

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.
(ILLUSTRATED)

Vol. 23.]

TORONTO, CANADA, THURSDAY, JANUARY 14 1897.

[No. 2.

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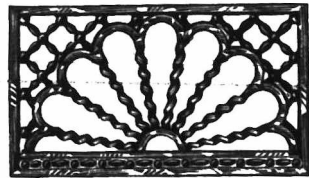
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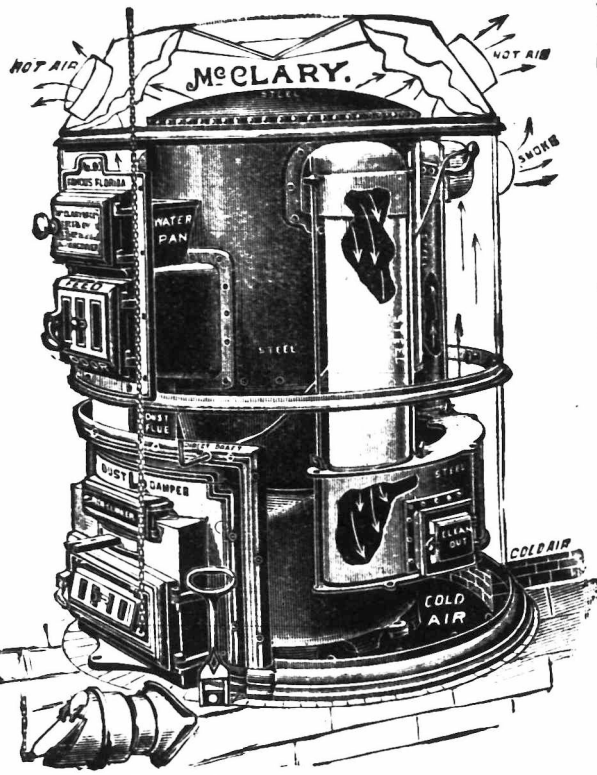
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January 17th.—SECOND SUNDAY AFTER EPIPHANY.

Morning.—Isaiah 55. Mat. 10, to v. 24.
Evening.—Isaiah 67; or 61. Acts 10, to v. 24.

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

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 177, 812, 815, 559.
Processional: 79, 175, 218, 893.
Offertory: 81, 178, 305, 865.
Children's Hymns: 76, 329, 385, 569.
General Hymns: 75, 78, 169, 220, 486, 488.

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 197, 320, 323, 557.
Processional: 76, 176, 432, 439.
Offertory: 80, 307, 405, 620.
Children's Hymns: 231, 336, 339, 566.
General Hymns: 85, 273, 297, 406, 480, 487.

SECOND SUNDAY AFTER EPIPHANY.

One of the first blessings which the light of Christ brings to those who walk in it, is that of peace. The Day-spring from on high came to "guide our feet into the way of peace," as well as to "enlighten those that are in darkness." This is why the second Sunday after the Epiphany speaks to us of peace, praying for it, and guiding us in its paths. To obtain the peace of God, for which the collect prays, we must believe that it is "He Which governs all things both in heaven and earth;" for nothing but this will support us in the changes and chances of this mortal life. From such trials the children of light are not more free than others. All the days of their life, even from their very childhood, God lays His cross upon them; but, by the light of His grace shining in their hearts, He shows them how all these things work together for good to those who love God; and so their minds are kept in perfect peace, because they trust in Him. "They are not afraid of any evil tidings, because their heart standeth fast, believing in the Lord. Diligence

in doing the work appointed us is another duty of Christ's members; for we know that the deadness or inactivity of a single limb would be apt to bring disease and confusion into the whole body. "Fervour in spirit," doing all things and suffering all things for the glory of God, are also laid down as marks of Christ's true members. Again, the members of Christ, being so closely linked together, must be "kindly affectioned one to another," sympathizing in each other's cares and joys, as if they were their own. "When one member suffers, all the members suffer with it; and when one member is honoured, all the members rejoice with it." In the lessons for this day, Christ our Lord is manifested to us as the Saviour and Redeemer of His Church—the one great Mediator upon Whom we found all our hopes of pardon and of peace. In the morning lesson, He is addressing us as His people, the "seed of Abraham," according to the promise. He bids us look to Him as the "Rock whence we are hewn," the Cornerstone of our salvation, Who will bring comfort and peace to all who "trust in His arm." Even the reproach and revilings of men will He not suffer to disturb the peace of those in whose heart is His law. They are comforted by the thought of their Redeemer's power. He once "dried up the waters of the great deep," that His redeemed might pass over; and He will "bring His people again to the Heavenly Zion with everlasting joy upon their heads." Having now contemplated our Blessed Redeemer in His power and glory, the evening lesson manifests Him to us in His humiliation, sacrificing Himself for us, and bearing in His pure and spotless Body the sins of the whole world. This chapter describes the circumstances of our Saviour's sufferings so exactly, that it is rather a history of His passion than a prophecy. We read of His "being taken from prison unto judgment," of His being numbered with the transgressors, and of the "agony of His soul" in the garden. Let us never approach this account without the deepest gratitude and reverence, remembering the part which each one of His members has in His blessed passion, mourning over the sins which caused Him to suffer, and praying that we may be amongst "the many" whom His sufferings will justify. We learn then, on this day, how the Lord, "Who governs all things in heaven and earth," humbled Himself to the death of the Cross, that He might reconcile us in one body unto God, so making peace for us. And we are also taught, that if we walk as faithful members of Him, "following after the things which make for peace, and the things wherewith one may edify another," our Intercessor will mercifully "hear our supplications, and grant us His peace all the days of our life."

ST. MARGARET'S CHURCH—SOME QUESTIONS ANSWERED.

BY PROFESSOR CLARK.

1. The first cause: What? The preacher began by remarking that the questions which he proposed to answer were not invented by himself, but had been submitted to him by some thoughtful and educated men who had requested him to give public answers to them; and this he was now about to attempt. The one now to be considered was naturally the first. It was a question which no thoughtful man could escape or evade. The

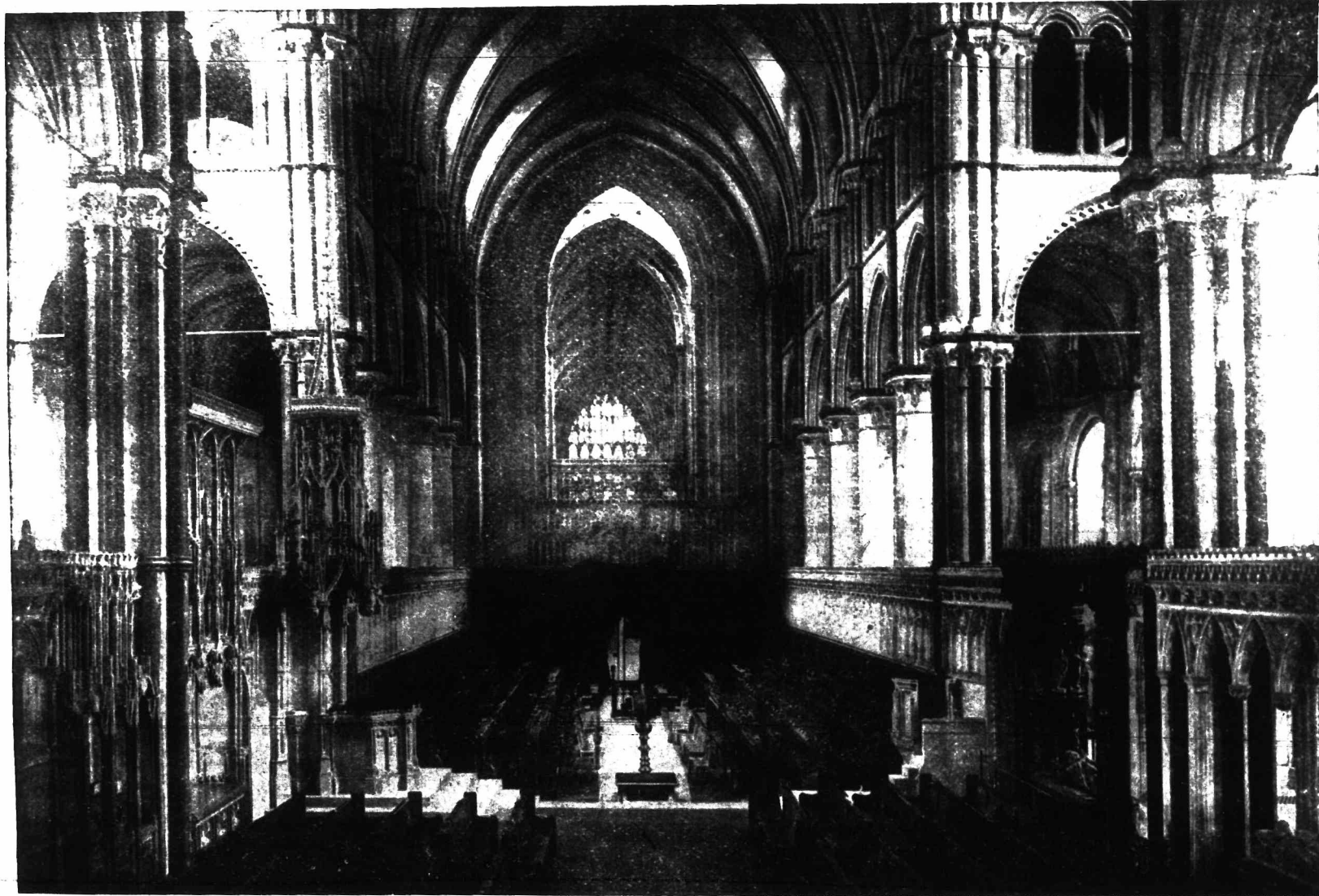
world exists as a fact. Where did it come from? Something exists, therefore something always existed. What is the eternal principle of things? That is the question; and there are only two possible answers to it. Either the origin of all things is found in matter, or we must believe in a spiritual principle—in God. This is the plain truth of the subject. Now, he said, in the first place, an eternal matter was no reasonable explanation of the existing universe. Referring to the atomic theory, he remarked that the principle of necessity which it invoked was either law or chance. Law involved mind and chance explained nothing. So with regard to the theory of matter and force. Force was will, mind, or it was unintelligible. The theory held by some, that at a certain period in the past the inorganic became the organic by the formation of a cell, was equivalent to the assertion of a miracle from the point of view of science. The most eminent scientific men of this century were strongly opposed to these materialistic theories. Professor Huxley said there was "not a shadow of evidence" for spontaneous generation; and again, that the materialistic position was "utterly void of justification." Professor Tyndall said that it offered "no solution of the mystery in which we dwell," and again, that it would be "an impossible answer to the question" now under consideration. Surely that was a much more reasonable theory which held that the world was the production and manifestation of a spiritual principle. Such a principle exists in ourselves, making knowledge possible, introducing order and relation into natural phenomena—not, indeed, creating law in nature, but recognizing its presence and operation, discovering in nature a spiritual principle to which our own spirits are akin. Because we are rational and the world is rational, it is therefore intelligible. 2. If the materialistic theory provided no explanation of the existence of the universe, it was equally contradicted by the evidences of design and adaptation in the world. We might easily grant that too much had been made of the doctrine of final cause; and that many phenomena which had been referred to these might properly be put under the category of efficient cause. But for all that, it would be impossible to ignore the evidences of adaptation which were found in man and in nature. We see them in the human body, in the structure of plants, in the instincts of the lower animals. These phenomena can be explained only by a guiding and designing mind; and this is substantially admitted even by men inclined to atheism. There is, indeed, some reason to believe that, in his last days, J. S. Mill was brought back from atheism by such considerations. In a book published after his death he says: "It must be admitted that, in the present state of our knowledge, the adaptations in nature afford a large balance of probability in favour of 'creation by intelligence.'" This is a very remarkable concession. 3. But the proof became stronger when it was supplemented by the moral evidence, which some regarded as the most convincing of all the arguments, and which was certainly the most intelligible. Man is a moral being. He has a conscience, a sense of obligation. He knows and feels that he has not merely to seek for what is pleasantest or what seems most profitable. On the contrary, he often feels bound to sacrifice these

for the sake of that which he regards as right, for the fulfilment of duty. This is a universal experience, for although the moral powers are differently educated in different peoples, the fundamental principle of morality, the sense of right and wrong, exists in all. If, however, there were no God—no spiritual principle—in the universe, these moral ideas would be an illusion. If matter were all, then there would be no good but material good—life, health, pleasure. All beyond—honour, loyalty, justice—would be mere names. This, then, is our alternative. We cannot have morality and atheism together; and if we reject the belief in God, then morality has no existence. But if this goes, what value is there in life? In conclusion, he said that in nature, in man, and in history, we have a revelation of God. Whether we could have a higher revelation than this they would have to consider next Sunday.

—The account of the consecration of Bishop Thornloe will appear next week.

through the endless ages of eternity, we have been conscious every moment that the crown of womanhood, with its attendant duties, was ours. We may have thrust the consciousness to the back of our minds, have let the weeds and tares of this world choke the noblest and highest thing which has ever striven to grow there, and gone carelessly and idly on our way, leaving to others what should have been our greatest joy and most sacred duty, the care of our little ones; or we may have cultivated the consciousness, and gone about with Margaret Fuller's prayer perpetually in our hearts and lives, "God help me; I am a mother of an immortal soul." In either case the revelation, the inspiration has been ours—is still ours while life and opportunity last—to lead us on to the blessed moment, when, with all our children gathered round us on our Lord's right hand, we hear the words, "Well done, good and faithful servant, and in proud humility echo His own cry, "Lo, here am I and the children whom Thou hast given me;" or, if we neglect and de-

often the fond and foolish, who cannot deny their children what they know to be bad for them; who foster their pride, vanity, and selfishness by indulgence; who teach truth and honesty, the need of prayer, and fear of God with their lips, and in their daily lives give the lie to their own teaching; who forget that if they would have their children enter in at the strait gate and tread the difficult and narrow way which alone leads to eternal life, they must not drive and push them, but lead, and they will surely follow. . . . Would that the mothers of England would wake to their duty and their power; would realize that they cannot begin too early to train their children for heaven; that it is not fine clothes, or good food, or a good education that they should strive to gain for them, so much as training which will fit them for the kingdom of heaven; and that they cannot neglect the means of grace which our Church offers without teaching their sons and daughters to esteem them lightly. But alas! we do not think; we drift idly on with low aims and mean ideals; we



CANTERBURY CATHEDRAL CHOIR—LOOKING WEST.

MOTHERHOOD: ITS HELPS AND HINDRANCES.

