

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED)

Vol. 23.]

TORONTO, CANADA, THURSDAY, JANUARY 7, 1897.

[No. 1.

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Canadian Churchman.

TORONTO, THURSDAY, JAN. 7, 1897

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FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 78, 310, 313, 555.
Processional: 76, 79, 219, 390.
Offertory: 81, 173, 179, 306.
Children's Hymns: 79, 330, 334, 573.
General Hymns: 77, 80, 477, 487, 522, 548.

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 177, 312, 315, 559.
Processional: 79, 175, 218, 393.
Offertory: 81, 178, 305, 305.
Children's Hymns: 76, 329, 335, 569.
General Hymns: 75, 78, 169, 220, 486, 488.

FIRST SUNDAY AFTER EPIPHANY.

During the past festival we have been rejoicing in the light which Christ brought to lighten every man that cometh into the world. Now, we have to learn how to walk in that light, so that it may not have shone in vain for us; for as well might we expect the light of the sun to force us into a safe path without our own exertions, as that the Sun of Righteousness should guide us into the way of peace without diligence and carefulness on our part. This is what the Church endeavours to impress upon us in the Sunday services after the Epiphany; for while the gospels and proper lessons still continue to show forth the glory and majesty of the Divine Saviour, the epistles supply us with advice and exhortations, which, being written by St. Paul for his Gentile converts, are suited to all whom Christ has brought out of darkness into His marvellous light. So it is with the services of this day. If we rightly understand and apply them, they will teach us how to profit by that light which we have now received. The collect prays for light to see our duty and strength

to perform it. We learn from the epistle that an entire surrender of self, and submission to God, are required of all those who call themselves children of light. Love of the world, and conformity to its wicked practices, obscure the light which God has made to shine in our hearts; therefore the children of light are not to be "conformed to this world, but to be transformed by the renewing of their minds." Pride and self-conceit cannot reign in the hearts of those who depend for everything on the light of God's grace; therefore the children of light must watch, lest they "think of themselves more highly than they ought to think." In short, if we would keep the light of God shining brightly in our hearts, we must renounce or subdue everything that would prevent us from "yielding up ourselves a lively sacrifice, holy and acceptable unto Him." We read in the lesson for this day how the people of Israel forfeited the light of God's favour by making idols of wood and stone to worship and bow down to them; but do not we, the Israel of God, fall into the same danger whenever we set up idols in our hearts, whenever we suffer the love of the world, or of self, to take God's place in that soul where He has commanded His light to shine? If, therefore, we would walk as children of light, we must "keep ourselves" from all such idols, and, giving up ourselves to His service, strive diligently to do our duty in that particular position of His Body the Church where He has placed us. All members of that Church have not the same office; to each one He gives an appointed task, and with it the degree of light necessary to perform it. Neither does He lay upon us our duties all at once, but one by one, and little by little. As the collect says, He gives us first grace "to perceive and know what we ought to do," and then, when He sees we are in earnest and willing to do what we know to be right, He gives us "grace and power faithfully to perform the same." Let us all make the most of the light which He vouchsafes—first cleansing out of our hearts everything that might obscure it, praying for its heavenly guidance, and then walking as it guides. So may we hope that the light, which first dawned upon us at the Epiphany, will lead us on from grace to grace, shining more and more into our hearts unto the perfect day.

THE NEW YEAR.

To all our friends, subscribers, readers, contributors and correspondents, we wish most sincerely and heartily a very happy New Year—even as they have already uttered this wish in the most practical way to the CANADIAN CHURCHMAN. We look forward with confidence to the next year, because we can look back with gratitude and satisfaction to the last. We have done our best to gain the confidence and support of the public, and we have not failed so far. There has been no change in the policy of this paper, and we have none to announce. We aim simply to represent the Church of England in all its length and breadth, and not a mere party in the Church. Opinions will differ as to the best method of carrying out such a programme, and the thing may be done better or worse at one time than at another; but we are not ashamed to point to our columns in proof that there has been a regular and continuous effort to work out our theory in a fair and liberal manner. We have

given Church news without regard to the particular school represented. Our correspondents, so long as they kept within proper bounds, have had full liberty to set forth their opinions and counsels in our pages. In our expressions of editorial opinion, we have endeavoured to be candid and fair; and we have always endeavoured to bear in mind the maxim, "the safety of the people is the supreme law"; the welfare of the Church must always have the first place in our consideration. That we have not entirely failed in these endeavours, we have had many testimonies and assurances from our readers, for which we give them hearty thanks, as for all other favours. But we think we have shown our gratitude in the best possible way by doing what we could for the improvement of the character, contents and appearance of the paper. It is, perhaps, sufficient merely to mention this, since everyone can see it for himself, and it has been abundantly acknowledged. These, then, are our reasons for looking forward with confidence to the future. We will do our best for the Church of England in Canada—its clergy and its people, and this not merely because we shall thereby subserve our own interests, but because the Anglican Communion is dear to us. In carrying out our designs, we have the assistance and co-operation of able, learned and scholarly men, whose names, if it were proper to mention them here, would carry confidence with them throughout the Dominion and beyond its boundaries. We can point with satisfaction to their work in the past, and we look forward with hope and assurance to the future. Again, therefore, we say to our friends: A happy and prosperous New Year.

GOOD WORDS.

A clergyman in Toronto writes: "I heartily congratulate you on the Christmas number of the CANADIAN CHURCHMAN. It is a credit to the Canadian Church. The letter-press and illustrations are perfect. Wishing you all prosperity in your well-directed efforts at making many homes happy where your paper comes, and a happy Christmas for you and yours."

A layman in Montreal writes: "Enclosed is my subscription for another year for the CHURCHMAN. Its contents ever afford me pleasure and profit, and I always commend it to my friends."

A layman in Huron Diocese writes: "The CHURCHMAN seems to be a live paper, and quite energetic in the collection and dissemination of the current Church news."

A Rural Dean in Huron Diocese writes: "I congratulate you on the great improvement of the CANADIAN CHURCHMAN; your enterprise in the get up of the paper is worthy of all praise and encouragement."

A clergyman in Fredericton Diocese writes: "Will you kindly place my name on the list of subscribers to the popular Church paper, the CANADIAN CHURCHMAN, wishing it every success during the coming year."

A lady subscriber writes: "Enclosed is my subscription for another year. I find it almost impossible to get along without the CANADIAN CHURCHMAN; wishing you every success for the coming year."

A clergyman in the North-West writes: "I value the Catholic tone of the paper very much."

A layman in Saskatchewan writes: "Allow me to congratulate you on the marked improvement in the CHURCHMAN, and on the able fight you make for Church principles. May you continue to get the success you deserve in your work. Accept my best wishes for a prosperous New Year."

A lady subscriber in Quebec writes: "I prize it most highly, and would not be without it, Wishing you every success in the coming year."

A clergyman in Ireland writes: "Kindly send me your excellent paper for another year; wishing you and your paper the brightest, happiest greetings for Xmas and the New Year."

A layman in Ontario Diocese writes: "I again enclose my subscription to your valuable paper. This is the twenty-first year I have taken it, and I always read it with much pleasure and profit; wishing you much success."

A clergyman in Algoma Diocese writes: "I can safely say there is no Church paper published, that I know of, which affords such real pleasure and profit as the CANADIAN CHURCHMAN. I have, therefore, every confidence in making it known far and wide, though there is no trouble in doing this, as the paper recommends itself to every thinking mind without prejudice. It is well got up, and a pure, sound Church paper; thanking you for the great benefits as a family we have received from the careful perusal of it week by week."

CANADIAN CHURCHMAN CHRISTMAS NUMBER.

Our Christmas number has been extensively appreciated, both on account of the excellence of the illustrations, as well as the admirable editorials, especially written for the season. The general reading matter is of an elevating character, so suitable for both young and old to put them in

sionate ear, as if the bells themselves were out of tune. Metaphorically the poet seems to have tumbled the dead year into his yawning grave, shovelled in the earth, and trod it down without a pang. Which particular year was in the lamented author's mind when he so expressed himself, is difficult to say, for the "In Memoriam" occupied several years in its composition, and the line has become a hackneyed phrase which the pessimist has applied to every old year since it was written half a century ago. Not sharing any such views, one rather feels a natural sorrow that any year should die altogether unlamented, and with no mourners at his grave, as it were. Surely no year deserves unqualified reprobation. Even he whom we knew as "ninety-six," had a large acquaintance with our short-comings, yet he died with sealed lips, divulging nothing, but taking the whole record with him; and there must have been during his brief existence half a hundred of those



CANTERBURY CATHEDRAL FROM THE SOUTH-WEST.

