

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 25]

TORONTO, CANADA, THURSDAY, JAN. 5, 1899.

[No. 1.

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Evening—Isaiah 52. 13 and 33, or 54; Acts 4. 32 to 5. 17.

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FIRST SUNDAY AFTER EPIPHANY, 1899.

Holy Communion: 177, 178, 294, 311, 320.

Processional: 76, 79, 81, 307, 487.

Children's Hymns: 78, 280, 338, 340.

Offertory: 77, 80, 218, 293.

General Hymns: 75, 173, 219, 222, 275.

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 172, 298, 314, 319, 322.

Processional: 189, 211, 215, 228, 232.

Children's Hymns: 227, 264, 341, 342, 344.

Offertory: 167, 171, 184, 234, 255.

General Hymns: 163, 169, 186, 198, 220.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Second Sunday after Epiphany.

Isaiah lv., 2. "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?"

All are agreed as to the end which they desire. It is satisfaction. We may call it happiness, well-being, perfection, or by many other names—but what we want is to be satisfied. Yet here we make the greatest mistakes and the prophet calls us to account. Consider here.

i. The fact assumed—that men spend

money and labor for that which does not satisfy.

1. That which is not bread. Bread the Staff of Life—with bread and water men may live. Without these hardly. "Bread shall be given: water shall be sure."

2. That which satisfieth not. Another way of stating the same truth. Only one thing really satisfies—God—the world—sensual pleasures—fame—these do not.

3. Yet men spend money and labour for things which do not satisfy. If they had wise aims—if they put forth energy in order to reach that which would nourish their souls, as bread nourishes the body—if they got real, genuine satisfaction out of the work they did—then they would not waste their time, and money, and labour. But alas! It is not so. They set their affection on things which yield no permanent satisfaction. Place. Fame. Wealth. Pleasure—not Bread.

ii. The Question which Arises: "Wherefore?" a very curious question. Why should a man waste his money and his time, and his toil, and get nothing for them? Why? A very serious question which we are bound to answer.

1. Is it because we don't know of anything better? So it may be with some. "Go to, will prove it." Yes, many grow up not knowing what is good for them. Yet, many do know. They know that the world is a hard master and pays poor wages. They know—at least, they have often been told, and they partly believe, that the service of God is best—Yet they do not enter it.

2. Is it because the better things are not within their reach? Hardly. "Ho every one that thirsteth come to the waters." Here is all you need, wine and milk, and all good things. "Come unto Me." "I will give you rest."

3. Is it because we cannot afford the best things? Certainly not. Come ye, buy and eat; yea, come, buy wine and milk without money and without price." So always.

"Take of the water of life freely." God has provided all these things for us; out of His our fullness—love—mercy. Heeding nothing, asking nothing. And we can have all this full provision—for the mere asking—nay, almost without asking. For they are offered. "Behold, I stand at the door and knock."

OUR WORK FOR THE CHURCH.

We are thankful to know that our work on behalf of the Canadian Church is receiving ever wider and more cordial recognition. If either our space or our modesty would permit the publication of the numerous expressions of approval and appreciation which we have received during the last few weeks, it would be seen that we are here making no vain boast. Now, we do not pretend to a height of unselfishness which is more than

human. When people do good and honest work, they expect to be the better for it themselves. But we also believe that a shortsighted selfishness is not only the most despicable, but the most unsuccessful policy. We quite believe that we are useful to the Church in Canada, and it is our first thought and desire to be so. Of course, we are quite aware of our limitations. We have not yet attained to the power of producing a paper like the English "Guardian." We have neither the resources of the English people nor those of the English Church at our command. But, in our measure, we aim to do for Canada what the "Guardian" does for England; and we are thankful to know that we are not entirely missing our aim. Now, it must be confessed that whatever we have been able to do, we have done by the assistance and encouragement which we have received from our supporters. In the first place, we owe much to our constantly enlarging circle of subscribers. They contribute the sinews of war, and we do not pretend to be able to continue our work without this kind of support. Then we have been under great obligation to those who have favoured us with intelligence suitable for our columns. Will our kind friends accept our acknowledgments in this form, and excuse our personal response to their kindness? And now, having expressed our gratitude, we are going to ask for something more, for help and support in the future, such as we have received in the past. And this we venture to request not in any selfish spirit, but for the good of the Church, since it is impossible, by any other means, to do the work for the Church which we design to do. In the first place, we ask the Clergy, of their kindness, to furnish us with items of Church news, and to do so promptly and concisely. Intelligence which is belated is almost worthless; and long, dreary articles defeat their own end: people don't read them. So we invite our readers to be our correspondents; and again, we implore our correspondents to be concise. If they will glance back over our columns they will soon discover that the most valuable contributions from our correspondents have been those which have been of no great length. Not that we desire to limit our friends, when they are dealing with subjects which need expansive treatment. We are quite aware that there are themes, necessary to be handled in our columns, which cannot be despatched in a sentence or two. We are quite willing to give all reasonable latitude to writers; and we cherish the hope that they will not make unreasonable demands upon us. We are now in our twenty-fifth year—a good way on beyond our majority. Will our subscribers do their best to add to their number? It is not merely that, by so doing, they will give us good heart and courage; but they will enable us to serve more perfectly that pure and apostolic branch of the Church of God which is dear alike to them and to us.

BUSINESS LIKE.

Among the defects to be remedied—among the evils which are deplored in the Church of the present day—one has come to our knowledge, and has been pressed very earnestly upon us, as a great hindrance to the work of the Church—namely, the want of business-like habits among the clergy. Secretaries and people of that kind declare that it hinders their work, wastes their time, tries their temper, and actually prevents their doing half of the work they might otherwise accomplish. We are not in a position to say how far these complaints are justifiable. But we know (1) that they are made, (2) if they are just they are reasonable and should be echoed by those who, in any way, have the ears of the clergy; and (3) that immediate efforts should be made to put right that which is said to be wrong. Let us illustrate the statement now made by some examples of the complaints that reach us. We begin with the applications made by the Bishops for statistics at Easter. There is a constant complaint of the delay of the clergy in this respect. Yet no one can think that this is a very difficult or recondite matter. We imagine that almost any clergyman could give, offhand, to anyone asking him, the kind of information that the bishops require; and it would not take very long to sit down and put this on paper. The secretary of the Brotherhood of St. Andrew makes a similar complaint. One can easily understand the importance of a society of this kind having its information ready to hand—if for no other reason, yet to satisfy its members that something is actually being done. Yet we find that requests for information are either habitually ignored or are furnished too late to be of any practical use. We imagine that a good deal of this is attributable to the fact that many men accept office without any serious intention of fulfilling its duties, and are re-elected to their posts, time after time, by those who ought to know that they are neglecting their work. Perhaps a more serious example may be found in the experience of the Deputation Committee, when arranging its missionary meetings throughout the diocese. One can understand, at once, the extreme importance of a regular attention to the office of that committee. If their secretary could make some prompt responses to his office, the arrangements could be made with comparative ease; but two or three procrastinating clergymen are able to throw the whole thing into confusion. And what is most curious, the very men who are the most neglectful, who are the slowest to answer—the very men, therefore, who make it impossible for the committee to make the best arrangement of time and space, are the men who are the readiest to complain if arrangements cannot be made to their satisfaction. Another example: secretaries frequently have to arrange for preachers; and, of course, can apply to only one, two or three at a time. But they constantly find that those to whom they apply put off answering their letters until it is too late to find anyone to supply their place. In consequence, either the sermon and collection are lost, or the clergyman of the parish

has to step into the breach with apologies for the non-appearance of some expected preacher, and with results such as we understand. We have had many complaints on these subjects, and we are writing these lines in consequence, and as a duty. But, to be frank, we are not sanguine of the effects. Dawdling, dilatoriness, procrastination, impunctuality, are deadly diseases, which seem to be almost incurable. We have no great hope of curing the old or middle-aged; and we shall not be disappointed if we find that with such no result is produced. But we would venture to implore the younger men to lay some of these remarks to heart, since it may make all the difference to them whether their future life shall be one of success or failure. Yes. We mean all of this. Promptitude means self-denial. Self-denial means a sense of duty. A sense of duty means all that is good and high and powerful. Yes—dawdle, dawdle, delay, procrastinate, and fail! Brace yourself up, be prompt, ready, punctual, laborious, and succeed! Yes—quite easy to say—and "a little more sleep, a little more slumber."

UNION SERVICES.

A very sensible resolution has been adopted by the General Convention of the American Church. Something of the kind has often suggested itself to persons interested in Christian union, but, as far as we know, it has never been entertained before, or even proposed, in any ecclesiastical assembly which possessed legislative powers. The proposal is, that clergymen and congregations might be regarded as parts of the Episcopal Church, without being required to use the appointed services of the Church, so long as they submitted to episcopal government and control. This is an excellent proposal and a very interesting experiment. It is, of course, evident enough that the old antipathy to liturgies and printed prayers which prevailed among the Puritans has to a great extent passed away. Presbyterian congregations now frequently use printed services, at least in part, in their public worship. Still, there is among many a strong attachment to the use of extempore prayer, and this is not unintelligible even to those who would prefer all public worship to be liturgical. Besides, the introduction of such kind of service would be only an application of a custom which seemed to prevail in the early church. It is quite clear that the prophesyings and other exercises were held at a kind of service different from the regular services of the Church, or else that some special place was found for them at those services. Similar exercises, we understand, are in use among the so-called "Irvingites" at the present time; and there is no hint of any inconvenience arising from them. Not only so, but in Anglican parishes in the Motherland and in Canada, it has been quite common to hold in schoolrooms, and even in churches after the regular services had been held, services at which "free prayer" has been offered, hymns sung, and portions of Scripture read, very much in the manner of Presbyterians and Congregationalists.

There can, then, be no question of the lawfulness of such services where they might be desired, and it would undoubtedly be a good manner of evangelizing many who have had no previous familiarity with our services and prayer book. To such persons too often the regular service of the Church seems formal and lacking in religious fervour and inspiration, and, if they found that the two methods could be used by the same clergyman, it might remove their objection to the Church's methods.

The difficulty is, that the adoption of this kind of service might seem to other denominations as a device to proselytize; but it is impossible to do anything that will not be open to some kind of objection. There is certainly one great advantage that might accrue from the adoption of such a plan. It might lead to the reduction of the number of small churches and places which are now often found in villages and outlying districts. It is useless to expatiate upon the evils of such a state of things. It might be considerably diminished by the Anglican clergy adopting something of the methods of the other denominations in the evening. If the ministers of those bodies should also be induced to use the Church Service in the morning, as the Wesleyans used to do, then the work might be carried forward still further. Such hopes are faint in us at present, but better times may come.

GREEK TESTAMENT CRITICISM.

It appears that we are to have still another School of Greek Testament Criticism. Lachmann, Tischendorf, Tregelles, and Westcott—Hort have seemed to carry all before them; and the results of their work are largely incorporated in the Text used by the Revisers of the New Testament. Now it is being pointed out by Blass and others, that not only have Westcott and Hort exaggerated the importance of the Vatican MS., and Tischendorf that of the Sinaitic; but both editions have ignored the important testimony of the Codex Bezae (designated D), and some ancient translations which appear to be made from an earlier text than those of the Vatican and Sinaitic. An important article on the history of the Text of the Greek Testament, by Dr. Herrigel has appeared in the Baden weekly "Kirchenblatt," and Professor Clark has undertaken to furnish us with a translation of this article. The first part, we hope, will appear in a week or two.

REVIEWS.

Essays in Literary Interpretation: By Hamilton Wright Mabie. Price \$1.25. Toronto: G. N. Morang. 1898.

Mr. Mabie is favourably known to the literary public as co-editor with Dr. Lyman Abbott of the "Outlook," one of the brightest and strongest of American periodicals. He has also published several volumes of Essays of a very high and delicate quality. The volume now before us is a very good specimen of his work. "Some Aspects of Modern Literature," the first essay, shows insight, grasp, and power of expression. More especially we commend the remarks on the rela-

tion of Art to the end of the essay. The author brings out the important possible only ties to create it remarkable on commended by see nothing but the decriers of beauty or light think the essay; but all is on Dante.

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tion of Art to Life and Literature towards the end of the essay. In the second essay the author brings out, with manifold illustrations, the important truth, that "great literature is possible only when there are great personalities to create it." The essay on Browning is a remarkable one, and its last page may be recommended both to the enthusiasts who can see nothing but beauty in the poems, and to the decriers who are unable to find either beauty or light in them. On the whole, we think the essay on Keats the most satisfactory; but all is good. Specially good is that on Dante.

