R. C. Lovatt, churchwarden, on behalf of the congregation, with a purse containing \$30 and a congratulatory address.

Jeffries Corners.—All Saints'.—On Saturday evening, December 23, the pupils of the Sunday school belonging to this parish had their annual treat. The occasion was taken advantage of by the members of the congregation through their representative, Mr. J. H. Jeffries, to present the rector, the Rev. A. A. Slipper, with an address, which was accompanied by a fur cap and mittens for the rector, and a beautiful jardiner for Mrs. Slipper. Mr. Slipper made a very suitable and feeling reply. He expressed himself as being well pleased with the kindly feeling that has always existed between himself and his people since he became their rector. The esteemed organist, Miss Sarah Jeffries, was made the recipient of a handsome work-box from members of the choir. The proceedings were brought to a close by a very hearty rendering of "God Save the Queen."

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec, Q.

Quebec.—St. Matthew's.—The Major-General commanding the Canadian militia has been pleased to approve of the appointment of the Rev. F. G. Scott, rector of this church, as chaplain of the Royal Canadian Artillery. Mr. Scott is well-liked by the men, and has done good work amongst them since his arrival in this city, particularly in the cause of temperance.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal, Que.

Beauharnois.—The proposed affiliation of this interesting Church Mission with the parish of the Advent, Westmount, which it was expected would come into operation at the beginning of the new year, is to be deferred until a definite agreement shall be approved by the Lord Bishop of the diocese, who is ipso facto the rector of Trinity church, Beauharnois.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Maberly Mission.—A very successful Christmas entertainment was held in the town hall here on December 27. The sleighing was excellent and in consequence a large number of people were present. The Rev. C. E. T. Radcliffe gave an interesting lecture upon a tour through parts of Ireland, which was illustrated by magic lantern views. Songs and instrumental pieces were given during the evening by various members of the congregation, and the whole affair, which was a great success, was brought to a close by the singing of the National Anthem, in which all present joined very heartily. The proceeds of the evening amounted to about \$35.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

St. James' Cathedral.—During the progress of the war in South Africa a daily service is to be held (Saturdays excepted), for intercession on behalf of our soldiers and sailors who are taking part therein. The first intercessory service took place on Tuesday, the 2nd inst., when a shortened form of Morning Prayer was used and only one Lesson was read. Five special Collects were used, viz.: For Peace, for the Queen, for the Imperial Government and Parliament, for Loyalty, and lastly for the sick, wounded and dying. On Wednesdays and Fridays the Litany will be used. These services last exactly twenty minutes, from 12.30 to 12.50 p.m. The rector and the Rev. R. Ashcroft took part in the first of the series of these services.

Little Trinity.—On Saturday, the 6th inst., the Rev. Canon Sanson, rector of this church, celebrated his 81st birthday. He has held the living for

over 50 years. The old gentleman is still hale and hearty and able to preach every Sunday. He has preached fifty watch night sermons during the term of his pastorate.

St. Stephen's.—The Local Assembly of the Brotherhood of St. Andrew held a meeting in the school-house of this parish on Saturday evening, the 6th inst., when Mr. William Owen, of New York, gave an address on "Work Amongst Boys." As Mr. Owen is secretary of the junior department of the Brotherhood of St. Andrew in the United States, he was perfectly at home with the subject, and his audience received many valuable suggestions as to the successful carrying on of the work.

Essonville.—Haliburton District.—The Rev. H. T. Bourne, who is in charge of this and the adjoining missions, recently met with a very severe accident, having been kicked by a horse which he was leading to water. As a result, Mr. Bourne has been confined to his bed for some weeks, and, blood-poisoning setting in he was, for a time, in a very serious condition. He has, however, taken a turn for the better, though still extremely weak. On New Year's evening the annual Christmas entertainment was held, when the Sunday school presented Mr. Bourne with a silk umbrella, and Mrs. Bourne with a rocking-chair, accompanied by the following address: "Essonville, Jan. 1st, 1900. Dear Mr. Bourne: We deeply regret that you cannot be among us, but we take this opportunity to express our wishes for your rapid recovery. When we consider your untiring devotion to your duties, and your very kind visits among us at times of illness and trial, as well as your social visits, we feel that we should like to express in some tangible way our appreciation. Therefore, we ask you to accept this gift, not indeed, that it expresses the worth of our regard for your labour among us, but that it may be a reminder of our gratitude to you, which we cannot all express. To Mrs. Bourne also, we extend our heartfelt thanks for many years of faithful labour in our Sunday school, as well as for kindness received on many other occasions. Dear Mrs. Bourne, we ask you to accept this chair as an expression of our regard for you. Truly wishing that you and your family may indeed have a happy new year, we are, truly yours, The Sunday School."

Young's Point.—The new church, dedicated to St. Aidan, was opened on Thursday, December 28th. In the morning there was a celebration of Holy Communion, public baptisms, and a children's service in the afternoon, and in the evening a special dedication service was held. There was a very large congregation at the evening service. The Venerable the Archdeacon of Peterboro gave a short address to the communicants in the morning, and in the evening preached an eloquent and impressive sermon, his text being, I. Tim., iii. 15. Before beginning his sermon in the evening the Archdeacon said that he had been deeply impressed by the well-rendered service, and especially by the Christmas carols, which had been sung so sweetly by the choir, and joined in so heartily by the congregation. He was glad, he said, to see the people so interested in their church, and to hear on all sides expressions of sympathy with and good-will towards their clergyman. The Archdeacon spent a very busy two days at Young's Point, and he quite won the hearts of the people by his warm-hearted friendliness. His kindly words of counsel and advice will be long remembered, and his visit will result in lasting good to the mission. The special services were continued on the Sunday following, and were again well attended. On New Year's Day a successful tea meeting was held, and an entertainment given by the choir of All Saints' church, Peterborough. The people of Young's Point are very proud of their new church, and have every reason to be. When quite completed and properly furnished it will certainly be a model country church. The incumbent of the mission,

the Rev. W. Creswick, under whose personal direction the building has been erected, is indebted to Mr. S. E. Belcher, C.E., architect of Peterborough, for the design and for necessary instructions in the work, and to Church people in Toronto, Peterborough and Ashburnham for very much needed help in raising the necessary funds. The cost will not exceed \$1,000. The building is of limestone from Clear Lake, granite given by Mr. W. Jones, contractor, of Toronto, from his quarries in Stoney Lake; and free-stone, given by a member of the congregation. The window sills and steps are from the quarries of the Lakefield Lithograph Stone Company in Deer Bay. A very pleasing effect has been produced in the windows, at a small cost, by the use of sand ground and rolled Cathedral glass, supplied by Messrs. McCausland & Son, Toronto. The interior is finished with hemlock, for the ceiling and ash for the wainscoting. The chancel will have an oak floor, the material being the gift of Mr. W. McGregor, a former resident of Young's Point. To the furnishings of the church will be added a handsome font, now being made in Peterborough, the gift of the Mission Band of St. John's church, Peterborough. Temporary seats are at present in use. Funds are required for seating, also for completion of the basement so that it can be used for Sunday school, etc., for the purchase of a furnace, for the completion of the belfry and for the purchase of a bell.