Mrs. Phillp, for some years president of the Birmingham Mission of Women Workers and a member of the Executive of National Union says: The idea of motherhood has in all ages been a stimulus and an inspiration. The power and possibilities of motherhood itself have been recognized as limitless. Its sublime power of self-sacrifice and its enduring persistence are presented to us in our Bibles as the type of the holiest, highest love; and its sweetness and joy inspired the greatest painters the world has ever seen, and have given us such pictures as Raphael's "Madonna" and Holman Hunt's "Christ in the Temple." . . . From the moment our first-born lay by our side, and the first thrill of joy and pride at the conscious enlargement of our existence stirred our hearts, to be quickly followed by the awful thought that we had had a responsible share in bringing into being a little soul that was going to grow and grow, to exist in joy and sorrow

spise it, to lead to a moment as terrible, as overwhelming, as the other will be glorious, when our account of our use of this priceless talent of motherhood will be demanded of us, and we shall have nothing to offer but a miserable record of lost opportunities and wasted wealth of chances! I think the hindrance which we have most to fear is that which comes from our own weakness, that fatal want of thought by which, as Hood so truly tells us, far "more ill is wrought" by women than "by want of heart." Most mother-hearts beat true enough; most mothers passionately desire the good and well-being of their children, and are ready for any personal sacrifice and self-denial which will secure it. The tragedy of the thousands of mothers who are even now breaking their hearts in this England of ours over daughters who are fallen, and sons who are lost and dead to all that is good, is that they would have given, would now give, their very lives to save them. It is not the heartless and wicked women who always turn out the worst children; but alas! so

let opportunities slip through our fingers, the precious early years pass away, our sons leave us unarmed for the fight, and our daughters slide into motherhood as unfitted and unprepared for its great responsibilities as we were ourselves. And what helps have we to oppose to these and other hindrances? Thank God, our helps are many. There are the kindness and goodness of neighbour-mothers, the special care for children which has ever been part of our Church's system, and, above all, the ever-present aid and presence of God the Holy Spirit. And in these latter days that presence and aid has been very visibly manifested; for, working as He does in this dispensation by human means and instruments, God put it into the heart of a wise woman to start that band of mothers pledged to work and pray for their own and "other mothers'" children, which we know as the "Mothers' Union"—a band which has grown and strengthened, and now extends to all parts of our own islands and our colonies. Its rules are very simple. Each

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member receives a card to hang on the walls of her bedroom, and remind her daily of her duty of praying for and teaching her children, and so ordering her life that her example may lead them on to heaven. If it did nothing for us but this, we should have much to thank the Mothers' Union for; but it does much more. It helps us with a three-fold strength and method. First, by the power and stimulus which union always gives—the sense of comradeship which makes a joy of duty; the rebound of blessing on our own homes when we begin for the sake of our own motherhood to care for, tend, and pray for other mothers' children. Secondly, it helps us by its good and wise rules, carefully and prayerfully compiled by those who have bought their experience, and wish to help others to avoid mistakes, and use wise methods of training. These rules, carefully considered and wisely followed, would save young mothers from many a blunder, many a heartache! Thirdly, it helps us by its spirit of prayer. In no department of life is this more needed. . . .

Let us see to it, then, that we do not neglect to use so practical a help offered to us, but join the Mothers' Union and live up to it. If we do not do this, the rejected or unused blessings will turn into a curse, and be but another wasted opportunity, another rejection of God's gracious help. The one danger of such unions is people thinking that in the joining itself lies some hidden virtue. As in membership of our Church, it is the living up to our privileges, the loyal service, the determination to hold fast to the inward and spiritual grace, of which we have accepted the outward and visible sign, that leads to salvation—salvation which for us mothers means not only personal safety from evils to come, but entering at last with our loved children around us into those everlasting joys of which we are told that, "Eye hath not seen, nor ear heard, the things which God has prepared for them that love Him."

INFLUENCE OF PRAYER ON THE DAILY LIFE.

BY BISHOP WALSHAM HOWE.

It is quite impossible that there should be much prayer in a life, without that life being marked or altered by it. In the nature of things, it must be so, quite apart from the supernatural effects of prayer in the answers to petitions for grace and strength and holiness. Frequent intercourse even with an earthly friend, if he be of a strong and marked character, quickly makes itself seen in its influence upon us. We grow more and more like those with whom we associate, and especially, if we admire and look up to them, we unconsciously imitate them. It is so no less in our intercourse with God. The more time we spend in His presence, seeking His face, and communing with Him in prayer, the more surely will godly graces and tempers spring up within us, and bear fruit in our lives. The more we love to meditate upon our perfect Example, and to hold converse with Him, the more assuredly will men be able to take knowledge of us that we have been with Jesus. Do you know any one peculiarly Christ-like in character—meek and lowly in heart, pure, patient, loving, unselfish, calm, truthful, happy? Such an one has become what he is by prayer. Now one of the chief fruits of prayer in the daily life is *Peace*. "In everything by prayer and supplication, with thanksgiving, let your requests be known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ." A life of prayer is a life of peace. There may be

plenty of outward trials and troubles in such a life, but there will be inward peace—peace of heart and mind. Not alike perhaps and equally in all, for calmer natures realize peace more easily than others, and at times even natural quietude of disposition may be mistaken for true peace. But in all who truly pray, some degree of peace will be found. Even restless, eager, unquiet, passion-tossed souls are not without their visions of peace, if they truly pray. Their natural restlessness may mar and interrupt it continually; but yet at the bottom of their hearts there will be a blessed sense of peacefulness which they can realize in their calmer moments, and especially in the hour of prayer. It is a common complaint among Christian people that they do not feel happy in their religion. And many who do not complain are nevertheless very plainly not at ease. They are dissatisfied, gloomy, impatient; or else unreal, putting on a false cheerfulness; merry, but not happy. May not the secret of much of this dissatisfaction and want of peace really lie in the absence of true prayer? There is little of the spirit of devotion; therefore there is little of the fruits of devotion. Perhaps, when we meet with such a case of restless disquiet, the clue to it may be a very simple one. *He has not prayed.* He may have gone through the form of prayer—'said his prayers,' as we say,—but *he has not prayed.* Is it strange, then, that he has not that peace which is the result of prayer? But how is peace the result of prayer? Partly, no doubt, in the way of a direct answer to prayer,—as a gift of God's Holy Spirit to the soul that prayed. But probably even more in the way of a natural consequence upon the habit of prayer. The very act of prayer of necessity implies such a childlike dependence upon God, that it is impossible it should not produce a sense of peace and security at other times. It assumes and acts upon the belief that God is a merciful and loving Father, and this belief is not a thing that can be taken up for the brief time of prayer, and then laid aside for the rest of the day. It is in its nature an abiding principle, which must more or less enter into other things beside prayer. If there be none of this quiet childlike trust in God in other things, we may be nearly sure that there was very little of it in the hour of prayer. And if so, what then must have been the nature of the prayers themselves? Is there, in short, any true prayer without some degree of trust and confidence in Him to whom we make known our wants? I will not say that there may not be a true cry of grief, an agonized entreaty for mercy and repentance and peace, or the like, even where there is little trust and confidence as yet. What I mean is, that, when prayer has once become the Christian's habit, then there must be confidence. It would be foolish to ask of one in whose power and will to grant our requests we had no reliance; foolish to open our hearts to one in whose sympathy and aid we had no trust. The truth is, prayer is a casting of our care upon God; and if the care is really cast upon God, it will not trouble us much afterwards. It is clear also that habitual prayer will beget habitual watchfulness, and thoughtfulness, and tenderness of conscience, and purity. And these, too, both as direct answers to and as natural consequences of prayer. This is even plainer than in the former case; for it is most plainly impossible to be real in prayer, and yet at other times wilfully careless and sinful. The heart is very deceitful, and plenty of instances may be found (apart from mere hypocrisy) of strict observance of religious forms coupled with

astonishing neglect of the simplest moral duties. But we can hardly suppose that there is what we mean by *real prayer* in such cases. It is difficult to imagine any one so self-deceived and blind as to be able to pray truly, and at the same time sin wilfully and habitually. Daily life will act out the spirit of true prayer; true prayer will shed its blessed influence on daily life.

THE MISSIONARY FIELD.

Sir Charles A. Elliott, Lieutenant-Governor of Bengal, says: "The growth of Christianity in India has been a solid fact, and sufficiently rapid to give all needful encouragement to the supporters of Missions."

When a friend was expressing sympathy with the Bishop of Durham at his having parted with so many of his sons for missionary work in India (three have gone and another is going), his lordship replied that while the trial was a real one, there was the joy of giving always present with him.

Dr. Griffith John states that in 1842 there were only six communicants in the Protestant Church in the whole of China, and now there is a Christian community of not less than 150,000 souls. In spite of riots, massacres, and all kinds of outrages, there has been built up a church of 70,000 members within thirty-five years. In the light of numerical increase, modern missions in China have not been a failure, but there are results which cannot be represented in figures.

Bishop Penick, writing concerning the late Rev. M. P. Keda Valentine, of our mission in Liberia, says: "No word of praise my pen can write is too extreme, no encomium I can pronounce is too exalted for the memory of this most remarkable man and lofty Christian. The Church must lift up and honour such names if she would be true to her own greatness and honour it. The world had but one 'Keda Valentine'; our missions in Africa and the Grebo people have produced but one such character. He is beyond doubt a hero of lofty mould, a leader in the armies of the living God such as is rarely raised up anywhere, much less on the dark borders of gross paganism."

A lady missionary in Palestine writes: "I should like to bear my testimony to the true spirit of love and unity which I have felt exists between all of us lady workers, at least in the Jerusalem district, where I have spent the last happy five years. It has often made me very glad to think that during all this time, and amongst the fifteen or sixteen different ladies whom I have learned to love, and have held intercourse with as workers in the same district, I can hardly remember hearing even the approach to an unkind or insisterly word spoken by one missionary either to or about another. Certainly our all being workers under one dear society, with one Master as our head, and one aim—to win souls for Him—and perhaps also the fact of our all being far from home friends, and, therefore, comparatively lonely—all these things together do make a bond of union between us which is very strong."

The following extract is from the last annual report of the Rev. Mr. Woo, of China mission: "The yearly celebration of the Tang Wang temple idols took place at Kong-wan on the 10th, 11th and 12th of May. There was an immense crowd of people who went from Shanghai and from the neighbouring villages to witness the festival. It is estimated that as many as 25,000 people were present on the first day. As the first day's celebration fell on Sunday, it gave us a great opportunity to preach the words of Christ. As soon as our regular Sunday services were over, at 10 a.m., our Christian congregation went out of the church while the unconverted people flocked in. With the assistance of two deacons and six male members of our church, we managed to preach to ten different sets of people until 3 p.m. The attendance must have been over 5,000, who heard us preach and explain the differences of the Almighty

and Everlasting God of the universe in comparison to the idols, which are made of wood, stone and mud by the hands of men. Many intelligent persons were quite pleased with what they heard, listening attentively through the whole service, while many would not depart until they obtained some copies of tracts and Christian books. On the second and third days we only preached two hours on each day to a smaller congregation, principally women and children. The women in this part of China nearly all work in the fields as well as men. Only a few holidays are allowed, consequently this being one of the principal ones they endeavoured to make the most of it. I always try to impress upon their minds the loving name of our Saviour Jesus Christ and His free salvation to the world."

The Cross-Bearer's Missionary Reading Circle.—

Rev. James S. Dennis, D.D., a missionary to Syria, writing of changed missionary conditions, says that we should note the enormous wealth of the Christian Church, which can guarantee the support of the missionary and his work, and also the rising interest in mission work, which is a sustaining and cheering incentive to those who labour in distant and obscure localities. No religious newspaper of the day could afford, even if it were so inclined, to dispense with its missionary intelligence, and in one of our most prominent religious weeklies, which is conducted with exceptional alertness and discrimination, a special missionary department has been established, with a monthly budget of letters fresh from the prominent centres of foreign missionary service. Does it not seem as if our Master, with the same supreme purpose in view, and the same promises and rewards for faithful service, while making it even more imperative upon the Church of this age to go into all the world with the Gospel for every creature, was at the same time making it a simpler, more inspiring and more attractive thing to do? And thereby while the cross is made easier, the failure to take it up and carry it is made more conspicuous and inexcusable and disloyal.

REVIEWS.

THE PHILOSOPHY OF SCHOPENHAUER. Schopenhauer's System in its Philosophical Significance. By William Caldwell, D.Sc. Blackwood & Sons. 1896.

When we first took this handsome volume in our hands, we were inclined to think that Dr. Caldwell had almost overdone the subject. When we finished its perusal, we were satisfied that he had made a valuable contribution to modern philosophical literature. This is not exactly an exposition of the system of Schopenhauer. That work has already been fairly done. It is rather an examination of his points of contact with the other philosophical systems of this century, together with remarks on the merits and defects of Schopenhauer's work. The whole work deserves careful study. In some sense the second and third chapters are the most important, inasmuch as they set forth the foundations of Schopenhauer's philosophy, and especially its derivation from the semi agnosticism of Kant. Whilst professing a kind of idealism, this philosophy was as far removed as possible from that of the followers of Kant from Fichte to Hegel, both in its methods and in its results. The writer points out more than once that one explanation of Schopenhauer's aberrations is found in his assumption (learnt from Kant) that the phenomenal is not like the real. In the fourth chapter, on the Bondage of Man, the determinism and pessimism of Schopenhauer are pointed out. Chapters five and six are devoted to his Philosophy of Art; chapter seven, to his Moral Philosophy; chapter eight, to his Philosophy of Religion, and chapter nine, to his Metaphysics. On various grounds we give to this volume a hearty welcome, and commend it to the attention of our readers, regretting heartily our inability to accord to it a larger space. Like the work of other scholars who have sat at the feet of Professor Campbell Fraser (such as the two Seths and Professor Jones), this volume nobly sustains the reputation of the chair of Stewart, Hamilton and Fraser.

LIFE AFTER DEATH. By Bishop Dable. Price 10s. 6d. Edinburgh: T. & T. Clark. Toronto: Revell Co. 1896.

