

Canadian Churchman

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

Vol. 23.]

TORONTO, CANADA, THURSDAY FEBRUARY 18, 1897.

[No. 7.]

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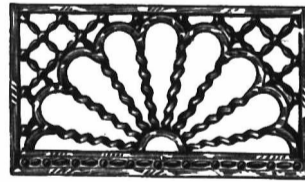
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Evening.—Gen. 6; or 8. Rom. 5.

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Holy Communion: 191, 311, 313, 554.
Processional: 33, 189, 261, 292.
Offertory: 168, 172, 228, 296.
Children's Hymns: 236, 341, 346, 567.
General Hymns: 170, 193, 229, 243, 308, 533.

QUINQUAGESIMA SUNDAY.

Holy Communion: 193, 197, 315, 316.
Processional: 189, 260, 261, 292.
Offertory: 20, 192, 259, 365.
Children's Hymns: 210, 330, 334, 568.
General Hymns: 4, 195, 210, 229, 262, 520.

SEXAGESIMA SUNDAY.

In order to humble ourselves rightly for sin, we must know something of its nature, its dangers and its cures. This, then, is what the Church would teach us to-day. Having called us to repent of our sins, she now shows us what sin is, and who is the author of it; how our Redeemer has overcome it, and how He enables us to overcome it also. The account of the temptation of our first parents, their sin and fall, is therefore selected for our morning lesson. From this chapter we learn to trace the source of all our misery to that chief of wicked, rebellious spirits, the devil. Taking the form of a serpent, we read how he tempted Eve to doubt God's word; finding that she allowed herself to listen to his suggestions, the tempter easily persuaded her to distrust His goodness also—thus destroying at once her faith and love. Without these safeguards to control

and regulate her senses, she soon gave way to their inclination; and so was committed that first act of disobedience, which brought sin into the world, and death through sin. Thus, through the fall of our first parents, did man lose the image of his Maker. His body, from being immortal and heavenly, became vile and earthly; his soul, which had been pure and holy, became dead in trespasses and sins; and his will, which had been entirely conformed to the Divine will, became henceforth subject to the influence and control of the evil one. But God, in His mercy, did not leave us without hope. Even in the midst of the curses uttered in the garden of Eden, a Redeemer was promised. Still does our fallen nature cling about us, and still does the devil strive to tempt those whom he once overcame. As children of the fallen Adam, therefore, we are open to his attacks, though as members of a risen Saviour, we have strength to resist them. Of the awful power of Satan in the world, and of his influence over the hearts of men, the remainder of the services gives us abundant proof. In the evening lesson we see how soon he led men on from the first act of disobedience to the lowest depths of sin and wickedness. Even the "sons of God," that is, those who had been taken into covenant with their Maker, fell into the evil practices of the wicked world with which they associated; and all mankind became so depraved, that nothing less than the judgment of a flood could satisfy the justice of the Almighty God. Warned by their example, the Church would admonish us at this time, that "except we repent, we shall all likewise perish." Only by watchfulness and prayer, with patience and perseverance, can we hope to resist the attacks of the enemy, and to bring forth fruit in proportion to our privileges. Of these virtues, St. Paul in the epistle sets us a bright example. He here lays before us the hardships and discipline which he had to undergo as a faithful member of Christ. And this he does not as claiming any merit of his own, but only to impress upon his hearers what self-denial and devotion is required of those who would overcome the world, and lead in triumph their own passions. May we, then, each according to our different circumstances and characters, profit by this blessed opportunity to gain a victory over the attacks of the evil one. By prayer and self-examination let us discover in what particular point he has the greatest hold over us, and in that particular point let us increase in watchfulness and care. The deep sense of our own frailty which these exercises must awaken in us, will lead us to acknowledge, in the words of the collect, that "we put not our trust in anything that we do; and to rejoice that there is One able and willing to deliver us from all adversity." He has overcome for us, that He might overcome in us. He came to bruise the serpent's head, and He will "recover out of the snares of the devil, those who have been taken captive by him at his will."

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

(We are happy to announce that Professor Clark, of Trinity College, has kindly undertaken to provide a series of "Outlines on the Epistles of the Year," which may be serviceable to the clergy as outlines of sermons, and to clergy and laity alike, as aids to meditation on the subjects

handled. It is hoped that they may be followed by another set on the Gospels for the year.)

II. Cor. vi. i.: "We . . . beseech you that ye receive not the grace of God in vain." (Epistle for the first Sunday in Lent.) We often hear complaints or lamentations over failures—sad—depressing. Apt to deprive us of hope, energy, power of effort. But there is something more terrible than human failure, viz., Divine failure. Yet this is assumed as possible in the text, and therefore we must contemplate its possibility—in ourselves and in others. Consider the bearing of the Apostle's words on ourselves.

i. *We have received the grace of God.*—We declare in the Catechism that we are in a "state of salvation."

1. Effected in the first place in our baptism. An actual blessing, bringing about a change of condition and relation. Grafted into the Church, the mystical body of Christ. Made living stones in that temple which is inhabited by the Holy Ghost.

2. This primary privilege followed up by others.

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(3) Above all, that gift which makes all others valid, powerful, instrumental to our good—the presence and power of the Holy Ghost.

Have we not, then, received the grace of God?

ii. *Yet none of these blessings positively guarantee sanctification and salvation.*—Sometimes hard to believe. Seems incredible that God's gifts should fail of their end. And men have devised theories of irresistible grace, and so have made this receiving a mere seeming and not a reality in the case of those not benefited. But this quite inconsistent with the teaching of the Bible.

1. God has made us free. Otherwise no responsibility, no blameworthiness. This liberty our great attribute and glory. Yet may be misused.

2. God will not constrain us. He appeals. He pleads. He beseeches. In His marvellous condescension, He speaks as though He needed us, and could not give us up. Yet all this proves that He does not compel.

3. Men actually break away from Him. They grieve the Holy Spirit of God—they quench the Spirit. By choosing the earthly and sensual. By preferring the things of the world to the things of the Kingdom—thus extinguishing faith and hope and love. They do thus receive grace in vain.

iii. *Hence the entreaty of the Apostle.*—We can understand its earnestness. He knew the riches that were in Christ. He understood all that men lost by receiving grace in vain, by quenching grace. They were losing God. They were losing life. They were losing their own selves. Therefore He entreated them.

1. God comes in Christ.—Do not reject—receive. He comes to bless—to impart the grace He has provided in His Son. Bid Him welcome.

2. He commands our self-oblation and devotion—not to take any good thing from us, but to fulfil all good in us. We give ourselves to Him that we may receive ourselves back made like Him.

3. This double relation realized in worship and service. Thus make full proof that not in vain.

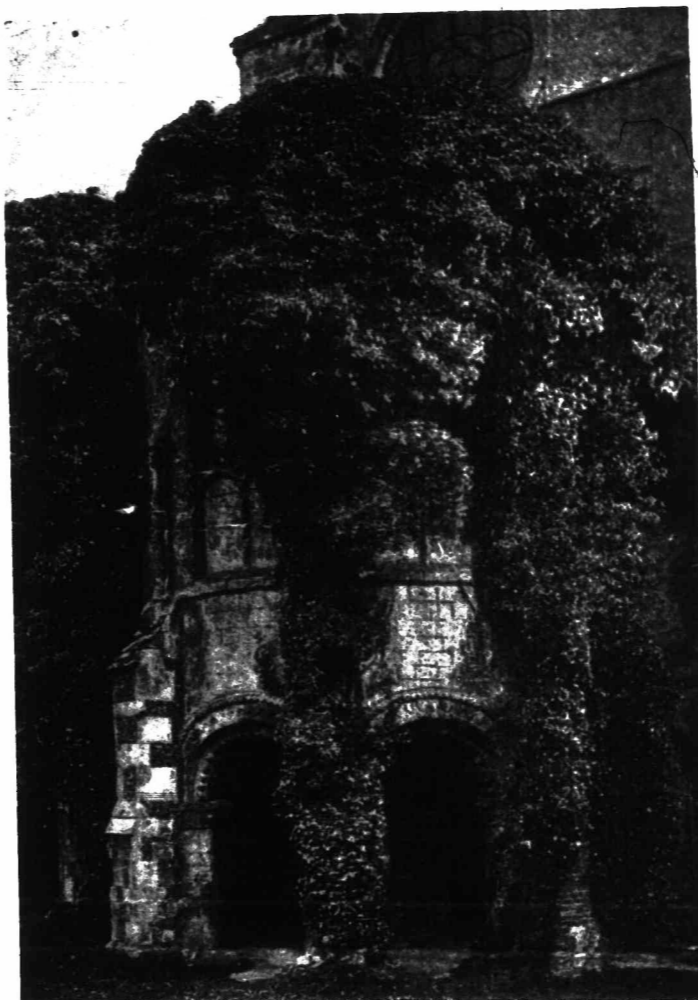
THE UNIVERSITY OF TORONTO.

We bear no ill will to the University of Toronto—its rulers, its teachers, or its students. Much as we prefer those universities which are set up on a religious basis, and especially, as is natural, those which are on the basis of the Anglican Church, we freely concede the necessity of a non-denominational institution like the University of Toronto, and we rejoice to know that it is well equipped and is doing excellent work. When, however, the University again approaches the Provincial Government, and asks for a grant of some thousands of dollars to tide it over its hard times, we hesitate to support its application, and think it necessary to pause and ask, first, how it has come into these straits, and secondly, whether there are not other ways of making up the deficit. We are informed that the University spent very large sums on a medical department which did not properly come within the range of University work. Ostensibly this was done in the interests of the scientific department; but we are informed that a very considerable portion of the expenditure was of no use whatever in this respect, but was simply for the benefit of the medical college affiliated to the University, in other words, was spent on professional education! It is rather too much to squander the property of the University in this fashion—perhaps, we ought rather to say, misapply it, and then come to the public and demand supplies. Why should multitudes of people who are supporting other institutions be compelled to contribute to this one, from which they derive no benefit, and which has thus made away with its own means of subsistence? But, even if we allow—and we do not wish to deny—that something will have to be done, in order that the income and the expenditure of the university may correspond, is there no other way of meeting the deficiency? The University of Toronto has many wealthy supporters. Can they not imitate the liberality of the citizens of Montreal to McGill College? We have not heard of McGill making appeals to the Province of Quebec for subsidies; and we hope that such appeals may no longer be heard among ourselves. Then there is another way of meeting the difficulty. At this moment the University of Toronto is underbidding all the other colleges and universities which provide a similar education. Is this a desirable state of things? Would it not be better to raise the fees of the students? And, if not of those who have already entered on the faith of the terms being as announced in the Calendar, might they not be raised in the case of those who enter hereafter? It is the settled conviction of many sober-minded and judicious people that too many of our young men are getting a university education—more than are wanted for the professions which they intend to enter. Why should the people be taxed for that which they do not want, which they do not like, and which they regard as unnecessary? It is said that a great many students, as soon as they have taken their degree, depart for the United States; and the people of Ontario do not appreciate the privilege of educating men for the State of New York. It may be said that the same thing is happening at the medical colleges. This may be quite true; but the medical students get their education at their own expense, except in so far as those of the Toronto School of Medicine get (by a side wind) some part of their instructions from the University. Upon the whole, then, we much regret that this attempt has been made; and we trust that it will not succeed. This is a matter which concerns every citizen of

Ontario; for every one, directly or indirectly, contributes to the taxes of the Province.

THE WORK OF THE CHURCH IN LONDON.

In the early summer of last year a remarkable course of Sunday afternoon lectures was delivered on "The Work of the Church in London." All the speakers were men set under authority and of episcopal rank. Bishop Temple delivered the first of the series, which described the broad aspects of clerical labour in the metropolis. He laid stress on the special characteristics of religious work in London, and the urgent need of a quickened sense of responsibility on the part of Churchmen, if anything in the nature of a forward movement was to take place on a worthy scale. The Bishop of St. Albans took for his subject, "London Over the Border." Few people realize the rapid invasion of Essex by what is in truth an integral part of the capital. London has absorbed about one-twenty-fourth part of the county of Essex. The district has about six miles of frontage to the Thames, and extends northwards for seven miles. A large portion of this region is already filled with



CANTERBURY CATHEDRAL BAPTISTRY.

mean streets, and the encroachment of bricks and mortar is continuous and rapid. "The population amounts to about 500,000 at the present time. In the first year of her Majesty's reign it was not 42,000. It is calculated that during the last year or two the increase has been at the rate of 25 000 a year, and that at least 100,000 people have come into these parts since 1891. This means that while there is now a population larger than that of Birmingham, a population larger than that of Huddersfield or Halifax is being added to it every four years." Only in point of numbers does the comparison with a town like Halifax hold good, for there are practically no diversities of interests, class or wealth in such a growth. The people who come are chiefly mechanics, artisans, labourers, or at the best poor clerks, and as street after street of small four-roomed houses spring up, houses of a better sort disappear, and their gardens are also swallowed up to make way for a dull uniformity of closely-packed dreary streets. Most of the land is in the hands of building societies, syndicates, or speculative contractors, and it is

extremely difficult under such circumstances to get any response for Church work. Work in South London is scarcely less difficult, but we cannot linger over what the Bishop of Southwark has to say concerning a district, "fifty square miles roughly," which contains more than a million and a half of people, mostly poor, and here and there crowded together in abject want and misery. The Bishop of Marlborough, in the course of a manly and thoughtful address, shows that the upper ten thousand go a very little way, and are almost, in fact, a lost quantity in the 1,700,000 people that go to make up the population of that sterile and perplexing field of religious labour, the West and North-West of London. Bishop Earle has some bold and yet very practical words to say about the social evils of the West End, and he states the state of its streets after nightfall. The Bishop of Stepney describes the work in East London—a district which comprises 208 parishes and 1,670,000 people. He has much to say about the self-reliance and self-sacrifice of the poor in the part of the metropolis where many people would consider life was scarcely worth living. One feature which marks the vast region sharply off from almost every other is the enormous influx of foreigners. The German and the Jew are taking possession not merely of streets, but of localities; for there are parishes where the Jews number three-quarters of the people. Some of the facts cited are startling enough: "In one parish that I know of 85 per cent. of the births in 1894 were registered as foreign births; and in a large board school of 1,200 children there are only about 60 Gentiles." The book throws a flood of light not only on the religious, but the social condition, of the greatest city in the world; and it shows, by abundant statistics, how urgent is the need of renewed exertion and sacrifice if religion is to become a regnant power in the community.