Uxbridge.—This parish was visited on Wednesday, the 20th December, by the Lord Bishop of the diocese. A confirmation service was held in the church, when 27 candidates were presented to His Lordship for the Apostolic rite. Of these five were from Goodwood, and one from Greenbank, the two out-stations. His Lordship's address was deeply interesting and attentively received by the large congregation present. On Sunday, the 31st December, Provost Welch preached at both morning and evening services. A special effort is being made to pay off the debt on the church. At these services on the 31st, \$500 was contributed, and there is about \$800, as well, subscribed. It is hoped that the whole amount of the debt, \$1,800, may be subscribed before the end of the century.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Kelvin.—St. Paul's church was reopened for Divine worship on Sunday, December 31st, 1899. The extensive repairs, alterations and additions which have been made, render it practically a new building. The present structure is of neat Gothic design, and consists of a nave with handsome square tower. The interior of the church has been thoroughly renovated—vestry and proper chancel formed—and the whole structure painted inside and out. The bell, which was in the old church at Northfield some years ago, was rung, and used again for the first time on Sunday last. The services at the opening were of a very happy character. The incumbent preached both morning and evening. In the morning his subject was the "Spiritual Temple," in the evening, St. John iii., 14, 15.

Millbank.—The annual Christmas tree and entertainment was held here on St. Stephen's Day, and was a great success, both intellectually and financially. The chair was taken by Rev. T. L. Armstrong, the new rector, and the young people treated the very large audience to a long and carefully prepared programme. They are going to assist the Church people of Crosshill with their entertainment in the near future.

QU'APPELLE.

John Grisdale, D.D., Bishop, Indian Head.

Qu'Appelle Station.—St. Peter's Cathedral.—On the fourth Sunday in Advent memorial services were held in this pro-Cathedral for the soldiers fallen in the present war. At the second

celebration of Holy Communion, by authority of the Bishop of the diocese, the Collect from the "Order for the Burial of the Dead" was used with special Epistle, I. Thess., iv., 13-18, and Gospel St. John xi. 21-27. Psalm proper from the Burial Service were chanted, and hymns 221, 288, 309, 376 and 537 were sung. The sermon, an appropriate and impressive one, was preached by Archdeacon Sargent from Ps. xvi. 1. Deep interest was taken in the services. The full violet frontal, super-frontal and retable covering, only used generally in Holy Week, gave a solemn impressiveness to the sanctuary. There was an additional solemnity in these being the first services in the church after the dedication of the new memorial windows already noticed.

St. Peter's Cathedral.—On St. Thomas' Day, the Bishop dedicated two memorial windows in this pro-cathedral, one of them to the late Bishop Burn, erected by the Missionary Guild of St. John the Evangelist church, Montreal. This window has a central oval panel with mitre and pastoral staff on a dark ground with a purple border, and surrounded with the text, "So he fed them with a faithful and true heart, and ruled them prudently with all his power." Above this are Bishop Burn's episcopal arms. The other window is in memory of Mrs. Edmonds, daughter of Archdeacon Sargent, and erected by the family. It is a three-quarter length figure of Faith, as generally depicted, carrying a cross on the left shoulder. Both windows are the work of Messrs. J. Spence & Sons, Montreal, and are artistically and handsomely designed and carried out.

Whitewood with Broadview.—The festival of the Nativity was duly observed in this scattered parish. At St. Mary's, Whitewood, the festival opened with Choral Evensong and sermon on the Eve, when the church was very nicely adorned with evergreens, texts and Christmas devices, and there was a good congregation. On Christmas Day there were two celebrations of the Holy Communion with eighteen communicants and Choral Mattins. The morning sermon was on the "Gloria in Excelsis." The Psalms were chanted by the congregation with great heartiness, and in spite of the fact that there had been no practice whatever. A number of Roman Catholics and Presbyterians were present, as is often the custom at the festivals. A Children's Service was held in the afternoon, and catechizing on the Christmas story, and the children sang three carols very nicely. At St. Luke's, Broadview, the services were not so numerous. They consisted of a midnight service on the Eve, and the Holy Eucharist. There were only five communicants, the hour apparently not being convenient for some. The chancel screen and font, altar, etc., were prettily adorned with evergreens, wreathing, berries, etc., and the altar had four vases of choice flowers. On Christmas Day itself Evensong and sermon was at 7.30 p.m., when there was an excellent congregation, and carols were nicely sung at each of the services. At both the churches the altar lights were used at the Eucharist as customary for years, also vesper lights at Evensong. There was also a service at Sunnyead on the Eve in the afternoon, which was well attended. As an illustration of the amount of work undertaken by single-handed priests in these large and sparsely settled parishes, it may be mentioned that the incumbent, the Rev. J. Williams, travelled by rail and road, on the two days, no less than 80 miles, conducted four celebrations of the Holy Communion and preached seven times. A voluntary lay-reader also conducted service on Christmas Eve, making a total of eleven services in all in the parish. Would that there were more men and means to cope with the burdens of the Church in the great Northwest.

The Rev. D. H. Griffith, B.A., rector of Albany, West Australia, has been appointed rector of Coolgardie, and Archdeacon of the Goldfields.

British and Foreign.

The Rev. J. H. F. Peile, M.A., assistant master of Sherbourne school, has been appointed vice-principal of Salisbury Theological College.

Lord Brownlow presented the Bishop of Lincoln on the 8th inst., with his portrait, painted in oils, which has been subscribed for in the diocese.