A layman in Montreal writes: "I heartily wish the CHURCHMAN every success; it is a most excellent paper, and should be in the home of every Church family throughout the Dominion."

A clergyman in Toronto Diocese writes: "Your beautiful Christmas number of the CANADIAN CHURCHMAN in due course came to hand with its Christmas greetings. I think every contributor to the paper, as well as myself, must have been highly pleased with being put in possession of such a work of art, with such a souvenir to put them in remembrance of the holy season, and I am sure you richly deserve their thanks for your painstaking (not to say cost in the production of such a number), and I for one cannot refrain from congratulating you on your success, and wish you many returns of the happy season to try your skill in the same way."

remembrance of the Holy Season. This beautiful number will be sent to all new subscribers free, and we might suggest that it would be a very nice present to send to any friend, and will be sent to any address for 10 cents. We hope all the clergy, as well as the laity, will make a special effort this year to introduce the CANADIAN CHURCHMAN into every home. It is the most interesting and instructive Church paper to introduce into the home circle. Now is the time to subscribe and forward subscriptions for the present year.

THE OLD YEAR AND THE NEW.

"RING OUT, WILD BELLS, AND LET HIM DIE."

This abrupt piece of didacticism from the pen of one so spiritually strong as Tennyson, comes like a surprise. There is a ruthlessness in the sentiment of the line which jars on the compas-

blessed days "which saw the Lord arise," on every one of which He, the Lord of the Sabbath, was worshipped in the beauty of holiness, and there was also a Christmas-day to sanctify the old year's closing hours. "Some pious drops the closing eye requires," sings Gray, and there are few of the gentle-hearted who can watch the flickering moments of the departing year unmoved. Tears are shed without stint or shame on a watch-night, which would flow at no other time; vows too are made on the threshold of the new year, evanescent alas! in many instances, but it is well to enter the portals of the unknown with a prayer on the lips. Perhaps the most palpable and instructive lesson such periods teach, is the appalling flight of time. The New Year prospectively viewed, seems interminable, its horizon hidden in the haze of distance, but the sunset will glow presently, and

its life appear of even shorter duration than the last. Dr. Young says:

Time in advance, behind him hides his wings,
And seems to creep, decrepid with his age.
Behold him when passed by, what then appears,
But his broad pinions, swifter than the wind.

The knowledge of what the New Year will bring for each of us is mercifully withheld. What is most likely to produce in the minds of all of us a lively satisfaction at its close, we know well enough, but when uncertainty exists, it may be well to quote St. Paul, who says in his Epistle to Timothy: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

SEEING THE INVISIBLE BY LOVE.

Light is invisible. What we see is not. Light, but objects lighted up by light. Tree and field, rock, sea, cloud, and the works of man dwell in

an inner Divine world. "No man hath seen God at any time. If we love one another God dwelleth in us." As our eyes do not see Light, but only what is lighted, so we have no vision whatever by which we can see God. But there is an ever-moving power flowing from Him which lighteth everything, and that light is Love. As sea and rock and trees stand clear, bathed in light, so, bathed in love, the nations, and the Church, and our every neighbour, are visibly glorified in our eyes. When we look at them in the light of love we see them truly, and in their true light. And when we regard them with indifference, or contempt, or dislike, we are blind and do not see them in God, though they all are in God. And when we gaze towards the source of that light we see, not the Father Himself, for that is impossible, but we see (blessed be God!) One Who is to us God, Humanity filled full of God, for He is the true and perfect Image of God, and the shining Sun of Love to this lower earth. "He that hath seen Me hath seen the Father." All, that is, by mightiest grasp and truest insight, to be known of God, is seen in the glowing, glorious form of the

SINCERITY.

BY CANON GORE.

"Your loins girt about with truth," St. Paul says to the Ephesians. So here there is a profound sincerity which keeps it all together, based on that singleness of heart in which they lived, singleness of vision to God. So I say you notice a great sincerity and truth characterizing all their conduct. There is no policy in the sense of elaborate contrivance, but a profound conviction of what God is, and an extraordinary simplicity of action proceeding out of that singleness of heart. And that is why there is such indignation about Ananias and Sapphira, because they had lied, they had pretended to give more than they did give. They had lied to God, and that heartfelt horror of lying leaps out into indignant words. There is no mere policy of casting out untruth, but a holy indignation against untruth. You notice it all through. When St. Paul is at Miletus, what he claimed is that he had always been honest. He has "declared unto them the whole counsel of God." That is what he prides himself upon, or is thankful for; no concealment, no



CANTERBURY CATHEDRAL—BECKET'S CROWN.

light, and are seen in the light. When we gaze toward the sources of light—sun or stars—it still is not light we see; what we see is a portion of the earth's atmosphere rendered intensely bright, or softly and sweetly bright, by the movement of the light passing through it with incredible yet measurable swiftness. But the light itself we have never seen. Light is the invisible vibration or rippling of an invisible ether. Such is the teaching of the philosophy of the earth; and could our eyes be placed beyond the atmosphere of this earth, where there was nothing for the light to light up, then, though those eyes should be directed towards the sun himself, they would see nothing. All would be darkness. There would be the ether there, and the rippling motion of the ether, but the eye would not apprehend these in its pureness, in its own simple activity, in its bare power. They can see nothing unless there be things for them to see, material like themselves. This is no unprofitable parable. It is one of the most marvellous instances of the way in which we can gather that this external world of ours is a pattern and representation of

Love of God realized in His Son Jesus Christ. But "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" If we see not our own poor weak and earthly brethren in the light of God's love, it is vain to say that we can see or love God Himself. They are the objects on which Christ's Light of Love showers down, and He and they are our Sun and our Earth, in which all, all of God is revealed which is capable of being received by us. The only means by which we know real Truth is Love. Love outside of us is Light. Love within us is Sight. If it were possible to place our souls beyond that creation which is capable of being lighted by this love, and from so high a standing-point to let them gaze on God Himself, they would see nothing—all would be dark to them. "Beloved, let us love one another. He that loveth not knoweth not God."

The above paper, written last year by the late Archbishop of Canterbury, is reproduced by kind permission of A. D. Innes & Co.—*Church Bells*.

—See that thou have love toward all.

policy in anything he has done or said. So, again, always they refuse any assistance from a morally doubtful source. Peter, you would think, might get great credit and dignity from a man like Cornelius throwing himself down in the streets, but he hastily puts it aside; he will not have any undue homage. He will not say "Cannot good come out of this evil," and so use it. In the same way, Paul and Barnabas at Lystra. They will not argue, "A savage tribe to worship us may bring us what we want to bring them." There is none of that kind of sophistry which has sometimes misled missionaries, perhaps in Japan or India. So with the pythoness who said, "These men are the servants of the most High God, who show unto us the way of salvation." They will not receive any testimony from that exceedingly ambiguous quarter. There is perfect sincerity in refusing to be helped by anything that is not open, anything that is morally doubtful, because of good ends that might be attained by it. This prevades their life through and through, in the sense of the divine judgment, a sense that all that is done and said would be finally judged by Him

who is the Son of Man. And so no lie for God, no doubtful policy, could ever prosper. And it was that sense of justice that made them, side by side with all their love, so stern at times. They knew what it was to resist the Holy Ghost. They knew what St. John expressed by "the wrath of the Lamb." And so they have a profound horror of sin—willful, deliberate resistance to the Holy Ghost. Their song is of mercy and judgment. They speak tremendous things about Judaism and about Ananias and Sapphira. We marvel how, with all their gentleness, they do not seem to shrink before that tremendous punishment that came on Ananias and Sapphira before their eyes. They accepted the judgment of God. They speak strong words to Simon and to the Jews at the end in Paul's prison at Rome. All their life is lived in the light based on the truth, whether the truth be agreeable or disagreeable. There is that supreme sincerity colouring it all.

THE MISSIONARY FIELD.

Some Christians need conversion to Foreign Missions as really as a sinner needs conversion to Christ.

A heathen magistrate bore testimony to the spirit of the converts in China: "That is always the way with you Christians; you plead for your enemies."

£10,000 a year is contributed in India towards the maintenance of the missions of the Church Missionary Society there, by English officers and civilians, who, being on the spot, can rightly estimate the value of the work.

A poor Chinese woman, who had been kindly treated by a missionary, said to him, "I am too poor to repay you in this life, but in my next life I expect to be born a dog; and if I am, I will serve you faithfully as the house-dog of your fine residence."