A CHRISTIAN'S DUTY.

Every true man has an object, a fixed purpose in life, or he becomes a mere lounge and idler in the vineyard. But what should be the first object—to win a great name, to make so much money, to invent such a discovery? No; to fear God and to keep His Commandments, for this is the whole duty of man. Put the will of God, the aims of religion, in the front place. David speaks of praising God with the best member that he has. There lies the secret of true worship; give God the first place in your life and the best of all you have. Do not, as some people do, keep your voice for the concert and the drawing-room, and stand silent when God's praises are sung in Church. Do not spend your money freely on your own wants and pleasures and keep the smallest coin for God's treasury. Do not fix your thoughts and intellect only on your worldly business, and give wandering thoughts and drowsy inattention to God's service. We are to put the best we have in God's worship and service. Let us then, according to our means, seek how we may, amid our joys, of which we are all unworthy, deny ourselves, in order that in this sharp and bitter season, in which our Lord vouchsafed to come into the world, we may minister to Him. Seek Him out, where He yet is, unseen by the world, as when laid in the cave at Bethlehem seek Him where He yet deigns to lie, sick and a-hungred, and athirst, and cold, and naked; and He to whom, unseen on His manger throne, we offer the gold of our charity, the incense of our prayers, the myrrh of our self-denial, will from

His throne in the highest heaven look graciously upon it; He will soothe our sorrows, and purify our joys; yea, through joy and sorrow He will purify ourselves, until He fits us at last for the joy of His own everlasting presence, "in whose countenance is the fulness of joy, and at whose right hand there are pleasures for evermore." What if a baptized person declines to be confirmed? In the first place, he is debarred from the reception of the Holy Communion, and so his very salvation is endangered. Secondly, he is declaring his disbelief in Christ's Church, by disobedience to her plain teaching. Thirdly, he is giving scandal, that is offence; a cause of stumbling to weak and ignorant brethren, teaching them to despise a gift of God, and is acting wrongly in thus breaking the traditions and ceremonies of the Church through his private judgment (see Article xxxiv.) Moreover he is despising Christ's Apostles, after whose example, confirmation is enjoined and administered. Lastly, he despises the gift of the Holy Spirit.

THE NEW BISHOP OF SIERRA LEONE.

The Rev. Canon John Taylor Smith has been offered and has accepted the bishopric of Sierra Leone made vacant by the resignation of the Right Rev. E. A. Ingham. The newly appointed bishop was born at Kendal in Westmoreland, and received his theological training at St. John's Hall, Highbury. In the year 1885 he was ordained deacon by the Bishop of Rochester, and was licensed by him to the curacy of St. Paul's, Upper Norwood, S.E., of which church the Rev. W. Ransford is the vicar. After serving in that curacy for seven years he offered for missionary work in the foreign field and his offer was accepted by the C.M.S. He was appointed to work in the Niger mission and has been engaged in that work up to the present time. Last year he attended H. R. H. Prince Henry of Battenburg during his last illness, and by command of the Queen came to Cimiez to give to her and to the Princess Beatrice an account of his last hours. Canon Smith has been in England recently on furlough and has been a guest of Her Majesty on several occasions, with whom he has become a great favourite. Just before returning to his post of work at Sierra Leone last November, the Queen appointed him one of her honorary chaplains. He was made a Canon of the Cathedral at Sierra Leone a year ago.

WISDOM.

BY THE LATE CANON LIDDON.

Where was this wisdom to be found? This larger and comprehensive insight into the nature of things could not come to man, Job maintains, from without, in the way of ordinary practical experience. It was not, for instance, to be acquired by the workers in those ancient mines, of which the traces are probably to be found in the Bashan country. Besides these mines in North Gilead, the post of the Book of Job may have witnessed mining operations in Nubia for gold; between Petria and Zoar or copper in the Lebanon.

"For there is a mine for the silver,
And a place for the gold which they refine.
Iron is taken from the dust,
And they pour out stone as copper.

They break away a shaft from him who remains
above,
There, forgotten by every foot (that walks),
They hang far from men, and swing.

And thus, as he pursues, human enterprise, even
in these distant days, could open

"The way that no bird of prey knoweth,
Whereat the eye of the hawk hath not gazed;
Which the proud beast of prey hath not trodden,
Over which the lion hath not passed."

And in language so vivid that it might seem to anticipate the achievements of modern engineering, he tells how the miner

"Layeth his hand upon the pebbles,
And turneth up the mountains from the root;
He cutteth canals through the rocks,
And His eye seeth every precious thing.
That they may not leak, he dammeth up streams,
And that which is hidden, he bringeth to light."

And then Job pauses. His friends might have supposed that all this enterprise in which they probably had shared, and which corresponded in that early age to the very foremost achievements of thinkers and practical men in our own day, was the high-road to wisdom; or that, at any rate, Job has in reserve some crowning word of praise for that which has wrung from him such sympathy and admiration. But Job only asks—

"Where shall wisdom be found,
And where is the place of understanding?"

Job maintains that if man should search in every direction through the inhabited world; if he even could penetrate to the subterranean waters; if he could offer the things most precious in the judgment of that primitive age—the onyx and the sapphire, gold and glass, pearls, crystal, and corals, the "Ethiopian topaz," the pure, fine gold—yet wisdom, the profoundest perception of the nature of things, would still be beyond his reach. How, then, could it be attained? Job shall answer in words which we may not venture to condense—

"Wisdom is veiled from the eyes of all living,
And hidden from the fowls of the heaven:
Destruction and death say,—
With our ears we heard a report of it.
God understandeth the way of it,
And He,—He knoweth its place.
For He looketh to the ends of the earth,
And He seeth under the whole heaven;
When He appointed to the wind its weight,
And weighed the water according to measure
When He appointed to the rain its law,
And a course to the lightning of the thunder;
Then saw He it, and declared it,
Took it as a pattern, and tested it also;
And unto man He said, Behold!
The fear of the Lord, that is wisdom;
And to depart from evil is understanding."

IN MEMORIAM.

"Life makes the soul dependent on the dust,
Death gives its wings to mount above the spheres."

On the 2nd of February Jane Elizabeth Lopdell, widow of the late James Shepard Ryan, was called to her eternal rest after a severe and distressing attack of grip, when in the eighty-fourth year of her age. Gentle and patient to the last, she passed on. Beloved and loving while with them, her family now mourn her departure while revering her memory. Mrs. Ryan's prominent traits were, an intense attachment to her family, a fervent love for the land of her birth, and an earnest advocacy of the cause of Protestantism. The deceased lady was the daughter of the late Charles Lopdell, of Castle Lodge, County Galway, Ireland; her mother having been Anne Gregg, daughter of Richard Gregg, of Cappa House, County Clare, Ireland. Mrs. J. S. Ryan's life since coming to Toronto was quiet and uneventful as compared with her previous existence. Her grandmother, Barbara Fitzgerald, was a daughter of William Fitzgerald, of Ashgrove, County Clare, and sister of the Right Honourable James Fitzgerald, a man of distinguished ability, whose wife was created Baroness Fitzgerald and Vesey, and whose two sons were in succession the first and second Lords Fitzgerald and Vesey. The deceased lady never wearied of grave discourse of her loved dead. Those of whom she talked most frequently were her father, whose memory she idolized; of Mrs. Porter (recently deceased), of Killenagh Park, County Wexford, Ireland, and a sister of her late husband;

of her uncle, Robert Gregg, who held a government position in the Castle Dublin; of her first cousin, Charles Lopdell, late of the Bank of Ireland; and of one whom she revered and loved as a friend and uncle, the Right Reverend John Gregg, D.D., Lord Bishop of Cork, Cloyne and Ross. Of her first cousin, the late Archbishop of Armagh, Robert Samuel Gregg, she knew little or nothing, not having seen him since, as a young lad, his father had brought him to see her in one of her visits to the Old Land. Mrs. Ryan was a highly educated woman, her mental calibre being of very high order; she was indeed a veritable book of reference to her family. The deceased lady numbered many notable people among her immediate relations and family connections; and was, as is usual with the gentry of the little Mother Isles, proud of her race. It is interesting to note among her connections by marriage, the name of Brownlow North—the one-time society darling, later as a converted man, evolving into a most zealous Christian evangelist and writer of religious tracts. Brownlow North was married to a cousin of the deceased. This gentle lady's career has left no stain upon the Lopdell escutcheon of "Death before dishonour." The motto of her father's house was indeed and in truth her very own also. No finger could point at her as ever having been guilty of falsehood or dishonourable action. The members of the family in Canada who mourn her loss are Mrs. P. R. Shaver, Mrs. S. F. G. Jackson, Wm. Asle Ryan, James Beaumont Ryan and Mrs. Savign, the two last named having resided with their mother.

BROTHERHOOD OF ST. ANDREW IN ENGLAND.

A notable meeting of this society was held in the Church House, Deans Yard, Jan 21st—noticeable as being the first public gathering of the B.S.A. in London Diocese, and because of the great enthusiasm manifested by all present. The new Bishop of London (Dr. Creighton) presided. Among the speakers on the platform were Mr. Spottiswoode, Lord Nelson, Lord Hugh Cecil, M.P., and Rev. Canon Macnab, of Toronto. Mr. Spottiswoode reported that the work of the Brotherhood so far has been most encouraging—there were about thirty chapters already at work in England, and fifteen probationary chapters, one of which had been recently organized in St. Paul's Cathedral. There were altogether about three hundred members enrolled, and as many more on probation. The reports handed in at the council meeting from the various chapters in the country showed plainly that the members had caught the spirit of the work, and were carrying out the objects of the Brotherhood with zeal and discretion. His lordship the bishop made a stirring address, expressing his sympathy with the aim and work of the Brotherhood, commending the society for its great simplicity and true missionary spirit. Lord Hugh Cecil spoke of the immense flexibility and width of the Brotherhood of St. Andrew, an organization which pretends to nothing more than what is the elementary duty of Christians, and which on that account was equally fitted for any parish. Yet it could not be denied that something of this sort was greatly needed in order to remind men of their solemn duty and obligation as Christians. Canon Macnab was then called upon to address the meeting. After a brief sketch of the origin of the movement, the Canon reviewed its successful work in Canada as well as in the United States, the land of its birth. His connection with the Brotherhood in the Dioceses of Niagara, Nebraska and Toronto, enabled him to speak in the highest terms as to the practical utility of this organization. The efficiency of a chapter depended not so much on its numerical force as upon the spiritual force radiating from each individual member who loyally fulfilled his obligations of prayer and service. Grey-haired men as well as young men were equally eligible for work in the ranks of the B.S.A., and to that work there was really no limit. It was forcibly pointed out how successful the Brotherhood work had been in Canadian cities and towns, bringing scores of men into closer touch with the clergy, and developing a helpful

spirit and Christian sympathy amongst the laity. At the close of his address, which was heartily applauded, Canon Macnab read a message of fraternal greeting from the Brotherhood chapter of St. Albans Cathedral, Toronto, to the B.S.A. in England, and assured the meeting that the members in Canada would feel intensely encouraged to hear of the enthusiastic spirit already awakened by the order in England. On Sunday, Feb. 1st, Canon Macnab preached in St. Margaret's Church, Oxford, and after the service was asked by the vicar, Rev. R. Hartley, to address the men of the congregation who were desirous of forming a probationary chapter in the parish, and to instruct them in the work and objects of the Brotherhood.

THE PLACE OF MUSIC IN WORSHIP.

Dean Hart, of the cathedral at Denver, Col., has published in the columns of a prominent Church weekly a letter on "The Place of Music in Worship," which takes what seems to be a very pessimistic view of the subject. Says Dean Hart:

" . . . Being of a musical turn myself, and always having felt that whatever we give to God ought to be of the very best, for more than thirty years I have always had in my churches excellent choirs. For fifteen years here in Denver we have had a musical service as refined and ornate as any I have ever heard, and at the end of these long years, I ask myself, What is the result?—and I am compelled to say that it is disappointing. I am conscious myself—and we all argue from our own point of view—that the best of music, well rendered, lends great assistance to truly spiritual worship, but when I ask myself: Will such music induce that service, or do anything to convert those who hear it, leading them 'out of darkness into light, and from the power of sin and Satan unto God'? I reply unhesitatingly: It will not; or at least, within the area of my experience it has not. And this is not my opinion only. The largest order of deaconesses in London, the most consecrated women, whose lives are constrained by the love of Christ, have come to the conclusion, from years of observation, that a choir is a positive detriment to spiritual worship. This is a very serious conclusion to reach, but I am convinced that they are right.

"It is said that good music attracts people to church. People who are thus attracted had far better stay away. It can only increase their condemnation, and, moreover, such people are perfectly worthless in rendering any support to the church they thus attend. Their presence is a spiritual hindrance, and with their money they never part. I have seen pews of them, well-dressed people, sit throughout a whole service, simply enjoying what they came to hear, and passing the offertory plate with a look of wondering surprise that it should ever be presented to them. This has been so constantly the case that I have long ceased to advertise any of our services in the papers, for such advertisements only catch the eye of people looking out for entertainment, which is the great curse of the presentation of religion in our day.