Magazine—The Expository Times (for December) has among its Notes some valuable remarks on the passage in St. Luke respecting the taxing which was made near the time of the birth of our Lord. Several critics have recently assumed that it was impossible to defend the statements of St. Luke; but Professor Ramsay, of Aberdeen, has taken the matter thoroughly in hand, and has made out an able and satisfactory defence of the Evangelist. A summary of his book is given here. A very remarkable paper by Prof. Gwatkin, of Cambridge, on the "Unrest of the Age," is printed in this number. Professor Ramsay continues his scholarly articles on the Greek of the Early Church. The great Text commentary for the month is Gen. iii. 15. Dr. König, of Rostock, the author of a well-known book on Prophecy, writes on the "Unity of Deuteronomy"; and the shorter papers are by such writers as Dr. Cheyne, Dr. Joyce, Dr. Nestle and Dr. Hommel. The clergy, young and old, have immense advantages in these days—and the magazine costs only sixpence.

The Pall Mall Magazine for January contains an article on the "Naval Heroes at Westminster Abbey," which is written by Murray-Smith, and is copiously illustrated from photographs taken of their monuments. An article describing the fall of Khartoum, written by an officer who took part in the campaign, is specially appropriate at the present time. A story describing a privateering adventure in Australian waters is one which will be widely read by those who love adventure. "A Vauxhall Mask" and "The Hero and the Burglars" are both of them good stories. In addition to the above Marion Dana contributes a piece of poetry describing the beauties of the far-famed Trinity College, Cambridge, which contribution is illustrated with views of different parts of that college. S. R. Crockett's story, "The Silver Skull," is continued, chapters xiv.-xv. and xvi. appearing in this number. There are also the usual short contributions written by A. T. Quilter Couch, under the nomenclature of "From a Cornish Widow."

The new year of Scribner's Magazine commences in the January number with several features of much interest. Mr. Roosevelt, the Governor of New York State, continues therein his story on "The Rough Riders," and will also contribute in good time other articles describing events which grew out of the war with Spain. "The Letters of Robert Louis Stevenson," edited by his friend, Mr. Colvin, is also a literary feature of much importance in this number. The first of a series of articles dealing with this matter appears in this issue, and they will be continued throughout the year. A new phase of the Cuban question is revealed in "A Ride into Cuba for the Red Cross," written by Dr. C. R. Gill. Major Stuart Wortley, who commanded the Arab irregular forces in the late campaign in the Soudan, writes a very interesting article descriptive of his operations, entitled, "With the Sirdar." Richard Harding Davis contributes a touching story, en-

titled, "On a Fever Ship," in which he gives an account of the hardships some of the sick men had to endure on their way home from Cuba to America. In addition to the above there are several other short stories, the whole forming together a very readable number.

The current number of the National Magazine contains, as is to be expected, a number of articles peculiarly appropriate to the festive season of Xmas. Articles by Mr. P. Macquean on "The Defeat of Spain," and by Mr. T. T. Bouve on "Emile Zola and the Dreyfus Case" are sure to be read with interest, for they deal with matters which have been much before the world of late, in fact, it might truly be said that the Dreyfus case has been, and still is, in many quarters, the sensation of the hour. The magazine contains also several pieces of poetry, in addition to which the various departments of the magazine conducted by Mrs. Fraser and the publisher are well represented.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—St. Luke's Cathedral.—Mr. N. H. Athol, the organist and choir-master of this cathedral church, has been presented with a handsome cane, suitably inscribed, by the boys belonging to his choir.

FREDERICTON.

HOLLINGWORTH TULLY KINGDON, D.D., BISHOP, FREDERICTON, N.B.

Moncton, N.B.—St. George's.—On Sunday, the 18th December, an ordination service was held in this church at the morning service by the Lord Bishop of the Diocese, when Mr. J. Hugh Hooper was admitted to the office of deacon. He was presented to the Bishop by his brother, the Rev. E. Bertram Hooper, rector of St. George's church. The Bishop preached the ordination sermon, and his address throughout was very impressive, showing the mercy of God in continuing the Church's Ministry in an unbroken line in the three-fold order from the holy apostles to the present time, and also the important duty of the laity in choosing fit persons to be set apart for the work of the Ministry, and the need of constant and increasing prayer for the clergy. At the evening service his Lordship administered the rite of Confirmation to fifteen candidates. At both services the beautiful church was crowded to its utmost capacity, and the full choir most effectively assisted in the solemn services of the day.

St. John, N.B.—Committee meetings of the Diocesan Synod were held in the Synod rooms, German street, in this city on the 12th, 13th and 14th December. Every effort appears to have been made for bright Christmas services. It has been a season of Sunday school festivals, church decorating, choir-training and glad, hearty services. The Church in the diocese never has laboured harder, and we think more successfully to express her joy in the Incarnation.

MONTREAL.

WILLIAM BENNETT BOND, D.D., BISHOP, MONTREAL.

Montreal.—A special devotional service in connection with the local Chapters of the Brotherhood of St. Andrew was held on the evening of Tuesday, the 27th ult., at 8 o'clock, in the chapel of the Diocesan Theological College. Prayers were read by the Rev. W. W. Craig, and an address was delivered by the Rev. Principal Hackett. There was a large number of men present at the service.

The 40th annual session of the Synod of the diocese of Montreal, will be held in the Synod Hall on Tuesday, the 17th inst. There will be a public service in the cathedral at 8 o'clock in the evening of that day, when the preacher will be the Rev. Canon Dixon, of St. Jude's church. The annual meeting of the Diocesan Sunday School Association will be held on the following Thursday evening at 8 o'clock.

St. George's.—On Christmas Day a liberal response was made by this large-hearted congregation to the Dean's appeal on behalf of the Parochial Poor Fund, as not only were 121 families provided with a substantial Christmas dinner, but there must have been over \$700 contributed towards the aforesaid fund. This satisfactory result was duly acknowledged by the Dean—and even the boys who cheerfully helped the ladies in distributing the good things, were not overlooked in the Dean's well-chosen words. His text was St. Luke ii., 11. The church was very bright and beautiful and there was a large congregation, and fully 400 received the Holy Communion.

St. Luke's.—The members of the Bible Class connected with this church to the number of over one hundred, gathered together in the lecture hall of this parish on Thursday evening, the 22nd ult., for the purpose of presenting their teacher, Mr. H. J. Dart, with a handsome fur-lined coat with otter collar and cuffs, and an illuminated address. The coat was presented by Mr. S. Hays on behalf of the other members of the class, and the address was read by Mrs. Hibbard, after which Mr. Dart returned thanks for their kind gift. This was followed by a supper, to which about 125 persons sat down. The Bible Class spent over fifty dollars lately in providing Christmas dinners for the poor and flowers for the sick. The average attendance at the class for the year ranges from seventy to eighty young people every Sunday.

Westmount.—Church of the Advent.—Sure enough, as predicted, the new wing was opened to receive the overflowing Christmas congregation when there were over 200 communicants. Everyone is provided with work in this congregation who is willing to help on the good cause.

ONTARIO.

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

Sandhurst.—St. Paul's.—A beautifully designed and executed reredos, with panelled side wings, of antique oak, extending across the whole chancel space, has been erected, and was in its place on Christmas day in the above church. A carved cross projects from the face of the central panel. Beneath the retable and between the brackets supporting it are the words, "Holy, Holy, Holy." The altar is also new, the humble pine box which served for the Holy Table having been replaced by a stately structure, carved and moulded, of the same material as the reredos. The front consists of three panels, the large central panel containing the Agnus Dei, the side panels the Alpha and Omega monograms. Between the panels and at the corners are round columns with carved caps and moulded bases. On the projecting base of the altar is the following simple inscription: "In Memoriam, Oct. 2nd, 1892; Oct. 12th, 1896." These handsome and valuable Church ornaments have been presented by the daughters of the late Robert Neilson, Esq., in memory of their father and mother.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

On Wednesday, December 21st, the Christmas closing of the Church Day school took place. The entertainment began with the action songs and games performed by the little ones of the Kindergarten. This department is very ably conducted by a trained Kindergarten teacher, and the little

ones, by their bright, pretty performance and graceful movements, gave visible proof of the careful training they have received during the past term. After about three-quarters of an hour spent in watching the little ones' performance, they trooped off, each bearing a little Christmas gift made with their own tiny fingers for "Mamma." The next item on the programme was a pianoforte solo by one of the elder girls, and this was followed by a spirited little cantata, entitled "Bubbles." Two of the younger children took the parts of "a little girl" and "Fairy Queen of all the Bubbles." The little girl, after blowing bubbles "nearly all the day," falls asleep, when the Fairy Queen calls her subjects to dance around her. The "little," "middle-sized" and "big" bubbles were impersonated by groups of different sized children, carrying bright coloured bubbles, who danced and sang around the sleeper. This pleasing little performance was followed by another pianoforte solo, and this again by the well-known Christmas carols, "See amid the winter snow," "Come ye lowly," and "Carol, sweetly carol," the solos being sung by four of the young people alternately, all joining in the chorus. The entertainment closed with the giving away of six Scripture prizes by the Rev. C. Shortt, to those who had distinguished themselves in the late examination. After singing, "God Save the Queen," the parents and friends, who had assembled to witness the performance, dispersed to examine the examination papers, drawings, maps, Kindergarten work, etc., laid out for their inspection, all expressing themselves well-pleased with the little entertainment got up for their amusement.

St. James'.—The Right Rev. Bishop Sullivan has been confined to his bed for some weeks past with a serious attack of illness, and he is still far from well. He was not able to be present at either service on Christmas Day, but sent a message of Christmas greeting to his people, which was given to them by Mr. Ashcroft, one of the curates. At the time of writing this we are pleased to hear that there is a slight improvement in his Lordship's condition.

St. Peter's.—We beg to extend our most hearty sympathy to the Ven. Archdeacon and Mrs. Boddy, and to the members of their family, in the very sad and sudden loss which they have so lately sustained in the death of their son, Mr. A. J. Boddy. The deceased gentleman was an undergraduate at Trinity University, and had just completed his first year of residence at the date of his untimely decease. He was but 24 years of age; was a man of strong and active physique, and was very popular with his fellow-undergraduates.

St. Stephen's.—Mr. H. J. Alley, the rector's warden, has presented to this church as a Christmas gift a pair of candlesticks for the altar.

The festival of Christmas was very generally observed in all the Anglican churches in this city. The churches were tastefully decorated, and bright and hearty services were the rule everywhere. In many of the churches, in addition to the well-known Christmas hymns, several Christmas carols were sung. This was notably the case in St. Simon's church in Rosedale, where in the evening, the carols, to a large extent, took the place of the ordinary hymns and anthem. The churches were crowded with large congregations, and the number of communicants at the various celebrations held throughout the morning was very large. The services at St. James' and St. Thomas' were of a specially ornate character and were exceedingly well rendered. In each of these churches many people were obliged to stand throughout the entire services both in the morning and in the evening, and at the latter church crowds of people were unable to obtain admission. The offertories were, as a rule, larger than those taken up on Christmas Day of last year.

Trinity Year Book.—An error has occurred on page 52 of this publication which demands correction.

tion. The name of the Rev. Professor Worrell should appear at the head of the list of Foundation scholars for 1870 instead of at the bottom of that for 1860.

Port Hope.—The Michaelmas term at Trinity College school was brought to a close by the singing of the Christmas carols by the School Choir, and the presentation of the prizes won at the athletic sports. The first part of the evening was given to the carols, which included such old friends as "Good King Wenceslas," "Nowell," "The Wassail Song," as well as others of more modern composition. Most of the numbers were unaccompanied, and the singing of the choir left little to be desired. The sweetness and freshness of the treble voices, the even balance of the parts and the careful observance of marks of expression, showed what good work had been done by the boys and their instructor, Mr. Coombs. The school authorities must certainly be congratulated on having the services of so thorough a musician as Mr. Coombs, who sang for eight years in the choir at Worcester Cathedral in England, and afterwards in that of Magdalen College, Oxford. The prizes were distributed by Mrs. Fraser, of "Dunain," Port Hope, and when the ceremony was concluded Mr. Barlow Cumberland, of Toronto, made a short speech, in the course of which he congratulated the school on the healthy tone prevailing in the school games and the keen competition shown at the annual sports. To encourage the study of natural history he offered two prizes for the best collection of wild flowers and leaves made in the country round Port Hope. Before the school closed the annual Christmas examination was held as usual. The following list gives the names of those who won prizes for general proficiency, and of those who gained an honourable mention by securing over 60 per cent. of the total number of marks in all subjects:

Prize List, Trinity College School, Port Hope, Christmas, 1898.—VI. Form, F. T. Lucas; V. Form, R. V. Harris; IV. Form, D. B. Plumb; III. Form, A. E. Piercy; II. A Form, G. C. Hale; II. B Form, R. S. Tippett; I. Form, A. J. McKeand. The following boys obtained honourable mention for general proficiency.—V. Form, F. N. Creighton; IV. Form, G. W. Morley; III. Form, E. W. Clifford, H. R. Mockridge, J. W. G. Greey, C. J. S. Stuart; II. A Form, C. J. Ingles, T. C. McConkey, H. F. Labatt, F. G. McLaren, J. R. Francis, A. W. Brunton; Lower Division, R. J. Ridout, E. Blake-Watkins, A. D. Reid, M. J. Mason, W. E. Vallance, G. R. Mason, H. Ferguson; II. B Form, A. S. Crapsey, H. R. Langslow; I. Form, P. deL. D. Passy, A. Kern; Modern, G. R. Finch-Noyes, T. C. Mewburn.