The Right Rev. Bishop Hornby, late Bishop of Lakonia, has gone to the West Indies to assist the Bishop of Nassau, who is broken down in health.

For the twenty-third annual occasion the vicar of St. Mary's, Kilburn, England, has received £100 for the parochial charities, placed in a box in the church, from X.

The Rev. H. F. Stewart, who has been for the past four years vice-principal of Salisbury Theological College, has been appointed chaplain of Trinity College, Cambridge.

The Archbishop of Canterbury recently laid the foundation stone of some new buildings, which are to be erected in connection with the King's School, Canterbury. They are to cost £4,000.

On the 6th ult., a small party of C.M.S. missionaries started from Cairo for the Sudan. They have received permission from the Egyptian Government to make a stay at Khartoum.

Impressive memorial services in honour of the late Duke of Westminster were held in Westminster Abbey and also in Chester Cathedral on the 28th ult. These services were very largely attended.

The Archbishop of York has unveiled in St. Mary's church, Beverley, a brass tablet, placed on the north wall of the nave, as a memorial of the late Dr. James Palmes, Archdeacon of the East Riding.

A correspondent of a Liverpool paper says that the name of the Right Rev. Dr. John James Pullienc, Bishop-suffragan of Richmond, has been favourably mentioned as being not unlikely to succeed Dr. Ryle in the bishopric of Liverpool.

At the Church of the Resurrection, at Brighton, chapel-of-ease to St. Paul's, the ceremonial use of incense and lights has been surrendered in accordance with the expressed wish of the Bishop of Chichester, based upon the opinion conveyed by the Archbishops at Lambeth.

Mrs. Weldon has bequeathed £400 to the Mildmay Mission to the Jews; £200 each to the Church Missionary Society, the London City Mission, and the Strangers' Rest, Ratcliff-highway; and £100 to Holy Trinity, Greenwich, towards the Assistant Clergy Fund.

Miss Margaret Janet Anderson, of 10 Prince's buildings, Clifton, Bristol, has left £200 to the Church Missionary Society; £50 each to the Church Pastoral Aid Society, the Colonial and Continental Church Society, and the Clergy Daughters' School at Bristol.

The total number of copies of the publications of the Church Missionary Society, from large books down to leaflets, issued during the last financial year, amounted to the enormous total of seven and a half millions. The average circulation of the society's monthly periodicals amounts to 200,000.

Mr. Thomas Walmsley, who has been for the last twenty-five years Canons' vergers at St. Paul's Cathedral, retired at Christmas. He is 81 years of

age. His well known face and figure will be familiar to the many who have been at St. Paul's as the preacher who conducts the reader of the Lessons to the lectern.

The Rev. Robert Codman, jr., rector of St. John's, Roxbury, Boston, Mass., has been elected to succeed the late Right Rev. H. A. Neeley as Bishop of Maine. The bishop elect is a member of a prominent Boston family. He is a graduate of Harvard University, and practiced law for several years before taking Holy Orders.

A service "In Memory of those Who have Fallen in the War," was held in St. Paul's Cathedral, on Tuesday, the 10th December, and was attended by an immense congregation. The Duke of Cambridge, Lord Lansdowne, and the Lord Mayor were amongst those present.

The Bishop of Reading dedicated lately at Hambleton, Bucks., a block of buildings given by Mr. W. F. D. Smith, M.P., comprising national schools and a home of rest for aged persons of the parish. The gift is a memorial of the Queen's long reign, and of the late Mr. W. H. Smith, M.P. The buildings have been provided at a cost of £6,000.

The death took place on the 28th ult. at Tonbridge, Kent, England, of the Rev. G. T. Carruthers, M.A., military chaplain on the Bengal establishment, son of the late Mr. Robert Carruthers, LL.D., Inverness, Scotland. The lately deceased clergyman was from 1883 to 1885 curate of the Church of the Holy Trinity, Toronto. He was a graduate of Trinity University, Toronto.

A presentation was made at the Church House, recently, to the Rev. H. C. R. Macpherson, vicar of Grayne, and acting chaplain of the forces, in recognition of his services in connection with the Act for the Relief of Rates on Clerical Tithe. The presentation took the form of a silver salver, a pair of silver candlesticks, and a cheque for 220 guineas, and was made at a meeting of subscribers, who are also members of the federation.

A distinguished Indian clergyman has just passed away in the person of Archdeacon Kosni Koshi, of Travancore. He was ordained deacon in 1856. The late Archdeacon was examining chaplain to the Bishop of Madras, and in 1891 had the degree of D.D. "honoris causa" conferred on him by the Archbishop of Canterbury, in recognition of his services in the translation of the Scriptures into Malayalam.

At a congregation, held in the Senate House, Cambridge, on Thursday, December 14th, an address of congratulation to the University of Pennsylvania was read by the public orator, and approved and ordered to be presented to the Rev. G. B. Finch, M.A., Queen's, who was appointed to represent the University on the occasion of the dedication of a new law school building in the University of Pennsylvania on February 21st, 1900.

A dedication service was held in Norwich Cathedral, lately, to celebrate the opening of a new organ, built by Messrs. Norman and Beard, of Norwich. The organ is said to be the third largest instrument of the kind in England, and has cost about £6,500. The choirs represented in the dedicatory service, in addition to the cathedral staff, were those of Ely Cathedral, and King's College, and St. Catherine's College, Cambridge. The Bishop of Norwich, the Dean of Norwich, the Chancellor of the diocese, the Mayors and Sheriff of Norwich and other neighbouring towns, Sir S. Hoare, M.P.; Sir H. Bullard, M.P., and representatives of the principal families of the district took part in the service. Dr. Mann, of Cambridge, acted as organist.

As a memorial of the Right Hon. Spencer Perceval, Prime Minister and Chancellor of the Exchequer, who was assassinated in the lobby of the House of Commons in the early part of the present century, a church is to be erected on a portion of the Manor House estate, at Ealing, by Miss Perceval. This venerable lady, who is now in her ninety-fifth year, was a sister-in-law of the Right Hon. Spencer Walpole, three times Home Secretary, who recently passed away at the patriarchal age of ninety-two. His two sons—Sir Spencer and Sir Horace—are well known in the Civil Service—the former until recently was secretary to the General Post Office, while Sir Horace is assistant Under-Secretary of State, at the India Office.

commemoration of Christ's Passion. In non-Catholic circles, Passion Week is often identified with Holy Week, but incorrectly. It is, therefore, Catholic (not only Roman) practice and Catholic teaching, I take it, which has given this title to the V. Sunday in Lent. With regard to the custom of palms or other branches of trees, used on Palm Sunday, it is as old as the fourth century. It is not a universal custom in the Church of England, but it does exist at the present time in some of the churches in Wales and also in England. There is nothing exclusively Roman in this custom.