"Perhaps it may be said that my experience has been unfortunate; but one of our soloists we brought over from England, after seven years' residence here, thought he would like a change of climate to New York. He was soon appointed to one of the leading choir positions of the city. When he returned here, he said he had never worshipped God since he left, and that the choir of which he had been a member had been wholly devoid of religion. In his last choir, the bass next to him was a Jew, and the organist was a drunkard and a libertine, so that other people have had the same experience as myself."

Not long ago a missionary was telling the story of Jesus to some Eskimo in North-west America. One man said, "Tell us about that; that is good news." Then a very old man spoke, saying, "It is the fault of the white people that we did not know this before."

THE MISSIONARY FIELD.

We are, most of us, very far as yet from really acting on King David's principle, "Neither will I offer unto the Lord that which shall cost me nothing."

During the last visitation of the various stations in Uganda, Bishop Tucker spent nearly four months in travelling, and confirmed no less than 2,052 candidates.

In some respects Cairo and not Mecca is the centre of Mohammedan influence. As witness its 300 to 400 mosques, and its great University for the training of missionaries.

Instead of an annual tide of sentiment, missions were intended to be a necessity of Church life; not a mere addendum, but a test of loyalty to the risen Lord.

A church in St. Louis, whose house of worship was wrecked by the cyclone, once contributed to the support of a native school in Burma. Now the Burmese pupils in that school send \$25 to aid the church in rebuilding.

When Frederick IV. of Denmark learned from a letter of the spiritual destitution of Tranquebar, the story touched his heart, and he sent for his aged chaplain, Dr. Lutkins. "Who will go and preach the Gospel to the poor souls at Tranquebar?" was the question which greeted the old man as he entered the royal presence. After a moment's pause he replied: "If no one will go, O king, send me."

Miss Beatrice J. Allen, of the English Church Mission at Nagasaki, Japan, writes: The Japanese need the message of the Gospel so much, for under all their outward civilization and apparent lightheartedness there is in the time of sorrow or pain the yearning that every human heart must feel for "the Rock that is higher than themselves." It is pitiful to hear a dying girl say, with her eye full of tears, "Me! I cannot pray at all; I do not know how." Or to listen, as I do sometimes by the hour together from my study window, to the monotonous tap-tap of the Buddhist drum, which a Japanese explained to me was an accompaniment to prayer. "If they are in trouble," said he, "they will stand and beat that drum all day, saying over and over again the same words." How vividly it brings to one's mind the scene on Mount Carmel when "there was neither voice nor answer nor any that regarded." The sound of that drum is to me like an unconscious cry from the stricken heart of humanity for some one to come and take them by the hand and show them the way to the only One that hears and answers prayer, the Saviour of the world.

Bishop McKim writes in the *Church in Japan*: "The last mail from San Francisco announced to us the death of Miss Mary Mailes, who for 12 years had been a member of the Japan Mission. For more than seven years Miss Mailes was my fellow-worker at Osaka. This Mission has never had a more devoted, self-sacrificing labourer. Her devotion to the women and children among whom her lot was cast, was impressive. Her large, loving heart was very manifest in the motherly affection and care so lavishly given her 'girls'—an affection warmly reciprocated. The news of her departure will be received with profound sorrow by her Japanese friends. She bore the pain and suffering of her long illness with Christian fortitude and patience, and looked forward to the end with complete composure."

Dr. Walker, the missionary Bishop of North Dakota, in his last annual report says: "It is one of the comforts to us all, clergy and laity, in North Dakota, that the stress of the times seems, through God's helping Spirit, to have turned many hearts that were careless, some lives that were reckless, away from sin and unto Christ. Man's necessity has been indeed God's opportunity. Amid the care and disheartening experiences, which have been indeed many during the year, these striking fruits of labour have given courage

and cheer to our hearts when they were prone to be cast down. Our work among the Indians has gone forward, but not with as much growth as I could have wished. Lack of money is the cause. A resident missionary acquainted with the people's language is the need. We were unable to furnish the salary because contributions were not forthcoming. It is a sad hindrance to the work."

REVIEWS.

THE INTELLECTUAL LIFE OF THE PRIEST—ITS DUTIES AND ITS DANGERS.—By A. W. Little, L.H.D. Price 15 cents. Milwaukee: Young Churchman Co. 1897.

This is the report of a lecture delivered before the students of the Western Theological Seminary and elsewhere; and we can quite understand that it should have been heard "with approval" and more. The lecturer had a double aim—on the one hand to insist on the importance of knowledge, and therefore of diligent study, for the minister of Christ; and on the other, to point out the dangers of what has been called intellectualism. These are two things highly necessary to be kept in mind, and Dr. Little's book gives sound counsels on both.

THE SCHOOL OF LIFE.—By Theodore F. Seward. Price 50 cents. New York: James Pott & Co. 1896. Toronto: Rowsell & Hutchison.

If any one wants a proof of the extent to which the doctrine of evolution is transforming modern thought, religious as well as scientific, he need only peruse the volume before us. The old mechanical deistic theory of a God outside the world is nearly dead. "The divine immanence hypothesis changes our conception of God from an arbitrary monarch upon a throne to a benign sun in the heavens." This idea is carried through in the discussion of providence, creation, divine government, spiritual life, etc. Finally, evolution is considered in reference to the Bible, the fall, human depravity, and other subjects. On foreordination, for example, the author says: "Evolution is foreordination. It is God's way of foreordaining a race of beings for His eternal service and companionship. If we examine a bird we can read its history in its structure. Every portion of its being shows that it is foreordained to be an inhabitant of the air. Thus also with a fish . . . examining in a similar way the spiritual nature of man," and so forth. The book is written with ability, insight and vigour.

VALERIA: THE MARTYR OF THE CATACOMBS.—By W. H. Withrow, D.D. Toronto: W. Briggs.

Here is a little book which may be cordially recommended for various reasons. In the first place, it contains a very interesting story—"A Tale of Early Christian Life in Rome." In the second place, it is excellently adapted for Sunday reading, since it is full of lessons bearing upon Christian life, without giving the reader a chance of being wearied. Finally it conveys a great deal of information respecting the period of the Church with which it is concerned. It is well known that Dr. Withrow has, for several years, made a special study of the early Christian Catacombs, and has written a considerable work which has become an authority on that subject. It is, therefore, almost superfluous to say that "he has been especially careful to maintain historical accuracy in all his statements of fact; and in the filling up of details he has endeavoured to preserve the historical keeping of the picture." We may, however, add that in this respect he has been very successful.

CHRIST IN THE NEW TESTAMENT.—By Rev. Thos. A. Tidball, D.D., with introduction by Rev. S. D. McConnell, D.D. 12 mo. Pp. 357. 50 cents. New York: Thomas Whittaker. Toronto: Rowsell and Hutchison.

The topic and treatment are most opportune, and in small compass we find the result of much reading put into a very readable form. It is the history of the origins and canon of the New Testament, but does not go into the details of

the process of investigation, or into the quotation of many authorities. It is useful as a convenient hand-book in the study of the growth of the New Testament, the relation of its several parts, and the unity of design that is seen from beginning to end of the sacred volume. Two of the chapters appeared to us as specially valuable and suggestive—that on the Gospel according to St. John, and that on the Epistle to the Hebrews: the latter document he does not ascribe to St. Paul. It is one of the later volumes of Whittaker's Library, and worth twice its selling price on any one's study table. It stands the test of being wrought over by a student on the same lines.

MANUAL OF THE LAW OF LANDLORD AND TENANT, FOR USE IN THE PROVINCE OF ONTARIO.—By R. E. Kingsford, LL.B., barrister. Toronto: Carswell Co. 1896.

The possession of a manual like that which is now before us would often have saved landlords and tenants much worry, and no small expense. The law assumes that every citizen is acquainted with its provisions, and we have here its requirements on a very important subject. As far as we can judge, the accuracy of the contents may be relied upon. We can testify that its statements are characterized by perfect lucidity. Furthermore, the arrangement is good, and there is a full analysis of the contents at the beginning.

AN INTRODUCTION TO THE HISTORY OF THE CHURCH OF ENGLAND FROM THE EARLIEST TIMES TO THE PRESENT DAY.—By Henry Offley Wakeman, M.A. London: Rivington, Percival & Co. 1896. Toronto: Rowsell & Hutchison.

The idea that the Church of England is one of many Protestant sects whose life and organization date from the Reformation of the 16th century, is still widely prevalent, and historical truth is so watered down in our common school histories that they do little to correct it. Necessity is, therefore, laid upon the clergy to instruct the members of their flocks, as far as may be, in the Church's history, that they may learn to know and appreciate the goodly heritage which God has given them. It will be hard to find a more excellent and convenient hand-book to use as a basis for such instruction than the volume before us. A book which has received the unqualified commendation of such recognized authorities as the Bishop of London (Dr. Creighton) and Canon Bright, may safely be accepted as reliable. It is no dry compendium, but is bright and interesting from cover to cover. The sketches of the different periods are drawn in bold and graceful lines, as by a master hand. Now when we are about to keep the 13th centenary of the landing of St. Augustine, the estimate here given of Augustine's work and influence, and of what the English Church owes respectively to the Celtic and Roman elements, is of peculiar value. The book does not, of course, profess to be more than an introduction, and where it is used as a text-book for advanced students it will need to be supplemented with matter from other sources; but it is a book which might be placed with advantage in every parish library, or indeed read to the people chapter by chapter in the form of parochial lectures. The tone of the book is sound and strong, and at the same time the writer's sympathetic appreciation of the various elements which go to make up English Churchmanship, is such as to commend it to every fair and thoughtful reader.

A LETTER FROM MISS PATERSON IN JAPAN.

SIR,—I am sending a letter to you from over the seas, trusting that through it you may be able to let your readers know something of the Japan Canadian Mission of Matsumoto, as it is one of the places allotted to their care. If any one will look at the map of Japan, they will see that this town lies in one of the most inaccessible parts of the interior, only to be reached by crossing over mountain ranges, either on foot, on pack horse, or, when the roads (if such they might be called) will permit, in Kuruma. The last time we crossed from Nyeda, the nearest railway station, and a ten hours' journey from here, we had to be carried over the rivers on the backs of the coolies. This deplorable state of the roads has largely been caused by the floods of last summer,

and when they will be repaired, it would be hard to say; in the meantime it is a difficult matter to get our food, etc., brought over. Matsumoto is quite a large town, with a population of about 28,000, and sericulture is the principal industry. In a couple of years they hope to have the railroad, which will connect them with Tokyo and other large towns. This will give a great impetus to the place, and it will probably become the most thriving town in the province. The surrounding scenery is very beautiful, many of the mountains being so lofty as to be snow-capped the greater part of the year. The people are not such strong Buddhists as in Nagano, the other Canadian mission, but, alas! many are atheists, and to a large proportion all religion is nil. The Rev. W. Kakuzen, a native deacon, ordained in Toronto, has been at work here for nearly four years, and the Rev. F. Kennedy was sent here a little more than a year ago by the D. and F. Board of Missions. Both these clergymen are hard at work, and with the assistance of a native Bible woman, the prospects for successful work look brighter. It is not to be wondered at that the many people who read the numerous books published on Japan, have come to look upon this country as a toy country, and its people as a toy people, who spend their time in wandering about beautiful gardens, dressed in gay, picturesque clothes, and flirting large fans. You only require to live a short time in the interior to have this absurd idea swept from your mind forever. Seldom will you see greater misery, suffering and grim poverty than among these teeming millions, but even the poor are proud, and do not flaunt their misery before you. Blindness is very prevalent among both young and old. We felt that we should like to give these poor creatures a treat at Christmas time, but after information obtained from the police, we found that there were many in worse circumstances than the blind, because these are able to follow their calling, which is that of Messense or Amah, as they are called here. Mr. Kakuzen, accompanied by Mr. Kennedy's teacher, visited several of the poorest places, taking with them bags of rice for distribution. They found many of these poor people huddled together in places little better than pig-pens, foodless and with but little clothing. One old man, a Samurai, a class who in the older times were a power in the land, being the retainers of the Daimios, had not tasted food for three days. These poor creatures have nothing in this life, and death brings to them no looking forward to a joyful resurrection. We must remember that in these places there are no charitable institutions like those in our favoured Christian lands, and although I believe that in some of the larger cities, Christian Japanese have started some philanthropic work, still it will be some time before the interior will be able to follow suit. I believe it is only those who have lived among the heathen that can realize what a terrible thing it is to be without God in the world. Within every one lies a germ which may be fanned into holiness, or be smothered in sin, and surely it is the work of the missionary to fan this germ, so that it may glow with holy zeal for Christ. How are we as missionaries and foreigners to do this? is the question. In the interior the foreigner is often looked upon with suspicion, and even hatred; they do not understand why he is living among them; he must have done something bad in his own country, and therefore was obliged to leave it; or he has been sent here by his government to spy out the land, and it takes patience and time to live down these suspicions, and even then there remains a barrier of reserve which it is difficult to remove. You cannot call at a house unless you are first invited, and then there is so much etiquette and formality, so many refreshments served, that you cannot but feel that you are giving an immense amount of trouble, and putting your hosts to an expense that they can ill afford, and therefore you do not like to call again for some time. Difficulties meet the foreigner on all sides; he is hampered by the language, the customs, the ideas of the people. They will not speak freely to him, it would be rude to do so, and he finds it all but impossible to arrive at what they think, or feel, so that the longer he lives among the people the more strongly he realizes the fact that if Japan is to be Christianized, it must be done through her own people. Christianity has been preached in Japan a number of years, and to day there are only some 112,000 converts. Many are prejudiced against it because they think it is a foreign religion, and therefore only suited to the foreigner. This prejudice will be largely overcome if we will give them Christianity through their own teachers. How is this to be done? Let us take from the intelligent and educated classes young men and women, and give them a three or four years' course of Bible instruction, and when they are fitted for their high calling, let them be sent forth as catechists and Bible women. I maintain that if they be earnest and zealous, they will do more towards the spread of Christianity in Japan in five years than we could do in twenty. Then to place it on a lower plain; in a few years our