We have here another proof of the deep interest now taken in the future life and the condition of men therein. Some time ago we drew attention to the really important work of Dr. Salmond on "Immortality." The foreign theologians are now deeply interested in the same subject; for example, the Swiss Pastor Petavel has published a very important book on "Immortality," and now we have a Norwegian bishop contributing a very learned and important book on the same subject. The work is divided into three parts. The first deals with the future of the individual, and under this head, discusses the intermediate state, and herein purgatory, prayer for the dead and unbaptized children. The second part deals with the future of God's kingdom as the earth, and thereunder the great events preparing for the end, and the great events at the time of the end—anti-Christ, the millennial kingdom, and the last conflict. The third part deals with the end—the Lord's appearing, the resurrection, the judgment, perdition, the transformation of nature and eternal life. We cannot pretend to agree with the learned author on every point here considered, but this at least we can say, that every point considered gives evidence not merely of competent learning, but of real ability and insight into the problems discussed, and that even those who may not agree with the author will find it quite worth their while to consider his conclusions and the arguments by which they are supported.

CHRISTIANITY AND IDEALISM. By Professor J. Watson, LL.D. Price \$1.50. Macmillan & Co. 1897.

Professor Watson has given us here a volume which will be invaluable alike to the thoughtful layman and to the intelligent clergyman. The reader will find here that metaphysics does not mean dealing with unintelligible abstractions, but that it goes to the very centre and roots of man's life. What is the true ideal? Not the mere worship of beauty and thought, as the Greek would have said; nor of power and dominion, as the Jew dreamt; nor the attainment of some kind of happy life in the future, as some Christians have vainly imagined; but the realization of the ideal of man, the conforming of man to his archetype—to God. This is one part of the book. The second deals with the idealist philosophy, and shows that there is no hard and fast line of division between man and the world; that the world is intelligible to man, because it is the manifestation of the Infinite Spirit, as man himself is. There are many persons who despair of getting a firm hold on the philosophy which has been described as neo-this or neo-that (we will not hurt its interests by putting names). We strongly recommend them to get this book, and read it three times. Then they will thank us.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

EPIPHANY APPEAL, 1897.

To the Reverend the Clergy and the Laity of the Church of England in Canada.

BELOVED BRETHREN,—The late most reverend father in God, Archbishop Benson, shortly before his death, said: "No Church is a living Church which is not fulfilling the command of commands. The first duty of a Christian is to make other people Christians, and the first duty of a Church is to make other Christian churches, until the whole world is covered with them." Thus he whose recent loss the Church so deeply deplores, "being dead, yet speaketh." He has entered upon the unseen realities of eternity, and, if the words just quoted were the expression of his deepest convictions here below, how unspeakably intensified would be the urgency with which he would now press upon the Church the duty, responsibility and privilege of sending the Gospel of our Lord Jesus Christ, the message of everlasting salvation, to those who are living in ignorance of it! We know, brethren, that the congregations in the several dioceses in Canada have many demands made upon their liberality. We know, too, that local requirements are often heavy, and excuse is made that these have the first claim

upon our consideration and effort. But are we at liberty for these reasons to treat with indifference the last command of our risen and ascended Lord? Surely what He uttered, and the instructions He gave at such a supreme moment, must be of paramount importance, and hence we desire to say a few words in this our Epiphany Appeal, urging you to greater earnestness, increased zeal and devotedness to that cause which was and is so near the heart of our blessed Redeemer and Lord. We would set before you a truth that is beyond all dispute, that in proportion to the liberality with which missions are supported in a parish has that parish prospered in the highest sense. It is in accordance with the gracious promises of our God that they who conduct the living stream to others shall themselves be partakers of its life giving influence. In many parts of this Dominion we can point to congregations once dead to missionary responsibility, when awakened by the Spirit of God to effort on behalf of the heathen, experiencing the blessed power of that effort in their own spiritual awakening and growth. Dear brethren, we plead with you that you would cast yourself upon God's faithful word: "He that watereth others shall be watered also himself." Is not this the truth expressed by our greatest national poet, when he said:

"The quality of mercy is not strained;
It droppeth like the gentle dew from heaven
Upon the place beneath: It is twice blessed—
It blesses him that gives, and him that takes"—

the truth embodied in the language of a greater poet, when he said: "My prayer returned into mine own bosom"—the truth embodied in the language of a yet greater than David: "Unto him that hath shall be given, and he shall have yet more abundantly"? Indeed an appeal to history will prove that since the Motherland began to reach out the cup of life and salvation to the spiritually starving of heathen lands, the drops of that cup have returned a thousandfold into her own bosom in blessing and prosperity? Look at the sixty years of the reign of our beloved sovereign, Queen Victoria. How few were the societies actively engaged in mission work in 1837; how wonderfully have they increased since! The Church was almost dead then; it is alive now, alive in all spiritual activity and zeal; the trumpet voice of her Lord has been heard throughout the land: "Go ye into all the world, and preach the Gospel to every creature"; and the Church, like a mighty army, has responded to the command of "the Captain of her salvation," and not only has rich and abounding blessing been given in renewed Church life, but prosperity in temporal things has been largely vouchsafed. Consider the growth of England's power during this period. Who could have dreamed in 1837 that the colonies of France, Spain and Portugal would become in comparison as nothing, and that the island of the northern seas, which the Romans regarded as the extreme limit of civilization, would become the mother of colonies greater than were ever known by Rome itself? When our gracious Queen came to the throne she ruled over one hundred and thirty millions of the human race. To-day she is the Queen and Empress of three hundred and twenty millions. Then the extent of the British Empire was two millions of square miles; it is now six millions. Queen Victoria now reigns over one-sixth of the whole land surface of the globe. Such, then, have been the immense changes and mighty advances of the English people since the Church awoke to a sense of responsibility in regard to foreign missions. The prosperity that has accompanied and gone hand in hand with missionary effort upon this large scale, as illustrated in the progress of the nation, will in like manner, though in less degree, go hand in hand in every congregation where missionary interest increases. "The mouth of the Lord hath spoken it." It is not so much the large isolated gifts of the rich to which missionary effort owes its past success, or to which it looks for future advances, but to the responsible offerings of each individual, whether great or small, gifts bestowed for the love of Christ and accompanied with earnest prayer for His coming—these are the offerings the Lord loveth, and which He will water with His blessing. A very large proportion of the funds of the great missionary societies in England are raised by penny offerings, and by penny-a-week subscriptions. The Earl of Cairns, at a missionary meeting, used the following words when pressing upon his hearers the duty of systematic giving for missions: "In this work we enter into partnership with God. Every dollar given to missions, and every effort or prayer put forth in their behalf, are expressions of fellowship with God's eternal purpose and work. He who in any way hearing the call responds to it with prayers, with service and sacrifice, with the gifts of wealth or the mites of poverty, with labour or with life, is a partner with God in the celestial business of bringing salvation to a lost world; and no man, woman or child can give prayerfully, however small the sum, without a growing intensity of

interest as to how the work of missions is progressing." This is the spirit that needs to be cultivated and fostered in every congregation throughout Canada, that the work of missions to the heathen may occupy the first place in the hearts of our people, as it does in the heart of Him whose professed followers we are. Wonderful, indeed, is it that God, with the keys of His own, has opened the doors of heathen nations to His Gospel, so that in lands for many years closed against missionary effort, voices are raised entreating, "Come over and help us." China and Japan have flung wide their gates to the Gospel; without let or hindrance from the governments of these lands, Christ may be preached, and His glorious salvation made known. Tibet is almost the only land that up to the present refuses to give encouragement to missionary effort, but even here some are ready, at least, to listen. India with its teeming population, and Africa with its countless millions, are rapidly being evangelized, and the Church is in the forefront of the battle. Brethren, what are you going to do? What part are you willing to take in this mighty contest between the powers of light and the powers of darkness? Surely our baptismal and confirmation vows pledge us to the great Master's service, to fight His battles and partake of His victories. Shall we, "as good soldiers of Jesus Christ," obey His commands, or refuse to do so? Upon you each rests this solemn responsibility. Brethren, the time is short; already is heard the sound of the King's chariot wheels. We know not at what moment He will come, and when He shall come, to those who have neglected His parting command, He will say, "I never knew you; depart;" but to those who from the heart have prayed, "Thy kingdom come," and who have endeavoured, according to their means and opportunities, to "hasten his coming," He will say, "Come, ye blessed of my Father; enter ye into the joy of your Lord."

NOTE.—It is recommended that the offerings for this purpose be sent at as early a date as possible to the secretary-treasurer of each diocese, to be by him transmitted to Mr. C. A. Eliot, treasurer of the society, Toronto.

The secretary-treasurer in each diocese, to whom all moneys are to be sent, is as follows:
Nova Scotia—Rev. W. J. Ancient, Halifax, N.S.
Quebec—George Lampson, Quebec, Que.
Toronto—D. Kemp, Synod Office, Toronto, Ont.
Fredericton—W. M. Jarvis, St. John, N.B.
Montreal—Rev. Canon Empson, Montreal, Que.
Huron—J. M. McWhinney, London, Ont.
Ontario—R. V. Rogers, Kingston, Ont.
Niagara—J. J. Mason, Hamilton, Ont.
Algoma—D. Kemp, Synod Office, Toronto, Ont.
Ottawa—Rev. E. A. W. Hanington, New Edinburgh, Ont.

The collections in response to the Epiphany Appeal will be for foreign missions as usual. The word "domestic" in the appeal was put for "foreign" by a typographical error.

AMUSEMENT AND RECREATION.

BY THE RIGHT HON. THE EARL OF DARTMOUTH.

I should, in the first place, be inclined to draw a distinction between recreation and amusement. As I understand it, recreation in its literal sense means the refreshment of the human system, the stoking of the human engine, by which a man can secure that sound mind in the sound body which will enable him to carry on the ordinary business of his life. Thus, if I am right in my contention, while recreation may be amusement, and amusement may be recreation, recreation, taking it in this strictly literal sense, must always be valuable and beneficial, while amusement may be something very much the reverse. One of the tendencies of modern times is to overdo everything; we live in a record-breaking age, and unless some record is continually broken, some previous best exceeded, the results, however good in themselves, never seem to be entirely satisfactory. Recreation proper is, in my opinion, a part, and a very important part, of the education of the young. No one realizes more fully than I do the enormous value of our national sports and games to the manhood of the country, and the excellent influence, both physical and moral, they exercise on the national character, when indulged in at proper times in a proper spirit; but no one, on the other hand, is more conscious than I am of the danger we run of giving them undue importance, by which their value will be diminished, if not altogether destroyed. The amusements of an idle man are not recreation—they soon cease to amuse, and in time they become the business of life, and a very exacting and unprofitable business into the bargain. There is another tendency of the day that is well worthy of our consideration—the tendency to make things too easy for the rising generation. We rightly take much care and thought for them and their occupations, but this very anxiety for their welfare, if carried to excess, will foster and encourage that growing tendency to do

nothing for themselves that they can get some one else to do for them. Manly sports are the surest corrective of indulgence, and against this evil in our great national games we have a great national safeguard, and if we are to maintain the stamina and pluck for which England has always been famous, we must depend largely on our outdoor games for the means of doing so. Take our games of cricket and football. Played as they ought to be, they constitute as good a training for fighting the battles of life as it is possible to conceive. They exercise an influence for good on our moral natures, as well as on our national characters; they encourage the better qualities, and discourage the worse: in them we learn self-denial, discipline, and unselfishness. We learn, moreover, to play for the success of our side, and not for our individual glory; but there is a growing tendency to turn what ought to be only a healthy recreation into a mercenary transaction, the tendency to take advantage for your own profit of those who may not be quite so sharp in a worldly sense as you are yourself. With how much greater satisfaction should we contemplate the skill, the pluck, the endurance, of which we have such brilliant evidence in our great football contests, did we not know that after every match many a hard-earned shilling would find its way into the wrong pocket, and many a sorrowing wife and hungry child would have reason to curse that love for a bit of sport on which in our wisdom we are apt to pride ourselves. There are two forms of recreation that I will select as illustrating the changes that come over Christian opinion from time to time—viz., the theatre and dancing. It is interesting to remember the view that was taken of the theatre by the Church in the seventeenth and eighteenth centuries. Mr. Lecky, in his "Rationalism in Europe," tells us that "the doctrine of the Church on this subject was clear and decisive"; the theatre was unequivocally condemned, and all professional actors were pronounced to be in a condition of mortal sin, and were, therefore, doomed, if they died in their profession, to eternal perdition. The ritual of Paris, with several others, distinctly pronounced that actors were by their very employment necessarily excommunicate. As a consequence of this teaching, the sacraments were denied to actors who refused to repudiate their profession, and in France at least their burial was as the burial of a dog. This was at that time the sentence of the Church upon those whose lives were spent in adding to the sum of human enjoyment, in scattering the clouds of despondency, and charming away the weariness of the jaded mind. And now, after year of struggle for recognition, sometimes even for actual existence, we find the position of the actor is assured, and the stage is a power in the land. No one will deny that there is much that is regrettable in connection with stage-life and stage-land; no one, on the other side, will deny that the leaders of the profession have set us a splendid example of charity in its noblest form. Here ready to hand is an amusement at once intellectual, instructive and amusing. Are we to avail ourselves of it, or are we not? That is a question that each must answer for himself; but let us be careful that we do not stamp as wrong what in itself is not wrong; and while we lay down our own rules for our own guidance, and make them as strict as you like, let us give to others the same freedom in this respect we demand for ourselves. Then as with the theatre, so with dancing. Dancing in times that are past has been very roundly condemned, and if there are any at the present day still inclined to look askance at what ought to be, and generally is, an innocent and exhilarating amusement, let him learn from the author of "Ten Years in a Portsmouth Slum" how valuable an assistant dancing was to him. . . . There is no doubt cause for regret, and for deep anxiety in some of the tendencies of modern times, but there is, too, cause for congratulation and cause for hope. The wealthy and leisured classes have more time on their hands, and it is only by early training and example that those who come after us can be led to take a wise view of their duties and their responsibilities in the employment of their leisure hours. But we have awoke to the fact that space and opportunity for recreation and improvement is a vital necessity for the welfare of the toiling masses of the people, Public bodies and private individuals vie with each other to promote the interests of the people in this respect. Open spaces, public parks, and free libraries mark the advance that has been made the foundation for sound recreation and healthy amusement, which must prove of inestimable value to the generations that are yet to come.

TRINITY GRADUATES.