(CANON) HAVELOCK-SMITH.

Family Reading.

WHAT FRIENDSHIP SHOULD MEAN.

It is said that Mrs. Browning once asked Charles Kingsley the secret of his beautiful life, and he answered simply, "I had a friend." The name of Arthur Hallam is familiar to most of us because, although he died at the age of twenty-two, more than half a century ago, he had so influenced the mind of Tennyson as to be the inspiration of that great poem, "In Memoriam." And Mr. Gladstone has written of this same young man with a reverent tenderness, as full and deep as when he first knew him in his school-boy days.

Somehow hints like these force us to look more closely at the thing we call our friendship. What does it really stand for? Sometimes we use the word to mean that we have met a person, that he is numbered among our acquaintances. Sometimes it expresses a mere liking, as devoid of soul as a taste for strawberries in their season. Often we use it to signify that selfish, exacting, domineering quality which alleges friendship as an excuse for unkindness and discourtesy, as well as an excuse for unlimited demands.

The moulding force of a friendship on the life of a man like Kingsley, the influence of a youth, dead at twenty-two, over such men as Tennyson and Gladstone, are revelations of what friendship should mean. Each one of us, in a smaller sphere, perhaps, and working with less brilliant talents, can make his life an inspiration to those whose lives touch his, and so render all life purer and stronger.

REST.

What is the rest of God into which we are exhorted to enter? God's rest seems to have been one of holy satisfaction that everything which He had made was very good. The first idea of rest which occurs to a man is that peaceful repose of soul and body which implies quietness, patience, and no restlessness or fatigue. The rest of God is all this, and something more; the Christian, who has attained this rest, finds it centred entirely in God. He trusts himself and all belonging to him to God in Christ. God's will is made his will, his own strongest desires yield to that. His ardent wish is to find God's will in His Word, and to carry that out. His love to Him is so great that his chief delight is in fellowship with Him. He begs to realize his heavenly Father's presence in everything he does, and though conscious that he will have troubles in the world, he consults God about them, and leaves Him to turn them as He pleases. This ought to be the attitude of every believing soul; but are not the majority of Christians apt to forget God in the little things of daily life, and so to miss much of His presence and the enjoyment of His fellowship?

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.

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PASSION AND HOLY WEEK.

Sir,—In quoting the words, because on this day, "Our Lord began to make open predictions of His coming sufferings" (Blunt), it was not, neither could it be my intention, to lay particular stress on the significant words of our Lord, "Behold we go up to Jerusalem," and to attach thereto a definite date upon which these words were uttered, I do not wish to enter upon any question of controversy on the matter, and my letter of the 2nd ult. was only, as I thought, a little additional information to that already given by Mr. Seldown, in a former issue, to an enquirer signing A.W.A. I was simply looking at the matter from a Churchman's point of view, and profiting by the teaching of our Prayer-book. If Mr. Seldown looks at it from this standpoint, he may not find any difficulty in the question of allowing the term "Passion Sunday" to be applied to the V. in Lent, any more than the applying of the term "Refreshment Sunday" to that one which immediately precedes it. Remembering, too, that into the season of Lent—a space of about six weeks—is crowded the commemoration of the whole three years of our blessed Lord's public ministry, beginning with His temptation, and ending with the scenes of Good Friday, it is only natural and to be expected that as this season goes on and begins to approach the end, the special teaching of the Church should centre about the last acts, the last words, and the last wanderings of that Son of Man Who came to bear the sins of many. It is true that on more occasions than this one, our Lord predicted His coming sufferings, before His entry into Jerusalem. But this is the last time, and the Church's teaching lays so much store by it, that she attaches to this special Sunday the significant fact that about this time, a time so near the beginning of the end, He began to speak more openly about those things which were to be accomplished in Him. The following Sunday, in point of time, and looking on to the day of His death, this prediction began to be fulfilled in the events of Holy Week. I, therefore, see no reason why the name "Passion" should not most fittingly be given to the V. Sunday in Lent. This is my personal view and opinion. Now for actual, or at least recorded fact. Evan Daniel, an accepted authority on the Prayer-book, its history, etc., uses the term as an alternative for the V. Sunday in Lent, and his notes on the Epistle, Gospel and Lessons for the day and their teaching fully justify this view. The Encyclopedia Britannica gives this note in explanation of the term "Passion Sunday": "The fifth week in Lent begins with Passion Sunday, so called from very early times, because with it begins the more special

I PACK MY TRUNK.

What shall I pack up to carry
From the old year to the new?
I'll leave out the frets that hurry,
Thoughts unjust, and doubts untrue.

Angry words—ah, how I rue them!
Selfish deeds and choices blind,—
Anyone is welcome to them!
I shall leave them all behind.

Plans the trunk would need be double,
Hopes? they'd burst the stoutest lid,
Sharp ambitions? Last year's stubble?
Take them, old year! Keep them hid!

All my fears shall be forsaken,
All my failures manifold;
Nothing gloomy shall be taken
To the new year from the old.

But I'll pack the sweet remembrance
Of dear Friendship's least delight;
All my jokes—I'll carry them hence;
All my store of fancies bright;

My contentment—would 'twere greater!
All the courage I possess;
All my trust—there's not much weight there!
All my faith, or more, or less;

All my tasks! I'll not abandon
One of these, my pride, my health;
Every trivial or grand one
Is a noble mine of wealth.

And I'll pack my choicest treasures,
Smiles I've seen and praises heard,
Memories of unselfish pleasures,
Cheery looks, the kindly word.

Ah, my riches silence cavil!
To my rags I bid adieu!
Like a Croesus I shall travel
From the old year to the new!

A HEAVY HEART.

When the heart is heavy, and we suffer from depression or disappointment, how thankful we should be that we still have work and prayer left to comfort us. Occupation forcibly diverts the mind; prayer sweetly soothes the soul.