Mission Boards would be relieved from a large amount of their present indebtedness, for it would cost far less to support native workers than the foreigners, and is there not the hope that as Christianity spreads, and the people realize all the blessings that it brings in its train, they will be willing to give of their own substance, so that the glad tidings may be carried to their brothers and sisters throughout the breadth and length of the land? In the hope that I may do a little, to hasten on that good day, I am very anxious to start a training home for Bible women; we having nothing of the kind in this large Canadian Diocese of Japan. To further this end, I made an appeal to the Canadian Women's Auxiliary some months ago. I asked for an annual grant of \$200, which would enable me to take four girls into the home. I did not like to ask for a larger grant till I should be able to speak of success. During the three years that the girls will be in training, they must be supported, clothed, etc. The W.A. have generously promised to try and raise this grant. Then came the question of a place for the "Home;" we found it impossible to get a home here, and I think if you saw the homes you would not require to ask me, why? After much anxious consideration, it was decided that we must either build, or give up all hope of the "Home." It was also necessary that the missionary should have a house, as the one he at present occupies is in a crowded, unhealthy part of the town, and intensely cold in winter; it was built for a shop. After some delay we succeeded in leasing a large enough piece of ground in which to erect both houses; this ground is ours on the same terms for 40 years. Plans have been drawn, and estimates given, and after cutting and cutting, we have at last succeeded in getting the cost of the "Home" down to \$700. This will only allow for a small house, but when the "Home" has proved itself a success, it can be enlarged. And now I ask who will give me a helping hand to start this important work? It should not be difficult to raise \$700 in Canada for a work like this. Who will help to hasten the coming of our Lord? Life is real, life is earnest; time is passing; let me plead for this nation, who, though in many ways advanced in what the world calls civilization, are still to a large degree buried in heathen darkness and superstition. As I glance over this poor appeal of mine, I realize how true are these words: "If from the soul the language does not come, by its own impulse to impel the hearts of hearers, in vain you strive, in vain you struggle earnestly. Never hope to stir the hearts of men, or mould the souls of many into one, by words that come not native from the heart." It seems to me that to stir the hearts of people, there is needed the magnetic touch of a personal influence. I would that my pen were a more eloquent pleader, but still I trust that the words that it has inscribed may touch the hearts of your readers. It is not for the starvation of the body I plead, but for what is of far more importance, the starvation of the soul. To those who desire to feed these souls, by bringing to them the glad news of a risen Saviour's love, I would say, kindly send your contributions to Miss Montizambert, 159 College St., Toronto. I shall be glad to give your readers further information when the Home is opened. L. PATERSON, Matsumoto, Japan.

VISITING IN THE COUNTRY.

BY REV. G. B. MORLEY, RECTOR, TULLAMORE.

At the start I shall take the liberty of transposing the term to "How best to induce deeper religious sentiment and practice in country places," which, of course, is the true object sought for in visiting. Something is attempted and done, I well believe, in the ordinary work of parochial visitation; many of my brethren, remembering the responsibility of their office, lose no chance of teaching by the wayside and in houses, as occasion may serve, but the best of us must often feel that after all we have not reached our people and would be glad to hear some method by which we might come into closer touch with them. A clue may be found in George Herbert's "Country Parson," written more than two centuries ago; it remains unsurpassed for its wisdom and sound common sense. In his chapter on "The Parson in Circuit," he says: "The country parson upon the afternoons in the weekdays takes occasion sometimes to visit in person now one quarter of his parish, now another. For there he shall find his flock most naturally as they are, wallowing in the midst of their affairs: whereas on Sunday it is easy for them to compose themselves to order, which they put on as their holy-day clothes, and come to church in frame, but commonly the next day put off both. When he comes to any house first he blesseth it, and then as he finds the persons of the house employed, so he forms his discourse." Then follows a series of instructions according to the particular employment in progress, to which the poet-priest adds: "Beside these occasional discourses, the parson questions what order is kept in the house, as about

prayers, morning and evening, on their knees, reading the Scripture, catechizing, singing of psalms at their work and on holy-days, who can read and who not, and sometimes he hears the children read himself and blesseth. . . . If the parson were ashamed of particularizing on these things, he were not fit to be a parson, but he holds the rule that nothing is little in God's service." Probably most country priests have found that when men, and even women, are "wallowing in the midst of their affairs," in this busy nineteenth century, they are not quite so ready to listen to admonitions and enquiries as their progenitors of the seventeenth century were; the crucial difficulty arises from change of circumstances, and the method by which I propose to meet it will be the subject of this paper. The great object to be kept in view is to bring to practical acceptance and realization the Christianity which the Church presents among all those classes of our population who are living without any true recognition of Christ and of His claims upon their hearts and lives, and thus to bring all the people into living and active relations with Christ in and through His Body the Church, leading all the members of the Church up to that standard of Christian living in which there shall be "no place left for error in religion or for viciousness of life." No object less exalting and thorough than this can lead to the most satisfactory results. The parish priest must have a full consciousness of what was meant when it was said to him, "receive the Holy Ghost," or "take thou authority." Nothing can be more productive of good feeling, united action, warm friendship, mutual respect and love; nothing is more calculated to keep away all bitterness of feeling and misunderstanding; nothing can better enable the minister to know his people and them to know him; no opportunity can be better devised for the purpose of getting hearts, and for quietly instilling deeper thoughts and more complete teaching than is possible in the publicity of the pulpit, than house to house visitation. 1. Success in visitation depends—firstly—upon the power of sympathy; some possess this naturally more strongly than others, but no doubt it may be acquired like every spiritual gift—by prayer and a spiritual life. How beautifully has Mrs. Hemans expressed it:

"We pine for kindred natures
To mingle with our own."

Or Pope:

"Never elated while one man's oppress'd,
Never dejected while another's bless'd."

Or Goldsmith:

"He watch'd and wept, and pray'd and felt for all."

2. Success in visitation depends—secondly—upon the power of inspiring confidence. The parish priest must not be merely a kind and sympathetic friend, but must speak and act with such firm dignity that his office may be apparent, and that he may appear worthy of the confidence of his parishioners. In his visitations among the people, he must go not merely as a friend with the ordinary sympathy which every Christian heart must feel for ignorance, spiritual insensibility and physical or mental suffering. He must go officially, he must go as sent, in the fulfilment of the functions divinely given; such a consciousness of ministerial character will give him confidence and courage; when he thinks of himself, he will say, "who is sufficient for these things?" But when he considers that he is the representative of Christ Himself, he will say, "I can do all things through Christ strengthening me." The chief difficulty of an ordinary pastoral call is to make it pastoral. In too many cases it has been said, "the parson called to-day, but he said nothing to do one any good, so he might as well have stayed away." When such a statement is made before a whole household, confidence in the sincerity of the parson will be sadly lacking. "The people must know him to be a man of God, must on all his life and habits be such an one as his people would care to send for. A secular habit, or manner, or dress, anything which could give the impression of frivolity or of unreality, is a sad bar to that confidence on the part of the people, without which it is hard to do much." 3. Success in visitations depends—thirdly—upon much prayer. Prayer is the secret of success in this as in every division of his work. The ember seasons should be used as a special opportunity of moving his congregations to ask gifts and graces for himself, for those already in the ministry, as well as for those about to be ordained.

"Prayer moves the hand which moves the world."

"They never sought in vain that sought the Lord aright."

4. Success in visitation depends—fourthly—upon it being done systematically and with regularity. I advise a definite and systematic visitation of each farm house twice a year. Due notice should be given of the day and hour you purpose making the visit. I submit for inspection my last autumn's list

of pastoral calls, which was tacked up on the notice board in the vestibule of the church some two weeks before I began my rounds. Such a list should not be arranged suddenly. It must be the result of mature reflection, in view of all the conditions of his flock; without it his success, even with this system, can only be partial and temporary. The day and hour for the visitation having been arranged, the priest should gather the household together, and after a friendly intercourse, hold a short service, carefully avoiding anything which may give the least warrant for suspecting that they are being specially attacked. My own practice is to read the Epistle and Gospel proper for the day, a short comment followed by the Apostles' Creed, all standing and repeating it as in church, with suitable prayers from "Pastor in Parochia," by Hume, then taking my departure immediately. This system and practice I have steadily and consistently acted on during the past nine years. I believe the man who may follow me in my present charge will per force be compelled to adopt this scheme if he would desire to please and hold his people. Without this systematic mode of visitation there is a danger that the Church's system might become grandmotherly. Under the old system or lack of system, who are the people who usually receive you? They are almost always the women. The men are always at work, but the pre-arranging for your visit will enable all the members of the family to so order their engagements as to keep themselves free for that hour. At all of my visitations this autumn, with but two exceptions, I had the men of the house present, and I may just say here, if we meet the men in a simply manly, unpretending way, studiously avoiding either lecturing on the one hand, or patronizing on the other, they will respond to our friendly advances. Working men are not mealy-mouthed in their way of talking about things, and do not approach a subject in velvet slippers. One factor for effective work is, then, a plan or policy to be steadily held, and on which to act consistently. Some clergymen are apparently very earnest and unremitting in labours, and yet they lack in effectiveness. They are constantly busied in hurrying from place to place, visiting here and visiting there, yet their work does not tell, they see no permanent results. It is but a treadmill sort of labour; they spend much of their strength for naught.

I am assuming that the visitor has tact; it is the one great gift for which he must not neglect to pray, if he undertakes visitations. Wisely conducted, I cannot help believing that such a visitation as I have outlined would be found of immense value in most country parishes—first to the priest himself, who would gain clearer insight into the ways and thoughts of his people, and make his general work more objective, and therefore more inviting. The drawback to country life is its indistinctness, its want of spur, its lack of stimulating novelty, the tremendous strain upon the resources of the solitary priest, who yet finds but apparently small returns for the personal effort, the deadly sameness of meeting the well-known faces week after week, unrelieved by the fact that no sooner has acquaintance begun to ripen into friendship, than intercourse is broken by removal in a certain percentage of cases. All these are factors in country work of which the city parson knows next to nothing. None the less do they make it advisable that the subjects of them should seriously endeavour to minimize their evil effects. The people also would gain: the trouble taken to reach them, the attempt at dealing with particularly local circumstances, the fellowship spiritually, now alas! but too frequently conspicuous by its absence, which we vainly hope would result, would in time impress the rural minds, and lead them to think seriously about the highest things of life. One benefit I am certain would accrue to parson and people, the cultivation of a common speech: no small gain when we remember how much of an ordinary sermon is lost upon average congregations because the preacher and the people employ different vocabularies in towns and country places alike. If my brethren were to take the trouble now and then to examine some of their less cultured hearers as to the meaning they attach to simple theological terms and Biblical phrases in frequent use, I rather think the result would be a revelation, and not at all a pleasant one. Sermons are accounted dull, very often, only because the hearers have no exact elementary knowledge of the subject matter or of the terms used. Interest may be quickened by novelty, by methods of presentation or arrangement of argument, and by illustration; but even these will not create interest, nor will interest consort with ignorance. It does not matter how little the knowledge may be; given its existence, and it may be increased and encouraged by diligent cultivation of that knowledge; the educational method which fails to realize the fragments of information possessed by the hearers will meet with no return. We must always proceed from the known to the unknown; a veritable common place but this, how often entirely forgotten by would-be

teachers. The visitation I have in view ought to enable the parson to gauge the known in substance and form, and proceed accordingly. The occurrence of some points, too long for detailed explanation at the visitation, might be advantaged by inviting those present to attend church next Sunday and hear something more about it; but I need not labour the suggestion; I have said enough. Men learn best by experience and failures; twelve months' trial of visitation will amply suffice to show whether they are worth continuing or not, and if they fail to work, something worth the knowing will have been learnt, and the time not altogether wasted. There is but one point more I should notice, and that is the visitation of the sick. As my predecessors doubtless will have dealt fully with this important feature of our work, I will merely pass it over by saying that it is the most difficult part of the parish priest's office, because he must depend almost entirely upon his own resources in doing it. In public services he has clear and sufficient guides in the forms appointed by the Church; in parish organization he may gain advice, but in the sick room he stands alone, and is called upon day by day to deal with a great variety of cases, many of which are of distinct peculiarity, and all of which need different handling if his work is to be successful. Suggestions.—Use all legitimate means to "hold" your people. Here (show card) is one effective means, confirmation reminders sent to them through the post on the anniversary of their confirmation day; this will keep an avenue open for you to write and affectionately bring home to your parishioners from time to time the need perhaps of a more consistent life, or a word of encouragement which often makes the man. Let the pastor on all occasions, when he visits his people, maintain the most absolute politeness and decorum, taking no kind of liberty, nor what is called "making himself at home," smoking, drinking, playing cards, etc., etc., with those into whose houses his office gives him entry. There is no greater mistake than to imagine that such familiarity makes friends, or that roughness or an off-hand manner are acceptable to any, whether rich or poor; as a matter of fact, the rural mind is singularly sensitive in matters of this kind, and no clergyman should attempt to enter a house, however humble, without knocking at the door, or take a chair without being invited to do so, or remain with covered head. Precautions and warnings.—There are some families on whom the parish priest naturally leans for counsel and support in his work, but be on your guard lest you should be a burden to them, or lest you should occupy too much of that time, which to many is their means of living, or lest you should thrust yourself upon them on those occasions which may be called the reserved or closed times of a household; and let it be said by all of his parishioners that he "owes no man anything." Above all, let him never, on any pretence whatever, lay hand on the other sex, however old or however young; and lastly, beware of controversy. Take heed—it is a serious matter—that when the people listen to us, we do not sow seed of sectarianism within the Church, create suspicion, and by inflammable words and sentiments, make them war-like instead of Christ-like; many a thoughtless youth and old fool have in their own parishes sown the wind and reaped to themselves the whirlwind. We are ministers of Christ not of Satan, who is the author of confusion. Let us see to it that it is the gospel of peace, unity and glad tidings we talk about, or else we may be as guilty as was Nero the tyrant, who, when Rome was starving, sent his ships to Alexandria where there was corn in plenty, not for wheat, but for sand to scatter in the arena for his gladiators. Ah, there be some who seem to do so, scattering the floor of their sanctuary not with the good corn of the kingdom, upon which the souls of God's people may feed and grow thereby, but with sand of controversy, which no child of God can ever receive to his soul's profit. In conclusion, let me say it becomes all our clergy to be alive with the life of the Church; to let it call forth and determine their activities to help to increase its mighty volume and power, and thus to have their own part in bringing on the glorious days which are in store—if she is faithful—for this Canadian branch of the Catholic and Apostolic Church.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

PARRSBORO'.—Rev. J. Ambrose, B.A., D.C.L., has been appointed *locum tenens* in this parish.