A gathering of past and present members of the Divinity class of Trinity College was held in the Convocation Hall, Thursday morning and afternoon, at which the following clergy were present, in addition to the college staff: Rev. C. H. Shortt, Rev. Canon Belt, Rev. C. L. Ingles, Rev. C. E. Thomson (Toronto Junction), Rev. E. W. Pickford (West

Mono), Rev. G. F. Davidson, Rev. H. P. Lowe, Rev. A. J. Broughall, Rev. C. B. Kenrick (Port Hope); Rev. A. W. H. Francis (South Cayuga), Rev. R. Seaborn, Rev. W. Creswick (East Toronto), Rev. W. L. Baynes Reed (Keene), Rev. W. J. Muckiestone (Perth), Rev. J. C. Roper, Rev. G. L. Starr (Norway), Rev. Gerald Card, Rev. T. W. Powell (Eglington); Rev. C. A. Seager, Rev. C. R. Lee (Grimsby), Rev. Canon Cayley, Rev. A. Hart, Rev. H. O. Tremayne (Islington); Rev. T. W. Paterson (Dear Park), Rev. J. S. Broughall (Whitby), Rev. H. B. Gwyn, Rev. H. J. Spencer (Flinton), Rev. A. J. Belt (Guelph), Rev. A. U. DePencier, Rev. A. J. Fidler, Rev. C. E. Belt (Stony Creek), Rev. J. Scott Howard, Rev. J. K. Godden (Acton), Rev. F. C. C. Heathcote, Rev. C. M. Harris (Marmora), Ven. Archdeacon Allen (Millbrook), Rev. Canon Tremayne (Mimico), Rev. G. L. Taylor, Rev. C. B. Darling, Rev. J. H. Ross (Acton), Rev. W. G. Swayne (Selby), Rev. Robert Ker (St. Catharines), Rev. Canon Farncomb (Newcastle), Rev. Rural Dean Allen (Millbrook), Rev. G. B. Morley (Tulimare), Rev. G. Warren (Lakefield), Rev. H. M. Little (Bolton), Rev. C. R. Gunne (Gorrie), Rev. J. Alan Ballard (Guelph), Rev. Rural Dean Carey (Kingston), Rev. C. W. Hedley (Brantford), Rev. H. Symonds (Peterborough), Rev. W. W. Bates (Thornhill), Rev. Rural Dean Spencer (Thorold), Rev. R. J. Moore and Rev. Dr. Langtry. A large number of divinity students were also present.

The sessions were preceded by a celebration of the Holy Communion at 8 a.m., at which the Provost, Rev. E. A. Welch, M.A., was the celebrant, assisted by the Rev. Prof. Cayley. Matins were said at 9.30 a.m., and the morning session was convened at 10 o'clock. The proceedings were opened with prayer, after which the Provost delivered the following address:

THE PROVOST'S ADDRESS.

It has been thought advisable that our proceedings should be opened by a few preliminary remarks from me with respect to the objects of such a gathering as this. But before going further I must express my deep thankfulness for the cordial response to the proposal to hold this reunion of men, most of whom received their training for the work of the ministry within these walls, all of whom are labouring in one part or another of the Lord's vineyard, and who have for a brief space left parish, or mission, or whatever the sphere may be, to renew old associations and friendships, and to receive from each other encouragement and stimulus, above all to come apart to rest awhile in the realized presence of Jesus Christ, and then to go back to the work, His work, with fresh inspiration and hope and consecration. I must also take this opportunity of expressing my sincere gratitude to some who are present and to others who were not able to join us, for many kindly words of cordial appreciation. And when I say that I must also add that the idea of holding this gathering did not originate with me. It occurred some years ago to my predecessor, Dr. Body, but circumstances prevented his carrying it out, and it was suggested to me by one who would, I feel sure, prefer that I should not publicly mention his name; but to whom will be due the thanks of all who feel, when we separate, that the meeting has brought them a blessing. I. Now, I wish to regard our gathering first from the point of view of the College and the University. Hitherto, in speaking of the objects and aims and character of Trinity as a great educational institution, I have thought it my duty to emphasize very strongly its university side. I have repeated, almost ad nauseam, the truism that Trinity is not a theological college. It is necessary to do this, and I shall continue to do it at the proper times and places, even at the risk of incurring the disapproval of a kindly but anonymous critic who took me to task in the correspondence column of one of the Church newspapers. To-day, however, I wish to emphasize the corresponding truth, to lose sight of which would be as unpardonable as it is impossible, that one great object of the foundation and existence of this college is that here men may be trained for the ministry of the Word and Sacraments, men who shall be, if possible, good preachers, good visitors, good organizers, but above all things, filled with an intense personal devotion to the Master whose they are and whom they serve—holy in life, absolutely sound in the catholic faith, utterly loyal to the doctrine and discipline of the Church of England. This is an integral part of the ideal of the college, with which I am proud indeed to identify myself, of which I am proud to speak as our college. This, then, is the side of the work of Trinity which to-day we have most in mind; and this side of its work, though not this only, should be immensely strengthened by our present gathering. I trust that we shall all go back to our different spheres having caught some new inspiration from that sense of possession of a really great inheritance, which is involved in membership of this university and college, and resolved to further in every lawful way the interests of Trinity, remembering that they are after all identical with the interests of religion and of the Church, deter-

mined to rectify the misconceptions and to sweep away the prejudices which, born in misunderstanding and nourished in ignorance, have done so much in past years to hinder the beneficent work of this great foundation. 2. In this connection let me say, secondly, that I see a certain danger latent in our meeting in this way. I am sure half or more than half will cease to exist as soon as it is mentioned. I mean that a rennon of this sort might conceivably have a narrowing, cramping, contracting effect upon us all, instead of that widening, enlarging, expanding effect which I pray and trust it may actually have. Trinity never has desired, never (I believe) will desire, to turn out men, each and all of whom shall be moulded after a particular type and fashion. I could mention some three or four theological colleges in England of which this seems to be the aim and ideal; and I am bound to say they are remarkably successful in attaining it. For instance, I have more than once been brought either ministerially or socially into contact with men whom I had not met before, and of whom it has seemed the most natural thing in the world to say, "that man comes from one or another of these three or four colleges," and to find that the guess was right. Now this, I repeat, never has been, and I hope and believe never will be, the aim of Trinity, and so we do not meet here today as men of one mould or type, to accentuate that particular mould or type in ourselves. Far from it, we meet to learn what we can from others who think and act differently from ourselves both in the matters which will be discussed and in other respects, and to help each other, as far as may be, to a truer, deeper conviction of the dignity of that office of priest in the Church of God to which we have been, or are to be ordained, and to a livelier sense of its paramount obligations both personal and pastoral. Let "aletheontes en agape" be our motto all through. It is more than "speaking the truth;" it is "being essentially true," "being utterly sincere," true to our deepest convictions, true to ourselves and therefore to others, while all the time breathing as it were the atmosphere of "agape," that loss which is of the very essence of God Himself. May I say one word as to the object of the papers and the discussions, and of the Quiet Day? The subjects of the papers were selected after much careful deliberation by the five or six gentlemen who were good enough to act as a provisional committee: they will deal with the teaching and other aspects of the pastoral office. And with regard to to-morrow, I do plead that it may be indeed a "Quiet Day." The social instincts—the satisfaction of which is a very important feature in any such reunion as this—may be, partly at any rate, satisfied to day. To-morrow we shall need all our time for the solemn self-questionings which will be suggested both by what we hear to-day, and also, and especially, by the addresses to which, God willing, we shall listen, then. 3. A third and intensely important object of our gathering is the deepening of the missionary spirit among us. I do not for one moment wish to imply that Trinity men do not take a lively personal interest in mission work. I know that many serve the missionary cause devotedly by loyal service either at home or abroad. But the interest generally is, perhaps, somewhat diffused rather than concentrated, and is therefore not so effective as it might be. More might be done through and by the college than is done at present. I am not hinting at any fresh organization: I have a great dread of multiplying machinery unnecessarily; but we shall hear something of a plan by which it is thought the existing Missionary and Theological Association might be utilized in this direction. Wherever we find ourselves we are always conscious of an ever-present need of the cultivation of the missionary spirit. And badly as men are wanted for the work of the Church in Canada, she will never grudge the best of her sons and daughters to Japan or China. She does grudge them, not always, but very often, perhaps usually to the United States, and certainly to England. All men are not called by the Holy Spirit to leave their native land and go abroad; but, while this is clearly recognized, it is equally true that we need a far wider diffusion of that spirit which makes men ready to go at once if the call does come, which values a post not by its dignity or its emoluments, but simply and solely by the opportunities of service which it affords, which sees that there are in the mission stations in the backwoods of this province, cut off as they are from the outside world, and from the so-called attractions of society, opportunities of service to the full as good and as rich in benediction as in the crowded streets, even in a city like Toronto. These are the chief objects which the promoters of this gathering had in view—so far as they are in accordance with the will of God. May He fulfil them to His own glory and our good, and the building up of His Holy Church.

Christ's Ethical Teaching.—The Ven. Archdeacon Allen, of Mulbrook, was appointed chairman, and the Rev. G. F. Davidson, of St. Anne's Church, Toronto, secretary. After the transaction of routine

business, the Rev. George Warren, of Lakefield, read a paper on "The Ethical Teaching of Our Lord Jesus Christ." The moral and spiritual welfare of the people depended not a little, he thought, upon their (the clergy's) willingness to study patiently the ethical side of our Lord's teaching. It was their solemn duty to understand the nature of the impression which our Lord strove to make on men and communities. The present age furnished a remarkable opportunity for accomplishing this task. Beneath the literary and critical interest at present attaching to the race from which our Lord came, there was, he thought, an honest anxiety to learn the plain truth concerning Jesus Christ. What He was, what He said and did, were counted among the most practical questions of the day. "Rather specious," he designated the cry of "Back to Christ," because Christ was ever present with the Church through all ages. Christian ethics differed from the ethical teaching of our Lord Jesus Christ in that it could not avoid a formality of which but slight trace was found in the sacred record. The latter was the ethics of actual life, rather than the definitive forms of the scholar. In the great study of the divine ethics, the scholar must be merged in the disciple.

Various Topics Discussed.—The Rev. J. C. Roper spoke on the importance of the personal relation between the individual and Christ, and strove to impress the thought that the ideal example could not be imitated without mystic union with Him. The difficulty of answering special appeals for advice in particular instances was dwelt upon.

Rev. Prof. Cayley spoke of the duties of agreement, forgiveness and service. The duty of the Christian was not so much to adorn his own character as to promote harmony, peace and concord among his fellowmen. He dwelt upon the necessity of unity among members of the Anglican communion, and urged them to become broad by dropping negations, and not by giving up principles.

A discussion on the subject of giving advice was taken part in by the Rev. W. W. Bates, Professor Clark, Rev. H. P. Lowe, Rev. C. M. Harris, Rural Dean Carey, Rev. A. J. Belt, Rev. C. B. Kenrick, Canon Belt, Rev. P. L. Spencer and Rev. H. B. Gwyn.

Rev. P. L. Spencer suggested as a practical means out of the difficulty the personal application of the question, "How can I be most useful?" rather than the laying down of a definite rule for all.

The Provost stated that he had received a large number of letters from graduates of Trinity, expressing cordial appreciation of the objects of this gathering, and among them was a telegram from the Bishop of Huron, regretting his inability to be present.

A committee was appointed to discuss the matter of delegates' travelling expenses, and was composed of Rev. Rural Dean Carey, Rev. C. L. Ingles, Rev. F. C. C. Heathcote, Rev. P. L. Spencer and Rev. H. Symons.

Instructive Papers.—The afternoon session was resumed at half past two o'clock, when Rev. Prof. Clark delivered a most interesting and instructive address on the relation of preaching to parish work. External equipment for the pulpit touched upon, included voice, accent, action and surroundings, while internal qualification embraced intellectual and spiritual fitness. Various important details were dwelt upon and presented in an unusually entertaining manner.

"The parochial visit" was clearly and thoroughly discussed in a series of three papers contributed by Rev. A. J. Broughall on "The City Visit;" Rev. A. J. Belt, Guelph, "In Towns and Villages;" and Rev. G. B. Morley, Tullamore, "In the Country."

Missions in Japan.—A public meeting was held in the evening, at which His Lordship the Bishop of Huron, who was unable to fulfil the engagement. The hall was fairly well filled, and the proceedings opened with prayer and praise. In an opening address the chairman referred to what he thought was one of the most gratifying signs of the times, viz., the contributions to the foreign mission field. It was a matter of satisfaction to note that the contributions by the Church in Great Britain were £100,000 more than those of all the other Protestant churches put together. A striking feature of the age was the manner in which foreign nations were opening up the way to missionary enterprise, and they could not help but observe how nations that a few years ago were walled up now welcomed Christian missionaries.

Canadian missions in Japan was the topic assigned for the evening, and Rev. Charles H. Shortt was the first speaker. With the aid of a map he described how the work is being conducted at various stations, and told of the progress of different Trinity graduates labouring in Japan. Among the interesting facts brought out was that the Rev. Arthur Lloyd, formerly a professor at University, and now labouring at Tokio, was engaged in carrying on a controversy in Japanese in the native papers with the

Buddhist priests, criticizing their religion. Buddhists and Shintoists, he said made common cause against Christianity. The necessity for a proper edifice for the Canadian missionaries at Nagano was pointed out, the present structure being quite unsatisfactory for the purpose.

Rev. T. C. Street Macklem followed. Missionary activity was, and always must be, he said, the measure of their gratitude for God's grace and blessings vouchsafed. While fulfilling its obligation in this matter better than ever before, the Canadian Church was yet far from discharging its duty. The subject of the appointment of a bishop in Japan by the Canadian Church was dealt with. The matter was deemed ripe in 1895 by the Anglican Church in Japan, yet, notwithstanding the opinions of those best calculated to know its needs, it had been shelved in Canada. The reasons for this action were, he thought (1) a natural timidity in extending the work; and (2) the fear that the aid extended by the Church in England would be withdrawn if it was seen that the Canadian Church took such action. He pointed out that fearful timidity never accomplished anything, especially in missionary enterprise. He called upon Trinity men everywhere to subscribe the sum of \$1,000 to build a decent church at Nagano. This, he pointed out, could be accomplished by 20 men volunteering to raise the sum of \$50 each, and there and then called for volunteers. Sixteen hands were raised, which the speaker considered eminently satisfactory. He also proposed that Trinity men resurrect the recommendation to elect a Canadian bishop to Japan, and push the matter to a successful conclusion.

His lordship endorsed the proposal of Mr. Street Macklem towards the collection of a fund of \$1,000 for a church at Nagano. Trinity men present were invited to remain to organize for the project, and the remainder of the audience were dismissed with the benediction.