In letters from Bishop Tucker we learn that Kasagama, the King of Toro, a country bordering on Uganda, has been baptized. He had been at Mengo, the capital of Uganda, and had there received instruction. The Bishop says, "He is a remarkably able and intelligent man, and appears to be full of zeal and energy." Do pray for this Christian king, and ask that very many of his subjects may be won for Christ.

The Rev. Dr. Imad-ud-din, the most distinguished of the natives of India who are converts from Islam, says: "There was a time when the conversion of a Mohammedan to Christianity was looked upon as a wonder. Now they have come, and are coming, in their thousands." He gives a list of 117 clergy and men of standing in North India, known to himself, who were converts from Islam.

The *Bible Reporter* tells us of the distribution of the Scriptures in Cyprus. The population of the island was 209,000 in 1891, of whom 48,000 were Mohammedans, and the rest belonged to the Greek Church. Of these, in 1878, when England occupied Cyprus, not more than 2 per cent. could read, and even now, in spite of the encouragement given to education by the British Government, not more than half the people in the towns can read. In view of these facts it is plain that the 43,502 copies of Scriptures, or portions which had been distributed up to the end of 1894, represent a sufficient supply. In future, colportage is to be restricted. One does not hear of missionary work in the island.

These are weighty words from the pen of the late Dr. Gordon, addressed to many a too comfortable Christian money gatherer: "I warn you that it will go hard with you when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations, instead of being sacredly devoted to giving the Gospel to the

lost. But remember that consecrated giving will be impossible unless there be first a consecrated giver. Therefore I counsel you to seek the special grace and anointing of the Holy Spirit, that He may work in you that consecration of heart and life on which so much depends."

The Elswick Works, Newcastle, give employment to about 19,000 people, the total number of persons dependent on the works being estimated at 80,000, which is more than one-third of the total population of Newcastle. Armstrongs are greater employers of labor than Woolwich Arsenal itself. Their Elswick Works extend for a mile and a half on the north bank of the Tyne, and the Northeastern Railway forms the northern boundary, the space between the line and the river, about 250 yards in depth, being entirely covered with furnaces, engine-houses, and shops, and with the ship-building yard, which numbers nine launching berths. At the present time work is so plentiful that wages are being paid at the rate of £30,000 a week, or £1,500,000 per annum. The main occupation is the construction of war-ships and guns. And yet we sometimes hear reflections on the expenditure of our missionary societies engaged in furthering the spread of the Gospel of Peace—"Peace on earth, good will to men." The wages at Elswick alone exceed the entire sum devoted to all our missionary societies. We are quite sure the mission work of Christian men is far more conducive to the peace of the world than all the war-ships we can construct at the expenditure of a million each. The reign of force is always a costly matter, but the influence of love has far greater power in the home, the community, the nation, the world.—*English Church Paper.*

REVIEWS.

FRIENDLY LETTERS TO GIRL FRIENDS—By Mrs. A. D. T. Whitney. Price \$1.25. Boston and New York: Houghton, Mifflin & Co. 1896. Toronto: Rowsell & Hutchison.

This is admirable talk; for although it is in the form of letters, it is the pleasantest chit-chat conceivable; and this is exactly what letters ought to be. These contain very little actual information, but they give stimulus, and their whole tone is refined and refining. For example, take the letters on the World of Books, the Books of Our Old Girlhood, and Outlooks of Literature, and we find no lists of books and very few allusions to particular works; yet we are made to feel how dear books may be, and what intimate fellowship we may have with their authors. In the letter about Poetry, again, we have some very charming criticisms showing fine insight and a very excellent essay on Wordsworth's Poetry. In the succeeding chapter Mrs. Whitney shows herself a devoted admirer of Browning, and predicts (somewhat rashly), that after the reading of Pippa Passes, Evelyn Hope, Prospice, and some other pieces of Browning, you will have become his disciple. These papers, the author tells us, were originally contributed to the *Ladies' Home Journal*, and in revising them for collective publication, they have been more or less filled out and extended; but even so are by no means offered now as exhaustive essays. We are very glad of this. If more had been attempted, they would have lost a great deal of their spontaneity, and so of their charm. They will, as they stand, make an admirable companion and a useful counsellor to a young lady.

AN INTRODUCTION TO THEOLOGY AND ITS LITERATURE—By Rev. Alfred Cave, D.D. Price 12s. Edinburgh: T. & T. Clark. Toronto: Revell Co. 1896.

About ten years ago we gave a cordial recommendation to this excellent work of Dr. Cave's, in its first edition, and we now recommend the second edition, if possible, with stronger emphasis. Some such book as this is indispensable to the student of theology who would not needlessly throw away a great deal of time; and although there are a good many German books on the subject, they do not quite meet the needs of English scholars, and there is no other English book of the kind which comes into competition with this

one. It will be noticed that this is not an introduction to the Bible, but to Theology and its literature; and naturally, a large portion of the volume is occupied by lists of works in the various departments of Divinity. The author's plan is an excellent one. First he takes up the theological sciences generally, pointing out the place of theology among the sciences, and offering some useful practical hints. He then turns to the specific theological sciences, and deals successively with Natural Theology; with Ethnic Theology—the study of the different religions of the world; with Biblical Theology, which, of late years, has become a vast subject, branching out into more sub-divisions than we can here enumerate, e.g., Biblical Canonics, Textual Criticism, Philology, Archaeology, Hermeneutics, Dogmatics, Ethics, etc. After that comes Ecclesiastical Theology; and then Comparative Theology, and finally Pastoral Theology. It might appear, at first sight, that the authors and treatises given under each department are so numerous as to be bewildering or crushing to the student; but this will not be found to be practically the case by those who follow Dr. Cave's guidance in the remarks which precede the various lists. There are two ways in which the value of a book of the kind may be tested; either by subjecting some particular section, with the subject matter of which the examiner happens to be well acquainted, to a careful scrutiny, or by looking in the lists generally for the mention of such books as the examiner knows or believes to be of special value. We have subjected this volume to both of these tests, and we have found it bears both of them perfectly well. We can also recommend Dr. Cave as a safe and impartial guide. His opinions on various points, as we know from his other works, are not our own; but he does not obtrude them here, and in regard to the literature of theology, he does what he ought to do, and bids us hear both sides.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

HALIFAX.—*St. Luke's Cathedral.*—The Christmas decorations and the music were attractive features at the Xmas services. There were four celebrations, the 8 a.m. being choral. At the morning service the Lord Bishop of the Diocese preached an eloquent sermon. There were over 300 communicants during the day. The offertories amounted to \$152, for the sick and poor. A number of dinners were also provided by the congregation for their poorer brethren. Christmas weather and Xmas joy appeared in full evidence.

MONTREAL.

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

MONTREAL.—The thirty-eighth annual session of the Synod of the Diocese of Montreal, will open in the Synod Hall, on Jan. 19th, at 2 p.m. In the morning at 10.30, there will be a public celebration of the Holy Communion in Christ Church Cathedral, at which the Bishop will deliver his charge to the Synod; and in the evening there will be service at 8 o'clock, the preacher being the Rev. G. Osborne Troop. On the following evening the annual diocesan missionary meeting will be held at 8 o'clock, and on the evening of Jan. 21, the annual meeting of the Diocesan Sunday-school Association will take place, beginning at 8 o'clock. The business to be dealt with by the members of the Synod includes the consideration of a motion by Mr. A. G. B. Craxton, of Montreal, in favour of all elections for the executive and other elective committees being by ballot, after nomination has been made in open Synod. There will also be the question of the partial division of the parish of St. James the Apostle to be settled, and a decision to be reached regarding the amended scheme for a general board of missions of the Church of England in Canada, which was adopted at the recent meeting of the General Assembly.

Trinity.—Last week the children of Trinity Sunday-school had a festival, which they thoroughly enjoyed. The rector, the Rev. F. H. Graham, presided. After partaking of lots of good things they were entertained by a series of very fine lime-light views, for which thanks are due to Mr. Arthur

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Daniels, who so kindly lent his services and views. The two Christmas hymns, "Hark the herald angels sing," and "While shepherds watched their flock by night," were thrown upon the scene, and were sung very lustily by the children. The last view was a photograph of the rector, which was received with great enthusiasm, the applause being almost deafening, and showing how popular he has already become. Upon the platform was a chimney built apparently of bricks. Santa Claus appeared down the chimney and distributed the bricks, which were in reality boxes of candy. The singing of God Save the Queen brought a very enjoyable evening to a close.