GLACE BAY, C.B.—The Rev. A. E. Andrew, B.A., commenced his work in this parish the first of the year.

BADDECK.—The Rev. Mr. Gwillim, of this parish, has been ordered to New York for medical consultation regarding his throat.

RAWDON.—The miners of the Northop Gold Mining Co. presented the rector, Rev. E. D. Parry, with an address and a very nice fur coat. This was a great surprise to the rector; and the good will that prompted this generous gift, as well as the address, were highly appreciated by the rector.

HALIFAX.—Sermons have been preached and offerings made in the city churches on behalf of the Indian Famine Fund at the recent Sunday services. The appeal has met with liberal response.

AMHERST.—The Amherst Rural Deanery met here on Tuesday evening, the 26th January, when Evensong was said in Christ Church by Rev. A. Gale, of Londonderry Mines. The Holy Communion was celebrated at 8 o'clock on Wednesday morning, Matins and sermon at 11, and Evensong and sermon at 7.30. After Evensong on Tuesday a very pleasant social was held in the parish house to enable the clergy to meet the congregation. Two hours were very enjoyably spent in conversation. Two or three addresses were given about our educational institutions in Windsor. Tea, coffee and cake were served during the evening. The clergy present were Ven. Archdeacon Kautbach, Rev. Dr. Ambrose, Rural Dean Harris, Revs. A. Gale, A. M. Bent, H. A. L. Almond, Morris, Taylor, E. Underwood.

MONTREAL.

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

MONTREAL.—The regular quarterly meeting of the Executive Committee was held recently. The lord bishop was in the chair. There were present Messrs. S. Bethune, C. Garth, Richard White, Walter Drake, Dr. Alex. Johnson, the Hon. Wm. Owens, Dr. Butler, Q.C., E. R. Smith, E. P. Hannaford, W. H. Robinson, W. L. Chipman, E. A. Dyer, and the Revs. the Dean, Archdeacon Mills, Rural Dean Longhurst, Archdeacon Evans, Rural Dean Sanders, Canon Dixon, Rural Dean Robinson, Rural Dean Smith and Canon Empson. The financial statement submitted by the treasurer was of a satisfactory character. A report was submitted from the Deanery of Iberville recommending the union of the missions of Edwardstown with the parish of Franklyn Centre and Havelock. It further recommended the erection of a new parish in this deanery, to be made up of parts of the present parishes of Huntingdon and Ormstown, the said parish to be intitled the parish of Valleyfield and Beauharnois. Considerable discussion followed the reading of this report. It was finally resolved to refer the matter of the union of Edwardstown with Franklyn Centre and Havelock to the bishop. The following resolution was then passed in reference to the balance of the report: "That the statement having been made that the parishes of Valleyfield and Coteau could be more conveniently worked together than the union suggested in the report of the deanery, the balance of the report be referred back to the deanery for consideration, in view of the suggestion made for the union of Valleyfield and Coteau. A special committee, consisting of Rural Deans Longhurst, Sanders and the treasurer, was appointed to consider the question of grants to North Gore and Eastman, and also the assessment of Bondville for the support of the mission. Some further routine work having been transacted, the meeting adjourned till the second Tuesday in May next.

St. John the Evangelist.—An instructive lecture was delivered last week by Bishop Dunn, of Quebec, in the parish room of the church, on "The Origin and Position of Our English Church." His lordship reviewed the history of the English Church from the earliest times to the Reformation, pointing out that the Church of England had never been the Roman Catholic Church, and had never at any time owed allegiance to the Bishops of Rome. The Church of England, moreover, had never used any Prayer Book but its own, either before or after the Reformation, and always had the right as well as the might to choose its own bishops. Illustrations were given of all the old English cathedrals, both their exteriors and their interiors, and all who were present were able to feel at the lecture's close that they had enjoyed an intellectual treat.

ONTARIO.

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

BROCKVILLE.—*St. Peter's.*—Ven. Archdeacon Bedford-Jones having previously made an appeal in behalf of our suffering fellow subjects in India, a collection of offerings of the people in behalf of the Famine Relief Fund was made in St. Peter's Church on Sunday, 7th inst., when the sum of \$47.41 was contributed. It is proposed that this sum shall be forwarded through the Mayor of Brockville.

LOUGHBOROUGH AND SYDENHAM.—The Rev. A. Studden, late of Edmonton, Diocese of Calgary, succeeds the Rev. W. J. Bate in this mission.

LANSDOWNE FRONT.—The following from the Gananoque Reporter shows the need of looking carefully to organs in churches. The organ in the Church of England at Lansdowne got out of order a short time ago, and was taken apart for repairs. It has a sub bass attachment, and that part of the action is protected by a box cover. When the case was opened and the box lifted off the sub-bass, the box was found to be packed and crammed with wool. At first it was supposed to be a packing put there by the maker; but further investigation developed a large store of nuts, corn and other mice food, and then it was made known that the whole collection was a mouse's nest. The entrance to the box is very small, just a little slit at the bottom; and how the mice managed to convey such a quantity of wool, &c., inside is a mystery.

KEMPTVILLE.—The annual meetings in behalf of diocesan missions were held in this parish on Sunday, 7th inst., the rector, Rev. C. P. Emery, presiding. In the afternoon Mr. Sidney Dickinson, of Kemptville, and Judge McDonald, of Brockville, spoke at St. Paul's Church, Marlboro, and in the evening the rector and Judge McDonald spoke at St. James' Church, Kemptville.

TORONTO.

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

St. John the Evangelist.—The choir of this church, assisted by Miss Fannie Morrell, Dr. Sparrow, R. Gledhill, and orchestra, gave a service of praise Thursday evening.

Trinity College.—Rev. C. A. Seager, M.A., who has lately been representing the Theological and Missionary Society of the college at the Convention of the Church Students' Missionary Association in New York, has returned. He gives an interesting account of a most successful convention. Next year's meeting will take place at Trinity College. This convention, which is made up of delegates from colleges all over the continent, will doubtless prove of great interest to all concerned in missionary enterprise in the Episcopal Church.

St. George's.—On the 25th inst., Bishop DuMoulin will conduct a quiet day for the clergy, and on the 26th inst. he will preach to the Brotherhood in St. George's Church.

St. Bartholomew.—A concert in aid of this church was given by the choir in All Saints' school-room. Tuesday evening. Rev. G. I. Taylor presided. An excellent programme was rendered and very much appreciated by the large audience present.

Chancellor of the Diocese.—Since the death of Mr. R. Snelling some seven or eight years ago the chancellorship of the Toronto diocese has remained vacant. The Bishop of Toronto has now determined to revive the office, and has appointed Mr. J. A. Worrell, Q.C., of the firm of Crombie, Worrell & Gwynne, to the vacancy.

Missionary Society.—A regular meeting of the Trinity College Theological and Missionary Society was held Wednesday evening, when Mr. N. W. Hoyles, Q.C., read a most interesting paper on the life and work of "Graham Wilmot Brooke," a young missionary in the London mission, Africa. The meeting was well attended, and great interest shown by the members present.

An Afternoon with Burns.—Prof. Clark of Trinity University delivered his lecture on Burns before an audience in St. George's Hall Thursday afternoon, and at the close was awarded a very hearty vote of thanks. In proposing it, the chairman, Mr. Thomas Champion, said that, although he had been a close student of Burns and his works, after hearing the able lecture of Prof. Clark he would go away from the meeting feeling ashamed that he had known so little of either. Prof. Clark, in reply, thanked the audience for their expressions of appreciation. The lecture was given under the auspices of the Ladies' Guild of St. Luke's Church.

The Church of England Woman's Auxiliary held their usual monthly board meeting in St. Peter's school-house last Thursday, beginning at 10.30 a.m. Mrs. Williamson, the president, was in the chair, and all the diocesan officers, as well as about 200 representatives and members, were present. The corresponding secretary reported that Miss Smith, president of the St. John's Branch at Whitby, had made herself a life member, and that the consent of

the Advisory Board had been unanimously given to the adoption of the following additional pledges: For the salary of a trained nurse and matron at the Blackfoot Hospital, \$500; towards the salaries of a teacher at the Lesser Slave Lake Indian School and at the Onion Lake School \$120, and \$30 respectively. The treasurer's report showed receipts for the month to be nearly \$800. The Dorcas secretary reported that 20 bales of warm clothing had been sent to needy missions during the month, and the treasurer of the extra-cent-a-day-fund reported the receipts from self-denial money for the month to be \$50.78. The secretary and treasurer for the junior branches made encouraging reports, as did also the secretaries of the Literature and of the Parochial Collections Committees. At the noon hour Miss Osler gave a most helpful and interesting missionary Bible reading, and afterwards an address was delivered by the Rev. H. Gibbon Stocken, missionary to the Blackfoot Indians. Mr. Stocken spoke in enthusiastic terms of the helpful assistance received from the Auxiliary and from the Government, and dwelt at length upon the great need of the trained nurses and of the work which awaits them in the new Blackfoot Hospital. Miss Alice Turner, who leaves the city with Mr. Stocken for the Blackfoot Reserve, where she will be matron in the new hospital, was presented with a very pretty badge during the afternoon. The design was a silver bar, on which was engraved in blue enamel, "Blackfoot Hospital, 1897," and from which hung the silver cross which is the badge of the Auxiliary. The extra-cent-a-day money, after an animated discussion, was equally divided between the fund for a church at Wabigobon and relief for a family of eleven persons in Emsdale, Muskoka, who had lately lost everything they owned by fire. The St. Peter's Branch provided luncheon for all who were present and it was decided to accept the invitation of the All Saints' Branch to hold the March meeting in their school-house. Among the many interesting letters that were read by the corresponding secretary was one from Miss Paterson, formerly Dorcas secretary, giving an account of how Christmas Day was spent at the mission at Matsumota, Japan, where she is working.

NIAGARA.

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

GUELPH.—There was an excellent attendance at St. George's schoolroom on the evening of the 8th, to hear the address of Surgeon-Major Keefer on the Soudan war, where Sir Garnet Wolseley gained such high honours. Surgeon-Major Keefer had medical charge of a great establishment for the education and support of the children of English soldiers, near Simla, on the Himalaya range. Suddenly he received orders to join the native regiments, who were to proceed to Egypt, and take part in the Soudan campaign. He gave a most interesting account of their journey to Bombay, where they took shipping for the Indian Sea. His narrative was enlivened by many amusing incidents of his personal experiences. After describing the terrible aspect of the country—a barren waste, gorges covered with sand and hemmed in with rocks, desolation everywhere—he dwelt on the events leading up to the splendid victory of Tel-el-Kebir. In the most vivid and picturesque language he gave an account of various incidents of the tremendous struggle, as they fitted before him. The Indian troops fully sustained the honour and glory of the Empire in this contest. The lecture closed amid great applause from the large audience. The lecture was given under the auspices of the Bible Association. Dr. Lett, the chairman, was happy to inform the audience that the appeal that had been made a few days since for funds to improve the interior of the church, had been liberally responded to, and already over \$1,000 had been subscribed. The Bible Association had pledged themselves for \$100. The musical programme consisted of a song by Miss Dartnell, beautifully rendered, as was also one by Mrs. Eardley Wilmot, both of which were encored. Miss Tuck also sang very sweetly, and Mr. Bull with much spirit. A piano duet by Miss Hallett and Miss Taylor gave much pleasure, as did also a quartette by Messrs. Jones, deMauritz, Buckingham and Mercer. The archdeacon then moved a vote of thanks to Surgeon-Major Keefer not alone for his great kindness in coming so far to address them, but also for his most interesting account of the strange incidents of the campaign in that wild and savage country, of which he was an eye-witness, and in which he took part. Certainly those present were indebted to him for an intellectual treat of no ordinary character. Lt.-Col. White spoke emphatically to the same purport, dwelling forcibly on the splendid Indian reserves England had at her disposal, should the need ever arise for their use. Dr. Lett then tendered in graceful words the vote of thanks to the lecturer, and God Save the Queen was sung with great spirit.

ALGOMA.