The second day's proceedings of Trinity graduates was of a devotional and private nature. It was a "Quiet Day," the exercises being conducted by the Rev. W. J. Mucklestone, of Perth. At 7.45 a.m., Holy Communion was celebrated, with instruction. Matins were said at ten o'clock, and an address delivered, followed by an interval for meditation. At 11.45 o'clock the litany was sung, followed by another address and interval for meditation. At 3 p.m., prayers and instruction were held, followed at 5 o'clock by evensong and a third address. A further interval was devoted to meditation, and at 8 o'clock a final address was delivered and complins said. Strict silence was enjoined, and preserved throughout the devotions of the day.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

HOLLINGWORTH T. KINGDON, D.D., BISHOP, FREDERICTON

CHATHAM.—The great festival of our Lord's Nativity was appropriately celebrated with the usual services in St. Mary's and St. Paul's Churches, which were handsomely decorated with evergreen and flowers. There were celebrations of the Holy Eucharist at midnight, Christmas eve, and at 11 a.m. on Christmas Day, in St. Mary's, and at 8 a.m. at St. Paul's. The children of St. Mary's Sunday school sang carols before morning prayer on Christmas day. There was also Evensong at St. Mary's on Christmas eve at 7.30, and at St. Paul's at 8 o'clock on Christmas day, with sermon by the pastor, at the latter service. The rector also preached at the celebration at 11 a.m. in St. Mary's on Christmas day. The offerings amounted to \$25. The services on the first Sunday after Christmas, which was also the festival of St. John the Evangelist, were similar to those of Christmas day. On Christmas eve the Rev. Canon Forsyth was called upon by Messrs F. E. Winslow, Esq., churchwarden, Hon. Mr. Speaker Burchill, M.P.P., and His Worship Mayor Benson, M.D., representing the congregations of St. Mary's and St. Paul's Churches, who presented the rector with the following address, accompanied with a handsome fur-lined overcoat and Persian lamb cap:

To the Rev. Canon Forsyth—

REV. AND DEAR SIR: At this Christmas season, when it is customary to testify our regard for each other in a more tangible form than words, and with a desire to combine a material and useful expression of our good-will with assurances of continued regard for you, and our appreciation of your self-denying labours as our spiritual director, your parishioners of St. Mary's and St. Paul's beg your acceptance of this Christmas offering. We wish you a Merry Christmas and a Happy New Year, and earnestly hope that our present relationships as pastor and people may long continue in mutual love and appreciative regard.

The rev. gentleman in suitable terms tendered his hearty thanks for the valued kindness and goodwill thus expressed.

QUEBEC.

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

SHERBROOKE.—*St. Peter's.*—A meeting was held on Monday, Dec. 28th, of the Board of Concurrence, appointed by the vestry of St. Peter's Church, Sherbrooke, P.Q., to meet the Lord Bishop of Quebec regarding the appointment of a new rector in succession to the Rev. Canon Thornloe, bishop-elect of Algoma. His lordship nominated two of the leading clergy of the diocese, and also the Rev. Geo. W. Dumbell, D.D., rector of St. Mary's parish, West New Brighton, New York, U.S. The Board concurred in the nomination of the latter, who has consequently been appointed by the bishop to the vacant position. The new rector is well-known and very popular in Quebec city, as during the summer of 1895 he had temporary charge of the cathedral parish for several months. He is an eloquent preacher and a good Churchman, and will be a great acquisition not only to the Diocese of Quebec, but to the Canadian Church. The following leading points in Dr. Dumbell's past career will, no doubt, be interesting. An Englishman, educated at Rugby, and Trinity College, Cambridge, Dr. Dumbell turned his attention for a time to secular pursuits. At length he took holy orders and served with distinction as a clergyman of the Episcopal Church in the Southern States, where he built, besides rectory and schools, three churches, one of them St. Paul's, Chattanooga, Tenn, a truly handsome edifice. During this period Dr. Dumbell was several times elected to represent his diocese in the General Convention of the American Church, and he has since laboured with success and acceptance in the Diocese of New York. Judging by his past career, there is every hope that he will do an equally good work in his new sphere, and that at Sherbrooke he will build upon the true and solid foundations which Canon Thornloe has so well and truly laid during his twelve years' labours. The Churchmen of the Diocese of Quebec, and of Sherbrooke in particular, are to be heartily congratulated on the wise choice made. Although Dr. Dumbell has laboured in the Church for many years, he has never been naturalized, and is still a British subject.

Obituary.—The Diocese of Quebec, and especially the Cathedral of Quebec, of which he was a leading supporter, has suffered a great loss by the sudden death of William Rae, Esq., of the firm of Allans, Rae & Co., steamship agents, which occurred on Sunday evening, 27th ult., at his daughter's residence in Montreal, where he and his wife had gone, as usual every year, to spend the Christmas holidays. The interment took place at Montreal on Thursday last. Quite a number of prominent Quebec people attended the funeral. At the same hour as the funeral service was being held in Montreal, the Lord Bishop of Quebec conducted a memorial service in the cathedral at Quebec.

MONTREAL.

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

MONTREAL.—*New Year's Day.*—The lord bishop of the diocese was "at home" as usual to receive the greetings and congratulations of his friends for 1897, on Jan. 1st, at Bishop's Court. On the evening of the 4th inst., his lordship also received the local clergy belonging to the clerical society, and on the following day the bishop, the dean, the two chaplains and the secretary of the House of Bishops, left for Quebec to take part in the consecration service at the cathedral, on the festival of the Epiphany.

Christmas Tree Sunday School Festivals.—The parishes of St. George's, St. Simon's, St. James' Mission and the Protestant Orphanage, indulged their young people with most attractive visits from Santa Claus, with Christmas tree accompaniments.

The Christmas tree of St. Simon's had a golden-headed branch for Rev. Mr. Charters, in the shape of a presentation walking-stick, expressive of the good feeling existing between people and pastor.

GRENVILLE.—Your correspondent incidentally learns that Rev. G. O. Troop, M.A., is conducting mission services in St. Matthew's Church.

ONTARIO.

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

LANSDOWNE FRONT.—Service was held in St. Luke's Church on Christmas day at 3 o'clock. There was a large congregation present. After service they presented Miss Jackson, the organist, with a purse of money.

NORTH AUGUSTA.—Great credit is due Messrs. Fitzpatrick and McLean, for their artistic work in painting and finishing St. Peter's Church. It was late on Thursday evening of last week before everything was in readiness. The workmen were assisted by the Church members and the ladies. The opening services were largely attended on Christmas day.

NEWBORO.—The Masons listened to an eloquent sermon in St. Mary's Church recently. The beautiful edifice was decorated in the most beautiful style imaginable. The ladies of St. Mary's Church maintained their good reputation as decorators.

LANSDOWNE REAR.—Rev. Mr. Wright, of Athens, filled the pulpit Christmas morning, and delivered a very interesting discourse, the church being tastefully decorated for the occasion.

BROCKVILLE.—*St. Peter's.*—The Sunday school festival on the night of Epiphany day was in every way a success. The rector, Venerable Archdeacon Bedford-Jones, presided and handed the prizes to those to whom they had been awarded. The total possible number of marks for the year was 822, and 295 must have been received to entitle a pupil to a prize. The Christmas tree was a fruitful one, and in the absence of Santa Claus, Mother Goose distributed the gifts. There were piano duets, songs and recitations by children, and the archdeacon and Judge McDonald spoke.

The Archbishop of Ontario was alarmingly ill upon his arrival in London, but was improving at latest advices, Dec. 28th. He hoped to leave for the continent about Jan. 5th.

OTTAWA.

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

ASHTON.—On Sunday, Jan. 3rd, the Rev. John Fisher, formerly of the parish of Roslin, in the Diocese of Ontario, commenced his ministry in the parish of Ashton, Prospect and Munster. The lord bishop commissioned Rev. A. W. Mackay, of St. John's Church, Ottawa, to induct the new rector. The morning service was held in Ashton, and a very large congregation assembled and much interest was taken in the ceremony, this being the first induction ever held in the parish. Many remained to be introduced to the pastor, and expressed their gratefulness to the bishop for filling the vacancy, and their determination to work harmoniously for the building up of the parish. At Prospect and Munster there were large congregations, at the latter especially every available seat being occupied. Rev. A. W. Mackay gave a brief resume of the church, and the duties of clergy and laity, emphasizing the necessity of hearty co-operation. A special letter of introduction was read from the lord bishop, commending the Rev. John Fisher to the prayers and sympathy of the people, and speaking highly of his record in his former parish, where he was very much esteemed.

CORNWALL.—On the 21st Nov., the bishop of the diocese paid his first official visit to this town. The chimes of Trinity Church gave him a hearty welcome on his arrival at the rectory. A reception was tendered him in Trinity Hall by the parishioners of the two congregations, and an address of welcome presented to him by the Rev. Rural Dean Houston, rector of the Bishop Strachan Memorial Church, Trinity, and the Rev. S. Gower Poole, curate-in-charge of the Mountain Family Memorial Church (Church of the Good Shepherd), on behalf of the Church people in the town and vicinity, to which his lordship made a pleasing reply. The parish hall was beautifully decorated for the occasion. On the morning of November 22nd, Sunday, the bishop administered the apostolic rite of confirmation in Trinity Church to 34 candidates, the majority of whom were males. In the afternoon at 4 o'clock the bishop addressed the Sunday school pupils, who marched in procession from Trinity Hall to the number of about 250. At this service his lordship dedicated the sedilia and choir stalls placed in the chancel during the late Canon Pettit's incumbency, as memorials to deceased members of the congregation, the sedilia being in memory of Rev. Alexander Williams, rector from 1840 to 1844, and Rev. Jas. A. Preston, M.A., Canon, rector from 1871 to 1877. At 7 p.m. the bishop confirmed 14 persons in the Church of the Good Shepherd. This visit of the bishop to Cornwall will result in great good to the Church. On Christmas Day there were large congregations and liberal offerings. At Trinity Church there were 204 communicants, 117 at 8 a.m., and 87 at 11 a.m. Before the 11 o'clock service the rector unveiled a memorial window placed in the north transept by Miss Sarah Smith, at a cost of \$300. The design is "the four evangelists," with their proper emblems underneath. The window is a very handsome one,

and reflects great credit on the artists, J. C. Spence & Co., of Montreal. The following inscription runs along the base: "To the glory of God, and in memory of John Smith and John Pescod, U.E. Loyalists, and wardens of this parish in 1787. This window was placed here in 1896 by Sarah Smith, great-grand-daughter of John Smith." A member of this congregation has presented a pair of handsome brass vases to the church, and a memorial pulpit to be of handsome design is also spoken of. There are at the present time over 50 memorials in this church. On Christmas Day a window was also unveiled in the Church of the Good Shepherd to the memory of two daughters of the curate in charge. It is a representation of the crucifixion, and is done in Spence & Co.'s best style of workmanship, and adds very much to the appearance of the chancel. The junior W.A. held an At Home in Trinity Hall on the Monday after Christmas, in honour of the return of the two daughters of the rector from school in Toronto. When all had partaken of the bountiful repast, the evening was spent in plays, games and music. A most enjoyable evening was spent by the young people. On the Wednesday after Xmas an At Home was held at the rectory, when a large number of the parishioners assembled, and spent a very pleasant three hours. This has become an annual institution of the parish of Trinity (Memorial) Church, and the good parishioners do not come empty handed. On the Monday after New Year's the annual Sunday school festival was held in Trinity Hall, when the distribution of presents, prizes and medals took place. Sixty-two pupils obtained 75 per cent. and over of the total number of marks; 4 won the Catechism medals, and 4 "the Webber prize," having obtained the full number of marks. In conclusion, your correspondent would like to state that on the Sunday before Xmas, Mrs. Houston was the recipient of a purse of \$64 through the offertory, in appreciation of her services as organist of Trinity Church for the past year.

TORONTO.

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

St. Bartholomew's Sunday school had their annual New Year's entertainment last week. Mr. E. Pim exhibited a fine selection of magic lantern views. Rev. G. I. Taylor, the rector, presented the prizes to the deserving scholars, and Dr. S. P. May also kindly donated prizes, which he presented to fourteen girls who were present every Sunday in 1896, and one to the best scholar in each class. The scholars sang several Christmas carols, and received a bag of confectionery at the close.

St. Albans Cathedral.—The annual Sunday school treat was held Wednesday evening, Jan. 6th, at 5.30; 200 children sat down to a generous repast. At 7 o'clock an entertainment was held, at which His Lordship the Bishop of Toronto presided. Between 200 and 300 persons, the parents and friends of the young people, were present. The central object of interest for the younger people was a Christmas tree, from which each of the 80 members of Miss Slater's infant class received presents. The vicar, Rev. A. W. De Pencier, had charge of the proceedings. Prizes were also given in each class. The feature of the evening was the presentation by the Bible class of a handsome teachers' Bible to their teacher, Mr. T. H. Turner. An interesting programme of music and recitations was contributed.

TORONTO JUNCTION.—The toys and other gifts of the children of St. John's Sunday school, as well as the cash proceeds of the entertainment held on Tuesday evening, Jan. 5th, have been donated to the Sick Children's Hospital.

PARISH OF CAVAN.—The season of Christmas is generally here, as elsewhere, a busy one. Entertainments are usually held in all the four churches, which means a great deal of travelling, and when the roads are bad, as they have been of late, a good deal of discomfort. The churches this season have been all appropriately decorated. At St. John's, North Cavan, a new surplice and stole were presented to the assistant clergyman by the women of the congregation, and a new lamp to the church by one of its members. Another gift was a credence table at Christ Church, Bailieboro. The anniversary services were held on Sunday, Jan. 3rd, Archdeacon Allen preaching in the morning, and Rural Dean Allen in the afternoon. The congregations, notwithstanding the muddy roads, were good, and the services much enjoyed by all. The offertory, which was for the church debt, amounted to \$86. It may be remarked in passing that Christ Church congregation has been systematically paying a like amount each year by the offertory, so that the debt will soon be reduced to \$1,000. A set of alms dishes was presented on the anniversary to Christ Church by a lady of the congregation. Altogether the parish o

Cavan is able to report growth and spiritual progress. Peace and good will everywhere prevail, and the people generally are willing, according to their ability, to assist in promoting the objects of the church. Embracing as it does the whole of the township of Cavan, with parts of four other townships, and with more than 300 families, its clerical resources are fairly well taxed, but with organizations suited to it, the W.A. in connection with three congregations, the King's Daughters, Fortnightly Bible Class, &c., an effort is made to cope with its spiritual needs. In the work of the parish the Ven. Archdeacon and Rural Dean Allen have been well assisted by Mr. E. G. Dymond, divinity student of Trinity College, Toronto, and by Mrs. W. C. Allen, who is indefatigable in her work among the young women of the parish, especially in a musical way, as well as by a number of earnest and self-denying lay-helpers in the parish.

NIAGARA.