CHRISTMASTIDE.—St. George's.—There were upwards of four hundred communicants at the two celebrations on Christmas Day—the offertory for the poor fund amounting to about two hundred dollars, and the Dean announced that never was there a more liberal response from the congregation in providing Christmas dinners for the needy—no honest claim having been made without a liberal provision being given. Such turkeys, and joints of Christmas beef, speak volumes for the kindly liberality of St. George's congregation. The Lord Bishop read the ante-communion, and the Gospel, and the Dean the Epistle—his sermon being from Hebrews, ii. 16.

In the half dozen churches recently visited by your correspondent in Montreal and vicinity, it may be safely said that the Christmas decorations are fully up to the mark, and the large number of communicants should encourage Churchmen and clergy to believe that the good work continues to bring forth good fruit.

Mid-night, New Year's eve, services were announced for St. George's and St. Jude's; and New Year's Day being the Circumcision, several churches observed the day by celebration of Holy Communion, etc.

St. John the Evangelist.—The Rev. Lennox I. Smith, formerly of St. Thomas' Church, Toronto, and at one time connected with St. Matthew's Church, Hamilton, who has been doing temporary duty for the past three months in this parish, has been appointed curate.

Archdeaconry of St. Andrew's.—The Ven. Archdeacon Mills has been engaged for some two months, beginning Oct. 9th last, in making a visit to the parishes in the Anglican archdeaconry of St. Andrews. Of this visit Archdeacon Mills has recently made a most interesting report to Bishop Bond, in which he details the work being done by the country clergy. He says in his report that he "cannot speak too highly of the devotion of the clergy to their work, or too strongly of the truly missionary and arduous character of some of the work which is being done in the archdeaconry. The isolation of the clergy, the poverty of many of the people, the long distances which have to be traversed not only for pastoral work, but for the holding of services at stations widely separated, and the almost impassable character of the roads at certain seasons of the year, make the work, from a human point of view, very unattractive." He further remarks that in many cases the people being so poor are not able to give that support to the Church that they would otherwise do. Archdeacon Mills then recounts in detail his visit to the different parishes, beginning with Arundel and Laurel. He had nothing but praise for the clergy and their wives, who are such assistance to them in their self-denying work.

ONTARIO.

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

WOLFE ISLAND.—The Christmas services were well attended in Trinity and Christ Churches, and the offerings, which were for the clergyman, larger than usual, amounting to almost \$35. The special music, as well as the responses, were excellently and heartily rendered, making it a bright and happy Christmas for all. The churches were tastefully decorated with evergreens. Trinity Church, which has been very fortunate in receiving memorial gifts during the past year, added yet another to its list on Christmas Day, in the shape of a Litany Desk. This is the gift of Mrs. Sherwood, of North Adams, Mass., U.S.A., who spent her girlhood days on the Island. The desk bears the following inscription:

IN MEMORY OF
HENRY AND JULIA SHERMAN,
Who have gone to rest.

Donated by their Daughter, Mrs. M. A. Sherwood
Dec. 25th, 1896.

This makes Trinity Church almost complete in its accessories of worship. A new font and a new altar rail would leave little to be desired. The Ad-

vent offerings for the Diocesan Mission Fund amounted to \$17. Rev. W. T. Lipton has been offered the curacy of a church in the State of New Jersey, with a stipend of \$800 per annum. He has been very successful in his parish, and Church work has progressed there in every way, as the improvements in the church buildings, valuable offerings of church furniture, and well attended services bear witness. It is satisfactory to state that according to the last report Mr. Lipton has decided to stay in his present parish.

Board of Domestic and Foreign Missions.—The Clergy are requested to take notice that Mr. C. A. Elliot, Victoria Chambers, Ottawa, is now the Treasurer of the Board of Domestic and Foreign Missions, to whom all remittances should be made. A. Spencer, Secretary, Kingston, Ont.

NEW BOYNE AND LOMBARLY.—The solemn season of Advent was marked in this parish by a special series of sermons, delivered by the rector on the subject of "The Evil Angels," supplemented on week days by "readings" on the Holy Eucharist, taken from No. 5 of the Clewer Manuals. Christmas, as usual, was marked by an early celebration of Holy Communion at Trinity Church, Lombardy, at 8 a.m., at which seventeen partook of the body and blood of Christ, followed at 11 a.m. by Matins and Holy Communion at St. Peter's, New Boyne, where a very large congregation assembled, and seventy-six communicated. At 7 p.m. Evensong was said, and sermon delivered at Trinity to a very good congregation. The weather was all that could be desired for the great festival.

BROCKVILLE.—St. Peter's.—The Christmas services were bright and the church decorated with much care. On Christmas eve, a service was held at 9 p.m., Venerable Archdeacon Bedford-Jones and Rev. H. H. Bedford-Jones officiating.

KEMPTVILLE.—There was worship at St. Paul's Church, Marlboro, on Christmas day at 2.30 p.m. The church was beautifully decorated and the service was hearty and reverent. At the time of the presentation of the offertory of the church wardens to the Rector, previous to the oblation, Captain Beckett and Mr. John Elliott stood side by side of the church wardens, at the church step, the latter reading an address, while the former presented the special Xmas offering for the rector. The address was signed on behalf of the congregation by John Eigh, John McIntre, and thirty-five other persons. The rector made a suitable reply to the address.

NEW BOYNE AND LOMBARLY.—A great audience listened to a very impressive sermon delivered by Rev. C. F. French, at Christmas matins, at St. Peter's Church, New Boyne. The choir rendered their special effort remarkably well, also, with Miss F. Polk at the organ. The decorations of the church looked fine on Christmas.

AUGUSTA.—A concert for the English Church at Lord's Mills, will be held in the Union Hall, Maitland, Jan. 2.

LYNDHURST.—The concert and Christmas tree given by the St. Luke's Church Sunday School, on Dec. 23rd, was a great success in every way. As soon as the doors were open people began to crowd in, till there was scarcely standing room, and waited in patience for the tinkle of the bell announcing that the curtain would rise and the programme begin. Rev. Wm. Moore, the rector, came forward and said he was glad to see such a crowded house, and that the concert was gotten up to aid in procuring a library for the Sunday-school, and that people ought to know what kind of literature their children are reading,—not dime novels. The first piece to attract any notice was the "Mother Goose" reception and drill by the children. It was greatly admired, especially "Mother Goose" in her comical dress. There were several solos by the Misses Leake and Johnson, and last but not least the hoop drill was fine, and deserves great credit for such young girls. Then came the Christmas Tree. Mr. Moore's telephoning to Santa Claus caused considerable excitement among the children. Santa came in loaded with candy, handing it right and left, and then climbed up the ladder to get the presents off the tree, singing, "I am the candy man; do all the good you can." When everything was off the tree Santa called Miss Margaret Singleton forward, and presented her with a purse of money from the teachers, pupils and friends of St. Luke's Church Sunday-school for faithful services, and as a token of high esteem on her retirement from the superintendency. Miss Singleton was greatly surprised, and stepped forward and thanked her friends for such an unexpected kindness. She said that anything she had ever done for the Sunday-school was only a pleasure. The programme ended with "God Save the Queen." The proceeds amounted to \$20.50.

OTTAWA.

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

WILLIAMSBURG.—In Memoriam.—One of the oldest parishioners in this parish passed away on Thursday morning, Dec. 17, Mr. Samuel Chrysler, in his ninety-first year. He was the son of Col. John Chrysler, who owned the Chrysler Farm at the time of the battle. The old chimney still stands, which crowned the fireplace around which the British officers held a council-of-war, and decided to give immediate battle to the Americans. Mr. Samuel Chrysler remembered incidents connected with the battle, as a child, being paced down cedar by his mother with some other children, to keep them out of danger, and when thus a captive, could hear the roar of the guns, and noticed the difference of the firing between the Americans and the British, the former being at quick and uncertain times, the latter at long regular intervals and altogether. He also remembered after the battle being told when retiring for the night to pass softly by a certain room, which was at the head of the staircase of his father's house, because Lieutenant Claus was lying there wounded from the battle. Mr. Chrysler had all his faculties, with the exception of hearing, to within a few hours of his death, when he became unconscious and passed away like a little child falling asleep. He was present at the unveiling of the monument, in the fall of ninety-five, and sat upon the platform near by Sir McKenzie Bowell, and other distinguished men. Last June, the Bishop of Ottawa, on his way to a confirmation at Aultsville, attended by the rector of the parish, called upon Mr. Chrysler, which visit pleased him very much. The funeral took place at Holy Trinity, the old Parish Church of Williamsburg, on Saturday, the 19th Dec., the remains being interred in God's-acre near by, the Rev. Montague Gower Poole officiating, and preaching a sermon to the living, but in which he referred in kindly terms to the deceased. Though the day was bitterly cold, many influential and venerable people were present to pay respect to one who was a loyal subject of the Queen of England, and a humble servant of the King of kings.