MISSION OF KORAH AND GOULAIS BAY—January 31st, 1897, was the first Sunday Bishop Thornloe, our new bishop, spent in the diocese. On that day he confirmed 30 in the pro-cathedral, Sault Ste. Marie. On the following Sunday, Feb. 7th, he was at Goulais Bay and Korah. Goulais Bay is 25 miles from Sault Ste. Marie, and Korah 6 miles. On Saturday, Feb. 6th, one of our Korah parishioners, Mr. Penhorwood, drove to the "Sault" for the bishop, and brought him to his house to lunch. As Korah is on the way to Goulais Bay, this short stop broke the journey for the bishop. After lunch the start was made for the 21 mile drive to Goulais Bay. The road is hilly and rocky, and very hard on horses. The Rev. J. P. Smitheman lost a valuable horse last summer, and was obliged to replace it at his own cost, and all owing to these same rough roads to Goulais Bay. This journey was accomplished in a much easier and more satisfactory way with Mr. Penhorwood's fast team of big horses, and the bishop found no hardship in being favoured with the finest of mild weather, good roads, and a good driver in Mr. Herbert Penhorwood. The bishop was entertained by the minister's warden, Mr. John Whalen, Mr. Smitheman by Mr. Downey, a Presbyterian, and Mr. Penhorwood and his brother by Mr. MacSorley, a Methodist, the three horses being in close proximity to the church. Probably on Sunday, Feb. 7th, there was the grandest religious service ever held in that neighbourhood. Mr. Penhorwood being a good musician, and Mr. McAuley, the people's warden, having kindly lent his organ, the service was musically rendered for the first time, and was a revelation to the people of Goulais Bay. Goulais Bay church was completed and used for service last Easter Day, and so Bishop Thornloe was the first bishop to enter the new church. Bishop Sullivan much desired to see it, but was prevented by illness. Six young persons were confirmed, and the effect of the bishop's vigorous and sympathetic exposition of the benefits of confirmation will surely be an increase in the number of candidates. The bishop congratulated Mr. Smitheman on Goulais Bay church, and said for the amount of money expended on it—less than \$400—he had never seen such a cheap and pretty building, built in such a churchly manner. But to that \$400 must be added \$100, the value of the labour given by the people. The \$400 was raised in the following way: Grant from Bishop Sullivan, \$50; collected by Mr. McAuley, \$130; do. Rev. J. P. Smitheman, \$70; do. Rural Dean Renison, \$20; S.P.C.K., \$75; Bishop Thornloe, \$5; collection, \$2; balance, \$48. Who will help pay off this debt of \$48? The bishop has worked hard, the missionary exerted himself, the people have struggled to do their best, and now who will come to the rescue, so that the church may be consecrated at Bishop Thornloe's next visit three months hence? After the evening service at Goulais Bay, the bishop returned to Korah for evening service. In both places the churches were filled to overflowing, and the entire settlement turned out to welcome the new bishop. The bishop encouraged the people, and praised them highly for their loving labours. We prophesy a bright future for the churches in Algoma under the fostering care of their loving Father in God. Korah parsonage much impressed Bishop Thornloe, and again he expressed surprise at the wonderfully small sum, \$500, which had erected such a commodious building. There is still a debt of \$160 on it. The Ladies' Guild are working vigorously and successfully towards the liquidation of this debt; any help would be warmly appreciated. Goulais Bay church has no Communion vessels, altar linen or font.

BRIEF MENTION.

Very Rev. Dean Smith has been conducting missionary services in Tamworth parish.

As a feature of the diamond jubilee, the Prince of Wales has appealed for subscriptions for the hospitals.

"If I might control the literature of the household," said Francis Bacon, "I would guarantee the well-being of Church and state."

Archdeacon Daykin had a bad fall on the ice in Ottawa, and hurt himself severely.

Rev. Dr. O'Meara has been appointed Dean of Rupert's Land, succeeding the Bishop of Qu'Appelle.

The librarian of the House of Lords enjoys a salary of £800 a year, and a residence in the Royal Palace of Westminster.

The New York courts spend more than \$100,000 a year for expert evidence, and give it to \$2-a-day jurymen to pass upon.

Mrs. Bardsley, the mother of the Bishop of Carlisle, England, who died recently at the age of ninety-four, had seven sons, all of whom took holy orders. Her husband, too, was a clergyman.

Iron and steel works are to be started in Japan at a cost of \$1,000,000. Native capitalists are behind the project.

Rev. James Empringham, of Manotick, has been appointed to the rectorate of the Church at Winchester.

Five years' penal servitude was the sentence imposed recently on a bicycle thief in England.

Women are employed by a New York goldsmith as gold beaters. They surpass men in delicacy and carefulness of workmanship.

The late scholarly Canon Kingsley said: "The truth may be anywhere, but one thing is plain, Rome is the lie."

Miss Turner, of Millbrook, left last Friday to again take up work at the C.M.S. Indian Mission at Geichen.

One-twelfth of the population suffer from gout. A Berlin physician, Dr. Fabiner, says that this malady is often due to the excessive use of meat.

The incumbency of Birtle, Manitoba, has been offered to, and accepted, by Rev. W. Robertson, of Alexander.

In the British House of Commons Samuel Smith's motion for the disestablishment and disendowment of the Church of England was rejected by a vote of 204 to 86.

Recently there have been discovered in Egypt fragments on papyrus of the prophet Ezekiel, which are believed to be the oldest piece of any part of the Scriptures that has yet been discovered.

Rev. John Osborne, rector of St. Clement's, Toronto, is shortly to leave for Honolulu, to take charge of an important charge.

The specie room on ocean steamships is usually 16 feet long, 10 feet wide and eight feet high. It is formed on steel plates a quarter of an inch thick, with a steel door, which has a burglar-proof combination lock.

In thanksgiving for the long life of their parents the children of Mr. and Mrs. William E. Gladstone are about to erect a memorial window in Hawarden Church, and have accepted the design of Burne Jones.

Canon Fleming is also among the preachers by telephone. On his pulpit at St. Michael's, Chester Square, on a recent Sunday, what seemed to be two Bibles instead of one arrested the attention of his congregation. Just before the canon began his discourse the mystery was made plain. The preacher announced that there was no second book on his desk, but that the Telephone Company had placed there a huge transmitter, by which the discourse could be laid on to the hospitals and to subscribers who were unable to come to church.

British and Foreign.

The Archbishop of Canterbury has accepted the presidency of the Palestine Exploration Fund, in succession to the late Archbishop Benson.

The German Emperor has conferred upon the Bishop of Oxford the dignity of a foreign Knight of the Prussian Order *pour le Merite* for Science and Art.

At the early celebration in Ashburton parish church on a recent Sunday morning, £200 was put anonymously into the aims bags for the Church Restoration Fund.

The vicar of All Souls', Brighton, was declaring the ban of marriage on a recent Sunday when the curate forbade one, openly declaring that the man had been divorced.

The Rev. G. Hartwell Jones, rector of Nutfield, has been appointed to preach the Welsh sermon at the annual Welsh festival to be held in St. Paul's Cathedral on St. David's Eve.

Archdeacon Diggle expects to take up residence at Carlisle about the middle of next month, and previous to his removal a testimonial will be presented to him from the Mossley Hill congregation and parishioners.

The Rev. Samuel Smith, who was for 53 years vicar of St. George's, Camberwell, recently attained his 93rd year, and is in excellent health. He has been lecturer at St. Laurence Jewry, and chaplain to five Lord Mayors.

From the quarterly paper of the North China Mission for January (the Land of Steam), we learn that the Chinese Prayer-Book has been successfully printed by the Rev. H. V. Norman and his Chinese assistants at Peking.

The Rev. C. E. Curtis, senior curate of St. Paul's, Haggerston, has volunteered to work in the Diocese of Rockhampton, Central Queensland, and will shortly be leaving England to take charge of a mission district in that diocese.

Among the receipts by the Representative Body of the Church of Ireland during the past month, are £850 from the London Sustentation Fund, collected mainly through the kindness of the Misses Nugent for the poor parishes in the south and west.

Alarming structural defects have been discovered in the historic church of Conington, Huntingdonshire, and the opinion of an eminent builder is that unless immediate steps are taken to save the edifice a gale of wind might at any time blow it down.

The vacant See of St. David's is worth £4,500 a year, with one of the most delightful episcopal residences in Great Britain. The bishop is patron of 182 livings, of four archdeaconries, of the deanery of St. David's Cathedral and of four residentiary canons.

A special Synod of the Diocese of Antigua, West Indies, was convened in December last to take steps for the election of a bishop. Eighteen clergymen were present, and the same number of lay representatives. A committee was appointed, it being the unanimous desire to obtain a man of some influence at home.

Efforts are being made to raise £3,800 for the building of a nave for St. Luke's Church, Rochdale. The total amount raised at present is £1,601 16s., including £500 from the family of the late Mr. J. P. Brierley, J.P., £300 from the Ecclesiastical Commissioners, £300 from Mr. J. H. Lancashire, J.P., and £100 from Mr. G. J. Booth.

The Council of the Church Reform League have passed a resolution expressing their regret at "the unhappy circumstances connected with the recent confirmation of His Grace the Archbishop of Canterbury," and their hope that the Upper House of Convocation will take such steps as may secure for serious objection a fair hearing.

By a decision of the Court of Appeal, Ireland, given recently, it has been settled that money left to a priest for masses to be said for the repose of any one's soul, is a charitable bequest and cannot be charged legacy duty. As the sum in question was £350 left for this purpose, the Church will reap a substantial benefit from the decision.

The Princess of Wales has consented to become Patroness of the National Free Home for the Dying at Clapham, of which the Duchess of Sutherland is President and the Bishop of Rochester Patron. The home is absolutely free, and admits patients without distinction of country or creed, and is under the care of the East Grinstead Sisterhood.

During the operations of taking down the condemned north-west gable of Peterborough Cathedral a curious discovery has been made. When removing the rubbish of centuries that had accumulated over the vaulting of the west front, traces were found of the existence of a chamber immediately over the library, the existence of which was a surprise.

About three-fourths of the sum mentioned by Deau Farrar in his recent appeal has now been subscribed towards the restoration of Canterbury Cathedral, and excellent progress is being made with the work, which, it is hoped, will be almost complete in those portions of the cathedral at present under treatment by the time (next July) of the great gathering of bishops in Canterbury.

At Exeter, recently, the Archbishop of Canterbury was presented with the honorary freedom of the city, and other tokens of esteem and congratulations. His Grace was the guest of the Bishop of Exeter. In the evening the Archbishop and his attendants walked in procession to the cathedral, where at the close of the service, Archdeacon Sandford, on behalf of the clergy of the diocese, presented an address to His Grace.

One of the most ancient churches in Derbyshire, dedicated to Sts. Mary and Laurence at Bolsover, was completely destroyed by fire recently. Bolsover is a mining village near Chesterfield, and is mainly the property of the Duke of Portland, who is lay rector and patron of the living. A Druid temple once stood on the spot, and the first Christian church was built in the year 665. The structure destroyed recently was built in 1300.

Recently at Kensington town hall, Lord Glenesk, in the presence of the Princess Louise, the Marquis of Lorne, the Attorney-General, and a host of par-

fashioners of all classes, presented the Hon. and Rev. E. Carr Glyn, the bishop-designate of Peterborough, on his leaving the parish, with a gold watch, a cylinder writing desk and a purse, while Lady Mary Glyn was presented with a rosewood grand piano and an inlaid oak bookcase.

The Bishop of Thetford preached at Sandringham Church on a recent Sunday on behalf of the Gordon Boys' Home. The Prince and Princess of Wales and the Princess Victoria, the American ambassador and Mrs. Bayard and Lord George Hamilton were among the congregation. The bishop said of Gordon, that he was a man filled with the love of God, which throbbed from the great centre Heart of Christ into every fibre of his being.

The Archbishop of Canterbury has issued a general license to Bishop Checkemian, one of the Armenian refugees now in England. The bishop proposes to undertake a series of services and lectures in aid of his persecuted fellow-countrymen. He was formerly the Roman Catholic Bishop of Malatia, in Armenia, but left the Roman communion many years ago. He was four times condemned to death, and had a marvellous escape from the cathedral massacre of Nov. 4th, 1895.

Of the 557 candidates (281 deacons and 326 priests) ordained last Christmas, as against 646 (275 deacons and 371 priests) at the corresponding period of 1895, 356, or 63.9 per cent., were graduates of Oxford or Cambridge, while 472, or 84.7 per cent., had degrees. (One of the Oxford non-graduates has since taken his degree). This is about the average. The percentages for the 1,821 candidates ordained during the whole year were respectively 58.44 and 81.75—numbers and percentages alike being the lowest for many years.

Correspondence.

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

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

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

How Much Longer are We to Wait ?

SIR,—May I be permitted through your columns to ask those concerned how much longer we shall have to wait till the Journal of the General Synod is published. It is now more than five months since that Synod adjourned, and we are still without authentic information on the subjects it dealt with. In the early ages of the Church's history the decrees of the General and National Councils were communicated to the faithful with less delay. Two Diocesan Synods at least have met since the General Synod was prorogued, and I know of another which has just been summoned. As these Synods are heavily taxed to meet the expenses of the session at Winnipeg, surely they are entitled to know what was done there before it becomes ancient history. DELEGATE.

Family Reading.

The Peace of God.

The peace of God that passeth understanding, Is yet a real presence in the soul, And like a sentinel its gates commanding, Bars out the enemies that would control.

Created in us by the Spirit's power, It keeps us subject to the Saviour's will, Binds our affections to Him every hour, Preserves us from all danger and all ill.

It bears the features of an holy angel, And visits every recess of the heart; It whispers sweetly there the glad evangel That does security and joy impart.

Not seen, or heard by outward sense of mortal, Nor comprehended by the finite mind, God sends it to the soul from Heaven's portal, The soul to teach the way to Heaven to find.

O God, who gives this peace past understanding, Forever let it in my heart abide, Pointing to Jesus at thy right-hand standing, And safe conduct me to His blessed side!

On the Way to Church.

"I was glad when they said unto me, Let us go into the House of the Lord."

Recall thy mind from things seen and temporal; fix it on the unseen and eternal. Speak not of the faults of others; think of thine own. Thou art going to ask forgiveness.