Minden.—The Church people residing in this place are not well off in regard to reading matter and they would be greatly obliged to any of their more favoured brethren in this respect if they could send to them any old books or magazines which they have quite done with, for these would be most acceptable to them.

Thornhill.—Trinity.—On Saturday, December 24th, a beautiful memorial window was placed in this church. It was purchased by Arthur Mortimer, British Consul at Los Angeles, Cal., who is a son of Rev. A. Mortimer, and grandson of Rev. George Mortimer, who was rector of this parish for many years.

Eglinton.—St. Clement's.—A very handsome frontal and dossal, with hangings for the altar at this church, were used for the first time at the Christmas services. The work was done by ladies of the parish, and reflects great credit on them. The services on Christmas Day were all well attended, and were of a most hearty character. At the special choral evensong for children the offertory was for the Sick Children's Hospital. The preachers during the day were the Revs. Canon Osler and T. W. Powell.

NIAGARA.

JOHN PHILIP DU MOULIN, D.D., BISHOP, HAMILTON.

Harriston.—St. George's.—The Christmas services were attended by overflowing congregations. The evening service was choral. The "Magnificat" by Sir John Goss, and the anthem, "Behold, I bring you good tidings," by the same composer, were beautifully rendered. At the close of the service the carols, "Good King Wenceslas" and "The First Nowell" were sung.

HURON.

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

Berlin.—St. John the Evangelist.—A special course of lectures will be delivered in this church on the Sunday evenings of this month. They are as follows: Sunday, Jan. 1st, "The History of the Church," lecturer, the Rev. H. J. Cody, M.A., Professor at Wycliffe College, Toronto; Sunday, Jan. 8th, "The Catholicity of the Church," lecturer, the Rev. Canon Sweeney, rector St. Philip's church, Toronto; Sunday, Jan. 15th, "The Worship of the Church," lecturer, the Rev. Alfred G. Dann, canon St. Paul's Cathedral, London; Sunday, Jan. 22nd, "The Faith of the Church," lecturer, the Rev. R. J. Moore, rector St. Margaret's church, Toronto; Sunday, Jan. 29th, "The Contribution of the Church to the Religious Life of the Nation," lecturer, the Rev. Edward A. Welch, provost of Trinity University, Toronto.

Port Stanley.—Christ Church.—The services in this church on Christmas Day were exceptionally good and well attended. In the forenoon, the day being fine, the sacred edifice was filled to its utmost capacity—including a number of strangers from a distance, and a full orchestral band of music from Sparta, under direction of Prof. Wright. The Incumbent preached from St. Luke ii. 11, on the incarnation and birth of the world's Saviour. Besides the usual chants and hymns for Christmas rendered by the church choir, the Sparta orchestra (consisting of some twenty voices), gave an anthem after the third collect, and during the offertory a solo accompaniment was rendered by Mr. King, who was in good voice. The offertory was larger than for many years past. The Rev. H. D. Steele, the incumbent, felt much encouraged by the attendance and reverent attention paid by the large congregation of worshippers present. *Laus Deo!*

ALGOMA.

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

Webbwood Mission.—The catechist of this mission, Mr. F. Buttam-Stover, visited a lumber camp in his mission on Dec. 11th and held evening service, and gave an address from St. Matt. xi. 28. The service was held at 7.30 p.m., with 44 men present, who joined as far as they were able in the service, and listened very attentively to the address, and wished for further services in the future of a like kind. The catechist was heartily welcomed. The men suggested and gave an offertory of \$2.65, which has been used for organ fund at Nairn church. Mr. F. Buttam-Stover, of St. Boniface Missionary and Colonial College, Warminster, England, was ordained deacon by his Lordship, the Bishop, in the pro-cathedral, Sault Ste. Marie, Ont., on the 4th Sunday in Advent, Dec. 18th. The ordination sermon was preached from I. Tim. iii. 15, by Rev. Rural Dean Rennison, M.A., rector of the pro-cathedral. The Rev. F. Buttam-Stover is appointed to Hailebury Lake, Temiscamingue, Ont.

QU'APPELLE.

JOHN GRISDALE, D.D., BISHOP, INDIAN HEAD.

Qu'Appelle.—The regular quarterly meeting of the Executive Committee was held at Bishop's Court, Indian Head, on Dec. 14th. Present, the Lord Bishop, Ven. Archdeacon Sargent, secretary;

Hon. Mr. Justice V. Brown, G. N. Do and Messrs. J. H. Joyner and G. T. submitted containing Colonel Lake, of Lake, of Ottawa, to the Clergy Sustention that the Dean Lake Men offer was gladly a of thanks passed. to parishes and 1899, to Easter, of income and gr necessary to con and in some plac points already occ them the final de ject of grants in ing Committee, of grants to Can; andum, after the cent. per annu are extinguished is the latest the subject, at its stand." The "Seeing that in 1 were welded into canons, and its fr ing to the opinio pressed above, th only the obligati might well rejoic doing so. That t be admitted; int does not enquire the least potent r society, yielding abandon its decl; the Provincial S; society to the as not only can bu whole. By the r the whole of the ary work is to be General Synod, the first time hav funds that are r which the societ ing to the Canad a new order of know the needs doubted that the erally poured for ing the other, a caused by the pe Do the facts of victims of the 5 This certainly is stirring enquiry women of the e cese like Qu'App tled parishes in pected for the f withdrawal of g the real state of is that new gro is constantly of required for nev or less self-supt

WILLIAM CYPRIA

Devon.—The done in this mi the priest-in-ch my charge is a the central stati the postoffice. and take charge years ago. Th existence, viz., Rapids. Some

Hon. Mr. Justice Wetmore, treasurer; Revs. W. E. Brown, G. N. Dobie, T. G. Beal, F. W. Johnson and Messrs. J. H. Boyce, R. B. Gordon, H. B. Joyner and G. T. Marsh. Communications were submitted containing the kind and liberal offer of Colonel Lake, of Grenfell, N.W.T., and Colonel Lake, of Ottawa, to donate the sum of £500 sterling to the Clergy Sustentation Fund of the diocese, on condition that the gift be known in future as the "Dean Lake Memorial." It is needless to say the offer was gladly accepted and a suitable resolution of thanks passed. The important subject of grants to parishes and missions for the years, Easter, 1899, to Easter, 1900, was taken up and a forecast of income and grants made. It was unfortunately necessary to contemplate considerable reduction, and in some places the withdrawal of men from points already occupied. The committee had before them the final decision of the S.P.G. on the subject of grants in the "Memorandum of the Standing Committee, Nov. 24th, 1898, on the reduction of grants to Canadian dioceses." In this memorandum, after the specific statement of the 10 per cent. per annum policy "until the grants are extinguished," are the final words. This is the latest utterance of the society on the subject, and by it the society takes its stand." The memorandum goes on to say: "Seeing that in 1893 the several Canadian dioceses were welded into one organization with its own canons, and its freedom of Synodal action, according to the opinion of the society, definitely expressed above, the richer and older parts have not only the obligation of supporting the poorer, but might well rejoice in having the opportunity of doing so. That they have not done their part must be admitted; into the causes thereof the society does not enquire, but naturally surmises that not the least potent may be found in the hope that the society, yielding to impotency, might relax or abandon its declared policy. The recent action of the Provincial Synod of Eastern Canada leads the society to the assured conviction that the Church not only can but will provide for its needs as a whole. By the resolution of the Provincial Synod the whole of the Domestic and Foreign Missionary work is to be handed over to the Board of the General Synod, and the western dioceses will for the first time have a voice in the distribution of the funds that are raised. This important movement, which the society has for years been recommending to the Canadian church, will certainly introduce a new order of things. The eastern dioceses will know the needs of the western, and it cannot be doubted that the resources of the one will be liberally poured forth for the building up and sustaining the other, and that any apparent grievance caused by the policy of the society will disappear." Do the facts of to-day give hopes that these convictions of the S.P.G. will be fully carried out? This certainly is an important and should be a soul-stirring enquiry for the Churchmen and Churchwomen of the eastern or older dioceses. If a diocese like Qu'Appelle was composed of so many settled parishes in which little or no change was expected for the future the enforced self-support, by withdrawal of grants would have its benefits. But the real state of this and all other western dioceses is that new ground for occupation by the Church is constantly opening, so that the old grants are required for new ground as parishes become more or less self-supporting.

SASKATCHEWAN.

WILLIAM CYPRIAN PINKHAM, BISHOP, D.D., CALGARY.

Devon.—The following is an account of the work done in this mission, written by the Rev. J. Hines, the priest-in-charge thereof: The district under my charge is a large one. Devon is the name of the central station, where I reside, and it is also the postoffice. I came here to form the district and take charge of the same in July, 1888, just ten years ago. There were then three day schools in existence, viz., at Devon, Cumberland and Grand Rapids. Something of the kind was attempted at

Moose Lake and Chemawawin, but these latter were in such an unsatisfactory state that the Indian Department refused its grant until a better state of things could be produced. This task has since been accomplished and we have now two very good schools there, which are satisfactory both to the Department and to myself. The school at Grand Rapids, which was, as many thought when I came to this mission, standing upon its last legs, has since had new life infused into it and all visitors who spend their summer holiday there speak very highly of the work—both as regards the Day and Sunday schools, and also the Mission work generally. Grand Rapids is the extreme eastern point of my district, and is about 130 miles from here. Moose Lake is 60 miles northeast of Devon and Chemawawin, or Cedar Lake as it is now being called, is 70 miles east, or about half way to Grand Rapids. Mr. Pritchard, who has recently been in Canada East with his little son for medical treatment is, I believe, coming to reside at Cedar Lake and work under my directions in that part of my deanery. Moose Lake is 35 miles north of Cedar Lake. The Big Eddy, so named from the action of the water in the Saskatchewan River there, is really the west end of Devon Mission, and is about 4 miles from our church. We have excellent day and Sunday schools there. Cumberland is 70 miles west of us. There is now no day school there, on account of the Indians not being able to kill fish in the neighbourhood, so they have to scatter. The Rev. John Settee, the only ordained man besides myself in this large district, resides here, and has Sturgeon River, 70 miles further west to attend to, as well as Pine Bluff, 50 miles from Cumberland, and Birch River, 20 miles southeast of Cumberland. There is no Day school at any of the last four mentioned places, though I should much like to start one at Birch River, because the Indians there have gone out of treaty, and are doing their best to support themselves by raising cattle—farming on a small scale, and by hunting furs and other wild animals. These people never wander about with their families, and consequently their children would attend school regularly. The great drawback to school work here is lack of means to support a teacher. From the fact of these Indians being non-treaty they do not get any help from the Indian Department like those who are in treaty. The Government give, perhaps as you know, a grant of \$12 per head per acre for every child taught, whose parents are treaty Indians. The sum of \$300 a year is needed to carry on a school at Birch River, and I should be so thankful if some kind friend or friends would hold themselves responsible for that amount annually, and notify me of their good intentions, so that I might place a teacher among them. Due south of Devon and proceeding up the Carrot River, so named from the quantity of wild carrots which grow on its low banks and adjacent marshes for a distance of about 90 miles, we come to the first of two Missions, called Shoal Lake, Pas Mountain. At this place I have started a new school which is very much appreciated and well attended. Fifteen miles further up the river we come to the Mission called Red Earth, but why so-called I cannot say. The school here is the most recent in my district, having only been started about 15 months. The majority of the Indians at this place are heathens. Still, many of them send their children to school regularly, and the work is progressing fairly well. The teachers at all the above places conduct regular Sunday services with the aid of certain of the leading Christian Indians of each place. Devon, my Home Mission, is by far the largest in the whole district, as well as being quite central. The Day and Sunday schools at this place average over 70 pupils. I have over 145 communicants at this church and sometimes more than 120 communicate at one service. I have, by the help of God and the financial aid of friends in England and elsewhere, who have responded to my appeals, built the following new churches during the past two years, viz., (1) Christ Church, Devon; (2) St. John's, Moose Lake; (3) St. Alban's, Cedar Lake; (4) St. Stephen's, Shoal Lake. The other two, one at Red

Earth and the other at Birch River, have not as yet been named. There is a population of about 1,500 souls in the whole of my charge, 1,400 of whom are members of our Church, and are the fruits of the work of the C.M.S. About 700 Sunday services are annually conducted in the district, and the number of communicants is considerably over 400; the number of children attending our Day schools is 230, and about the same number attend the Sunday schools. The distance I travel annually in visiting the different out-stations under my charge covers about 3,500 square miles. All those who work under me, work with me and are entitled to a share in the praise, if praise there be, for we can do nothing of ourselves, but all things through Him who strengtheneth us.

NEW WESTMINSTER.