AULTSVILLE.—The clergyman in charge of this part of the parish of Williamsburg, was agreeably surprised, in his rectory, on Thursday afternoon, the 24th of Dec., by the visit of three gentlemen, Mr. Kerr, Mr. Weaver, and Mr. Robertson, who presented to him an address, a purse, and a load of good things. The following is the address:
To the Rev. M. G. Poole, Rector of Aultsville, Williamsburg and Gallingsertown.

We, a few of the members and friends of St. Paul's, Aultsville, desire to convey our Christmas greetings to yourself and family, by making some tangible expression of the esteem and affection in which you are held by us—we therefore ask you to accept this purse, etc., as a token of both, and may the Giver of all good gifts bless and prosper you in your labours amongst us. In conclusion, we especially wish you a Merry Christmas and a happy and prosperous New Year. Signed on behalf of the Aultsville congregation, by the officers of the church, Joseph Kerr, lay delegate, and the two churchwardens. The clergyman having responded in a suitable manner, the deputation returned to their homes. The day was cold outside, but there was sunshine and happiness in their hearts.

OTTAWA.—His Lordship Bishop Bickersteth, of Tokio, Japan, accompanied by Mrs. Bickersteth, was in the city last week, where they were the guests of the Bishop of Ottawa, and Mrs. Hamilton. Bishop and Mrs. Bickersteth are on their way from Japan to England. They left Ottawa for New York, where they took the steamer for Liverpool.

TORONTO.

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

St. James' Cathedral.—On Sunday morning last, the children of the Sunday school had a most beautiful service at half past nine. They marched from the school house headed by the infants to the church, there being about 250 present. Carols were sung by the choir boys, in which the children joined heartily. Bishop Sullivan addressed the children and questioned them on the lessons for the day. The collection was devoted to missionary purposes.

Quiet Day.—The clergy of Toronto and neighbourhood are cordially invited to attend the "Quiet Day" to be held at Trinity College, on Friday, 8th Jan., in connection with the reunion of past Divinity students. The Provost will supply particulars on application.

St. Luke's.—The Rev. J. C. H. Mockridge, the able and popular curate of this church, has, we hear, been appointed rector of Church of the

Messiah, Detroit, and intends leaving for the scene of his labours during this month.

All Saints.—The Branch of the Ministering Children's League held their annual entertainment and Christmas tree on Monday afternoon last week in the handsome school-room belonging to that church. There were present about 50 children and their mothers, who were the invited guests of the members of the league, and who were the happy recipients of many pretty presents, including some useful clothing, the work of the Ministering Children, the members of the league, who were themselves present to present the gifts to their little friends. Besides the members of the league there were present the rector, Rev. Arthur Baldwin, and his assistant, the Rev. Mr. Gwyn. Mr. Lockhart Gordon welcomed the children in a few well-chosen words, and with the assistance of Mr. Gwyn and some of the younger members of the league, distributed the gifts that were hanging on the Christmas tree. At the conclusion Mr. Baldwin made some pleasant and amusing remarks to the children, which were well received by all present.

The Bishop Strachan School closed for the Christmas holidays on the 21st ult. Prizes are given at mid-summer only, but the highest places in the different classes were taken as follows: Primary class, Phyllis Laylor; third class (lower intermediate), Ruth Abbott; 4th class (upper intermediate), Isabel Brown; 5th class (lower senior), 1st Hazel Good; 2nd, Gertrude Morley; 3rd, Maud Parkin; 6th (university) class, 1st, Isabel Biggar; 2nd, Ethel Saunders; 3rd, Dorothy Waugh; first in Latin, Isabel Biggar; first in French and German, Maud Parkin.

MAPLE.—*St. Stephen's*.—The children's Christmas entertainment in connection with this church was a great success, also the one held in connection with the Church at King. The local talent gave great assistance to the entertainment. Prizes were distributed by the rector.

PICKERING.—Last month a very successful bazaar was held under the auspices of the Woman's Guild of St. George's Church. The village fire-hall was very prettily decorated with evergreens and bunting, the different corners being occupied by stalls, in which fancy work and plain displayed their attractions. A museum of antiquities and curios and a well stocked fish-pond proved interesting to many. On the first evening Messrs. Burt, Sparling and Shaw, of Trinity University, reinforced local talent; and in the second, Rev. J. S. Broughall came up from Whithy at the head of a large detachment of the musical talent of All Saints'. Miss Dartnell's and Mr. Asberry's solos were greatly enjoyed, as were also the glees rendered by the choir. No small part of the success of the programme on both evenings was due to the sweet voices of two little girls, Ruby Hills and Clara Ham. The bazaar was kept open for a third evening, when sufficient was realized to pay the entire expenses. The net proceeds will exceed \$110, which is almost enough to pay what is left of the debt upon the church. The women of the Guild deserve very great credit for the courage, energy and perseverance they have displayed in this and other work for the maintenance of God's Church in this struggling mission.

RURAL DEANERY OF DURHAM AND VICTORIA.—At the September meeting of the Deanery the following arrangements were made for missionary services. Fenelon Falls.—*St. James'*, 10.30 a.m., and 7 p.m.; *St. Peter's*, 3 p.m., on Nov. 1st, deputation, Rev. W. McCann. *Manvers*.—*St. Alban's*, 10.30 a.m.; *St. Mary's*, 3 p.m.; *St. Paul's*, 7 p.m., Jan. 17th, deputation, Rev. J. Creighton. *Cartwright*.—*St. John's*, 11 a.m. and 6.30 p.m., Jan. 17th, deputation, Rev. D. C. Allen, R.D. *Cavan*.—*St. John's*, 10.30 a.m.; *Christ Church*, 8 p.m.; *St. Thomas'*, 7 p.m.; Jan. 17th; *Trinity*, 7 p.m., Jan. 18th, deputation, Rev. H. R. O'Malley. *Cameron*, 10.30 a.m.; *Cambray*, 8 p.m., Jan. 17th, deputation, Rev. Canon Farncomb. *Lindsay*, 11 a.m. and 7 p.m., Jan. 17th, deputation, Revs. H. Burgess and Canon Farncomb. *Reaboro*, 3 p.m., Jan. 17th, deputation, Rev. H. Burgess. *Newcastle*, 11 a.m. and 7 p.m.; *Orono*, 3 p.m., Jan. 17th, deputation, Rev. C. H. Marsh. *Coboconk*.—*Victoria Road*, Nov. 22nd, deputation, Rev. W. J. Creighton. *Omeme*, Nov. 1st, deputation, Rev. W. Farncomb. The services in the other parishes were left to be arranged by their respective incumbents.

The Episcopal Church in Boston has arrived at the conclusion that the older ways of carrying on missionary work in the larger cities are not productive of the desired results. It has consequently decided to make a trial of the Church Army system, which is commended, after experience, by Episcopalians in New York. Two posts are to be established.

NIAGARA.

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

The following address was presented to the Rev. Canon Belt by the Halton Deanery Chapter:

To the Rev. Canon Belt, M.A., Toronto:

REV. AND DEAR SIR,—We, the members of the Halton Deanery Chapter, hearing of your departure from our Deanery, take this opportunity of expressing the loss we sustain by your removal. For many years you have occupied a prominent place amongst us, and we have always had the benefit of your wise and judicious counsel. As President, and especially as Secretary, of the Chapter, you have done eminent service; and your quiet and unobtrusive ways will long be remembered by us. We wish to place on record our appreciation of your worth; and we earnestly pray that in your new home you may long enjoy your well-earned rest; and that in your last days you may have many sweet communions with your Saviour. We would not forget either how much we are indebted to Mrs. Belt and family for the kind hospitality we have received at their hands. They will not soon be forgotten by us. Praying that God will be with you all is the heart utterance of this Deanery Chapter. Signed, Joseph Fennell, Rural Dean. P. T. Mignot, Secretary. Dec. 1st, 1896.