"And him that cometh to Me I will in no wise cast out."

On Entering the Church.

"The Lord is in His Holy Temple: Let all the earth keep silence before Him."

Thou art come into the presence of Him unto Whom all hearts are open, all desires known, and from Whom no secrets are hid. Therefore, humbly kneel before the Lord thy Maker: and pray that, through the indwelling of His Holy Spirit, thou mayst be filled with repentance, thy thoughts be lifted up, and thy desires drawn forth unto God.

"Let the words of my mouth and the meditation of my heart be always acceptable in Thy sight, O Lord, my Strength and my Redeemer."

During the Service.

"Now have I chosen and sanctified this House, that My Name may be there forever; and Mine Eyes and Mine Heart shall be there perpetually."

Fasten thy mind firmly on the Holy Service; make each word in it thine own. Pray that the Blessed Spirit may deliver thee from all coldness of heart and wanderings of mind, that, with steadfast thoughts and kindled affections, thou mayst worship God in spirit, and in truth.

Give heed, with humble mind and open heart, to the lessons from God's word. To him who preaches, show the helpfulness of hearing; and, for thine own sake, as for those around thee, take part, with hearty voice and reverent manner, in all the outward acts of worship; but make them ever the acts of thy soul.

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

When the Service is Ended.

"My House is the House of Prayer." "Ye shall reverence My Sanctuary."

Remain for a while in silent prayer for thyself, for those who minister and those who worship here, and for all good Christian people.

Be quiet and thoughtful as thou art leaving the Church, that the impressions of the Divine Service may deepen; soon enough will the world crowd back into thy heart. It is God's House, even when prayer is ended.

On thy way home, forget not the solemn Presence from which thou hast come, nor what thou hast been doing; and resolve by God's grace to be a doer of His Word and not a hearer only, to love the things which He doth command, and to desire that which He doth promise.

"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

"Thy Word have I hid in mine heart, that I might not sin against Thee."

Some "Might Have Beens."

"There, I meant to have sent that coat and hood of Elsie's to the mission rooms!" said Mrs. Warner, as she began to clean out the closet in her little daughter's room, in the early spring morning. "I am so sorry, for it would have kept some little body so comfortable during the very cold weather we had. But now the weather has come off so mild, I think I had better pack it away in the camphor chest until another winter."

That was one of the "might have beens." Some little child would have been made very happy by having that good warm coat, which Elsie had out-grown, but just because of thoughtless procrastination it was left hanging in the closet, of no use to anybody.

"I believe there is a funeral across the way. I

wonder who is dead," said Mrs. Whiton, as she stood by the window one afternoon.

"It was that little Barton girl's mother," replied the daughter, Agnes. "You know I told you she went to our Sunday school and was in our class. She always looked as if she felt sorry and lonely. They are strangers here and our teacher told Mrs. Hunter in Sunday school yesterday that the mother had been ill ever since they came here."

"It must be the very lady that Mrs. Hunter spoke to me about and asked me to call upon, because she was ill and a stranger," rejoined the mother. "I told Mrs. Hunter I would try to go, but I really forgot all about it, so many other things have taken up my mind and time."

That was one of the "might have beens." "I was a stranger and ye took me not in." What comfort that strong, well neighbor could have brought into that suffering stranger's life, if she had taken the time and trouble to go and see her during the last week of her stay on earth.

And Tommy's tops which he had grown too old to play with were stored away in the garret, doing no good in the world to anybody. Around the corner a little crippled boy lived whose mother went out washing and he was left alone much of the time. What a fund of pleasure that little fellow would have had with Tommy's unused tops, if Tommy's mother had only thought of taking them to him.

That oversight was a "might have been." Tommy sat wearily hour after hour looking out of the window into the dirty alley and vainly wishing he could run about and play with other boys. And all the long day of restlessness when the tops would have made life easier for him, they were lying in a chest in Tommy's mother's garret.

Oh, the "might have beens" that have made life lose so much of cheer and brightness! We could have brought joy into a sorrowing heart by speaking a few words of sympathy, but we let the opportunity pass and did not speak them. We might have given a lift to somebody who was carrying a tenfold heavier burden than we were, but we did not consider what help we could give, and passed by on the other side. Why are we so careless of these things that are but small matters for us to do, and yet are productive of so much good in the world? Why do we let the moth and rust destroy things that might have been of such great value to others if given at the proper time and in the proper place? Things that are useful to others should be considered as belonging to those of God's children who need them. They should never be allowed to hang or lie uselessly in secluded places in our home. We shall be called to account for wrapping up such talents and putting them aside where they are of no use to anybody, as much as letting other talents God has given us be idle.

Some people make a point of appropriating at once the usual things in the home that are ready to be put inside, to needy ones who can use them to good advantage. Let us all remember the injunction, "Do good as ye have opportunity and then we shall not have to sorrow over the "might have beens," the remembrance of which have come too late to bless and help."

The Soul's Awakening.

Times there are when the grace of God stirs sensibly within us; when conscience awakens, when the self-consciousness of guilt dawns on the soul of the sinner like an aching light; when, hardened as he is, he is moved, or half moved, to fling himself on his knees before his God, vowing to forsake all evil and to follow all good. Such a thought, followed by a firm resolve, such a resolve followed by a faithful action, such an action supported by watchful prayer, is nothing less than the conversion of the soul. Oh! may not even this be such a moment for some soul. If so, in the name of God let none resist it! Now, and we may be His. It may need but one strong effort of the will, but one intense and earnest cry for the help of the Spirit, to make us His forever, to redeem us from the thralldom of Satan into His perfect freedom—from death and darkness into His marvellous and holy light.—Dean Farrar.

Help that Comes Too Late.

'Tis a wearisome world, this world of ours,
With its tangles small and great,
Its weeds that smother the springing flowers,
And its hapless strifes with fate;
And the darkest day of its desolate days
Sees the help that comes too late.

Ah! woe for the word that is never said
Till the ear is too deaf to hear,
And woe for the lack to the fainting head
Of the ringing shout of cheer:
Ah! woe for the laggard feet that tread
In the mournful wake of the bier.

What booteth help when the heart is numb?
What booteth a broken spar
Of love thrown out when the lips are dumb
And life's bark drifteth far,
Oh! far and fast from the alien past,
Over the moaning bar?

A pitiful thing the gift to-day
That is dross and nothing worth,
Though if it had come but yesterday,
It had brimmed with sweet the earth—
A fading rose in a death cold hand,
That perished in want and dearth.

Who fain would help in this world of ours,
Where sorrowful steps must fall,
Bring help in time to the waning powers,
Ere the bier is spread with the pall,
Nor send reserves when the flags are furled,
And the dead beyond recall.

For baffling most in this weary world,
With its tangles small and great,
Its lonesome nights and its weary days,
And its struggles forlorn with fate,
Is that bitterest grief, too deep for tears,
Of the help that comes too late.

—Margaret E. Sangster.

The Singer of the "Holy Angels."

BY GENEVIEVE IRONS.

(Continued.)

"Christmas Eve," said Marie. She, too, heard the voice now.

"Ah! that is it. *Adeste fideles!* I know, I know. Prosper has come to sing to me for my last Christmas." He leaned back in bed and listened with his finger to his lips. Marie stood beside him and listened too.

Out there in the road, already white with fast falling snow, stood Prosper singing the Christmas hymn, feeling very cold, to be sure, but exceedingly happy, with a sort of triumph in having got here at last. I can tell you it had been no easy matter, for the wind, which was against him all the way, had once or twice very nearly taken him off his legs. He comforted himself with thinking that going home it would help to blow him along, and it would be down hill all the way; meanwhile he was here, singing, as he had made up his mind to do, to Simon, who would, no doubt, give him a good warm at the fire presently, and perhaps, who knows? something nice and hot to drink.

As soon as he had finished the hymn, Marie opened the door and made him come in.

"My son, my dear son," cried Simon as soon as he saw Prosper, "God bless you for this Christmas Eve. I never thought I should hear your voice again. Next year," he added softly, "Marie will sing to me, perhaps."

"Don't talk about next year," said Prosper. "Look at me, how white I am; it's snowing for a regular good Christmas, and I'm as cold as can be."

"Sit down by the fire and get warm," said Simon. "Put on a log, Marie, and make a blaze; and then Prosper will sing again presently, won't you?"

"That I will," he answered, and cold as he was he felt glad that he had come, for Simon was so much pleased. Kaspard, Simon's great shaggy dog, came and rubbed himself against Prosper, as if to say, "Thank you for coming out this cold night to sing to my master." Kaspard was a great favourite with Prosper; they had known each other for a long time and had often had fun together.

When Prosper had got quite warm he sang some more hymns to Simon, who listened with

his eyes closed and a smile on his kind old face, half-fancying himself back in the Cathedral again. And after that Marie gave him a cup of hot broth and a large piece of roll before starting to go back to Val-d'or. There was to be a grand service at midnight, and Prosper was to sing a difficult new part.

The wind had risen again, and was sending the snow in great drifts from the north, and when Marie opened the door to let Prosper out, a great puff of it came into his face and nearly blinded him.

"You must take my umbrella," she said, lifting it down from a shelf, "and Kaspard, his dog, and Heric, a neighbour, had better go with you a bit of the way, if you must; but it's a terrible night, and I think you'd better stay."

"I can't, thank you," said Prosper proudly. "I am wanted to sing at the service to-night."

Yet down in the bottom of his heart he would have been better pleased to remain, for he shrank from the five-mile walk alone in such a storm; but he took the umbrella and went out, followed by Kaspard, into the dark, howling night.

"May the good God take care of him," murmured Marie, as she watched him out of sight, and then came in and closed the door.

What a night it was! The wind was blowing round and round on every side; the very air seemed filled with wreaths of snow. It was impossible to tell where the path was, and before Prosper had left the cottage ten minutes he had completely lost his way. Kaspard kept close behind him, with his tail between his legs, disconsolate and frightened, while Prosper pushed on bravely. He need not be at the Cathedral till past eleven; there was plenty of time yet. Out but the way; which was it? He stood still a minute and looked round. It was all the same; a pitiless black sky above, and a cruel white snow all over everything else, and the wind blowing here, there, and everywhere, whistling in his ears till he was nearly deaf with the noise.

It would never do to stop; he should freeze there where he stood; he must walk on in some direction, and even if it didn't lead to Val-d'or, perhaps it would take him somewhere else. He had not gone on many steps when his foot slipped, sank, and he fell, rolling down, down over the soft snow, and then his head struck against something hard, and a great noise (not the wind) came into his ears, and that was all that he remembered.

All that he remembered for nearly a fortnight. When he came to himself again he was in a strange room, and the first face that he recognized was that of his friend Madame de Coulanges. She told him that he had been found in the snow on Christmas Eve, having fallen and hurt his head very badly. He had been ill ever since and was a long way from well now, but he had taken a turn for the better and the doctor hoped that he would get quite strong again some day. Prosper smiled, and tried to thank her, but he found that he was too weak to speak.

It had chanced that on Christmas Eve about an hour after the accident happened, Madame de Coulanges was driving in her carriage past the very place where Prosper had fallen. Nobody would have noticed the child lying there, with his face downwards in the snow, but for Kaspard, who was keeping watch beside him, and who barked furiously as the carriage went by. The coachman, thinking that something was amiss, drew up, and the groom went to see what was the matter. Madame de Coulanges was very unhappy when she found that her little favourite had met with an accident. She had him lifted up into her carriage and took him home with her, and sent for the doctor, and had her own house-keeper to help her nurse him.

To be Continued.

Think of This.

There is never a day passes that we cannot do some one a good turn. A helping hand, a kind word, or even a pleasant face goes a long way towards benefiting others. How many of our readers will think of this and ever be watchful, seeing what they can do towards brightening the lives of others, and by so doing making themselves happy.

Hints to House-keepers

Articles of delicate texture should be soaked over night in a solution of borax and rinsed in the morning following, when little if any rubbing will be necessary to extract the dirt.

Wash gold ornaments in warm water and soap, afterwards rinsing them well in clean water. Dry thoroughly and polish with a leather.

In baking puddings, cakes or rolls, especially the latter, in which baking powder is one of the ingredients, the oven should be very hot, though not sufficiently so to burn whatever is to be baked before it has time to cook.

TO DESTROY COCKROACHES OR CRICKETS.—Take one spoonful of dry red-lead and two spoonfuls of best flour; mix it well (or it's of no use), then place it in small quantities (such as a shilling would hold) on clean paper and put in their runs; and as you find they eat it, replace more until you find they do not eat, having killed all. Keep some in reserve should any return. Cats or dogs will not eat it.—/.

French chalk, tooth chalk, chalk pencil, any chalk—is an agent for cleansing in an endless variety of ways. Rub it into grease spots on dresses, wall paper, anything; it may be rubbed into food spots, say molasses, with excellent effect. It disintegrates the dirt, so that it can be scratched or brushed out. Even on wash dresses this easy remedy is well worth applying. Not only spots, but the hand-rubbed soiled parts, may sometimes be restored, or at the least improved. Rub on the chalk and hang the garment away over night, or for days, to be brushed clean when used again.

PRUNE BLANCMANGE.—After washing, soak prunes all night in the water to be used for their cooking, and in the morning cover and stew slowly till tender on the back of the stove. This will take several hours. The prunes will be a soft jelly and the skins hardly hold together. Take enough prunes for the size of mould, sift through a colander and beat into a fine grained cereal, prepared as previously directed, adding sugar. Cool in one large or small mould. Serve with cream. Corn-starch may be substituted for the cereal, having it cooked as for orange jelly, using a little less than the proportions usually given on the boxes.