"Then," writes one who had been sorely tried, "I tell my griefs to God, as a child tells its troubles to its mother; and when I have told all, I am comforted, and repeat with a lightened heart, the prayer of S. Francoise de Chantal (who certainly suffered more than I), 'Thy will be done forever and ever, O Lord, without if or but,' . . . and then for fear a murmur may arise in my heart, I return immediately to my work, and become absorbed in occupation."

THE STORY YOU HEAR.

If you hear an unpleasant story about an acquaintance, perhaps you will not feel like keeping it to yourself, even though you are not at all sure that it is true. The chances are that you will pass it along, imagining that you have freed yourself from all responsibility if you explain that this is only what you were told, and that personally you know nothing about the matter.

Have you ever noticed how soon all these little qualifications are dropped out of a story? Every "perhaps" and "maybe" is lost by the second telling. "I thought" soon becomes "I saw," and somebody's careless guess is accepted as his positive statement.

Since this is true, you cannot escape any responsibility by saying that you heard a certain report, but are not positive as to its truth. The results of repeating it are likely to be just as bad as if you pledged your honour for its correctness in every point.

When you hear a doubtful story which attacks somebody's character, set your lips together, and resolve that no word of this shall pass them. If true, it will be verified only too soon. If false you will have the satisfaction of knowing that you have not helped to harm a brother or sister by lending the weight of your influence to a lie.

VALUE OF KNOWING WHAT NOT TO DO.

Knowing what not to do often settles the question of what to do. This is as true in the realm of one's ordinary every-day work as in the ruling of a kingdom or in the command of an army. The number and variety of things that might be done confuse and perplex a man as he looks out on the possibilities and seeming duties of the hour. He does not at once see what alone must just now be done at any cost or risk, and therefore he is not able to decide what must have all his energies for the hour. Many a mathematical problem is greatly simplified by the elimination of like, and therefore unnecessary, terms or factors. Similarly, many a problem in business or in study or in government is greatly simplified by the elimination of items that are not of immediate and pre-eminent importance. In reality, duties never conflict. Only one thing at a time is the pre-eminent duty. To decide what is that duty decides that, in spite of all seeming, nothing else in the universe is the duty of the hour. And to see that all other seeming duties are only duties in seeming, settles the question of what the one duty of the hour is.

THE MYSTERY.

What does the revelation of God, even Christ (Col. ii., 2), mean, the mystery of which we are ministers and prophets, the mystery which brings the eternal within the forms of time, the mystery which shows to us absolute love made visible in the Incarnate Word? It means—it must mean if only we think patiently and calmly—that the outward, the transitory, is a veil woven by the necessities of our weakness, which half hides and half reveals the realities with which it corresponds; it means that the changing forms in which spiritual aspirations are clothed from generation to generation, and from life to life, are illuminated, quickened, harmonized in one supreme fact; it means that beyond the temples in which it is our blessing to worship, and beyond the phrases which it is our joy to affirm, there is an infinite glory, which can have no local circumscription, and an infinite truth which cannot be grasped by any human thought; it means that man, bruised and burdened by sorrows and sins, was made for God, and that through His holy love he shall not fail of his destiny; it means that all creation is an expression of God's thought of wisdom brought within reach of human intelligence; it means that God's Spirit, sent in His Son's name, will interpret, little by little, as we can read the lesson, all things as contributory to His praise; it means that we also, compassed with infirmities and burdened with sins, may take up the song of the redeemed creation, the song of the unfallen angels, and say, "Holy, holy, holy, is the Lord of hosts; the fulness of the earth is His glory." It means this, and more than this, more than mind can shape

and tongue can utter, and as the streams in upon us we cannot refuse to knowledge the obligation by which we bound to make known that which is plain by its brightness; to interpret to others according to the teaching of our own experience, the truth which has been disclosed our souls.—Bishop Herbert.

PARTIES IN THE CHURCH.

The greatest danger, in my judgment, the Church to-day, is the temper found, of those who practically prefer a party to the Church. As I think of men and movements, I am disposed to say that there hardly any better test of what is wholesome and trustworthy, and what is not, than whether the main purpose and the desire is to strengthen and serve the Church of England, or, upon the other hand, to promote some particular party policy or organization within her. This is open obviously to a genuine partisan's debating answer, that he hopes to strengthen the Church by making his views prevail within her. But I venture to leave what I have said. The test will distinguish between two who are doing or wardly almost the same things.

But what is enfeebled is not lost. The power of the whole mind of the Holy Catholic Church, in spite of walls of separation, is still, as it would not be hard to prove, a real power; and much more, is ought to be, the living mind of the English Church, in which we have corporate unity—a power amongst us. The duty lies upon all to respect and enhance that power.—Bishop of Rochester.

HINTS TO HOUSEKEEPERS.

Fried Fish.—The proper method of frying fish is simply boiling in lard. French cooks never use butter in frying, as the color is never good, but give the preference to beef lard. The great secret of success is to have the proper temperature before putting in the fish. Experienced cooks know just when the boiling point is reached, but for those not so expert, a good test is to drop a piece of dough or a bit of bread. If it browns in a minute, the fat is at the proper heat.

Fried Smelts.—Wash them, cut off the fins, and dry with a cloth; melt a teaspoonful of butter and pour it into well-beaten eggs of salt and flour the smelts, roll them in cracker crumbs or grated bread, and fry in hot lard and butter mixed, till they are a rich brown.

Rice Pancakes.—One-half cup of boiled rice, mixed with one pint of milk and the yolks of three eggs, and flour (in which has been mixed a good teaspoonful of baking powder and a little salt), to make a batter, bake on the griddle, and while hot spread with jelly or jam; roll up, trim and sprinkle over with sugar; must be eaten hot.

Beef Omelet.—Three pounds of meat chopped fine; three eggs beaten together, salt, crackers rolled fine, one tablespoonful of salt, one teaspoon of pepper, one tablespoonful of melted butter, sage to taste, mix all together well, and make in a loaf like bread, bake in a slow oven.

French Mustard.—Slice up an onion in a bowl, cover with good vinegar, and leave two or three days. Pour off the vinegar into a basin, and put into it one teaspoonful of pepper, one teaspoonful of salt, one tablespoonful of brown sugar, and mustard enough to thicken. Smooth the mustard with a little of the vinegar, as you would flour for gravy. Mix it, set on the stove and stir till it boils, when remove and use it cold.

Children

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January 11, 1900.]

Children's Department.

THINK GENTLY OF THE ERRING.