JOHN DART D.D., BISHOP, NEW WESTMINSTER.

Nelson, B.C.—Thursday, Dec. 15th, was a red letter day in the history of this parish. Up to that time, from July, 1892, the services of the Church had been conducted in a little wooden mission room of a very unpretentious character. In the summer of 1897 a fund was opened for the building of a church, the idea then being to spend about \$1,500 on a wooden structure. As time went on, however, it became evident that a more substantial building should be aimed at, and at Easter, 1898, it was decided to accept the plans prepared by Mr. G. D. Curtis, architect, of Nelson, for a stone church—the nave to be proceeded with at once, together with a small temporary chancel of wood, leaving the transepts, permanent choir and tower to be completed as the needs and circumstances of the parish should determine. In July the contractor, Mr. A. E. Young, commenced work, and in August, with the usual ceremonies, the corner stone was laid by Provincial Grand Master David Wilson and the members of the Masonic Order in and around Nelson. Owing to the absence of the Bishop of New Westminster it was impossible to arrange for the consecration, and opening services were planned to commence on December 15th. The Ven. E. S. W. Pentreath, Archdeacon of Columbia, the Rev. H. Irwin of Rossland and the Rev. C. F. Yates of New Denver were the visiting clergy and preached at the different services. On Thursday morning there was a choral celebration of the Holy Communion, Dykes in F., with a sermon by the Archdeacon in which he eloquently reviewed the work that had been done in the diocese generally, and congratulated the people of Nelson on their new church. Mr. Frank Oliver of Rossland sang, "Arm, Arm, ye Brave," from Judas Maccabaeus, in magnificent style; and the rendering of the music in this service, as well as in all the others, would do credit to a very much larger place than Nelson. At choral evensong, which was attended by a very large congregation, the rector, the Rev. H. S. Akehurst, and the curate-in-charge of the outlying stations, the Rev. S. Rhodes, intoned the service, the first lesson was read by Rev. C. F. Yates, the second by the Archdeacon, and the sermon was preached by Rev. H. Irwin, who spoke forcibly on the making of the Church a real home for the people. After the sermon Mrs. Melville Parry, who has a fine soprano voice of great range and power, sang, "Angels, ever bright and fair." The Archdeacon then in a few words made a stirring appeal to the people to raise the sum needed to pay off all the indebtedness on the church, which was about \$1,000. The benediction and the singing of the "Old Hundredth" brought to a close a very bright and hearty service. On Friday there was choral evensong, attended by the Nelson Lodge, A.F. & A.M. in full regalia. The anthem, "O taste and see how gracious the Lord is," Goss, was well rendered, and again the singing of well-known hymns and chants was hearty and effective. The Rev. C. F. Yates preached a very helpful sermon on Worship and its Accessories. On Sunday, December 18th, there were celebrations of the Holy Communion at 8 a.m. and after Mattins, the Archdeacon preaching at the latter an eloquent and helpful sermon on Witnessing for Christ. At the close he expressed

his pleasure at having been able to be present at the opening of so beautiful and substantial a church, and his regret at having to leave before the evening service. He also briefly commented on the fact that his visit had been memorable in three ways, viz., the opening of the church, the practical completion of arrangements for the separation of the new diocese of Kootenay from the parent diocese of New Westminster, and thirdly, the setting up of the parish of Nelson as a Rectory instead of a Vicarage—three things showing the steady progress of Church work in this western province of British Columbia. In the afternoon the Archdeacon addressed the children and warmly congratulated them on the beautiful font for which they had worked so well—a font, he said, that was second to none in the diocese. The church was crowded for evensong, the rector preaching on "Preparation for Christmas," and thanking all who had helped in the services, the architect, and all who had given assistance in any way. A few words may be said about the church itself. The nave measures, internally, 60x35 feet, and consists of centre and two side aisles separated by a double row of light wood columns on which rests the clerestory with a magnificent open wood roof. The chancel, temporary, is 16x10 feet. The windows are cathedral glass, leaded or diamond shaped lights. The building is heated by a Pease "Economy" furnace, and will be lighted by acetylene gas, as soon as the generator is in place. Among the gifts already in place, or in course of construction, are the font of Winnipeg free stone, oak altar and credence table, oak pulpit, brass altar ornaments and book rest and lectern. Many things are still needed, but we are indeed thankful that so much has been done, and trust that God's blessing may be ever with us.

British and Foreign.

A new brass eagle lectern, costing over £120, has been placed in the parish church at Homsea.

The Rev. H. T. George, B.A., curate of Dunchurch, has been appointed Precentor of Leeds parish church.

The Bishop of Gibraltar is to be presented with his portrait at Cannes on Feb. 2, on the completion of twenty-five years of his episcopate.

The Archbishop of York's appeal for £10,000 towards a fund for Church extension in his diocese has resulted in £5,400 being subscribed.

An anonymous donor a short time ago sent a cheque for £1,000 to the universities' mission to Central Africa through the Representative Church Council of Scotland.

The principal of the Theological College, Edinburgh, has received from an anonymous donor a cheque for £1,000 for the Theological College Hall Building (capital) account.

The Rev. G. H. Daunt, incumbent of Ballyscullin, near Toombridge, has been appointed to the important parish of Knocknamuckley, Dromore. This parish contains a very large Church population.

The fund which the Rev. E. Sidney Savage is raising for the restoration of Hexham Abbey amounts to £5,000. Towards this sum the Mercers' Company of the City of London contributed one hundred guineas.

There is a small library of chained books in a carved oak cabinet in the baptistery of Sleaford Church. The books were placed there many generations ago for the benefit of the parishioners, when books were both scarce and dear.

The Bishop of Rochester lately consecrated a new church, which has been erected in one of the poor-

est and most desolate parts of the parish of Batertsea at a cost of £2,000. The church is in connection with the Cam's College Settlement and Mission.

Kenton church, near Dawlish, South Devon possesses now one of the finest oak pulpits in England, the most remarkable thing about which is that it consists to a very great extent of fragments of a very ancient structure, which has been quite recently discovered.

Lord Iveagh has placed £1,000 at the disposal of the Dean and Chapter of St. Patrick's Cathedral, Dublin, for the purposes of defraying the necessary expenditure of preliminary investigation before undertaking the restoration of parts of that Cathedral which are in need of repair.

At the annual meeting of the Melanesian Mission, held recently in the Church House, Westminster, Mr. William Selwyn stated that Miss Charlotte Yonge had given to the Mission the entire proceeds of her book, "The Daisy Chain," amounting to the sum of £2,500.

In Manchester Cathedral during recent improvements niches have been provided for four statues, and the Dean is desirous that they shall be filled by statues of the patron saints of the four constituent portions of the British Islands—St. George, St. Andrew, St. Patrick and St. David.

The Rev. Eric Farrar, a son of the Dean of Canterbury, has been publicly instituted by the Bishop of London to the vicarage of St. John's, Hoxton, in the presence of the Bishops of Stepney and Islington, his father, the Archdeacon of London (the patron), and nearly a thousand parishioners.

The Rev. Canon Bell, who died on the 11th ult., made the following bequests to religious societies with which he was intimately associated: C.M.S., £300; Society for Promoting Christianity among the Jews, £200; Church Pastoral Aid Society, £100; Irish Church Missions, £100; Moravian Missions, £100, and the British and Foreign Bible Society, £100.

The Archbishop of Canterbury has reopened the Church of St. Lawrence, at Allington, near Maidstone. The building has been enlarged, restored, and beautifully decorated. The original of the fabric now restored stood on the site of an Anglo-Saxon church. The rectors can be traced, so it is affirmed, in unbroken succession from Robert de Donam, in 1132. The communion plate dates from Queen Elizabeth's reign.

At a meeting held recently in aid of the fund for the restoration of Peterborough Cathedral, a resolution was passed pledging the meeting to support the efforts of the Dean and Chapter to complete the work before the close of the century. The Dean announced that during the past sixteen years a sum of £42,705 had been spent on the Cathedral, in addition to gifts for the interior of the value of £28,000. They still require £10,000, and towards this £1,600 were already in hand.

Owing to the recent hurricane in the West Indies the Church's losses in the islands of Barbadoes and St. Vincent have been enormous. In buildings alone it is calculated that the Church has lost £20,000, while in addition to this many of the clergy have been left homeless with all their belongings destroyed, and in some cases even their clothes too. Truly they are at the present time in a pitiable case, and are in sore need of the help which doubtless their brother Churchmen all over the Empire will send to them.

The most costly book in the Royal Library at Stockholm is a Bible. It is no wonder that it is considered precious, for there it is not another just like it in the world. In weight and size alone it is unique. It is said that 160 asses' skins were

used for its parchment leaves. There are 300 pages of writing, and each page falls but one inch short of being a yard in length. The width of the leaves is twenty inches. A Bible, the leaves of which are considerably longer than the largest newspaper at present issued, would be a big thing to handle, and when to this is added the fact that the covers are solid planks, four inches thick, it will be understood that this costly Stockholm treasure is not exactly a pocket Bible.

Correspondence.

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

MR. KER'S LETTERS.

Sir, There can be no doubt that much good will result from the free discussion of the state of the Anglican Communion in Canada, to which you are now opening your columns. In particular, a good deal of attention has been given to the interesting letters of the Rev. Mr. Ker, of St. Catharines; and I would ask leave to comment upon some of the contents of these letters. In regard to the earlier letters I will only here observe in passing that, valuable as they were, a little greater definiteness would have added to their value. As far as they went, we could go with them; but we had some difficulty in making out the exact points which were intended to be condemned or criticized. At present, however, I will restrict my remarks to some points in his letter published in your number for December 22. First among these we may notice his criticism of the Biblical teaching of the present day as compared with that of the first quarter of the 18th century. He does not give the exact date of the volume to which he refers, but we may assume that it was not long after 1716, the year in which Wake was consecrated Archbishop of Canterbury. Now, it is quite possible to find a sermon (as Mr. Ker has done) of that period which is thoroughly and deeply Biblical, and undoubtedly a good many of those now published are not conspicuous for the Scriptural character of their contents. But it would be rather rash to infer from these isolated facts that the Bible was more highly esteemed and more assiduously studied at the beginning of the 18th century than at the end of the 19th. The simple facts of the matter are just the reverse. There is not a period since the time of the Reformation when Christianity was at a lower ebb in Great Britain than the first quarter of the 18th century. Two proofs of this may be given. In the first place the character of English Biblical and theological literature, and in the second place, the testimony of Bishop Butler, whose great "Analogy" was published in 1726. As regards commentators the only name worthy of mention in the first half of the 18th century is the German Bengel (died, 1752). If we look at the sermons, those of Dr. Hugh Blair (1718 to 1800), the most popular sermon-writer of the 18th century, apart from the great evangelical leaders, are as little removed from simple Deism as can be imagined. Bishop Butler's testimony is too well known to need repetition. How is it with ourselves? It is impossible to believe either that Bible study is neglected, or that distinctively Christian doctrine is ignored. During the present century we have had a diligent and minute study of the Greek Testament such as no other age has witnessed. We have had, as textual critics, Lachmann, Tregelles, Tischendorf, Westcott, Hort, Woodsworth, Gregory, Nestle, Baljon, and many more, and of commentators a great body of the first rank too numerous to mention. We may not be turning our Biblical studies to the best account; but at least they are not being neglected. In regard to another point in Mr. Ker's letter—the excess of unkindly criticism of the clergy on the

part of the laity opinion. Mr. Ker says, "a very strong" "are in a state" "want to change" "changed." "W" "ment, it is so" "consideration," "correct?" "Sup" "such a state o" "roughly to re" "of an Anglica" "which deserve" "this discussion" "count for it?"

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part of the laity—it is not quite easy to form an opinion. Mr. Ker ventures, in this connection, on a very strong statement. "The clergy," he says, "are in a state of flux—half the clergy of a diocese want to change, and the laity want the other half changed." Without affirming or denying this statement, it is so explicit that it deserves and demands consideration. Is it correct, or is it anything like correct? Supposing that it is exaggerated, is there such a state of things among us that it may be said roughly to represent something like the condition of an Anglican congregation? Here is a point which deserves discussion. Where then shall begin this discussion? If it is true, how are we to account for it? These are living questions.

CLERICUS.

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

Sir,—By the triennial report of the D. & F. M. S. just issued, the following summary is apparent: The contributions of the Church of England in Canada for the three years, 1895-6, 1896-7, and 1897-8, including the cash raised for missionary purposes by the Women's Auxiliary, amounted to \$112,296; adding thereto the amount collected by the Canadian Church Missionary Society of \$15,815, amount in total to \$128,084. Of this amount there was committed to the D. & F. M. S., to be distributed by them, the sum of \$38,072. It would thus appear that the confidence of the members of the Church in the D. & F. M. S., as almoners of their missionary contributions, is represented by the ratio of 1 to 4. Why this lack of confidence? There are conceivable reasons therefor:

1. A feeling that partizanship is manifested.—Such can hardly exist in our D. & F. M. S., which is composed as to its directorate of all the Bishops, and of clerical and lay representatives of every diocese, and comprises every school of Church though in the ecclesiastical province.