MERRITTON.—*St. James'*.—The Sunday school in connection with this church held a very successful Christmas entertainment in the town hall. The building was crowded to the utmost, and all present seemed to enjoy themselves thoroughly. Rev. Mr. Skey presided over a very interesting and entertaining programme, which included recitations, dialogues, vocal and instrumental music, drills and tableaux. All who took part were members of the Sunday-school with the exception of Messrs. Bell and Drake, of St. Catharines, who gave us several instrumental selections of music. The younger ones in the recitations, dialogues and choruses did their part well, especially the girls in "Welcome," the little ones in "Pitter Patter," and the boys in "The Model School," thus showing how carefully they had been trained by those in charge. The drills and marches presented were the "Tambourine," "Flower," "Shepherdess" and the "Boys." The girls in "Tambourine" were quaintly attired in Italian costume, and the motions executed by the tambourines were excellent. The "Flower" girls, with their wreaths and garlands of flowers and cream-coloured dresses, looked beautifully, especially at the close of the drill, when each girl in succession entwined her captain with her garland, after which the two captains, Bella Bradley and Maggie Keating, bearing their burden of blossoms, and dropping a graceful curtsy, made their exit. Each "Shepherdess" was dressed in cream, carrying a crook, the bow on which, and her sash, corresponded in colour with that of her captain. The captains were Bella Bradley and Jennie Nesbit. The "Boys" were in jaunty sailor costume and cap. Their drill was preface by a song, "Twelve Jolly Sailor Boys," and their movements showed that particular attention had been paid to the instructions given by Mr. Clark. The closing part of the programme was a tableau entitled "Rule Britannia." Miss Jennie Nesbit represented Britannia. In the background was a large Union Jack; her majesty held a trident in the right hand, and rested the left hand on a large shield. In front of her and to the left were two small girls appropriately dressed as Ireland and Scotland, and her fine array of sailors and soldiers testified to the power of Great Britain. During the tableau, a voice could be heard as in the distance, singing that patriotic song, "Rule Britannia, rule the waves, Britons never will be slaves." After singing the national anthem, the audience dispersed well pleased with the evening's entertainment. The committees in charge were the musical committee consisting of Misses K. Bradley and M. Grant; the dialogues, tableaux, etc., were taken charge of by Miss McLaughlin, while the drills were under the control of Miss Potts, Mr. Clark having the boys.

HURON.

MAURICK S. BALDWIN, D.D., BISHOP, LONDON.

LONDON.—At the Church of the Hosannas, Hyde Park, 15th December, 1896, by the rector, the Rev. Arthur Rhodes, a dedicatory service with celebration of the Holy Communion was performed on the placing of a memorial window by R. Shaw Wood Esq. and Mrs. Shaw Wood, of Woodholme, for their daughter Elizabeth Burch. The subject, an evidently Eastern scene, symbolizing Eternal Life, by, in the foreground, a shady palm shading a massive stone cross inclining on a mass of rock; on the foot of the cross an open Bible with the texts, "And there shall be no more death," "And the Lamb shall be the light thereof." Perhaps the most effective part is a lamb couchant with its

head resting on the Bible, the surrounding background luxuriant with lilies and poinsettias. In the distance a glimpse of water bounded by mountains, with the glowing eastern sky filling the gothic tracery; in the trefoil of the arch a dove in the usual halo, emblem of the "Holy Spirit." Below all the legend, "He giveth His beloved sleep," and on a crimson ground in golden letters, "To the glory of God," and the memory of E.B.S. The window was designed by Mr. Wood, and the conception admirably executed by Messrs. N. T. Lyon & Sons, Toronto.

CHESLEY.—Sunday, Dec. 20th, was a red letter day with members and adherents of the Church here and surrounding country, it being the occasion of the opening of the new church in this town. The members of the grand old English Church were present in large numbers at an early hour for the morning service, and it was with feelings of proud satisfaction that they entered the sacred portals of their new, substantial, modern and beautifully finished house of worship for the first time, and this feeling was shared in by their fellow Christians of other denominations who were present in large numbers. At eleven o'clock the church was filled to its utmost capacity, even standing room being at a premium, and scores had to turn away for want of room. Rev. J. C. McCracken, the incumbent, and the Venerable Archdeacon Davis, M.A., of London, read the morning prayers with solemn and beautiful effect, and the large choir sang the hymns and responses in a manner that added to the solemnity of the proceedings. Mr. A. B. Castell, of Port Stanley, presided at the new pipe organ, and it is needless to say he handled the keys with a masterly hand, bringing forth the musical powers of the fine instrument with a precision that was appreciated by all present, while his splendid voice added to the choir's fine singing. Venerable Archdeacon Davis preached a beautiful sermon from Ezek. 47 chap. 8th and following verses. He congratulated the congregation upon the erection of the beautiful temple in which they were assembled to offer up thanks and worship God for the first time that morning. As the waters issued forth from the temple to give life and sustenance, as explained in the prophet Ezekiel's vision, so should the word of life issue forth from the house of God to the people. It was proper that the congregation should desire to have a suitable edifice to worship in, but they must not content themselves by imagining that their work was done. It was their duty to work for the cause of Christ and the redemption of souls. In eloquent language he pointed out the duty the congregation owed to God and their church, and earnestly prayed that the blessing of the Almighty would rest upon them and their works. At the afternoon service the church was comfortably filled, but in the evening the attendance was such as to put the capacity of the new church to the fullest test. The services were beautifully conducted, and the musical part was especially fine, causing surprise to mingle with satisfaction at the manner in which the organist and choir did their part so well, considering that the organ was only placed in position for the first time on the evening previous. Archdeacon Davis preached an eloquent, appropriate and affecting sermon from the 118th Psalm, 12th verse, which was listened to with great attention by the crowded congregation. There was a large attendance of the music loving citizens present at the organ recital on Monday evening. The selections played on the organ by Mr. Featherstone brought out the full power, tone and beauty of the new instrument, to the delight of the large audience. He is a master in his profession, being one of the most skillful and popular organists in Canada. The pieces sung by Miss Fowle were of the highest class and were given with a grace and beauty that charmed all present. The young lady has a magnificent voice, cultured to the highest degree, and in singing the pieces selected she threw her whole soul into the music, which held those present spell-bound. The local favourites, Mrs. P. Biette and Miss E. Reed also sang in good voice and were much appreciated. As stated last week, the organ is from the works of the Scribner Manufacturing Co., London, and for its size and power is really a beautiful instrument.

BRANTFORD.—*Grace Church*.—The Christmas season has been as usual a busy one. Grace Church and the three missions were all suitably decorated, and the special Christmas services were everywhere bright and hearty. The carols at Grace Church on Sunday evening following Christmas Day, and at St. John's at the afternoon children's service, were especially attractive. Sunday school treats followed one another in rapid succession—*St. James'* on Monday, *Grace Church* Tuesday, *St. Paul's* Wednesday and *St. John's* on New Year's Eve. The number of children on the rolls approaches 500, of which Grace Church has the large majority. The Christmas entertainments this year have been few,

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followed at Grace Church and St. John's by service and carols in the church, and then a programme made up largely by the children themselves, the choruses, songs, recitations, etc., being in some cases extremely well rendered. Midnight service was held in Grace Church on New Year's Eve, followed by a celebration of the Holy Communion. The old east window from Grace Church, which was supplanted by the handsome Yates memorial window, has been adapted for St. James' Chapel, where it was placed on Christmas Eve, and makes an immense improvement in the appearance of the building.

ALGOMA.

SCHREIBER.—The Rev. M. C. Kirby, R.D., assisted at the services and preached Sunday, Dec. 11th. A sale, tea and entertainment was held on Dec. 16th, and the sum of \$40 was cleared after all expenses were paid. The church has been neatly decorated for Christmas. It is expected that five new pews and a new pulpit will be placed in the church, and the parsonage repaired next May or June. The W.A. is working splendidly. I beg to acknowledge from the Right Rev. Edward Sullivan, books for the Sunday-school; from Mrs. Sullivan and friends in Dartmouth, fancy articles for sale of fancy goods; from friends of Schreiber in Port Arthur, books for the S.S.; from the W.A., Barrie, a bale of clothing for the Indians.

British and Foreign.

The parish church of Croydon is about to be lighted by electricity at the expense of the Deputy-Mayor (Alderman Edridge), who has already been a considerable benefactor to the town.

It is announced that the Dean and Chapter of Westminster Abbey, at their last meeting, resolved to open the Abbey for public services on every Sunday evening throughout the year.

The Rev. Dr. Hoops has been appointed to the Deanery of Ardagh, in the room of the Rev. Dean Orme, whose death at an advanced age recently gave much sorrow to his friends.

The Bishop of Marlborough recently opened and dedicated a large and handsome building as a church institute and parish room in connection with St. Mary the Virgin's, Primrose Hill, of which the Rev. A. Spencer is vicar.

The Church Lads' Brigade has been now five years in existence, and during that short period has enrolled 911 companies and 41 battalions. Five archbishops and 37 bishops have given it their hearty approval and support.