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

BARTONVILLE.—The annual Christmas treat of St. Mary's S.S. took place last Tuesday evening, Jan. 5th, in the parish hall. There was a very large attendance. The Rev. Thomas Geoghegan, of the neighbouring parish of St. Peter's, Hamilton, made an ideal chairman, while the incumbent, Rev. C. E. Belt, acted as stage director. The carols, songs and recitations given by the children were all well rendered, and elicited hearty applause. Besides the children and teachers of the S.S., there were assisting on the programme, Mrs. A. S. Foster and Miss Mabel Kelly, of Hamilton, the former of whom sang two much enjoyed solos, and the latter gave several recitations in which she showed high elocutionary talent. Not the least pleasing feature of the evening was the presentation to the Rev. C. E. Belt of a gold fountain pen by the Sunday school.

HURON.

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

EASTWOOD.—St. John's Church Sunday school held their Christmas tree entertainment last Wednesday, 30th Dec., in the village hall. The proceedings consisted of recitations and singing by the children, two duets well rendered by Mrs. Kirchen and N. Lazenby, distribution of gifts from the tree by Santa Claus, and refreshments at the close. Adam Blandford took the part of the children's patron saint most creditably, and the presents he gave were quite out of the common. His assistants succeeded in making the tree look very beautiful, and the superintendent, T. Dunn, and teachers of the school, deserve the greatest credit for the very successful entertainment. Mention must be made of the sunflower scene and chorus undertaken by Mrs. James Hayward. Alice Langdon and Ida Hayward were accorded each a first prize for the best examination in the senior class, the pupils of which had all answered creditably. Notwithstanding the very unfavourable night the hall was packed by many besides the parents of the children—a large audience who thoroughly enjoyed the Sunday school treat of Christmas, 1896.

ALGOMA.

RAVENSCLIFFE.—*St. John the Baptist*.—The annual entertainment and Christmas tree in connection with the above place of worship was held in the hall on Dec. 23rd. The proceedings commenced in the afternoon with a sale of work by the members of the Women's Church Aid Society, after which full justice was done to the liberal supply of good things which had been provided by the parents and friends of the young people, who, for weeks past, had been looking forward eagerly to this their annual gathering. After tea, a most enjoyable time was spent in listening to the various items of the programme, consisting of readings, dialogues, songs, recitations, &c., all of which had been selected with care. The incumbent, the Rev. J. Pardoe, being unable to stay to the evening meeting owing to a prior engagement, secured the services of Mr. John Tipper, of Huntsville, an old and valued friend of the church and Sunday school, to preside, which he did in an able manner. During the evening nicely bound books, which had been procured through the generosity of friends interested in the work of the Sunday school, were distributed to the children and young people who had been punctual and regular in their attendance both at church and school during the past year. The Christmas tree, which was well laden with useful and fancy articles for sale, most of which were disposed of, presented a very pretty appearance, and the superintendent, teachers and their co-workers are to be congratulated on another gathering brought to a successful issue. The numerous garments displayed for sale showed that vigorous efforts had been put forth by

the members of this branch of the W.C.A.S., many of whom live far apart, and consequently find it difficult to meet as often as they could wish, though this is made up for in some measure by the amount of work for the society each member does at her own home. A vote of thanks to the friends in Toronto who had kindly provided toys, &c. for the children, and the singing of the national anthem, brought a very happy and successful evening to a close. The total receipts, which will be devoted to some pressing need of the church, amounted to \$15.90. On Sunday, Dec. 20th, a pulpit desk, which has been provided by the members of the church, was used for the first time in the above place of worship. The officials of the church and a large congregation joined devoutly with the incumbent, Rev. J. Pardoe, in the dedication prayers, and the whole service was bright, hearty and reverent throughout.

SUDBURY MISSION.—A bazaar, supper and concert given by the Church Women's Parochial Aid Society of the Church of the Epiphany, in Warren's Hall, on 17th Dec., proved to be an unqualified success. Proceeds \$110. This swells the Parsonage Fund to \$450. The Sudbury Church people are making a brave effort to be in readiness to build next spring.

ST. JOSEPH'S ISLAND.—The Christmas services in this mission were very bright and numerously attended. All the churches were very tastefully decorated, and the congregations were pronounced to be the largest which have assembled for many years past. The musical part of the services was efficiently rendered. The number of communicants, especially at Holy Trinity, Jocelyn, was beyond any previous record. The Holy Eucharist at the latter place was chorally rendered, and a leading layman stated that it was the best service ever held there. It is also worthy of notice that a similar statement was made by the churchwardens at St. John's, Hilton. The missionary in charge received many substantial tokens of appreciation, and the offertories of the three services reached a very liberal sum. A pleasant feature of the festive season was the presentation of a beautiful beaver storm collar to Miss Williamson, organist of Holy Trinity Church, Jocelyn. The Sunday school children of this mission were well remembered, and a successful cantata was rendered at Richard's Landing. At Hilton the Sunday school children were entertained at the parsonage where a Christmas tree was held on New Year's night. Mrs. Atkinson also treated the scholars and their friends to a good tea, and a delightful programme was rendered. It may be mentioned, in connection with the general work here, that a great interest is being manifested by the young people in the work of the church, and the large and regular number of communicants who present themselves at the holy table on the appointed days for Holy Communion, is a true sign of spiritual life in this parish.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., BISHOP, ARCHBISHOP AND PRIMATE.

The Rev. Canon Rogers has gone to Eastern Canada in aid of funds for Rupert's Land Home Mission Fund. The assistant secretary, Rev. H. T. Leslie, will be in charge of the Synod office until his return.

STONEWALL.—The late incumbent, Rev. H. Dransfield, has resigned this mission and gone to England on a visit. We understand that his grace has offered the mission to the Rev. C. Wood, of Birtle.

BIRTLE.—This mission has been offered to the Rev. Wm. Robertson, of Alexander.

OAK LAKE.—The Rev. J. H. Sykes has resigned this mission on account of ill health, and contemplates taking a trip to England for a few months.

WINNIPEG.—*St. John's College Notes*.—Lectures were resumed to-day, Thursday, Jan. 7th.

The following theological students have been away taking services during vacation: Mr. Bartlett to Beausejour, Mr. Ryall to Brandon, Mr. Chambers to St. James', Mr. Davis to Morris, Mr. Hewison to St. James', Mr. Collins to St. Mark's.

Mr. Tucker, a recent addition to the theological class, has been temporarily filling Mr. Ryall's place as lay-reader at Christ Church.

The Christmas services at the cathedral were well attended. The decorations surpassed all previous efforts, the historic old building looking very pretty, everything being most tastefully finished. The services were choral, W. T. Best's "While shepherds watched their flocks," being sung as the anthem.

The College Church Society is drawing up a list of special fortnightly addresses for the ensuing term.

The *College Magazine* staff is issuing the first number for this academic year.

Professor E. B. Kenrick has been spending the vacation with friends in Toronto.

A. B. George, for a short time a student here, has gone to the far North-West to assist in mission work in the Diocese of Athabasca.

FAIRFORD MISSION.—This mission is in charge of Rev. George Bruce, who has been 40 years in the mission field and is now instructing the third generation. Three reservations are linked together and have four schools, each having a fair attendance when weather permits. Rev. Mr. Bruce writes to Millbank parish, W. A. (Huron Diocese): "It is pleasing and cheering to hear these children sing on a Sabbath, as well as respond in the services of the day. At Sunday school my class repeats an article, collect, hymn, and Gospel for the day. My time is very much divided, having here three places of worship to attend to, besides other reserves when times admit me to visit." Further, he adds, "We have commenced to build a church, say 16 miles from here. The walls are up and the poor Indians have really done what they could, and our minds are now very much exercised and taxed as to ways and means, how to complete the remaining part of the building. Perhaps some kind friends may feel disposed to come to our rescue."

British and Foreign.

Dr. Creighton preached his farewell sermon at Peterborough Cathedral recently.

The Bishop of Rochester has become a vice-president of the Hostel of St. Luke, the Clergy Nursing Home.

The Archbishop of York has arranged to leave Bishopsthorpe shortly for a brief sojourn in the south of France.

The Bishop of Marlborough recently opened the temporary church for the new ecclesiastical district of St. Luke's, West Hampstead, which is situated in Kidderpore avenue.

The Bishop of Hereford has left England with his daughter, Mrs. Basil Johnson, for a brief rest in Egypt. He expects to be absent from his diocese till the beginning of March.

A reredos has been given to St. Peter's, Highgate-hill, by the parishioners and congregation, as a thank-offering for twenty-one years' ministry of the vicar, the Rev. J. F. Osborne.

The arrangements for the opening of Hannington Hall, Oxford University, are nearly completed. The speakers are to be the Rev. H. E. Fox, the rector of Exeter, and Rev. F. J. Chavasse.

The Bishop-designate of London has provisionally fixed Tuesday and Wednesday in the second week after Easter (May 4th and 5th) for the next session of the London Diocesan Conference.

The College Bible readings this term have been fairly well attended. A more organized attempt has been made to arrange the subjects, and to encourage Bible study in preparation for them.

Canon Gregory Smith having in June last resigned the vicarage of Great Malvern, after holding it for twenty-four years, was on the eighth inst. presented with an address and gifts from 366 subscribers.

Recently the Rev. Canon Farrar, Professor of Divinity and Ecclesiastical Lecturer of Durham University, slipped upon the frozen footpath in the college grounds, severely fracturing his right arm.

In some parishes the practice has been adopted of having daily services. A short form of prayer and a "sermonette," or devotional reading of about ten minutes, constitute the service. The attendance at most services has been encouraging.

Mr. Wheatley Balme, of Cote Wall, Mirfield, has left legacies of £10,000 each to the Wakefield Diocesan Spiritual Aid Fund and the Wakefield Diocesan Board of Education, but, as the legacies are not free of duty, they will be actually £9,000 each.

The Archbishop Benson Memorial Fund now amounts to over three thousand pounds. This sum

includes one donation of one hundred pounds, with a promise of an additional four hundred pounds, provided that the nave of Truro Cathedral is completed as a part of the memorial.

The Canterbury Cathedral Thirteenth Centenary Restoration Fund now amounts to £13,632, the latest contributions comprising a gift of £100 from Dr. Antley, and £50, the proceeds of a reading, by Mr. Bancroft. Sir Henry Irving has promised to give a recitation of "Becket" in aid of the fund.

Rev. Arthur Heintz Paine, curate of St. Margaret's, Prince's road, Liverpool, has resigned his curacy because he cannot conscientiously any longer assent to the Thirty-nine Articles and other formularies of the English Church. Mr. Paine has for twenty years been curate to the Rev. J. Bell-Cox.

The number of curates who have served the Church for more than fifteen years is close upon 1,300, and this number is annually increasing, because the increase in the number of curates is three times greater than the increase in the number of benefices, hence promotion for a curate is slow and uncertain.

The Bishop of Norwich, Dr. Sheepshanks, has been paying a visit to Nacton Workhouse, where he preached a touching sermon on "The Home Beyond." After the service, his lordship, accompanied by the chaplain, the master and matron, visited those who, through infirmity, were prevented attending the service.

A new vicarage is about to be built for St. George's, Edgbaston, Birmingham, Lord Calthorpe, the patron of the living, having bought up the lease of 52 Calthorpe road, Edgbaston, and promised to give the freehold, together with a donation of £200, for this purpose. The total cost is to be under £3,000, and already half that amount has been received.

An addition to the furniture of the Lady-chapel of Salisbury Cathedral has just been made by the anonymous gift of a pair of sanctuary candlesticks, some 7 feet high, executed in black walnut, and heavily mounted with solid silver, over 300 oz. of the metal being used, and embossed and saw-pierced, the wood portions showing through the openings.

A singular sight was witnessed recently in the Church of St. Mary-at-Hill, Eastcheap. The Rev. W. Carlile, the vicar, had the altar decked out with a large number of dolls, which were given by friends and members of the congregation. The congregation were allowed to walk round the church in order that they might get a full view of the show, and the collection was a very fine one.

From Ireland we hear that the mystery of St. Patrick's Cathedral apparition still occupies the minds of the curious. It has been asserted that it is but the appearance of a clergyman very similar in form and feature to the deceased dignitary who has been mistaken for the "wraith." Whether the spiritualistic canon who has told the story can make any further revelation remains to be seen.

An application was made for a faculty to erect chancel gates, and upon the screen a crucifix with graven images to represent the Virgin Mary and St. John. The Chancellor, in giving judgment, said that he considered he was fettered by the decision of Lord Penzance in "Bradford v. Fry," and must refuse the faculty as to the chancel gates; the case of the figures on the screen was covered by the decision of Lord Penzance in "Clifton v. Risdale," which was also refused.

At the suggestion of the Duke of Coburg, the Queen has conferred an honorary chaplaincy on Archdeacon Wilkinson, vicar of St. Andrew's, Plymouth. Dr. Wilkinson completed the jubilee of his ministry a couple of months ago, and has been vicar of the mother Church of Plymouth for twenty-six years. Archdeacon Wilkinson refused a short time ago one of the best livings in the gift of the Dean and Chapter of Exeter, although he is anxious to undertake a less arduous post.

Describing a Christmas Day in the Punjab, a correspondent says: "Bannu is an important town and military station on the borders of Afghanistan. Our Christian community consists of about forty members, some of whom are local converts, and others come from down country. Early on Christmas morning we were aroused by a number of the men who came with a lantern, as it was still dark, to sing some Christmas hymns in Hindustani, such as 'Hark the Herald,' and 'Adeste Fidelis.' We gave them a hearty welcome."

The death of Bishop Tufnell, who was the senior

member of the Chapter of Chichester, has placed the canonry at the disposal of Bishop Wilberforce, this being the first stall in the cathedral which has become vacant since his translation to the See. The nominal stipend of each of the four canons of Chichester is £500 a year with residence, but agricultural depression has considerably diminished the chapter income, so the residentiaries are now reduced to £350 a year, while the dean is cut down from £1,000 to £700. There are now comparatively few deaneries which could be safely accepted by a divine without private means.

BRIEF MENTION.

The curfew bell was rung for the first time in Ottawa on New Year's night.

The horse in the art of the Roman Catacombs is an emblem of the swiftness of life.

A Sabbath day's journey among the ancient Hebrews was 1,461 yards, 1 foot, and 9 inches.

There are 600 women journalists, editors, and authors in England and Wales, according to the last census reports.

Sir Arthur Sullivan was content to part with his first ballads for a few pounds.

The languages used by the Emperor and Empress of Russia in their private intercourses are English and German.

A needle, be it ever so diminutive in size, has to pass through about one hundred and twenty operations before it is ready for sale.

Christ Church, Tamworth, is badly damaged by fire.

In most parts of Syria, Palestine and Arabia, fig trees and date palms are counted, and a tax is levied on each tree.