2. Suspicion as to the economy of the management.—Such a cause for want of confidence does not exist, for \$128,084 passed through the hands of the general treasurer, and the expenses of management are reported as \$4,876, which is only a charge upon the funds of 3 3/4 per cent.

3. The spirit of "Congregationalism," which largely pervades the Church in Canada.—That this is probably the chief cause may be read in the figures.

(a). The C.C.M.S. seems to have permitted the Church to appropriate none of its missionary collections, from which fact it is evident that the C.C.M.S. is a partizan institution.

(b). The Women's Auxiliary to the Domestic & Foreign Missionary Society seems to have entrusted the distribution of its missionary cash collections to the society to which it is auxiliary to the extent of \$16,815 out of \$55,015. Possibly, sir, reason No. 3 may prove a key to the problem presented of late so ably by writers in your columns, viz., The State of the Church in Canada.

CHAS. E. WHITCOMBE.

THE STATE OF THE CHURCH.

Sir,—It is well sometimes to see ourselves as others see us. The following friendly criticism of the Canadian Church and clergy, which appeared in a recent issue of an American Church periodical, may help towards effecting the change which Mr. Ker and others desiderate: "The Anglican Church in Canada would seem to be missing many of her opportunities. If she is not unfaithful to her vocation (and to assert that would be unjust) she is not rising up to the fulfilment of the responsibilities that Divine Providence has laid upon her. Doubtless there are many sincere and earnest lives in her Communion, amongst clergy and laity, but one misses there, as we often miss it here, a note of genuine self-sacrifice and of intense piety. There is a great deal of the element of the commonplace; the clergy are not notably self-indulgent, but they

appear to be easy-going, not indifferent to the spiritual needs of their people, but not alert to the seizing upon ways of building up holy souls. Discipline is, as with us in the American Church, relaxed, and the individualism which makes modern religion so wretchedly one-sided is very marked. In the laity there are hearts that long vaguely for something that only sanctity can supply; there are lives that are not aimless, but reaching out for a purpose that has never been brought home to their minds. An impulse is needed, to convert, to quicken, to guide, and this must come through the clergy; yet if their lives are not regulated by systematic religious training and stimulated by systematic devotion, what can be expected for the people? The clergy of the Canadian Church would seem, to an outsider, in great part to have failed in these requisites. Many of them are not only unskilled in devotional habits, but they are actually untaught; few of them read theology, dogmatic or moral; and to a large number there appears no inconsistency in teaching, let us say, the value of the Blessed Eucharist, while celebrating it with comparative infrequency, or the sacredness of the priestly office, yet living at considerable distances from their churches and altars." Let me add my experience as to the deadening effect of the wretched parochialism for which both clergy and laity are responsible—the "individualism" of which the above writer speaks; we need a little ecclesiastical union, as well as social union, in our midst. Of course we are suffering from past neglect in the matter of teaching, what is wanted is definite Church teaching, doctrinal and practical, only—be warned—the practice of the clergy must be consistent with the teaching of the Church. A.

THE HON. G. W. ROSS AND KING HENRY VIII.

Sir,—Some attention is being given to utterances scattered broadcast through the issue of The Mail of Nov. 22nd last, by the Hon. G. W. Ross, Minister of Education in the Province of Ontario. His conspicuous position and assumed requirements lend an importance to his deliverances distinct from many. That position would seem to require from him clear discernment and cautious discriminations on any question pertaining to classes or creeds amid a mixed community, which in his public capacity he represents. Under such conditions the Hon. Mr. Ross' deliverance to a Presbyterian assembly and fellow religionists may well cause immeasurable astonishment. The verdict of the public mind vacillates between a charge of crass ignorance or crass bigotry and bold misrepresentation. Every educated mind is familiar with the unscrupulous falsification of history on the part of Romish schismatics in England, and not less with singular proof of extremes meeting in the repetitions on the part of Non-Conformists of these chimeras to uphold untenable positions. Such displays, however, are ordinarily confined to agitated and frenzied pleaders. Neither time, audience or speaker in the case before us readily grants excuse. It is a pleasure to quote, in opposition to crude statements worthy only of a Sciolist, the generous words which fell from Sir William Dawson in the metropolis of Canada, at a great public function, before foremost representatives of the Presbyterian and other leading Christian bodies, with him on the platform. We would like to quote Sir William in full, but a few lines will suffice to extinguish a senseless fizzle by a radiance of learning and candour. Sir William referred "to the work of the great historic Church of England in all ages." Amid words of generous appreciation from one outside of the Anglican Communion he went on to affirm: "To them (Presbyterians) the Church of England was a great independent historic Church—it was not a branch of any Church in the world, and it went back to the time when Britain was a province of the old Roman Empire. It was in existence long before the Bishop of Rome sent a missionary to the shores of Britain, and although in after ages it had recognized the usurped authority of the Roman

pontiffs, still at the Reformation it had received a new baptism of the Holy Spirit, a new call, as it were, to the work, making it again an independent Church." Sir William further spoke of "the great historic English Church, which all of them could admire, love and reverence." A post-graduate course in history is surely a necessity, if the learned "Minister of Education" can thus trip in his elements, and this, amid much more, would lead him to the feet of the greatest light of his generation—whose profound knowledge will long enlighten Christendom—the great statesman and scholar, Gladstone, who when approached by a Roman Catholic priest with a treatise on "the Divine Authority of the Catholic Church," brushed away arrogant presumption, as he would a cabinet, by the declaration, "It will surprise you to learn my belief, that I was born and have always lived in the Catholic Church of this country, founded long before St. Augustine extended it—and that by leaving it I should commit an act of rashness and a great sin." Will you append the playful paragraph of Rev. R. W. Lowrie, and permit me to leave "the Minister of Education" to further deliberations, and his audience in clearer historical illuminations. CHURCHMAN.

N.B.—"Did Henry VIII. found or find the Church of England? If he found it, he could not found it. He certainly found it; for he did find it, it being there when he came to the throne. If he found it, this is not that he founded it; for while one may find, he cannot found that which already has an existence. While then he may be called a finder, he cannot be called the founder of the English Church. The founder he could not be; because he found it. If he had not found it, he might have founded it. If he had not found it, it," would be bad English, as well as false history. We can only say that "he did find it"—found it in England, and left it in England. He found the identical Church of his fathers and forefathers—a rich find for anyone, monarch or subject, prince or peasant. If he had not found it, he never could have founded it, in all the excellence which it then possessed—its heritage from the earliest days, before a Henry was on the throne."—The Rev. R. W. Lowrie.

BUREAU OF CLERICAL SUPPLY.

Sir,—A correspondence has appeared in your paper on the subject of country clergy getting assistance from those in the city. What I think is wanted by many in the country and country towns is not supply gratis, but to know where to turn in an emergency to get help. Sometimes personal sickness, or sickness in one's family, or a call to visit at a distance, interferes with a clergyman's work, and one is at a loss where to turn for clerical supply. With clergy limited in number, and each one for fifty miles around with Sunday duties strictly defined, naturally one thinks of the city where there are usually more clergy than parishes, and where the colleges are situated for the training of young clergymen. So the country clergyman writes to the city only to get back a reply that the one to whom he writes is engaged and he knows no one else at liberty, and that he is very sorry, and if it was at all in his power it would have been a great pleasure, etc. And we are exactly where we started, and no help forthcoming. It has occurred to me, why should not there be opened, say in connection with the Synod office, a Bureau of Clerical Supply. Clergymen and students for the ministry could have their names placed on file for certain Sundays for which they are not engaged. Those who need assistance would state whether a priest was required or whether a student might be sent, the number of services, the distance, and all particulars. A regular set of fees could be fixed over and above all travelling expenses. Others might make suggestions to improve upon the plan, but there is no reason why the method should not be successful, and country clergy would know exactly where to apply for assistance when necessary. Among the Presbyterians this method has been in use for many years. ANGLICAN.

CANADIAN CHURCHMAN THOROUGHLY APPRECIATED.

Sir,—Will you kindly allow me to say in The Canadian Churchman, how thoroughly I appreciate the paper, which is indeed "devoted to the best interests of the Church of England in Canada, and should be in every Church family in the Dominion." I take this opportunity of thanking those friends who so kindly send me copies of The Canadian Churchman for distribution, which is one very effectual way of doing real missionary work. This paper is eagerly looked forward to, and is read with both pleasure and profit in many homes where from time to time I have the opportunity of leaving a copy. My New Year's wish for it is an ever increasing measure of success. Yours faithfully,

REV. J. PARDOE.

St. Mary's Parsonage, Novar, Ont.

FIRST SUNDAY SCHOOL.

Sir,—Referring to correspondence in some recent numbers of your paper upon this subject, it may be of interest to some of your readers to refer them to the Sunday school carried on at Little Gidding by Nicholas Ferrar as early as 1630. The following is an extract from Canon Carter's Life of Nicholas Ferrar: "The Ferrars provided teaching for the poor as well as the gentry of the neighbourhood. Sunday schools were at that date an almost unknown institution; but Nicholas Ferrar, mindful perhaps of those schools established by St. Charles Borromeo, which gathered (as they gather still) in the chapels of Milan Cathedral, invited the children from the surrounding parishes to come to Gidding every Sunday morning, and set his elder nieces to teach them to repeat the psalter. As a penny was given for every psalm learnt by heart and the children had dinner before going home, the new school became very popular, and the careful teaching and gentle care of the young ladies produced a great effect for the better on their little scholars. Their parents, who were mostly plain country folks, were extremely pleased and obliged by it, and quickly, not only their parents, but the adjoining ministers, when they came to Gidding, protested that a mighty change was wrought, not only on the children, but on the men and women who sat hearing their children reading and repeating at home. And whereas, heretofore, their tongues were exercised in singing either naughty or lewd or else vain ballads that much estranged their young minds from the ways of virtue, now they heard the streets and doors resounding with the sacred poetry of David's harp, which drove away the evil spirit from Saul."

N. FERRAR DAVIDSON.

AN URGENT APPEAL.

Sir,—I am well aware that there are numerous appeals going around at this time of the year, but will you of your kindness bring this one before your readers. In the southwestern part of the county of Renfrew, in the townships of Bagot, Blythefield, Matawatchan, Griffith, etc., we have a scattering of Church families, mostly poor, some very poor. In the village of Calabojie in the township of Bagot we have a church and a small congregation. It is our wish to gather the children together in a private house for a pleasant time, and to have a Christmas Tree. Will some of your readers, who will be having abundance of Christmas presents, kindly remember us, and send something for the little ones. I am also anxious to obtain some cast-off clothing for men and women, boys and girls; coats, vests and trousers for men; coats, hoods, comforters, mitts, stockings and boots for women and children. Any clothing that will cover human beings from babyhood to second childhood will be thankfully received by me. Perhaps someone will say, Why do you not appeal for clothing to the W.A. I wrote the Ottawa branch of the W.A. some time ago, perhaps in some parish a bale is being prepared—we may get it in the sum-

mer, but "now is the accepted time, now is the day of salvation." Please dear reader, of your abundance, kindly remember our Christmas Tree, and our want of clothing. "Be kind, and be it promptly, a delay in kindness takes the kindness all away." (Rev.) W. M. H. QUARTERMAINE.
Renfrew, Ont.

Family Reading.

A HAPPY NEW YEAR.

By John Imrie, Toronto, Can.

A Happy New Year! A glad New Year!
Is the wish of my heart for you;
May that "perfect love which knows not fear,"
Be "our motto" the whole year through.

Let the Seasons come, and Seasons go,
Yet no change in our friendship be;
May the Summer's heat, and Winter's snow,
Be as Spring and Autumn to thee!

When the south winds fan, or north winds roar,
Or Temptation's fierce storms arise;
Keep Faith at the helm—Hope at the oar—
The Beacon of Love in your eyes!

Come pleasure or pain, come good or ill,
Come Life or come Death this New Year;
Drink deep to the dregs the Master's will,
"I am with thee—thou need'st not fear!"

Then, welcome, New Year! latest and best
Of all the glad years that hath been;
May we, at its close, with love attest
He hath led us "by pastures green!"

TWO ASPECTS OF LIFE.