Think gently of the erring ;
Ye know not of the power
With which the dark temptation came,
In some unguarded hour.
Ye may not know how earnestly
They struggled, or how well,
Until the hour of weakness came,
And sadly thus they fell.

Think gently of the erring ;
Oh! do not thou forget,
However darkly stained by sin,
He is thy brother yet ;
Heir of the self-same heritage,
Child of the self-same God,
He has but stumbled in the path
Thou hast in weakness trod.

Speak gently to the erring ;
For is it not enough
That innocence and peace have gone,
Without thy censure rough ?
It sure must be a weary lot
That sin-stained heart to bear,
And those who share a happier fate
Their chidings well may spare.

Speak gently to the erring ;
Thou yet may'st lead them back
With holy words, and tones of love,
From misery's thorny track ;
Forget not thou hast often sinned,
And sinful yet must be ;
Deal gently with the erring, then,
As God hath dealt with thee.
—G. W. Hangford

ROY'S CONQUEST.

It was Roy's birthday, and the table was covered with his gifts, though one would have said that he had everything that heart could wish for.

"You have had a very happy day, haven't you?" said mamma, as she sat down by Roy's bed for their usual good-night talk.

Roy smiled assent.
"But I have been thinking all day," continued mamma, "of the little boys who do not have such happy birthdays. Just think of all the books and toys and games you have, and then try to imagine how it must seem not to have any at all."

"Not a single one, mamma?" cried Roy. "Why, there isn't any little boy but has some, is there?"

"Yes, dear," answered mamma, "I saw one yesterday, I went to see his mother, to get her to do some work. The street where they live is narrow and dirty, the houses old and shabby. Mrs. McGowan lives in a little room on the fourth floor. They have only that little room, Roy, and there is only one window in it, and it was so hot and close! And, laddie, there is a little boy just your age shut up in that dreary little room, where he cannot see anything but the roof of another old house. He has some trouble with his back, and has never walked. His mother is gone all day long most of the time, and this poor little boy hasn't any books, or toys, or games. Aren't you sorry for him, and wouldn't you like to give him some of yours?"

Now you would suppose that Roy would say yes at once, wouldn't you? But, do you know, instead he began to wonder which he could spare, and, somehow, he could not decide upon the one he wanted to give up. He was sorry

for the little boy, ever so sorry, but—

"Doesn't my little boy, who has so many things, feel willing to give this poor, sick, little boy, anything?" asked mamma, sadly.

"Why, yes, mamma, only I don't see what I couldn't give him anything you or papa gave me, and grandpa and grandma would feel bad if I gave their presents away, and I like to keep everything Auntie and Uncle Will gave me, so what can I do?"

"Very well," said mamma, gravely. "You must decide for yourself. We should understand why you gave our gifts away, and be very glad to see that you were trying to make someone else happy. What was your Golden Text last Sunday?"

"Freely ye have received, freely give," repeated Roy, rather reluctantly.

"Remember that, dear. God wants us to share our good gifts of all kinds with others. I think it grieves him when we refuse to do so. And now good-night, my dear little son!"

Somehow, Roy felt very uncomfortable, and could not get to sleep for a long time, and the next day it was just the same. He did not enjoy even his new playthings, for he kept thinking of that poor little boy alone in that dark, dreary room. What if he had to change places with him. Oh, dear, that was too dreadful even to think of for a moment!

"I guess I should just hate any horrid, stingy, little boy, who would not give me anything," he thought.

By and by he went and got out all his prettiest and choicest treasures, and looked them over.

"If I didn't have anything, and I knew a boy who had lots, I should think he might give me some of his very best things, specially if I was sick and all," was Roy's next conclusion. And so, presently, he chose some of the things he liked best of all, and carried them to mamma.

"I want the little boy to have these," he said bravely, "and some time when he gets tired of these I will give him some more."

"Thank you, dear," said mamma, with a very happy smile; and do you know Roy was sure that he had never been so happy before in his life? Can you tell why?

THE CAT AND THE MICE.

A certain house was much infested by mice; the owner brought home a cat, a famous mouser, who soon made such havoc among the little folk that those who remained resolved that they would never leave the upper shelves. The cat grew hungry and thin in consequence, and, driven to her wit's end, hung by her hind legs to a peg in the wall, and pretended to be dead. An old mouse came to the edge of the shelf, and, seeing through the deception, cried out, "Ah, ah, Mrs. Pussy! We would not come near you, even if your skin were stuffed with straw."

THE ANT AND THE FLY.

An ant and a fly one day disputed as to their respective merits. "Vile creeping insect!" said the fly to the ant, "can you for a moment compare yourself with me? I soar on the wing like a bird. I enter the palaces of kings, and alight on the heads of princes, nay, of emperors, and only quit them to adorn the yet more attractive brow of beauty. Besides, I visit the altars of the gods. Not a sacrifice is offered but is first tasted by me. Every feast, too, is open to me. I eat and drink of the best, instead of living for days on two or three grains of corn, as you do." "All that's very fine," replied the ant; "but listen to me. You boast of your feasting, but you know that your diet is not always so choice, and you are sometimes forced to eat what nothing should induce me to touch. As for alighting on the heads of kings and emperors, you know very well that whether you pitch on the head of an emperor or of an ass (and it is as often on the one as the other), you are shaken off from both with impatience. And, then, the 'altars of the gods,' indeed! There and everywhere else you are looked upon as nothing but a nuisance. In the winter, too, while I feed at my ease on the fruit of my toil, what more common than to see your friends dying with cold, hunger, and fatigue? I lose my time now in talking to you. Chattering will fill neither my bin nor my cupboard."

ONLY A PIN.

"Only two or three days ago an overseer in an English mill found a pin which cost the company nearly a hundred pounds."

"Was it stolen?" asked "Susie. "I suppose it must have been very handsome. Was it a diamond pin?" "Oh, no, my dear! not by any means. It was just such a pin as people buy every day, and use without stint. Here is one upon my dress."

"Such a pin as that cost nearly a hundred pounds!" exclaimed John. "I don't believe it."

"But mamma says it is a true story," interposed Susie.

"Yes, I know it to be true. And this is the way the pin happened to cost so much. You know that calicoes, after they are printed, and washed, and dried, are smoothed by being passed over heated rollers. Well, by some mischance, a pin dropped so as to lie upon the principal roller, and indeed, became wedged into it, the head standing out a little from the surface.