Apple charlotte is a simple and wholesome dessert, made as follows: Cut bread into inch-thick slices, and soak for an instant in cream or rich milk. Line the bottom of a deep pudding dish with bread, adding a layer of sweet apples, sliced fine. Sprinkle well with sugar, and give a liberal grating of nutmeg. Fill the dish with alternate layers of bread and apples, covering the top with bread. Pour over the whole a cupful of milk and bake slowly. It is best eaten slightly warm and with cream.

OLD FASHIONED JOHNNY CAKE.—One egg, well beaten, two tablespoonfuls sugar, two tablespoonfuls melted butter or lard, two cups sour milk, two cups cornmeal, one cup of flour, one heaping teaspoonful saleratus, one teaspoonful salt, less if butter is used. Bake in shallow tins or in roll-pan. Johnny-cake may be baked on the top of the stove in a well-greased spider. The foregoing quantity will make two cakes if baked in the spider; have the pan hot before pouring the batter in and do not have too hot a fire. When cooked on one side turn with a griddle turner; this may seem difficult at first, but a little practice will make it easy. If baked in this way omit the shortening.

BEEF STEW.—Take five pounds of beef from the shank. Cut in six or eight pieces, place in a stewpan and pour over a quart of boiling water. Cover closely and let simmer on the back of the stove till tender; salt and pepper, putting in one-half a sliced onion and replenish with boiling water, if necessary. Slice four turnips across and place over the top; boil twenty minutes, then put in ten good sized potatoes. Turnips need longer boiling and should be put in first. When the vegetables are done, take up the potatoes in a vegetable dish and place the turnips about the outer edge of the platter, with the meat in the centre, with sprigs of parsley on the turnip. Thicken the liquor left in the pot and make a gravy, pouring a little on the meat, and serve the remainder in a gravy dish.

Children's Department.

Is it You?

There is a child—a boy or girl,
I'm sorry it is true—
Who doesn't mind when spoken to,
Is it you?—it can't be you!

I know a child—a boy or girl,
I'm loth to say I do—
Who struck a little playmate child;
I hope that wasn't you.

I know a child—a boy or girl,
I hope that such are few—
Who told a lie—yes, told a lie!
It cannot be 'twas you!

There is a boy—I know a boy,
I cannot love him though—
Who robs the little birdie's nest;
That bad boy can't be you!

A girl there is—a girl I know—
And I could love her, too—
But that she is so proud and vain!
That surely isn't you.

Are They Heathen?

We refer to the people of India often as heathen, but they are very like Christians in some things, and very unlike some boys who would be very indignant if they were called heathen. In India a certain bungalow was overrun with mice. Sir John Crowe, who has lived in India and written a book about it, says that a Hindu boy was hired to set traps and dispose of the mice. He bought a number of traps, and in great triumph took his employer to show him that in every trap there was a mouse. The days went by, but there were just as many mice in the bungalow. The boy's employer asked him what he did with the mice.

"Have you set the traps?"
"Yes, sahib."
"How many mice did you catch?"
"Fifty, sahib."
"What did you do with them?"
"Let them out again."
"But," said the master, "they were to be caught and killed."

Exhaustion

Horsford's Acid Phosphate.

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

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

Descriptive pamphlet free on application to
Rumford Chemical Works, Providence, R. I.

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

Keep up hope. There are thousands of cases where recovery from Consumption has been complete. Plenty of fresh air and a well-nourished body will check the progress of the disease. Nutritious foods are well in their way, but the best food of all is Cod-liver Oil. When partly digested, as in Scott's Emulsion, it does not disturb the stomach and the body secures the whole benefit of the amount taken. If you want to read more about it let us send you a book

SCOTT & BOWNE, Belleville, Ont.

"Oh, sahib, I never kill anything," replied the boy. Even insects that torment men are not injured by the Hindu children. When we see how cruel boys especially can be to dogs and cats, how ready they are to stone birds and rob birds' nests, one thinks there are heathen at home.

CONSUMPTION CURED.

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

Words.

"Boys flying kites haul in their white-winged birds;
You can't do that way when you're flying words.
'Careful with fire' is good advice, we know;
'Careful with words' is ten times doubly so;
Thoughts unexpressed may sometimes fall back dead;
But none can kill a word when it is said."

Grandma Carrol's Visit.

I am sure you will say, 'What a dreadful story Daisy Carrol is telling us!' But it is true. It was a year ago, and I was only eight. Now I am nine and should be more sensible. But I was a foolish little thing then, and so, Fred—but I must tell my story.

My Grandma Carrol was coming to see us. She was my father's mother. Grandma May was my mother's mother, and lived just a little way up the river, and we used to go and see her very often, and she came to see us, too. But Grandma Carrol lived in Canada, and even mamma had never seen her but once, before there was any me in the wide, wide world. That was funny, but it was so, because mamma wouldn't tell me so unless it was. Fred was the only, onliest baby, and they took him, and they travelled and travelled, and they came to grandpa's home; and out of the window you could hear such a strange sound. What do you think it was? The Falls of Niagara. And

they used to ride out to look at them.

Mamma said that I must try to behave well while my grandma was there, and not be naughty. She said grandma had English ideas about children, and expected them to sit up straight, and speak when they were spoken to, and obey without asking why, when they were told to do anything; but that she was very kind and good. To tell the truth, I was just the least little bit afraid of my grandma Carrol.

So when the day came that she was really expected, and papa and mamma went to meet her at the depot, and I was left at home, and was told that if by any accident they failed to meet grandma, and she came alone, I must receive her and be as polite as possible, I really felt a little afraid. Of course, as soon as pa and ma were gone Fred went away too.

Bridget was in the kitchen cooking, and I felt dreadfully lonesome, and began to wish something would happen. It did. At the very moment there came a great knock at the door, and I knew just as well as though I could see through it that my Grandma Carrol had come. Of course, people generally ring the bell and wait until they are let in, but Fred has a habit of leaving the door open. So up I jumped in a hurry, and there, to be sure, was a lady standing in the hall. She wore a big storm-cloak and a large hat, with a blue veil tied all about it, and under it a white cap, and she carried a blue umbrella by the very middle, and when she saw me she shook it at me, and said in such a strange voice:

"What do you mean, child, by keeping me outside so long? Is this the way people bring up their children in the States? I'm your Grandma Carrol. I've come all the way from Canada to see you, and here I'm kept waiting until you please to let me in. I shall go home again directly—directly."

"Oh, dear me! Please don't do that, Grandma Carrol," I said. "Mamma and papa have gone to the depot to meet you, and I was watching at the window. I didn't hear you until just this minute. I am very glad to see you, and I hope you are well, and have had a pleasant journey. Won't you please sit down in the rocking-chair and rest, and shall I take your things?"

"No, you shall not, until I tell you; I'm not sure I'll stay yet. Come, tell me your name."

"My name is Daisy, Grandma Carrol," I answered, as well as I could for sobbing.

"Daisy, Daisy!" she cried, shaking her umbrella at me. "Nonsense; that can't be true. Daisy is the name of a flower."

Hood's

Sarsaparilla as a blood purifier and building up medicine leads everything ever produced. It is positively the best. Others may make the same claim. But there's this difference: *We prove it.* Not by antiquity, but by *Merit.* Not by what we say, but by what Hood's Sarsaparilla does. It has a record of Cures unequalled in medical history. It positively, perfectly and permanently cures when all other medicines fail. That the keen discrimination of the people recognizes its merit and the cures by Hood's Sarsaparilla, is shown by the fact that they buy Hood's Sarsaparilla in preference and to the exclusion of all others.

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the peculiar combination, proportion and process used in preparing Hood's Sarsaparilla, and which give it merit peculiar to itself. This is the secret of its wonderful power, of its wonderful sales, of its wonderful hold upon the confidence of the people. This is why it cures Scrofula, Salt Rheum, Catarrh, Rheumatism, all Humors, Kidney and Liver troubles, Dyspepsia, That Tired Feeling, builds up the nerves, creates an appetite and strengthens the whole system. Its merit, its sales, its

Cures

Make Hood's Sarsaparilla the One True Blood Purifier. Sold by all druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills the best family cathartic and liver stimulant. Easy to take, easy to operate. All druggists. 25 cents.

"But my name is Daisy, please," I said.

"Then I'll have it done over," she said sharply, "I'll have you named Florabella Arabella Rosabella Victoria. I won't have a grandchild christened after a weed."

"Oh! oh! oh! I didn't know it!" I said, breaking right down and crying aloud.

"Stop crying, or I'll call the chimney-sweep to put you in his bag," she

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13 DAYS

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Our announcement a week ago of a special sale limited absolutely to the business days of February, has inspired the confidence we had anticipated. Many who are not in immediate want of the goods are buying, realizing the thoroughly honest and paying nature of the values. Here is the offer:

ALL CARPETS—Finest Brussels, Tapestry, Wiltons, Axminster and English Wool Carpets at 10 per cent. Disc't from our lowest prices, with no charge for making, laying and lin'g.
Oriental Rugs, Parquet Squares and Hearth Rugs, 20 per cent. disc't. Draperies, Lace and Heavy Curtains, Silk Brocades and all Draping Materials, 20 per cent. discount.

You find here Carpets and Curtains of quality, design and exclusiveness found in no other house. Goods sold for net cash only—no booking.

13 Days More.

JOHN KAY SON & CO., 24 King St. West.

said. "Dear! dear! dear! what bad manners American children have! Have you any education?"

"I go to school, grandma," I said. Then imagine how frightened I was, for my strange grandma jumped to her feet, and crying, "I don't believe they teach you how to dance there!" began to caper about, swinging her umbrella and whistling. "Dance!" she cried. "Dance! And if you don't keep time I'll take my slipper to you!"

And I was afraid not to do it, and began to caper, too; but just then a carriage stopped before the house. I heard papa open the door with his latch-key and heard him say:

"Oh, I have your bag, ma'am!" And all of a sudden the person who was bounding about before me stopped, gathered up its dress, showing knickerbockers and thick boots, and began to gasp:

"Oh, oh, where shall I hide? What shall I do? Oh, Daisy, help hide me, or they'll see me, and I don't know what pa will do to me."

And then I knew it was nobody in the world but Fred, playing a trick on me.

"Oh, Fred!" I gasped. "Oh, you naughty boy! Go right out on the back and hide there!"

"You won't tell pa, will you?"

"No," I said, and he got out of the window just as the door opened and in came mamma and papa, and such a handsome, sweet-looking lady, who held out her arms to me, as she said:

"Why, this is my darling little Daisy! Come here and kiss me, love!"

She was such a nice, nice grandma. I can never love any one as well as Grandma May, for I have known her all my life: but next comes Grandma Carrol, and we had a lovely visit from her, and are going to see papa's old home next summer. And I never told a word of Fred's trick. He came in as meek as a mouse when mamma called him. After all, it was only a bit of fun, just meant for me, and girls ought to forgive their brothers.—N. Y. Ledger.

—Experience proves the merit of Hood's Sarsaparilla. It cures all forms of blood diseases, tones the stomach, builds up the nerves.

Because it is Right.

It is not easy to do what is our duty; in fact it is sometimes very difficult. But there is a great deal in cultivating a spirit of helpfulness. The boy who fills his mother's wood-box and empties the ashes for her, not because he likes doing that kind of work, but because it is right for him to do it, feels a sense of satisfaction in the accomplishment of duty cheerfully and willingly performed. Many people make too hard work of little duties, and add to them by fretting. When we have anything to do, the best way to get it done is to go at it feeling that we must work faithfully because it is right for us so to do.

CATARRH, HAY FEVER, COLDS IN THE HEAD.—Dr. Agnew's Catarrhal Powder gives instant relief in most acute cases, and never fails in a permanent cure. The simplest cold in the head may sow the seeds of this offensive disease. Be on the safe side—use the tried and tested remedy—it's delightful to use—cleanses the nasal passages in a few minutes.

Let Your Light Shine.

"Let your light so shine." Webster defines "shining" as "beaming with a steady radiance." We have had quite enough of the flickering and flaring sort. When electric lights were first introduced, some of our cities, after giving them a trial, went back to gas, because they had a fashion of going out on dark, stormy nights—the very times when they were needed most. So with the Christian who shines only in the clear atmosphere of a revival. The world doesn't need him.

AWFUL EXPERIENCE WITH HEART DISEASE.—That Dr. Agnew's cure for the Heart works like magic, and cures, is proven by the testimony of Mr. L. J. Law, Toronto, Can. "I was so sorely troubled with heart disease that I was unable for 18 months to lie down in bed lest I smother. After taking one dose of Dr. Agnew's Heart Cure, I retired and slept soundly. I used one bottle and the trouble has not returned."

To be Kind is Kingly.

If we were only a little more tender one with the other, how much sweeter, brighter the world would seem! and sweeter and brighter to both ourselves

and those who engage our kindness and long-suffering. How much misery grows out of needless misunderstandings and needless criticisms. It is not that the hawthorn is more fragrant to-day than yesterday, but to-day we have a soul to drink its breath. It is not that men are more full of fault than good, but that we have not eyes to see our hearts to echo the good in them. Be kind. It is kingly, and, more than all, it is Christ-like.

My Neighbor Told Me

About Hood's Sarsaparilla and advised me to try it—This is the kind of advertising which gives Hood's Sarsaparilla the largest sales in the world. Friend tells friend that Hood's Sarsaparilla cures; that it gives strength, health, vitality and vigor, and whole neighborhoods use it as a family medicine.

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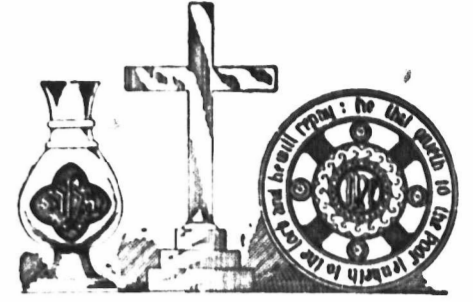
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