There are two aspects of our earthly being, each impressive, each admonitory. The one is that which represents it as a multitude, the other is that which represents it as a unit. The one bids us to number our days, to make each little life, to feel how many there are, and how God has made each one both complete and capacious, and responsible. This is that Scripture figure of the walk for which the inmate of the home starts each morning, and from which he returns at evening to his rest and to his dwelling. This is that view of life which is good for the Christian man—walking in the fear of the Lord and in the comfort of the Holy Ghost; fearing no evil, because "his time is in God's hands," and he is dwelling, every moment of it, in the sweet sunshine of His countenance. To walk before God in holiness and righteousness all the days till his change comes—this is the heritage of God's servants, and it is their sufficient admonition to possess it. But the word which speaks not in vain, and multiplies not figures in superfluity, has another metaphor for life, which calls it not a walk but a journey. From the birth to the death there is movement, there is progression, somewhere and somewhat. There is no returning at nightfall to the quarters left at the sunrise. The life is making for a terminus and a destination. It has a plan, conscious or unconscious. It has a scheme and a system known to itself or unknown. It is not a multitude of lives, it is one life. God sees it as a whole. God can write its epitaph—"He did good," or "he did evil," not both, and it needs but to inscribe the name, and the mother's name, and the length of the course, and the place of the burial. The life is a unit life, and this is what gives significance, gives solemnity, to its starting. We are here at the spring of the waters; and here, therefore, must a more than prophet's hand cast in the salt.

"WILL DRAW ALL MEN UNTO ME."

What is it in Jesus that so draws men, that wins their allegiance away from every other master, that makes them ready to leave all for His sake, and to follow Him through peril and sacrifice even to death? Is it His wonderful teaching? "No man ever spake like this Man." Is it His power as revealed in His miracles? Is it His sinlessness? The most malignant scrutiny could find no fault in Him. Is it the perfect beauty of His character? None nor all of these will account for the wonderful attraction of Jesus. Love is the secret. He came into the world to reveal the love of God. He was the Love of God in human flesh. His life was all love. In most wonderful ways during all His life did He reveal love. Men saw it in His face and felt it in His touch, and heard it in His voice. This was the great fact which His disciples felt in His life. His friendship was unlike any friendship they had ever seen before or even dreamed of. It was this that drew them to Him and made them love Him so deeply, so tenderly. Nothing but love will kindle love. Power will not do it. Holiness will not do it. Gifts will not do it—men will take your gifts and then repay you with hatred. But love begets love; heart responds to heart. Jesus loved.

GRIEF.

Grief is not sin. The sin consists only in the excess of grief; and grief is excessive when it incapacitates us for the duties of our station, or leads us to distrust of our God. This, in truth, is the struggle of human nature during the threescore years and ten of its trial—to bring the human will into subjection to the Divine. The question is not as to the amount of pain and grief which it may cost to obey, but whether, notwithstanding the pain and grief, we are ready to submit, and from our trust in God's goodness, through faith, to acquiesce with thankfulness in the dispensations of Providence, however painful they may prove to be. When God takes away the friend of our bosom, or the child of our affection, He does not call upon us to rejoice, but He simply requires us to be resigned—that is, submissively to yield what God requires of us under the conviction suggested by faith, that it is best that so it should be. There is no sin in praying, "Father, let this cup pass from me," for so prayed our sinless Lord; but there would be sin in failing to say, "Father, not my will, but Thine be done," when the will of the Father that the cup should not pass from us is declared.

THE SEEN AND THE UNSEEN.

We may throw ourselves with all our energies into the pleasures of the day; we may use every power and gift which we have received for transitory ends; we may fill our time with distractions which leave no opportunity for reflection; but none the less in all this we are subject, against our will it may be, to forces of an invisible order. There is another side to every act of self-indulgence and neglect, of pride and arrogance, of oppression and unkindness, of forgetfulness of God and man, and through such acts we fashion inevitably the character which endures forever. Or, again, we may fix our eyes on a far-off heaven and lose ourselves as we suppose, in thoughts of God and the soul; but none the less we shall find that we cannot escape from the present; we shall be constrained to confess that we are not able to realize the glory of the Unseen, otherwise

than as it is on earth; and the things that we eternal things. conviction is experience that v though we may from others th dolent or too fo stands in its a make itself fel trouble. Life and bright lik with its cheque but as the yeo like the day, i dies into the c we come to t the inimitable veals to us do not otherwise suppose, unde learned how li are; and so it i and more awft labour is close the meaning a Rev. Dr. West

S. Living to C ing for Chris large fruitfule does not leap spasmodic effo under a single drop, every s does its part, growth. To a mere religio and sacrament seasons is imp erted in an i the year. Tl branch which oranges is ver switch. It is t that makes th Such is a he; Every honest carried, every work for our every little act Christ's glory, character beau boughs with "baskets of sil

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than as it is reflected from the things of earth; and that it is only as we use earthly things that we become capable of seeing the eternal things which they signify. Thus the conviction is forced upon us by actual experience that we belong to two worlds. But though we may hide from ourselves and hide from others thoughts which we are too indolent or too fearful to entertain, the fact still stands in its august magnificence, ready to make itself felt in some season of calm or trouble. Life may at first seem to be clear and bright like the day, full and complete with its chequered beauty of light and shade; but as the years go on we remember that, like the day, it is born of the darkness and dies into the darkness; and, more than this, we come to know that that darkness, like the inimitable star-lit spaces of the sky, reveals to us depths of God which we could not otherwise comprehend. For it was, I suppose, under the clear night that we first learned how little we are and how great we are; and so it is in the prospect of that vaster and more awful night, by which our time of labour is closed in, that we learn to recognize the meaning and possibilities of life.—Right Rev. Dr. Westcott.

SMALL THINGS.

Living to Christ in small things, and living for Christ every day is the secret of large fruitfulness. A peach tree or an orange does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every rain-drop, every sunbeam, every inch of subsoil does its part. A faithful Christian is a growth. To finish up a godly character by a mere religion of Sundays, and sermons, and sacraments, and revivals, and special seasons is impossible. A man may be converted in an instant, but he must grow by the year. The tough fibre of the slender branch which can hold up a half-bushel of oranges is very different from a little willow switch. It is the steady, compacting process that makes the little limb like a steel wire. Such is a healthy and holy believer's life. Every honest prayer breathed, every cross carried, every trial well endured, every good work for our fellow-men lovingly done, every little act conscientiously performed for Christ's glory, helps to make the Christian character beautiful, and to load its broad boughs with "apples of gold" for God's "baskets of silver."

WHAT CHRIST IS DOING FOR US.

See what Christ is doing for you, for then only you will be satisfied to do all you ought for Christ, and be all you ought to Christ, when you remember all His wonderful engagements which He is fulfilling for you. He has paid all your debts, and you are no longer liable. When He took you He made Himself responsible to the great creditor of us all; and well has He cancelled the obligation. Before you knew Him, you were "sold under sin," going down into the pit. Now He has "found a ransom," and "lifted you up, and set you among princes," and you are the freest of the free. And He has undertaken for all your wants, whatever may befall you. He has undertaken all charges; if you are poor, to supply you; if you are ignorant, to teach you; if you are perplexed, to guide you; if you are hurt, to avenge you; if you are calumniated, to vindicate you; if you are sad, to cheer you; if you fall, to lift you up again; if you could die, to revive you. On Him you lean always, to Him you speak every moment every secret, from Him you hear the softest accents, as though there were no other but He and you only in the

world; you are His, and He has made you beautiful in His own eyes, and in His Father's eyes, and in the eyes of all that is pure and good in either world; and He has robbed you with the most costly arrayment, and He has decked you with the loveliest of jewels, and He has brought you to sit down in His banqueting-house which He has prepared for you, and He holds you up to the admiration of His creatures. And all that is His is yours; He has made over to you, by the surest title-deeds, the whole property of heaven and of earth. And more, He has given you Himself. He is yours; He has written upon you His own new name; He has identified you with all His interests, and all His happiness, and all His hopes. He will never rest without you at His side, but you shall look in His face, and you shall say those dear happy words forever, "My Beloved is mine, and I am His," for you shall never be divided.—James Vaughan.

RESIGNATION OF SPIRIT.

Some are disposed to say that their time of affliction is all lost time, and it bitterly aggravates the chastisement, already severe enough, to feel that they are but cumberers of the ground. When we discover how lightly we valued our former opportunities, we wish for them back; yet wishing does not bring them back; we long, but long in vain, once more to be permitted to give a cup of cold water to one for whom Christ died. Well, it is something to be humbled for past remissness, and to discover mercy which we have not valued as it deserved. Yet inaction need not be uselessness. The land that lies fallow under the winter frost is mellowing for the spring sowing. It is very possible to be useless amid a great deal of fussy and showy activity, and to be seeking the praise of men, not of God. We cannot be useless while we are doing and suffering God's will, whatever it may be found to be. And we can always do that. If we are bringing forth the fruits of the Spirit, we are not useless. And we can always do that. If we are increasing in the knowledge of God's will in all wisdom and spiritual understanding, we are not useless. And we can always do that. While we pray we cannot be useless. And we can always do that. God will always find us work to do, a niche to fill, a place to serve, nay, even a soul to save, when it is His will, and not ours, that we desire to do; and if it should please Him that we should sit still for the rest of our lives, doing nothing else but waiting on Him, and waiting for Him, why should we complain? Here is the patience of the saints.—Bishop Thorold.

WHAT SHALL I DO WITH MY CHRISTIAN LIFE.

Treat it as the most important fact connected with you. Some people are all the time trying to compromise between heaven and this life. They mean to be good enough to go to heaven, but they do not propose to surrender a single satisfaction of this world which they possibly can escape surrendering. The question with them is not, How much I can do for Christ, but How much can I avoid doing for Him? To such the fact that they are Christians is not the great, glorious feature of their experience, the thing of which to be proudest, the one element of life which willingly is conceded superiority and authority over all others. But this is the only proper view of Christianity. If it is not first in the heart it is apt to be last, in reality if not in theory. When one comes to think of it, religion is about

the only important possession which we are sure of carrying over into the next world with us unchanged. Personal identity will remain in some form, but the earthly body will have vanished, and all our material possessions will have been left behind. Whether glory and fame endure beyond the grave we do not know. We may possess tastes and powers similar to those of the present, but we cannot now tell. The only things which we know are that we still shall be ourselves and that the love of God and of goodness, if we have cherished it here, still will characterize us and will be a blessing to us. Surely, inasmuch as every one of us is to pass sooner or later into that almost unknown region, it is worth while to cultivate the spirit which will render it, when we have reached it, homelike and happy. That we have been Christians here will be our best introduction into the home of Christ beyond. Let our Christian lives now be lived thus, in remembrance of their future importance and significance.

FAITH WITHOUT WORKS IS DEAD.

Faith without works is like a body without a spirit—it is dead. Ah, true, but now we come to a point where we can force works, not because they are stern duty compulsorily carried out, but because they become the very fruit of the branch vitally united to the parent stem, drinking in that marvellous life power that He sends forth, and it is enabled to carry out the will of the Master. This is life, my brethren. It is life worth having. It is life worth living. It is life worth accepting at any cost. And it is to this that we call you to-day as men of business, men who shall exhibit before their astonished neighbours daily what a power it is to have Christ as one's Saviour, and to be saved in Christ, so that we can say, "I live, yet not I, but Christ liveth in me, I in Him and He in me, one, now and for evermore."

THE FINAL VISION.

Keep thine eyes fixed on the fair, final vision. God means the thought of heaven to be a practical thought on earth, or He would not have revealed to us what is His eternal state. Live as they live in Paradise in the strength of that great hope; let thy life be one continual pressing forward to the peace of Jerusalem the golden; and then thy life in Paradise shall be a life of ever-extending peace, until at length thou shalt know, in fact, experience, what here we can only speak of with stammering lips, how truly in its fullest development the life of God's elect is, from first to last, a life of sustained and ever-deepening peace.—Canon Body, D.D.

TO BE MISUNDERSTOOD.

To be misunderstood even by those whom one loves is the cross and bitterness of life. It is the secret of that sad and melancholy smile on the lips of great men which so few understand; it is the cruellest trial reserved for self-devotion; it is what must have oftenest wrung the heart of the Son of Man; and if God could suffer, it would be the wound we should be forever inflicting upon Him. He also—He above all—is the most misunderstood, the least comprehended. Alas! alas! Never to tire, never to grow cold; to be patient, sympathetic, tender, to look for the budding flower and the opening heart; to hope always like God; to love always—this is duty.

AT THE DOOR

I thought myself indeed secure,
So fast the door, so firm the lock,
But lo! he toddling comes to lure
My parent ear with timorous knock

My heart were stone could it withstand
The sweetness of my baby's plea—
That timorous baby knocking and
"Please let me in—it's only me."

I threw aside the unfinished book,
Regardless of its tempting charms,
And, opening wide the door, I took
My laughing darling in my arms.

Who knows but in eternity,
I, like a truant child, shall wait
The glories of a life to be,
Beyond the heavenly Father's gate?

And will that heavenly Father heed
The truant's supplicating cry,
As at the outer door I plead,
"Tis I, O Father! only I?"

—Eugene Field

CUTTING AND SHIPPING
MAHOGANY.

The great forests of Nicaragua are controlled mostly by men of Massachusetts. The cutting and shipping of this immense export from that far-away country is a great enterprise in itself, but is nothing to bringing the wood here and manufacturing it into lumber. One steamer, says the "Boston Transcript," plies regularly between Boston and Central America engaged in this trade.