"Over and over went the roller, and round and round went the cloth, winding at length upon still another roller, until the piece was measured off. Then another piece began to be dried and wound, and so on until a hundred pieces had been counted off. These were not examined immediately, but removed from the machinery and laid aside. When at length they came to be inspected, it was found that

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there were holes in every piece throughout the web, and only three-quarters of a yard apart. Now, in every piece there were from thirty-five to forty-five yards, and at ninepence a yard, that would count up to about one hundred and eighty pounds.

"Of course the goods could not be classed as perfect goods, so they were sold as remnants, at about half the price they would have brought had it not been for that hidden pin.

"Now it seems to me that when a boy takes for his companion a profane swearer, a Sabbath-breaker, or a lad who is untruthful, and a little girl has for her playmate one who is unkind and disobedient, or in any way a wicked child, they are like the roller which took to its bosom the pin. Without their being able to help it, often the evil influence clings to them, and leaves its mark upon everybody with whom they come in contact.

"That pin damaged irreparably forty hundred yards of new print, but bad company has ruined thousands of souls for whom Christ died. Remember, 'one sinner destroyeth much good,' therefore, avoid evil companions."

THE DOG AND HIS SHADOW.

A dog, bearing in his mouth a piece of meat that he had stolen, was crossing a smooth stream by means of a plank. Looking in, he saw what he took to be another dog carrying another piece of meat. Snapping greedily to get this as well, he let go the meat that he had, and lost it in the stream.

CHILDREN AT PLAY.

I hear the children's voices
Full of gay laughter sweet,
And catch the noisy echo
Of restless little feet.
They sometimes come and beg me
To join them in their fun,
But I tell them I am very old,
And far too stiff to run.

I love to hear them merry,
As all young things should be;
Their happy, careless laughter,
Brings pleasant thoughts to me.
It takes me back in mem'ry
To days of long ago,
When with my boon companions,
I laughed and sported so.

Of all the seasons, spring-time,
Is said to be most fair;
And sure enough it's childhood,
That knows the least of care.
First youth is full of gladness,
From pain and trouble free;
God bless the merry children
Who laugh so happily.

I hear the children's voices,
Full of gay laughter sweet,
And catch the noisy echo
Of restless little feet.
I love to hear them merry,
As all young things should be;
Their happy, careless laughter,
Brings pleasant thoughts to me.

SOMETHING WRONG.

The two girls were cousins, with only a few months' difference in their ages. Both were city girls, and they were talking of their experience on city streets. Said one of them, with an indifferent smile:

"I've been insulted so many times on the street that it's an old story. I never think anything of it."

"Strange, isn't it?" the other said, quietly. "I've lived in a city more years than you have, Marie, and I've never been insulted."

What was the difference? Marie was a tall, imposing-looking girl, one who could not fail to attract attention on the street. She was fully conscious of the fact, and accentuated it in every way she could. Her clothes and hats were conspicuous; her manner of walking attracted attention; the very expression of her face proclaimed that she expected to be looked at, and that attention was not disagreeable to her. She told her cousin of the answer she had made to an impertinent, insulting remark addressed to her one day, and nothing more was needed to show the reason why she "had been insulted so often that it was an old story."

Her cousin was quite a different type of girl. She, too, was tall, and had a fine face, but she dressed quietly, and avoided everything that would be likely to make her conspicuous, either in clothing or in mannerisms. She never loitered along the street, but went about whatever she had to do in a quiet and business-like way. The result was that after a number of years in a big city, during which time she had gone about freely, she could

still say that she had never been offered an insult.

Girls who live in cities are not always so fortunate, for even the most careful cannot always escape some unpleasant experiences. But there is no need of a girl being insulted so often that it is an old story, and the girl who makes that complaint does not honour herself in telling the tale.

A quiet, inconspicuous style of dressing, with a freedom from any sort of mannerism, is one of the best safeguards, for to attract attention by being conspicuous in any way is to invite the first step. Quietness of manner in street cars and on the streets is another safeguard; loud talking and laughing in such places can hardly be considered truly ladylike, and girls who show by every look and action that they are ladies, rarely complain of insults. It is hardly necessary to say that if a girl, who is going quietly about her business is addressed in an unpleasant way, she should pay no attention to any remarks that may be made. To ignore absolutely any such remarks is to take the quickest way of discouraging the one who has made them.

We wish that all our girls might realize the beauty of true, modest womanhood, a beauty to which they may attain if they will.

It is something wonderfully precious and sweet, which commands all honour and admiration. The girl who shrinks from making herself a target for all eyes, has her gaze turned toward this goal of sweet and beautiful womanhood, and her feet are set in the right way.

WHEN THE BIRDS ARE GONE.

Now that we no longer hear the songs of the birds, let us have all the more home-made music. Some of you object that your voices are not suited to singing, but it has been our observation that hearts are more likely to be out of tune than voices. Most people can sing a little, and would sing better if they practiced more.

Music lightens labour, brightens the dullest day, and binds together the hearts of those who unite to make it. Physiologists tell us that singing expands the lungs, but some of us know that it widens the sympathies as well. Whether you can warble like a bobolink, or only twitter softly like some of the less gifted musicians of the field and forest, cheer your own heart by singing, and add your mite to the great chorus which furnishes the world's melody.

THE KING AND THE SOLDIER.

A king was once riding along in disguise, and, seeing a soldier at a public door, stopped and asked him to dine with him, and while they were eating the king swore.

The soldier said, "I am sorry to hear young gentlemen swear."

His majesty took no notice, but swore again.

The soldier said, "I'll pay part of the bill, if you please, and go, for I so hate swearing that if you were the king himself I should tell you of it."

"Should you, indeed?" asked the king.

"I certainly should," replied the soldier.

A while after, the king, having invited some lords to dine with

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PLEAS.

Solomon to say about wide house, wishes that a said for pleas Yes, I mean "conversati marks;" jus natured talk this and tha ticular. It is he comes in things on hi voices chatta somehow t things are a cheerful to old grandm that's said, n catches the and hears th It is nice fo They feel l body is so v Don't be s young neop of you that generous; s the leaden, t many and r girls who s are off upst

him, the soldier was sent for, and while they were at dinner he was ordered into the room to wait awhile.