A Sussex rector has presented the Home of St. Barnabas with a valuable and handsome piece of plate to be sold for the benefit of the Building Fund. The gift is a silver epergne, 27 inches high, of beautiful workmanship.

The already rich collection of stained-glass in Gloucester Cathedral has recently received a welcome addition, thanks to the generosity of the Baron de Ferrieres, who intimated some time ago that he wished to place stained-glass in some of the cloister windows.

The Communion service, which is now being manufactured for St. Paul's, to Mr. Hooley's order, by the Goldsmiths' and Silversmiths' Company, will far exceed in artistic splendour and in value the plate which was stolen from St. Paul's only 48 hours before Christmas Day, 1810.

The Bishop of Perth, Australia, in his vast diocese, which covers an area of more than a million square miles, needs both men and money, but of the two, men are most needed. Western Australia is increasing its population by 1,000 people weekly, and new centres are being continually formed.

A notice in St. Paul's Cathedral reads: As the solemnity of the service is greatly weakened by the wearisome time occupied in communicating persons who may be in no way connected with the ordinals, it is expressly desired that all who wish to communicate shall send in their names to the Canon-in-residence.

The Duchess of Teck visited Croydon recently to open an international bazaar in aid of the reduction of the mortgage debt of £2,500 on the Church Institute. After a brief address from the vicar (the Rev. H. H. Pereira), her Royal Highness, who was accorded a warm reception, declared the bazaar open.

A sailor's church dedicated to St. Peter the Fisherman, was opened at Milford Haven recently. The building is an iron structure, and consists of nave, chancel, organ chamber and vestry. The seating accommodation is for 200. In the absence of the Bishop of St. David's, the sermon was preached by the archdeacon.

In twenty-one of the churches of Sunderland recently, special sermons were preached on behalf of the Missions to Seamen, which maintains two chaplains, two readers, and one boatman for the exclusive service of seagoing men frequenting that port, in addition to paid agency and organization in sixty-four other seaports.

On Wednesday week a new Church Institute and Club was opened at Frampton Cotterell in the premises known as the Close, and adjoining the church. After a special opening office, and the singing of a verse of the National Anthem, the rector, Dr. Belcher, who presided, said he hoped the benefits of the club would be taken full advantage of.

The Synod of Waiapu has negated a motion proposing to allow women to vote at parish meetings, and also a motion that the bishop select the qualities of wine for use in the administration of the Holy Communion throughout the diocese, the objection being raised that there was great danger of getting adulterated wine in some of the mercantile houses.

The Missions to Seamen has helped to maintain a chaplain at San Francisco for the past three years, and the British Consular Report eulogizes the happy changes which have taken place during this time. The Seamen's Institute has done much for British crews at San Francisco, but it is still too true that, for vice and depravity, that port has no equal in our own colonial possessions.

At the annual service at the Royal Mausoleum at Frogmore, on Monday, 14th ult., the choir of St. George's Chapel, under the direction of Sir Walter Parratt, were in attendance and sang a selection of hymns and anthems. An interesting incident during the afternoon was the contribution of wreaths by the officers and non-commissioned officers of the 2nd Battalion Grenadier Guards.

The committee of the Church Society for the Promotion of Kindness to Animals met at the Church House recently, under the presidency of Canon Reith. The painless cattle-killer was awarded to G. E. Oldmeadow, of 22 Foregate, Chester; W. J. Evans, of 11 Manley street, Regent's Park; S. P. Beal, of 205 Oxford Road, Reading; and J. Lindsey, High street, Putney, the writers of the four best essays upon the slaughter of cattle.

The Bishop of Newcastle lectured before a numerous audience at the Cutlers' Hall, Sheffield, recently, on the subject of "The Continuity of the Church of England." Alderman William Smith, president of the Church Lecture Society, under whose auspices the lecture was given, occupied the chair, and in introducing the bishop spoke of the widespread satisfaction evinced when his lordship was appointed to the See of Newcastle.

The Diocese of Nelson is under an additional debt of gratitude to the bishop and Mrs. Suter. The whole of their properties in New Zealand, with the exception of one or two legacies to private persons, has been left in one form or another for the benefit of the diocese. Church-hill, their late residence, is destined eventually for a deanery, and in the meantime the income arising therefrom is placed at the disposal of the standing committee.

The late Miss Damaris Dixon, whose father was fifty-five years incumbent of Broughton, near Preston, has bequeathed £2,000 to the Church Endowment and Sick Poor Fund of that parish, £1,000 each to the London Cancer Hospital and the Clergy Orphan Corporation, and £500 each to the Preston and County of Lancaster Royal Infirmary, the Cross Deaf and Dumb School, Preston, and the Society for the relief of Clergymen's Widows and Children and Necessitous Clergymen in the Worcestershire archdeaconry.

The decadence of Methodism in England is causing great searchings of heart among the authorities of that denomination. "The Minutes of Conference" of the Wesleyan Methodists reveals the fact that while the population increased at the rate of eleven per cent., and the clergy of the Church of England just kept pace with the population, the increase of the Wesleyan society was only a trifle over one per cent. and of ministers only three per cent. These figures relate to the years 1880-1889. In Cornwall, a Methodist stronghold, a decrease of 559 members is reported for last year. In Leeds, the

membership of the largest chapel fell from 2,281 in 1881, to 1,701 in 1896. In Bradford, only one out of eight Methodist chapels has held its own during the last decade, and the total adherents in England now number only 435,420. In the meantime the Catholic revival spreads further and further, and new churches, well filled too, are continually being built, while old ones are being restored and enlarged to meet the needs of their congregations. This is in itself an answer to the cry that High Churchism is killing the Church.

BRIEF MENTION.

The *St. James Gazette* says the Queen will personally dictate and revise a biography of her Majesty, which will appear in 1897.

The Bishop of Manchester has received for Church purposes within his diocese, a legacy of \$156,250 under the will of the late Mr. S. Weston, yarn merchant, of Manchester.

The letter "I" in the Chinese language has 145 ways of being pronounced, and each pronunciation has a different meaning.

Artificial arms and legs were used in Egypt as early as 700 B.C. They were made by the priests, who were the physicians at those times.

The first steam stationary engine was put up in Philadelphia in 1778.

The total of a Japanese bill is put at the top, and the items below.

Wedding rings were first used by Christians about the year 860, but the ancient Egyptians and Romans used them.

Cemetery is from a Latin word, signifying "a sleeping chamber."

The Archbishop of Dublin stated the other day that since the disestablishment of the Irish Church, no less a sum than £1,000,000 had been spent on the cathedrals and parish churches of Ireland, from the voluntary contributions of its members.

Queen Victoria's coronation ring is never out of her sight, and is worn by her every evening. It is a band of gold containing a cross in rubies, surrounded by white brilliants. A coronation ring is supposed to symbolize the wedding of the sovereign with the nation.

A stamp collection containing nearly 7,000 unused specimens was sold for \$8,640 recently in London, this being the largest price ever paid for a collection at auction.

The new Bishop of London's wife is in many respects a more famous personage in English literary upper circles than her distinguished husband. Her histories of France and England have given her high standing as an authoress.

At Entraignes, in France, men and boys hunt the wren on Christmas Eve. They catch it alive and present it to the priest, who, after midnight Mass, sets it free in the church.

St. Kilda, the lonely islet west of the Hebrides, has demonstrated that it is not entirely out of the world by sending a subscription of \$1250, raised among its sixty families of fishermen, to the fund for the relief of the Armenians.

It may not be generally known that George Washington died the last hour of the day, the last day of the week, of the last month of the year, of the last year of the last century.

Canon Knox Little writes: "Pope Leo's letter on Anglican Orders is, indeed, sad enough from its apparent ignorance of history and contempt for facts." He adds: "Cardinal Manning's Life has shown what very small attraction truth has for Roman ecclesiastics in England, when falsehood is believed to be more edifying."

During her reign Queen Victoria has already seen every throne of the globe vacated at least once, and some several times. Sixteen Presidents of the United States have filled their office during her reign, and ten different premiers have officiated in Great Britain under her Majesty, some of them several times.

In reply to a young Christian who asked, "What can I do for the Lord Jesus Christ?" the Archbishop of Canterbury said: "Go where He is not and take Him with you." None of his predecessors, says Dean Farrar, was endowed with more graceful learning, more charming geniality or holier and truer wisdom.