At present she is on her way out from Boston. Five hundred thousand to seven hundred thousand feet is her usual cargo. While the steamer is now on her way to the lumber ports, there are somewhere, on the seas, bound for Boston, four schooners, laden with mahogany logs. Their cargoes are each about two hundred and fifty thousand to three hundred thousand feet.

Employed in Nicaragua and the United States of Columbia, by Mr. Emory, are from 1,000 to 1,500 native workmen and lumbermen. These are under American bosses. The trees from which mahogany furniture is made vary in age and size. When cut they range in age from twenty-five to thirty years, and some of them are even seventy-five years old. They average twenty-five inches or more in diameter, and run as large as forty inches, and even more. For every mahogany tree that is cut two others are planted, and thus the forests are practically inexhaustible.

From the time that the tree is felled to the hour that it is dumped off the steamer at the Chelsea docks is an eventful life for the mahogany log. The tree is cut into proper lengths, and then comes the tedious journey to the coast, where it is taken on board the vessels bound for this port. The greater part of the cutting is done during the dry season, which in the United States of Colombia begins about the first of December.

The natives of this country seem to make better loggers and are better adapted to lumbering than the Nicaraguans. In Nicaragua the season is more irregular and for lumbering is less to be depended upon. After the tree is cut it is hauled to the nearest waterway and rafted to the coast. The logs are hauled by teams of oxen from one to six miles in Nicaragua, but often the distance is very much greater, the journey sometimes taking two days. The roads consist of paths through the forest that are nothing more than swamps and morasses, through which

the oxen and horses flounder along. Only animals trained to this kind of work could ever make any progress, and American beasts would wallow about perfectly helpless.

VISIBLE OUTWARD UNITY.

Let us fall back on those first principles by which we stand. The idea of unity, visible, outward unity the idea that Christians should break the same bread, strive together shoulder to shoulder for the faith of the Gospel, that is an idea which is indestructible, indissolubly a part of the plan and purpose of Christ when He founded His Church. To abandon it is nothing else than to commit high treason against our King. In our individual life are we anxiously testing ourselves to see whether the enthusiasm with which we would do anything is restrained by that consciousness that the value of what we do is measured by its contribution to a common whole? As members of the Church are we striving to realize what it is to be called into the fellowship of the common kingship, with its powers of government, and that common priesthood, with its power of free approach to God in Christ by the same spirit? Ah! What is it to be a layman? Is it to contribute a few pence or shillings or guineas, according to our class? Is it to go to church on Sunday morning or afternoon, and from time to time, perhaps, to make our communion? And is it for the rest to be content to leave the clergy to run the religious business, while we sit in the pews and play the easy part of criticizing the parson? Is this the conception of membership in the Church which we are content to substitute for that ideal which possesses as an actually formative force every part of the Apostolic and Early Church, that possesses the body of men standing fast in the same spirit, one organized army, with its officers by Divine appointment, but all the body of the army fighting by their side with one soul, striving for the faith of the Gospel? If we believe that, surely in Christendom, as a whole, and in our own Church in particular, we must be striving to return to that ideal which God—for He is faithful—will not suffer us to forget.—Canon Gore.

A CAUTION FOR DAYS OF CONTROVERSY.

In a time of strongly conflicting ideas and aims—and I suppose that our own is such a time—there are obvious and special dangers very subtle, but very formidable, to wise and faithful thinking, from the mere fact of the world being divided roughly at such a time into two great camps, of the old and new. Whatever line a man takes, whether he attacks or defends, whether he accepts what is received as ancient and common, or is dissatisfied with it, and devotes himself to criticism, to discovery, to the reconstruction or overthrow of what he finds established, or the substitution of something better in its place—in either case he is exposed to temptations, moral temptations, quite independent of the goodness and badness of his cause, but greatly affecting the habits of his mind and the course of his thoughts, the character of his judgments. The history of every great controversy, of every great revolution, of every great reform, proves this. I do not doubt that the history of the greatest of all revolutions, that Divine reform of all things which came with the Gospel, would, if we knew its earlier portion better, exhibit and prove it also. I have no doubt that not on one side only, but on both, we should find below the great public cause, personal feelings, private motives, individual differences of character,

helping to determine men's choice of their position. The mere fear and dislike of change, the aversion from possibly indefinite trouble, the natural slowness of most of us to imagine that things can be different from what we have been accustomed to, the sense of what we actually have, the impatience of doubt, of perplexity, of importunate questioning, where we can see no need for them; all these are strong forces on the side of what is old, whatever it may be. But not less strong on the side of novelty and attack is the mere enthusiasm of change, the sympathy with enterprise, the spur to the imagination of the possibilities of hitherto unthought-of improvement, the impatience, in eager and sanguine natures, of that which keeps others back, the scorn of pretexts and apologies, the pleasure of the difficulty and the strife, the gaudia certaminis, the end forgotten in the interest of the fighting, the keen satisfaction of feeling one's self original, and bold, and adventurous, nay even of startling others, by our strong and fearless words. No man, I suppose, has ever gone through days of controversy, without observing in himself and in others, the presence and the mischief of a bias quite outside the subject of dispute; and every man who cares for the interest of truth will wish, though it may be in vain, that his own experience might help others to be on their guard against these subtle and constant forces, which, in every controversy, of whatever nature, give a certain drift to men's minds—like the unfelt currents of the sea, which sweep the ship steadily and unawares out of its course.—Dean Church.

HINTS TO HOUSEKEEPERS.

Mushroom Omelet.—Peel a pint of fresh mushrooms, put in a saucepan with a tablespoonful of butter rolled in cornstarch, half a teacup of sweet milk, a few drops of lemon juice, with salt and pepper. Set on the fire and let simmer until the mushrooms are tender. Make plain omelet, and pour in omelet pan. When ready to turn pour half the mushroom mixture in the centre, fold over, turn and dish. Pour the remaining mushrooms around the omelet and serve.

Fricassee of Mushrooms.—Peel firm mushrooms, put into boiling water, take out immediately, drop in ice water, drain and wipe dry. Put a large tablespoonful of butter in a saucepan, let melt and lay the mushrooms in, set over the fire and turn; sprinkle in an ounce of flour, white pepper, salt, and a little minced thyme and parsley. Pour in a pint of stock and let simmer for twenty minutes. Take the mushrooms up carefully, strain the gravy; beat the yolks of three eggs and add to the liquor with the juice of a lemon. Have sippets of bread arranged on a heated dish, lay the mushrooms on them and pour the sauce over.

George's Ginger Cake.—One pint of Orleans molasses, one heaping teaspoonful of soda, stirred in the molasses, one cup of brown sugar, one heaping tablespoonful of ginger, half a cup of butter or lard. Work in flour to stiffen enough to roll out half an inch thick. Do not let the edges touch in the pan. Bake slowly.

Charlotte Russe.—One pound of lady fingers, one quart of sweet cream, three-fourths of a cup of powdered sugar, two teaspoonfuls of vanilla. Split and trim the cakes, and fit neatly in the bottom and sides of two quart moulds. Whip the cream to a stiff froth, after it has been sweetened and flavored; fill the moulds, lay the cakes closely together on the top, and set on ice till needed. The edges of the cakes may be moistened with a little jelly, that the shape may be more easily retained.

Children

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Does he live z
Or is it a lady f
Whose name
For Meg says,
Or, "Somebo
And Jack says,
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Children's Department.

SOMEBODY ELSE.

Who's Somebody Else? I should like to know.
Does he live at the North or South?
Or is it a lady fair to see
Whose name is on everyone's mouth?
For Meg says, "Somebody Else will sing,"
Or, "Somebody Else can play."
And Jack says, "Please let somebody Else
Do some of the errands to-day."

If there's any hard or unpleasant task
Or difficult thing to do
'Tis always offered to Somebody Else—
Now isn't this very true?
But if some fruit or a pleasant trip
Is offered to Dick or Jess,
We hear not a word about Somebody Else
Why, I will leave you to guess.

The words of cheer for a stranger lad,
This Somebody Else will speak,
And the poor and helpless who need a friend
Good Somebody Else must seek
The cup of cold water in Jesus' name
Oh, Somebody Else will offer,
And words of love for a broken heart
Brave Somebody Else will proffer.

There are battles in life we only can fight,
And victories, too, to win,
And Somebody Else can take our place,
When we shall have "entered in."
But if Somebody Else has done his work
While we for our ease have striven,
'Twill be only fair if the blessed reward
To Somebody Else is given

HOW TO SEE THE BIRDS.

A young woman, in talking the other day with a friend, whose experience in some lines of nature-study had been greater than her own, said, "I feel quite discouraged about ever becoming acquainted with the birds. The trouble is that I don't know how to see them. Their movements are so quick that I can't accommodate my eyes to them well enough to distinguish form and markings with any distinctness. If a bird would politely stand still long enough for me to walk around him and really get a good look at him, there would be some probability of my recognizing him the next time we met. As it is, the case seems about hopeless, unless you can give me a recipe for quick-seeing eyes."

Other people have experienced similar difficulty, in the outset, in studying birds—people, too, who love nature, and who know many of the flowers and trees and rocks of their neighbourhood, but whose eyes have not been trained to "quick seeing."

DYSPEPSIA

Horsford's Acid Phosphate

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To some such, a few suggestions, growing out of experience with a pair of eyes which, not many seasons ago, were as slow to see as anybody's could be—if physically in normal condition, I mean—and which have become so keen as to be a constant surprise to their possessor, may not be amiss.

The prime necessity is a note-book.

Begin with the first bird you see. Perhaps it will be the robin—don't disdain him because he is one of the very few birds that you think you do know. Watch him as he hops about the yard; note how he really looks to you. Estimate his length, the general colour of the upper parts, of the breast and under parts. In your note-book put down what you actually see yourself, not what your reading of bird-books makes you think you ought to see. Describe the colours by terms that recall the exact shade to you. Don't call the back brown and the breast red, if dusky and mahogany seem truer terms. These general colourings may be all you will see the first time you look. The second time, perhaps you will notice that the head and the back of the neck are considerably darker than the rest of the back; you may have a suspicion, when he flies, that there was a little white about the tail—make a note of it, with a question-mark, is necessary. The next time you will see that the tips of the outer tail-feathers are white. Every time you look at the robin, for a while, you will discover something new to note. You will observe the colour of the bill and legs, the shape of the tail. Some day you will see the fine white line over the eye. Besides the description of his appearance, note the time and place of your seeing him, also what he was doing. You may be fortunate enough to be able to watch the nest-building, and the growth of the little ones. Make careful notes of everything you see. Every observation helps toward quicker seeing next time.

Now take another bird. Perhaps it will be the familiar chippy. Did you ever notice before that the top of his head is cinnamon brown, that there are straight black lines back from the corners of his eyes, as if he had spectacles on, that his breast is a smooth ashy gray, that he is considerably smaller than his despised cousin, the English sparrow?

Now may come a bird that you do not know by name. Perhaps it is a little grayish bird that is perched quite still on the end of a dry twig. Once you could not have told him from a chippy, but you have noticed that the chippy has a cinnamon-coloured crown, that his bill is short, that you have usually seen him hopping about in the grass. This little visitor has an olive-gray head, a rather long, sharp bill, he sits very erect, and you almost think that he occasionally raises a slight crest. Suddenly he darts off into the air to catch a passing insect, and is back again before you can think. The name flycatcher passes through your

mind. You turn your handbook and read what is said of the flycatcher family. You compare your notes with the descriptions of the different members of the family, and presently you read that of the least flycatcher. The description is almost identical with your own. You know another bird.

Some day you will see, balanced on a tall grass or on a topmost tree-branch, perhaps, a bird nearly as large as a robin. You will only see that he is dark above and almost white below, and that the tail-feathers are tipped with white. You wouldn't know where to look for him in your handbook, but you recall something familiar in his form and in his erect attitude. Where have you seen an outline like that? Ah—the least flycatcher! You turn to the flycatcher family again, and it is easy to find that this is the king-bird. You will be interested to know that another bird is added to your list, but you will care more to realize that you are beginning to see. A little while ago you couldn't have told whether a bird perched in an erect position or not. In fact, you had an impression that a bird didn't do much but fly!

The rapidity with which your seeing power will develop, after a few months of careful watching and careful note-taking, will surprise you. Only be sure that your notes are absolutely true records of what you really see—it may be but one thing at a time at first, with the uncertain points marked as uncertain.

You will learn in time to note everything. At first be on the lookout for the general colour above and below, any striking patches of colour, the shape of the bill, the length of the tail, the sort of flight—direct or bounding—the favourite haunts, in trees or bushes, by water, near houses, or in the woods. Notice, also, whether your bird walks or hops when on the

ground. Note his song in syllables of your own. He might not recognize your English translation, but have it such that you can recognize it.

With the aid of books, you will make at least a little study of the different bird families, and you will soon be no more apt to mistake a warbler for a thrush than you would a Scotchman for an Italian. The Italian looks like an Italian, and the warbler looks like a warbler.