For some years a committee of revisers has been at work in France on the New Testament. The work is now complete, and will soon be published.

Although Dr. Charles John Ellicott, the Bishop of Gloucester and Bristol, England, is in his 87th year, he is an enthusiastic wheelman.

There is but one monarch of Europe who can show the scar of a wound received in war. It is King Humbert, who received a severe sabre cut at the battle of Custazza.

The Bishop of Montreal recently ordained Revs. Messrs. Overing, Eastman and Groulx, at St. Stephen's, Montreal.

A New York paper referring to the many remarkable discoveries and inventions of the great electricians, Edison, Tesla and Moore, says: The nineteenth century bids fair to go out in luminous splendour.

Mrs. Smith, a hundred-year-old lady of Grant-ham, England, does all her own housework, nurses an invalid nephew, and sells potatoes, which she has planted and dug up herself.

Miss Helen Gladstone, daughter of the Grand Old Man, has given up the principalship of Newnham College, Oxford, which she has held for 15 years, in order to remain with her father and mother.

Ruskin once said, "Do not think of others' faults; in every person who comes near you look for what is good and strong; honour that, rejoice in it, and, as you can, try to imitate it."

Of the 300,000 Indians resident in the States, two-thirds are self-supporting, and 35,000 pay taxes. As many as 30,000 are engaged in stock raising and farming. 30,000 are also said to be Church members.

Miss Kate Grunoud, of the Wyandotte tribe of Indians, Miss Lily Wind, of the Canada tribe of the Ottawas, and Miss Phoebe Hood, the daughter of a Pawnee chief, have recently been graduated as trained nurses from the Philadelphia Hospital. So far as known, they are the first Indian women who have ever taken such a course.

The new Archbishop of Canterbury is said to be a staunch temperance advocate, and enjoys the distinction of being the greatest consumer of tea, as well as the worst dressed member of the clergy in England.

In the St. Sepulchre Church in London there was found in an old chest recently the bell which in Stuart times used to be rung by the orier outside the cell of a condemned felon on the night before the execution. The bell will be hung up in a conspicuous place in the church.

It is stated that Eccleshall Castle, Staffordshire, the seat of the Bishop of Lichfield, has just been sold privately to Mr. Vaughan Williams. "The castle was founded at a very early period, and is generally believed to have been the residence of St. Chad, in the 7th century."

The appeal for subscriptions for the Royal Victoria Hospital, to be erected in commemoration of her Majesty's long reign, is being very liberally responded to by the citizens of Belfast, and to-day the

amount reached over \$135,000. It is intended to raise \$500,000, and the promoters are likely to succeed.

At a recent English Diocesan Conference a clergyman said that whereas only 89 per cent. of baptized children in the Church of England are ever presented for confirmation, the percentage in the American Episcopal Church is 79. This would seem to indicate that an endowed and established Church does not necessarily do its work more thoroughly than a purely voluntary organization.

The Patience of Hope.

Winter is linked fast to the spring,
Nor storm, nor calm, nor frost, nor snow
Can long delay the angel's wing
That bears God's blessing to and fro—
How surely, swiftly, thou shalt know.

Beneath the heaps of faded leaves
The next year's crocuses grow strong,
The robin sings where stood the sheaves.
The blackbird has commenced his song
Hope lights the dark ways all along.

Do thou but wait God's little while,
And all these clouds shall clear away.
The child shall see the Father's smile
That was but hidden for a day,
And praise where now he can but pray.
—Marianne Farningham.

Church Terms Explained.

Way of the Cross.—A service used on Good Friday, consisting of short addresses.

Whitsun Day.—A great festival held seven weeks after Easter to commemorate the descent of the Holy Ghost upon the Apostles after the Ascension. Called also (and originally) *Pentecost*, because it is fifty days from Easter. It should never be written "Whit Sunday," but *Whitsun Day*. Dr. Neale has shown that it does not mean White Sunday, the name being actually derived from the word Pentecost, which in the German is *Pfingsten*, *Pingsten*, and *Wingsten*, the last form being easily further corrupted into *Whitsun*.

Worship.—Besides meaning the supreme homage and devotion done to Almighty God, it is also used in the Bible and Prayer Book to denote honor and respect given to men. Psalm lxxxiv. 12; Luke xiv. 10; 1 Chron. xxix. 20.

In the English Marriage Service the husband promises to worship the wife, that is, to render her all due respect and honor. In like manner they call a mayor or chancellor "worshipful."

White Alb, Plain.—An alb of linen, not of silk, without embroidery.

Y Cross.—The English form of Cross for the Chasuble, reminding us of that lifting up of our Lord's hands which first on Calvary, and now, by way of representation, on Christian altars, is the true and acceptable sacrifice.

Work.

Seek your life's nourishment in your life's work. Do not think that after you have bought or sold, or studied or taught, you will go into your closet and open your Bible and repair the damage or the loss which your daily life has left you. Do those things, certainly, but also insist that your buying, or selling, or studying, or teaching shall itself make you brave, patient, pure and holy.

Do not let your occupation pass you by, and leave you only the basest and poorest of its benefits, the money with which it fills your purse. This is the life that, indeed, "catches the quality of the life of God," and still it is a life possible to every one of us.

Blessed are the Merciful!

God bless a thousand times a patient worker who died a few years ago and left the savings of her hardly-earned wages to the cause of the London horses, and who each morning for years in frosty weather might be seen in the heart of the great city with her heavy load of sand, scattering it over the slippery thoroughfares ere she went forth to her daily toil.

She saved many a horse from a heavy fall, stirred up many a kindly feeling in the hearts of rough carters, and many a time felt the joy of doing a good deed.

Where's Mother?

Bursting in from school or play,
This is what the children say;
Trooping, crowding, big and small,
On the threshold, in the hall—
Joining in the constant cry
Ever as the days go by,
"Where's mother?"

From the weary bed of pain
This same question comes again;
From the boy with sparkling eyes,
Bearing home his earliest prize;
From the bronzed and bearded son,
Perils past and honors won—
"Where's mother?"

Burdened with a lonely task,
One day we may vainly ask
For the comfort of her face,
For the rest of her embrace;
Let us love her while we may,
Well for us that we can say,
"Where's mother?"

Mother, with untiring hands,
At the post of duty stands.
Patient, seeking not her own,
Anxious for the good alone
Of the children as they cry,
Ever as the days go by,
"Where's mother?"

In the Morning of the Vicar's Life.

BY ARTHUR W. TARBELL.
(Continued.)

For a time both men were silent; nothing was heard but the storm outside that rattled the windows and blew in fierce gusts against the panes. Then the Vicar spoke.

"Draw your chair nearer the fire, my lad; it's scarce warmth enough we can get on a night like this. Ah, they are terrible—these nights—on the poor dalesmen of this wild valley. I shouldn't wonder but old Brobridge up on Scar-Head Ghyll would lose more cattle to-night than he can well afford. There are times—when we who are privileged not to be men of the soil, like best to sit by the fire and watch the flames or listen to the wind as it moans in the chimney. They seem to whisper to us of things gone by."

The Vicar paused, but the younger man knew that it was not the time for him to speak.

"Tell me, my lad, of what were you dreaming here by the fire just now—of the large and wealthy parish you hope to have some few years hence in a distant city?"

The probationer was surprised at the elder churchman's sympathetic insight. "Yes, Vicar, I confess I was indulging in some rather improbable castles in the air."

"Ah, well, don't make the church too big nor the parishioners too wealthy. Things shrink with age, you know. The fates seem to enjoy mocking us by allowing us to have such grand castles when we are young, and then force upon us the bitter contrast of reality when we are older."

The Vicar reached forward to replace one of the logs that had crumbled and fallen from the andirons. The probationer thought he saw, by the light of the fire, a tear glistening in the old man's eye.

"Yes, my lad," he presently continued. "I doubt if there is any sadder bit of irony concerning human fate than the fading away of the splendid dreams of our youth as we approach the afternoon and evening of life. We trim our lamps and set them on a pedestal, meaning that they shall shed their light upon a none too happy world and make everything bright and cheerful. And all to what end? Scarcely before we realize it, the light, somehow or other, seems to grow dim, and we find that the wick has not been trimmed and that the oil has not been replenished. Then, almost without any effort on our part, the lamp itself goes out. And so dies many another good intention. Ah—it is sad—I know of nothing sadder."

The Vicar paused. But it was only for a moment. Then he began to speak with the manner of a man who was retrospectively thinking of something that deeply concerned his life.

"I knew of a young man once who while he was in college began to construct air-castles that

far exceeded in splendour and magnificence anything that can be found in the Arabian Nights. Each one surpassed in grandeur the one that preceded it, and the last—ah, why need I conceal the fact?—the young man was myself, and on just such a night as this, oh, so many years ago, something happened, and all these beautiful dreams of youth fell at one blow, and the young man was young no longer. He had learnt what it was to live in a world like this.

"I hardly know why I should wish to recall that night—but—well—I must, that is all. And then—strange too as it may seem—I see something in your face—I saw it this afternoon—that carries me, with unaccountable persistency, back to that night. Yet it must be my fancy only; of course there can be no other reason. However, I will tell the story; it may serve its purpose. It now concerns no one but myself, so it can do no harm; the others have long since been dead, and my own lamp is fast flickering out. The old Doctor tells me that I am failing rapidly, and may be called at any moment."

Still the young man did not answer; he knew that none was expected. So he waited. And the storm in the valley seemed to grow fiercer, and the wind rose and fell in the chimney with long, weird moans. The Vicar gave his chair a hitch nearer the fire and settled back in it with a feeble gesture.

"It is not easy for me to speak now, my friend, of anything that goes deeper than the weather or parish affairs, so I scarce know where to begin; but then it's no very great story, after all, and I dare say many a better man has been through the same thing. At any rate, the time when it began was back in the early part of the century when I was a Balliol man—at your own university, it seems—so you'll understand my surroundings. Of course I am well aware that the Oxford of then and the Oxford of to-day are two vastly different things, and yet I imagine that the dreams a young fellow has there were pretty much the same then as now. Although I take it as no very great credit, I was particularly fortunate in my undergraduate career. I cleared the 'Smalls' and the 'Greats' with what seemed to me no terrible amount of work, and not being content to take merely a 'pass' degree, I aimed at the highest and secured a 'first' in Literae Humaniores. Besides that I made a good many firm friends, was a member of the Union Debating Society, then just started, and was regular on the eleven and at one time a substitute on the crew. So you see a few years later, when I entered the church, I had as auspicious a start as any young fellow could wish. But ah—the irony of it all, the greatest error of my years at Oxford—was, that my ideals were too high. It may sound strange for a man to be told in this grossly material world of ours, that one's ideals can be too high, but nevertheless as I see it now through the focus of years, such was the case. In those days I was like a man climbing a mountain, who kept his eyes so constantly upwards on the summit, that he never saw on the ground beneath him anything of good or of interest; and so many a rich opportunity was passed by, and many a thing that it was his to do was left undone. But the gray hairs of my head, if they have brought nothing else to me, have shown me wherein I then erred; for I have since learned that the one thing demanded of us, the fulfilling of the highest ideal of all, lies in the manner in which a man does his daily work and his daily duty.

TO BE CONTINUED.

Strength out of Weakness.

It is indeed a universal law that strength is made perfect in weakness; that strength is brought out into strongest relief when it appears in a naturally weak agent. The law has infinite illustrations, and they are very beautiful. For instance, the most timid bird will show courage when its young ones are threatened with danger. Here it is the instinct of parental affection which brings strength out of weakness. And, to take a higher illustration, what is more interesting to mark how many of the greatest commanders in war by land and sea have been men whose con-

stitutions seemed always on the point of breaking down? Here it is patriotism or professional pride which makes strength perfect in weakness; but when we come to spiritual dangers and conflicts, there really is no power in heaven or in earth that can give us permanently the victory but the power of Christ from above working in us here below. We must come to feel that Christ is absolutely essential to us; that at the foot of His cross, and the foot of His throne in heaven, is the only strength which can carry any one of us through life on earth to life in heaven.—*Rev. H. M. Butler.*

A Changeful Glory.

Innocence is not righteousness, though many a soul thinks because it has not been stained by sin it is righteous. Innocence has no waves, no perils, no tragedies, no gulf-streams, nothing so stormy as a plunging breaker. Innocence is a plain of white snow. The rosy hues of sunset do not glimmer down into its deeps. No one is engulfed in its splendour; no one can sail upon its bosom. It is passionless, without a yearning or a song. Righteousness is like a sea, full of currents; it is restless and restful with living energies. It has perils, and means storm and stress as well as peace and beauty. It offers opportunities to its sailor for heroisms and enterprises of soul. A mountain can describe justice; it is its portrait, hard, unmovable, grand, crystalline. But righteousness is mobile, just as grand, but full of movement. Its waves adapt themselves to the facts, yet are supreme. It has a psalm and a changeful glory.

Hints to Housekeepers.

Remember, slamming the door of the oven makes cake fall.

A few drops of lemon juice make cake frosting very white.

Three tablespoons of freshly made Japan tea with a bit of nutmeg gives an indescribable flavor to an apple pie.

Put a few sticks of cinnamon-bark and a little lemon juice with crab-apple when making jelly; the flavor is good.

To give a fine flavor to cornbeef hash use good stock for moistening, with a pinch of salt, sugar and cayenne.

To give an appetizing flavor to a broiled beef steak cut an onion in half, rub it over the hot platter with the melted butter.

AUNT LYDIA'S GINGERBREAD.—Add to one well beaten egg one cup of molasses, one cup of flour, one teaspoonful each of salt, ginger and soda, and one-half cup of boiling water. Bake in a shallow pan.

APPLE CREAM.—Core large tart apples, fill holes with sugar and bake. Into a pint of boiling milk stir half a cup of sugar and the beaten yolk of one egg: when cold, flavor with vanilla and pour over apples.

To ward off an incipient cold in a child give it a good, hot bath in a warm room. Then rub the chest and throat with coal oil, and heat it in. Over that put a liberal rubbing of vaseline. Then roll the child up in a nice, warm flannel that will cover it all over, and tuck it in bed. Generally this will break up a cold that has just started, and also symptoms of croup. If the hoarseness is of a croupy nature, a half teaspoonful of vaseline given inwardly is not bad.

COCOANUT TART.—Melt together over a slow fire two ounces of butter and four ounces of sugar, let this cool, and then stir in four ounces of grated cocoanut, one ounce of chopped citron, the rind and juice of half a lemon, and lastly four well beaten eggs. Line a shallow tin with pastry, pour in the mixture, cover with a layer of thin pastry, and bake for three-quarters of an hour.