Presently the king uttered an oath. The soldier immediately (but modestly), said, "Should not my lord, the king, tear an oath?" The king, looking at the soldier, said, "There, my lords, is an honest man: he can respectfully remind me of the great sin of swearing, but you can sit and let me stain my soul and not so much as tell me of it."

THE HARVEST OF CHARACTER.

There is no character study which pays us better than that of elderly or aged people, both in the way of inspiration and of warning. Here is an old lady, who is always finding fault with the weather, the times and the opinion of the people about her. Does not your fancy picture her as she was in her girlhood, sowing the seed of fretfulness and complaint, which in time was to bear such an unlovely harvest? And this other sweet, old lady, whom all of us meet sooner or later, whose gentle hands are always busy with some loving task, whose sympathies are broad enough to include the sick child next door, and the starving Cubans, and the degraded, wretched millions of the Orient; this dear old saint, whose every glance beams kindness, and whose presence brings joy and comfort, suggests a girlhood in which, with many tears, perhaps, and many mistakes, and many hours of discouragement, the seed was planted which was to bring forth this bountiful harvest. "Sow an act," says a wise proverb, "and you reap a habit. Sow a habit and you reap a character. Sow a character, and you reap a destiny."

PLEASANT CHATTER.

Solomon had some hard words to say about a noisy woman in a wide house, but sometimes one wishes that a good word might be said for pleasant household chatter. Yes, I mean "chatter," not wise "conversation," not brilliant "remarks;" just merry, ready, good-natured talking back and forth on this and that, and nothing in particular. It is restful to father when he comes in with a dozen bothering things on his mind. The pleasant voices chattering make him feel somehow that common, sunshiny things are all about him. It is so cheerful to half-blind, half-deaf, old grandma. She can't hear half that's said, maybe. No matter! She catches the smile on your faces, and hears the happy hum of voices. It is nice for the little children. They feel lonesome when everybody is so wise and dull and silent.

Don't be so afraid of your words, young people. I have seen some of you that need this warning. Be generous; say something! Break the leaden, unresponsive silence. In many and many a house, the young girls who should be the life of it are off upstairs half their home-

time, studying or making fancy-work or writing letters or doing any one of a dozen solitary things. Come down and make merry. The empty, silent rooms are wanting you.

THE MISSEL-THRUSH.

In my brother's garden two missel-thrushes built their nest. They are not exactly rare birds, but they are not very common, and they seldom build so near a house. The nest, by the way, is a very interesting one; it is always lined with wool. The eggs, too, are very prettily marked. The whole process, from the building of the nest to the hatching of the young birds, was watched with interest by my brother's family, and the birds became quite friendly.

One morning, when the young birds had become pretty well fledged, the nest was found torn down, and the remains of the young birds, partly eaten, were found lying about. It was clear that the nest had been invaded by some predatory animal, and the evidence pointed to the cat. My brother's wife had a very fine perfectly white tom-cat—a beautiful creature, and a great pet; he was almost always in the house, was much petted and well fed, and had never been known even to look at a mouse, and appeared so innocent he was hardly suspected.

My brother's house had two wings, and one day, shortly after the murder of the young missel-thrushes, my brother heard a great noise on the roof, and looking up, he saw the hen missel-thrush (they are called "holm-screeches" in Devonshire), standing on the verge of the roof, making the peculiar chattering noise which holm-screeches make when they are excited, and flapping her wings. Presently he saw that the bird's excitement was directed to a window of his wife's bedroom on the opposite wing, and going there he found the white tom-cat lying asleep in the sun on the mat by the window.

This made the cause of the bird's excitement fully clear, and strengthened the suspicion against the cat materially. He wished to see what would happen, so he took the cat down and placed him on the lawn; the missel-thrush immediately flew down and attacked the cat furiously in the rear, with a splendid disregard of its own safety. The cat, instead of showing fight and knocking the poor little bird down with one blow of its paw, put its tail down and bolted into the house at its best pace, followed for a short way by the bird, which then flew away, conscious, no doubt of victory, and feeling, perhaps, that she had had some revenge for the cruel bereavement she had suffered.

Robert Murray McCheyne said: "I ought to spend the best hours of the day in communion with God. It is my noblest and most fruitful employment, and is not, therefore, to be thrust into any corner."

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LESSONS FOR A BOY.

I had overheard a conversation between Karl and his mother. She had work for him to do, which interfered with some of his plans for enjoyment, and though Karl obeyed her, it was not without a good deal of grumbling. He had much to say about never being allowed to do as he pleased, and that it would be time enough for him to settle down to work when he was older. While the sense of injury was strong upon him, I came out on the piazza beside him, and said: "Karl, why do you try to break that colt of yours?"

The boy looked up in surprise. "Why, I want him to be good for something."

"But he likes his own way," I objected. "Why shouldn't he have it?"

By this time Karl was staring at me in perplexity. "I'd like to know the good of a horse that always has his own way!" he said, as if rather indignant at my lack of common sense.

"And as for working," I went on, "I should think there was time enough for that when he gets to be an old horse." "Why, don't you see, if he doesn't learn when he's a colt—" Karl began. Then he stopped, blushed, and looked at me rather appealingly. I heard no more complaints from him that day.

JAVA SPIDERS.

Spiders are met in the forest of Java, whose webs are so strong that it requires a knife to cut through them. A spider weighing four pounds, which has taken up her residence in a cathedral at Munich, regales herself with a large supply of lamp oil. A Texas spider weaves a balloon four feet long and two feet wide, which she fastens to a tree by a single thread, then marches on board with her half dozen little ones, cuts the thread, and away goes the airship to some distant point on the prairie.

—The personal and practical test of Christianity is to try it. Pascal says: "Human objects must be known in order to be loved, Divine must be loved in order to be known." Christ may be known, and to know Him is eternal life.

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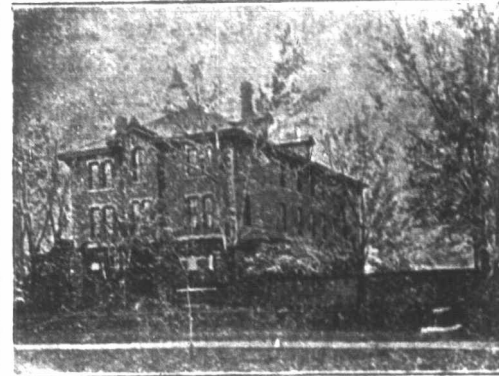
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