One day last summer two young women had a chance to watch a chewink or ground-robin. One had just begun to observe and take notes, the other had had the habit for several seasons. Each noted just what she saw.

The first wrote: "Chewink: Size, about that of a robin; upper parts black under parts light; a parts black, under parts light; a

The second wrote: "Chewink: Length, about eight and one-half inches; head and upper parts, black; breast black, sharply defined from ash of under parts; sides, chestnut; tail, black; outer quills, mostly white; bill, black; iris, red.

"Seen in pine-trees and under huckleberry bushes. It flew with a bobbing motion, as if its tail were weighted; flights, short. Did not stay long in one place when alighted.

"Note, 'tow-ree'—harsh.

"Think it raised a crest."

You notice how much more the second observer saw than the first, but from what I know of the two people, I doubt if the second would have seen as much as the first did, had it not been for previous months of careful note-taking.

LITTLE JOHN.

His mother was just about to put him in his cozy wee bed, and little John (who, by the way, must have been a very patriotic boy),

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looked out of the window at the sky, bright with stars, and said with great glee, "Oh, mother, see! there shine the stars and stripes!"

Dear little John!

After a long, sweet sleep, when the sun was once more shining, John awakened, and after his mother had dressed him, and he had eaten a warm breakfast, he went out to his play.

Happy little John.

The morning had seemed so short for so much fun, and mother had promised her little boy that he might play one more hour before his afternoon nap. So John was still playing.

But mother, in the nursery, thought she heard a cry, and went to find her darling, and she found him lying on the grass, so faint and white. He had had a dreadful fall, and when the doctor came he looked very grave.

Poor little John!

The morning had been so bright from the stars he had seen the night before, and now he was going to feel some of the stripes he thought he had seen with the stars.

For a great many weeks he was ill, and suffered such dreadful pain, but he was very patient, and at night would look out of the window and watch the sky. And once he said, "Mother, dear, those stripes have all blown away; I can only see stars now."

And the next morning wee John had been taken up to the angels, and his mother knew that the stripes of his suffering had all vanished, and that her dear little boy was then seeing only God's beautiful stars of happiness and peace.

Blessed little John!—St. Mark's Rubric.

A WRONG SPIRIT.

It was a warm afternoon the sidewalks were dry and clean, and a number of girls were getting ready to jump rope. Suddenly there was a chorus of exclamations, "No end! No end!" "First end! First end!" As I recalled my rope-jumping days, the meaning of these rather mysterious expressions became clear to me. "No end," meant that the girls who had been quick enough to call it out would not have to turn the rope until they had tripped in jumping, while the girl who had called "First end," would be the first one to be relieved when some one of the jumpers stumbled.

Most girls will admit that there is something rather fascinating about rope-jumping. Those who enjoy the sport want to keep at it all the time. They begrudge every minute spent in turning the rope, and so hail with delight anybody who is good-natured enough to "turn for nothing." It is this feeling that they want to spend every minute in jumping which prompts them to call, "No end," or "First end," when they begin the sport.

There is an old saying that "Those who dance must pay the piper." That means simply that those who enjoy a sport should

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bear their share of the work or expense which it costs. Almost every sport or enjoyment calls for a certain amount of work on the part of somebody. If some shirk, then this work falls upon a few. Suppose, when jumping rope, every girl should call, "No end!" and refuse to turn the rope. There could be no sport till some were willing to give up. If we enjoy a sport, we ought to be willing, glad indeed, to do our share of the work that it calls for, without any thought of shirking.

This is one of the forms in which our great enemy, selfishness, comes to us. When we try to shirk what is rightfully our share of any effort, or try to get the most fun with the least work, by securing for ourselves the easiest place, we may not realize that we are giving way to selfishness, but that is the case. The girl who tries to get out of turning the rope may not mean to be selfish, but she has planted the seed, and the harvest will surely follow, unless her eyes are opened to what she has done,

and she uproots the habit before it grows too large and strong. Selfishness attacks us at so many different points that we need to be always alert and on the look-out. Let us guard this avenue, so that the enemy may not steal upon us through our fondness for sports, and our wish to get from them as much pleasure as we can.

REVERENCE FOR OLD FOLKS.

The car was crowded, when an old man, leaning on a cane, entered, groping along with the aid of his cane for a seat. He had gone more than half way without finding one, when a boy, of about ten years old, caught sight of him and was on his feet in a moment.

"Here, sir," he said kindly, "take this seat, sir, if you please."

"But what will you do?" the old man asked.

"I'll stand," was the smiling answer, which he did.

"Well, bless you, my lad!" said the old man, as he sat down in the comfortable seat. "I'm a thousand times obliged, and I'm sure when you get lame and old, there'll be a seat for you."

A Greek historian tells how, in the pure and early and most virtuous days of the republic, if an old man entered the crowded assembly, all ranks rose to give room and place to him. In the "Iliad" the respect for the aged is prominently portrayed.

In company with several young friends, a boy was hurrying along the walk of a busy street. Suddenly he stopped with a glad exclamation, took off his hat and bowed, while his face grew radiant. A country carriage, in which sat an old-fashioned, but smiling old lady, went rolling swiftly by.

"Who's that old lady that you're so mighty polite to?" asked one of the boys.

"That's the best and dearest old lady in the whole world," was the quick, proud answer. "That's my grandmother."

BLOWS THAT TELL.

As Mr. Harrison drove his horse into the barn, late one afternoon, he saw his son Frank, fairly doubled up with laughter, crouched near a door which led into another room, from this other room, which the boys used as a work-shop, came the sound of quick blows of a hammer on wood.

"What's the matter, Frank?" asked Mr. Harrison.

The boy beckoned to him, and, alighting from the buggy, the gentleman looked through the half-open door at a girl, who, with flushed face, was raining down blows on what looked like a clumsy pine box.

"Isn't it fun to see Bertha trying to drive a nail? She hits it about once in ten times, and every other time she pounds the boards until I should think they'd be all split up."

Mr. Harrison smiled. "Suppose you stop laughing at all that misdirected energy, and go and do the work."

"Misdirected energy! That's good! She could have done all

the stitching force she's worth. Wish I'd sto!

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Mr Harris

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Mrs. Birre out from her

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STAM

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the stitching on my sail with the force she's wasted, couldn't she? Wish I'd stopped her before."

By the time Mr. Harrison had put his horse up, Frank was finishing the work over which Bertha had laboured so hard, and the girl was fanning herself with her hat, still flushed and breathing hard from her exertion. Frank was laughing yet over her "wasted energy."

"She's not the only one who wastes force, Frank," said Mr. Harrison, with sudden gravity. "I knew a boy to spend all his spare time for several days, in complaining over a dreaded examination, when he might in that time have fully prepared himself for it. Didn't I hear you say you envied your Cousin Bert his ability to give so much pleasure by his fine recitations?"

"But that's a talent father," Frank. "He learns so easily and takes such a pleasure in it."

"Yes, I admit that," replied Mr. Harrison. "But it's a cultivated talent. Now, I've heard you recite strings of doggerel that it must have taken hours to memorize. Don't you think that was misdirected energy?"

"I shouldn't wonder if it was," said Frank honestly.

Bertha looked up as if she, too, had gained a new idea. "Is that what you think is wrong with my piano practice, father? I suppose I do spend too much time over popular songs that no one ever wants to hear twice, when, with the same amount of practice, I could learn the good music you and mother are so fond of."

"That certainly is another case of wasted power."

"You hit the nail on the head that time, Bertha," laughed Frank. "Well, we'll both try to make our blows tell better in the future, won't we?"

Mr Harrison smiled, well satisfied.

"BE YE GLAD."

"How fortunate your daughter is in having such a bright, cheerful disposition, when she is sick and helpless so much of the time," remarked a young girl to an elderly woman.

Mrs. Birrell smiled gently. "And so you think Hester's cheerfulness a mere matter of disposition? Why, my dear, all the natural gaiety in the world wouldn't carry one joyfully, or even patiently, through the days and nights of suffering and disappointment which Hester has had to bear. You must go deeper than that for the reason for her bright courage."

"Yes, I suppose so," answered Letty humbly. "But if it isn't just her natural disposition, what is the secret of it?"

Mrs. Birrell's motherly love shone out from her face as she replied:

"Long ago, when Hester was first injured by that fall from her horse, she happened to overhear a few words of some callers who had

just left her. One of them said sympathetically, 'How sad it makes one feel to see poor Hester Birrell injured for life, all her ambitions and hopes dashed, in such constant pain, and so unhappy. It makes one wonder if God really is good, after all.' 'Yes,' the other lady replied, 'It is impossible not to be saddened.'

"When I went into Hester's room a few minutes later she was lying so still that I thought she was asleep. But after a little she called me. 'Mother,' she said, with such a remorseful look on her face, 'did you hear them say that the sight of me was a sad one, and made them doubt God's goodness? Oh, I don't mean that anyone shall ever say that again! If you see me growing fretful and despondent, remind me of what they said. I am 'glad in the Lord' in my heart, and with his help, I want to live so that everyone I know shall be happier and surer of His love and goodness whenever they meet me!'"

Mrs. Birrell paused, her voice trembling.

Letty's eyes were blurred with tears as she kissed the elder woman impulsively, and then went on her way. "Hester Birrell has fulfilled her promise," she thought. "Whoever spends even a few minutes with her comes away cheered and more hopeful. And—what am I doing, well and strong as I am, and with so much to enjoy? I wonder if people who are not Christians are more ready to put their trust in our Elder Brother, when they have come in contact with me? Oh, I'm afraid not. But I will try to make Hester's rule my own, and make it evident that I have the best of reasons for being cheerful and confident."

ATTENTION, BOYS!

If there is a being in this world interesting to your friend, the writer, it is a boy. There may be good reasons for this interest; the writer himself was once a boy, and even now, when he goes to New York City, where his mother lives, loves to hear her say, "Well, my boy, what good news do you bring your mother to day?" Do you know boys, there is nothing that cheers our mother's heart more than to hear good of her boy. Sometimes we fail to realize what mother really is to us; we think her peculiar, strict, and sometimes even severe, but after all, when we look around for the dearest friend on earth, we turn toward mother. She will listen patiently to our tales of joy and woe when father has no time to do so. When sickness lays us upon the bed no one is wanted so much by the boy as mother. Mother's voice may not sound as sweet as the young girl's in the next house, but it is music to the sick boy's ears; mother's hands may be hardened by work, but they are softer than velvet upon a boy's fevered brow. Everybody in the world may turn from us, but we know full well that our dear mother is not going to forget her boy nor even turn from him. Yes, let me emphasize it—mother is a boy's best friend. And now I repeat again, nothing cheers a mother's heart as much as to hear good news of her boy.

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Now, why would it not be a good thing to go to mother at the close of each day and tell her what we have done and left undone during the hours which passed since we opened our eyes in the morning and beheld the dawn of day? Do you not see at once what a change that would make in the way we live day by day—how much nobler our lives would be and what better men we would be? I have great faith in boys; I do not think that any one of us wants to be purposely bad; the only trouble we experience is to always know just what to do at the proper time. We sometimes forget by Monday what we heard in Sunday-school and church on Sunday. But if we ask ourselves every day whenever we intend to do something, "Now, will mother be glad to hear of this to-night?" It will soon become part of ourselves to ever be alert, or on the "lookout," as we say, to do only that which mother will be glad to hear about.

Certainly, at first it may be hard for us to act on this principle; when Charley gets angry at us we may feel like getting angry at him, even though we know mother would not want to hear that we could not control our temper; when Mary speaks a sharp word we may feel like "answering back" in the same way, although mother would say, "No, my boy, do not." The first few evenings we shall say to mother, "I knew you would not like it, but it seemed as if I could not help it; I'll try to do better next time," and mother will say, gently stroking our hair, "do not be discouraged, my boy; the hardest rock is broken, the thickest iron melted, the longest walk ended and the farthest point reached by keeping at it; don't be discouraged."

And sure enough, soon we find that every day our mistakes are fewer, our victories more numerous, and as we keep the practice up year

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The transfer books will be closed from the 16th to the 31st January, inclusive.
Notice is hereby given that the General Annual Meeting of the company will be held at 2 p.m. on Wednesday, February the 15th, 1899, at the office of the company, for the purpose of receiving the annual report, the election of directors, etc.
By order of the Board.
S. C. WOOD, Managing Director.
Toronto, December 21st, 1898.

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after year, what joys dwell in our hearts! What a noble feeling abides within our breasts! And even when, like myself, you are so far from mother that you cannot go to her every evening, but only write to her from time to time, by acting on this principle you will find life worth more to you every day. And even if mother cannot hear it, God, in your evening prayer, will listen to you with the same interest and delight. Tell Him.

Yes, boys, mother loves us better than anyone else on earth. Just let us ask, whenever we do something, "Would mother be pleased to hear of it?" If we feel the answer is "No," then say firmly, "I'll not do it."

By doing this you will be doing at least one thing that will be ever helpful, living according to some good principle.

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