HONEY COOKIES.—One quart of honey mixed with half a pound of white sugar, half a pound of butter and the juice of two lemons. Stir this mixture very hard, then mix in gradually flour enough to make a stiff paste. Cut into round cakes and bake in buttered pans.

Children's Department.

Roy's Lesson.

"I do not like him, and I will have nothing whatever to do with him." Roy Winslow spoke very decidedly; he was rather apt to be positive in his assertions.

"And you are sure that you are right to do so?" asked his mother.

"Certainly; he is not the kind of a fellow I care to associate with, nor one that I suppose you would approve," answered Roy, in a slightly injured tone of voice.

"Circumstances alter cases, Roy. It seems to me Joe has not much of a chance to be different. He hasn't any mother, you know, and his father is not a very good man, I am afraid. If Joe has nothing to help him at home, and you boys all cut him, as you say you do, what is left to him but to go wrong? Aren't you strong enough to reach out a hand and help him up a little, Roy?"

Roy's bright face clouded. Missionary efforts in the abstract were very fascinating, but brought into new life in the shape of helping someone rather disagreeable, they suddenly became very unattractive.

"I am sure I don't know what I could do for him," he said.

"Ask God to show you," his mother answered.

"My mother beats any one I know presenting a cause," Roy said once. "She don't urge you much, nor argufy; she just lays your duty out so plain before you, that you will never feel comfortable until you have done it."

So Roy found that he could not be easy in his mind about Joe White. It was just as his mother said; his home was very different from any of the other boys', and he seemed to have no one to help him, as they did.

Roy was inclined to be a little of a Pharisee; he had rather felt as if he were naturally good, but somehow, as he thought of what his mother said,

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I have been a sufferer for a long period from nervous debility and dyspepsia. I had an attack last summer and was under care of two excellent doctors: confined to my bed for three months without experiencing any permanent relief, and was so weakened down that I could with difficulty walk even across my room; I was gradually losing weight. Hearing of the Electro-Poise I was induced to purchase one of these instruments. After using it on the second course of treatment I experienced great relief and was soon up and attending to my business. I gradually regained my strength and weight, putting on twenty-two pounds in two months; in fact I am a new man today. I attribute all the use of this wonderful instrument to the fact that I can safely recommend its use. I have also tried it for inflammatory rheumatism and cured him. The Electro-Poise has done all the patentees claim for it. I consider it a good investment for the amount it costs.

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he wondered if he would have been as good as Joe in his place.

"I guess I am priding myself on my mother's goodness, instead of my own; she has to put me up to everything, and she had hard work getting me up to some of them, that's a fact," he said, rather shame-facedly, to himself, as he thought it over. "I'm not so much of a fellow as I thought I was. I wonder, now, if Joe would go to the social with me to-night, if I asked him. Oh, dear! it would be just horrid having to take him! I wonder if doing good isn't rather tough work, anyway, when you are doing it, instead of thinking or reading about it? Well, I'll try to get Joe to go to-night; perhaps we can help him a little."

And having made up his mind, Roy put on his cap and started for Joe's.

Joe himself was standing at his own gate in an irresolute way. He had come out of the house half an hour or so ago, and had been standing there ever since, trying to make his mind up what to do. Jim Morgan and Tom Ryan had asked him to spend the evening with them; they would "show Jim some fun," they said; but, rough as Joe was, he hesitated. A faint memory of his mother's words to him; he was sure, in his heart of hearts, that she would not have wanted him to go with them. No, he knew well, if she had lived, he would not have wanted her to see him even speak to such fellows.

"But what can I do?" he said to himself, bitterly; "there isn't anyone at home, and the good boys won't have me. I might as well go to the bad and be done with it."

"How are you, Joe? I was just coming down to see you. Wouldn't you like to go with me to the social to-night? We have real good times, I think. I'm sure you would enjoy it. Come on, won't you?"

Joe turned and looked at Roy a minute.

"He is just such a boy as she would have wanted me to be," he thought. "I'll go with him."

So Joe went, and Roy found him less of a trouble than he had expected.

"But that's often the way, isn't it?" he said to his mother. "No matter how tough a thing looks, it isn't usually as hard as you expect, when you really get at it. And Joe puzzled me somehow. I spoke to the boys, and we have agreed to see if we cannot help him. Come to think ourselves over, I, for one, don't feel so sure that we're anything 'extry'; but we can all try together, can't we, if our mothers will all help?"

"I want to thank you, Roy," said Joe, months after, when he stood up before the world and confessed his intention to serve Christ henceforward, "I want to thank you for asking me to go with you that night. It was the turning point of my life, and I feel, under God, I owe everything to you."

"No, you don't, Joe; you owe it to my mother," answered Roy gravely.

"Then, God bless her!" said Joe fervently.

And in his heart Roy said, "Amen!"

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A Lad's Gift.

A summer day in the wilderness of Bethsaida, in a century long past. Away from the hurry and bustle of the busy city of Galilee a vast throng has turned to gather about One who is both teacher and physician, on whom the thought of the world seems fastened. Sick ones have come for healing,

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strong men have left their toil, mothers their household cares and children their play,—thousands of them moved by one common need of help and hope. In the morning hours they gathered, and the fading day finds them still waiting, though the ministry of healing and the day's wondrous lessons are over. The desert place affords no storehouse of provisions for the vast company of tired, hungry people; and the late hour stirs some prudent men to suggest to the great Teacher,

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"Send them away, that they may go into the country round about, and into the villages and buy themselves bread: for they have nothing to eat."

His compassion and purpose of help are so far above theirs that they cannot understand the meaning of His reply: "They need not depart; give ye them to eat."

After a hasty summing up of resources one voice answers, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little;" and another voice adds, "There is a lad here which hath five barley loaves and two small fishes: but what are they among so many?"

Are the insignificant bits in a boy's hand worth mentioning? What happens when he is asked for them? We hear no selfish protest—"I am hungry, and have only just enough for myself"; no echo of mature calculation—"What are these among so many?" There is simply an unquestioning, unselfish giving into the Master's hand of what he had.

What follows? His deed is linked with divine ministry to human need, for he has dropped a seed into the hand of omnipotence, and a world sees a miracle of growth. Can you imagine the wonder in his face when the Master looked up to heaven and blessed those poor little barley loaves and few small fishes; or how the wonder deepened at the marvellous change as they grew into the abundance that more than satisfied the waiting thousands?

Kept for self, his barley loaves would have remained only unnoted bread of poverty to perish with the using; given into the Master's hand they gained a life and significance that shall outlive human need.

Can your resources be any less than those of the Galilean boy? The bread of the poorest may be in your hand, as in his: yet a like ministry is possible to you. Everywhere there is human hunger for tenderness and sympathy to which one may offer crumbs of comfort; and always you may first take and then share with others the "living bread which came down from heaven."

What need to know the name of this lad of Galilee, since his unselfish deed is immortal?

"So let my name be unhonored, unknown; Here or up yonder I must be remembered, Only remembered for what I have done."

Comfortable Ignorance.

Passing a group of girls one day not long since, I heard one of them say, referring to an absent companion: "She doesn't seem to know what an insult is." The bit of scorn, not to say contempt, in her voice showed how poor an opinion she held of the girl who "didn't seem to know what an insult was." But it occurred to me that there might be a difference of opinion on this point.

It is quite probable that the girl who spoke thus of another was one of those very sensitive people who feel the slightest pin-prick, and who find insults where none were intended. And it is equally probable, indeed from the way she spoke I was sure of it, that she was one who prided herself on this, and on her ability to "give as good as was sent." If it was a question of choosing between this sort of girl and the one who goes along in blissful unconsciousness that anybody meant

to insult or offend her, my vote would be cast for the latter every time.

In the first place, she is much happier than those who are always on the lookout for insults, for where we look for anything of the sort we are very apt to find it. And in the second place, she is a much more agreeable person to be with, for, as she is not thinking of being insulted, she is not always on the defensive, nor does she think it necessary to be always "getting even" by making cutting, sarcastic speeches that hurt her friends needlessly.

So much for the one who really does not know what an insult is, who is so fortunate as to be able to go through the world encased in a veritable coat-of-mail. Such people are few and far between, for most of us have our full share of sensitiveness. But if this state of comfortable ignorance does not come to us naturally, we can acquire it, just as we acquire knowledge of other branches. That is to say, we can bring ourselves to the point where we can hear an unkind remark, know that it was intended for us, and still not be made uncomfortable by it.

When a person deliberately goes to work to wound another, he always wants to see what effect he has produced. And there is nothing so disappointing, so tormenting to him, as to feel that he has failed, that his cruel or malicious words have fallen from the other, as water rolls off a duck's back. Hot, angry, stinging words he can meet with other words just as keen and biting, but against the dignity that will not stoop to answer his weapons are powerless.

There is another point. There are very few of us that are not sorry, after the first flush of anger has faded away, for any sharp or unkind words we may have said. But if we have let the other say them all, we have nothing to call back, nothing to be sorry for. Think of that; it is worth something. Let the one who offers the insult say all the unpleasant things that are to be said. You will feel better for it by and by.

Those who are unfortunate enough to have hasty tempers which take fire and explode, very much in the fashion of gunpowder, may think that it is no easy matter to work up to this state of "comfortable ignorance," and that it is a great deal more satisfactory to "have it out" on the spot. Perhaps it may be, for the moment, but in the end the other way is better, better for ourselves, since we have no bitter words to repent of, and better for those among whom our lot is cast.

A Little Child Shall Lead Them.

A little almond-eyed Chinese boy stood swinging the silken cradle of a beautiful baby. As it swung to and fro, so did the long queue of Ah Fung. But there was no music in his heart by which to time the steady and mono-

tonous swinging. It was a sad little face that looked wistfully ahead; and the child's thoughts were far away in Ningpo with his father, from whom he had been cruelly stolen and sold as a slave. Homesick tears were in his eyes, and his wide, loose jacket-sleeve was now and then drawn across his wet cheek; for boy nature is the same there as here.

"What is the matter with you, Ah Fung? Don't you see my beautiful baby? I was unhappy, too; but now—" and the sweet young mother, into whose face a new light had lately shone and banished the deep-seated unhappiness and discontent, bent over and caressed her treasure.

She was the unloved wife of a rich officer, and from the time her husband presented Ah Fung to her, she had made a pet and companion of him. On account of her own loneliness they had become sympathizing friends.

Ah Fung dried his tears and looked seriously at the baby and mother. "Shall I tell you about my Jesus?" he asked. "Oh, no, Ah Fung! Tell Ah Fung she does not need Jesus now, she has her baby," cooed the poor mother. "He shall tell her about his Jesus by and by. By and by, Ah Fung, by and by," she said.

But by and by the delicate blossom began to fade and droop. Paler and thinner the little face became, till the mother, in the extremity of her grief, saw the only thing she had to love pass into the dark, mysterious eternity.

Ah Fung was the child of a converted Chinese. His father had come over to Seoul, Korea, to trade, and brought the little boy with him, but in a crowd the child was separated from him, stolen and sold. He was old enough to commit his way to the Lord, and know that it was all right somehow.

And now he saw, as Naaman's little maid saw, that he had come there for a purpose; and he forgot his own great grief in his desire to minister true comfort to the mother.

He was awed and silenced by her sorrow; but one day she remembered how often he had tried to tell her of "Jesus and His love." "Ah Fung," she said, "tell me about your Jesus."

And Ah Fung, with the true tact of a child, began where he knew it would mean the most to her and told her of Jesus' love to children, and the beautiful home where he took them to keep and make happy until the parents should come.

Day after day he talked about it till the mother's yearning heart made her lips frame the question, "Did He love my baby? Are you sure she is with Him?"

"I am sure that He did love her, and that she is with Him," replied Ah Fung. "Our missionary said He has many, many little children there, and He makes them very happy. He will give her back to you if you go there."

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"But where is it? How can I go there?" eagerly asked the tearful mother.

"I don't quite know," said Ah Fung, "but if we love Him and trust it to Him He will take us somehow. He said so. Won't you let Jesus be your Saviour, too?" asked Ah Fung: "and then we'll both be there, and He will give our darling back to us."

"A little child shall lead them." Ah Fung's preaching was not in vain. This mother was the first convert to Christianity in Korea, which was so long shut up to foreign nations. It is now open to the gospel. Many efforts have been made to carry the truth into Korea, but Ah Fung, the little captive, has the honor of having sowed the first fruit-bearing seed.—*Word, Work and World.*

Evil Speaking.

Do you govern your tongue? Do you really make it a point of conscience to speak evil of no man? The Word of God commands this just as plainly as it says, "Thou shalt not steal." What would you think of a man's religion whom you caught stealing! To rob one of his good name is often a far greater injury than to steal his money. Be careful what you say about an absent person. Weigh your words before you put them in circulation.

James makes the proof of Christian perfection to consist in the government of the tongue. "If any man offend not in word, the same is a perfect man, and able also to govern the whole body" (Jas. iii. 2).

Observe carefully, and you will find this statement true. Sinful tempers may be smothered by a determined effort. But let them, through the medium of the tongue, come out into daylight where they are fanned and fed, and they will rage with fury.

"You may as well say it as think it," is one of the most pernicious maxims that the devil ever set afloat.

"Speak not evil one of another, brethren." (Jas. iv. 11). "If thy brother trespass against thee, go and tell him his fault, between thee and him alone."

BEST FOR WASH DAY

USE

SURPRISE

SOAP

BEST FOR EVERY DAY.

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

Dressed
Beef, fc
Beef, h
Mutton
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Toronto Markets.

Grain.

Wheat, white.....	\$0 87 to \$0 88
Wheat, red winter.....	0 00 to 0 86
Barley.....	0 30 to 0 34
Oats.....	0 21 to 0 25
Peas.....	0 43 to 0 44
Hay.....	13 00 to 14 00
Straw.....	8 50 to 9 50
Rye.....	0 00 to 0 84

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Mutton.....	4 00 to 6 00
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Lamb.....	6 50 to 7 50

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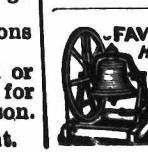
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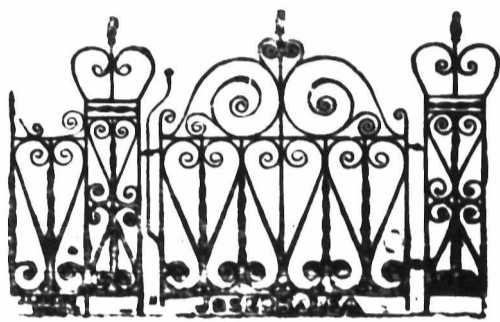
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