An unusual amount of ecclesiastical patronage has fallen to Lord Salisbury. Within fifteen months he has, with the translations from one diocese to another, appointed the Archbishop of Canterbury, and the Bishops of Winchester, Rochester, Chichester, Newcastle and London and Peterborough—seven in all. As there are thirty-four bishops, it follows that in a year and a quarter Lord Salisbury has appointed more than a fifth of the whole bench. During his present and preceding terms of office combined, he has appointed twenty-four of the

bishops—practically three fourths of the whole number.

Correspondence.

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

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

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

On Heaven and Its Employments.

SIR,—In a letter recently received from Mr. P——, he asks: "Shall we know each other in heaven?" There is no reason why we should not investigate and do all we can to ascertain from the Holy Scripture all that can be learned concerning heaven. It is a pleasing thought that in heaven we shall meet all our friends and old companions dear with whom we once did live. John Wesley says: "Had you stood by his bedside, when that dying saint was crying out, 'I have a father and a mother gone to heaven (to paradise, the receptacle of happy spirits); I have ten brothers and sisters gone to heaven; and now I am going to them, that am the eleventh! Blessed be God that I was born.' Would you have replied, 'that if I am going to them, they will be no more to you than any other persons; for you will not know them.' Not know them! Nay, does not all that is in you revolt at that thought?" Indeed skeptics may ask, how do disembodied spirits know each other? I answer plainly, I cannot tell. But I am certain that they do. This is plainly proved from one passage of Scripture, as it could be from a thousand. Did not Dives and Lazarus know each other in Hades, even afar off. Even though they were fixed on different sides of the 'great gulf.' Can we doubt, then, whether the souls that are together in paradise shall know one another? The Scripture, therefore, clearly decides this question. And so does the very reason of the thing; for we know every holy temper which we carry with us into paradise will remain in us forever. But such is gratitude to our benefactors. This, therefore, will remain forever. And this implies that the knowledge of our benefactors will remain, without which, it cannot exist. And how much will that add to the happiness of those spirits who are already discharged from the body, that they are permitted to minister to those whom they left behind. An indisputable proof of this we have in the twenty-second chapter of the Revelation. When the apostle fell down to worship the glorious spirit which he seems to have mistaken for Christ, he told him plainly, 'I am of thy fellow servants the prophets, not God, not an angel, but a human spirit. And in how many ways may they minister to the heirs of salvation.' The figurative and poetical allusions of the Scriptures are symbols of substantial realities. Archbishop Whately says: "More is revealed to us on this subject than many persons suppose; so far, at least, revealed, that reason, aided by Scripture, may either, if not certainly, get strong probability on many points." Heaven is frequently set forth as a state, but that the eternal home of the glorified will be material is also clearly taught. It is represented as a perfect place as well as a blissful condition. The Scriptures refer to it as "an inheritance," "a city that hath foundations," "a better country." St. Peter said, "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." St. John says: "I saw a new heaven and a new earth, for the first heaven and the first earth passed away." The Saviour said: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." We are assured that Enoch and Elijah passed into the better world with their bodies (spiritual bodies); and Christ ascended "into heaven itself" with the same body that, after the resurrection, partook of food, was seen and handled by His disciples. We read of angels partaking of food. These material forms exist in some definite region. There must be a heaven as material as the bodies that inhabit it. In the new heavens and new earth there shall be "no more sea. They shall hunger no more, neither thirst any more. There shall be no night there, neither shall there be any more pain, neither sorrow nor crying shall be there. There shall be no more death." In heaven there will be the recognition and reunion of friends. We shall "sit together in heavenly places" where the children will surely know each other. "Then shall we know even as we also are known." The memory will be enlarged, expanded and improved, so that we shall not only recognize those whom we have

intimately known here, but shall "sit down with" Abraham, Isaac and Jacob, with a host of the saints of God. Heaven is declared to be a place of rest. The apostle to the Hebrews says: "There remaineth therefore a rest for the people of God," and of the righteous "entering into his rest." And it is said in the Revelation, "Blessed are the dead that die in the Lord, for they rest from their labours, and their works do follow them." It is not the rest of inaction. It is not work from which they rest, but labour. The redeemed are ever active. Their work is all spiritual, having regard to the spiritual protection, guidance and edification of human beings in both worlds. It is written that the glorified "serve God day and night in His temple." "They rest not day and night," and yet they have entered into the rest of the people of God. There will be unending and unwearying activity, but there will be no fatigue, nothing that shall make the service labour. Mohammed represented the blessings of heaven to consist in the luxury of idleness. He says, in the Koran, that the sainted are to repose on couches, "the linings of which shall be of thick silk, interwoven with gold, and the fruit of the garden shall be near at hand." There shall be no necessity for the saint to even turn upon his couch, in order to enjoy the fruits and fountain streams, for "beauteous damsels," blessed with perpetual girlhood, are to be ever at hand to supply the need. But this is not the Christian rest, nor the Scriptural representations of the happiness of heaven. The specific character of the employments of the redeemed we cannot determine. The Swedish mystic, Swedenborg, says: "The light of heaven is not natural like that of the world, but spiritual; for it proceeds from the Lord as a sun, and in its essence is divine truth. And the heat of heaven is spiritual, as well as its light, for it is from the same origin." Paul, on his way to Damascus, saw at mid-day a light from heaven above the brightness of the sun, shining round about him and them that journeyed with him (Acts xxvi. 13), and he calls the appearance of that great light a "heavenly vision" whence came the light and heat of heaven, but from Him who is the "Light of the world"—the Sun of Righteousness; the spiritual and living Sun. So did the Lord Jesus Christ appear to the disciples on the Mount of Transfiguration, for 'His face shone as the sun, and His garments were as white as the light.' So also did He appear to John when he was 'in the spirit'; His countenance was as the sun shineth in his strength.' It is plain that the light and heat from such a source must be spiritual in their nature. Swedenborg says: "The light of heaven is not natural like that of the world, but spiritual; for it proceeds from the Lord as a sun." He describes the appearance of the angels, garments, habitation, the surrounding scenery as far more magnificent than any ever seen on earth. Hills and valleys, fountains and streams, gardens and groves, trees and flowers, clustering vines and delicious fruits, such as were never seen in the natural world, all of such beauty as no language can describe. He tells us that children in heaven do not grow old as they do in this world. They never advance there beyond the period of early manhood or womanhood, but retain forever the freshness and bloom belonging to that age. As the child grows up to, but does not advance beyond youth, so those who die in old age return gradually in appearance to the state of early youth, and remain thus forever. Little children, after death, are conveyed to heaven and delivered to the care of angels of the female sex, who in the life of the body loved children." The Rev. Wm. Jay says: "Oh the pleasing work of a mother to rear a child in that better country free from sin, perverseness, pain, without anxiety and without fear." The Rev. Dr. Cheever says: "There must be a nursery, an infant school in heaven, a peculiar training of these buds and blossoms of immortal beings." Dr. Dick said that the sainted world prosecute their studies in arithmetic, astronomy, chemistry, history and anatomy. Mrs. Phelps, author of "The Gates Ajar," says: "Perhaps there will be whole planets turned into galleries of art, over which we may wander at will; or into orchestral halls where the highest possibilities of music will be realized to singer and hearer." The poet James Montgomery says:

"Beneath the shadow of the Tree of Life
I mark'd those rescued infants, in their schools,
By 'spirits of just men made perfect' taught
The glorious lessons of Almighty love."

Dr. Watts says:

"There is a land of pure delight
Where saints immortal reign,
Eternal day excludes the night
And pleasures banish pain.

There everlasting spring abides,
And never withering flowers;
Death, like a narrow sea, divides
This heavenly land from ours."

Some of these views of heaven are mere specula-

tions and theories. We turn from them to what the Bible says respecting the celestial world. The apostle St. John says: "I beheld a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne and before the Lamb, clothed in white robes," uniting with the angels in their everlasting song of praise. "They rest not day or night, saying, Holy, Holy, Lord God Almighty, who was, and is to come." "The Lamb shall lead them unto living fountains of water." "They sing a new song," "Thou art worthy to take the book and open the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation." The presence of Jesus will constitute heaven.

PHILIP TOCQUE.

A Canadian Prayer-Book.

SIR,—I note that a suggestion has been made that the time has come for the Canadian Episcopal Church to have a Prayer-Book and a Hymn-Book of its own. Three or four years ago I suggested, in your columns, the propriety of compiling one Hymn-Book for the whole Canadian Episcopal Church, part of the proceeds of which might be handed over, as is done in the States, to some benefit society specially connected with the Church. The compilation and use of such a book would do much to make the various dioceses feel themselves parts of one central body in a greater degree than they do at present; and it is only by knitting the various dioceses together as closely as possible that the Canadian Episcopal Church will take that place to which it is entitled from its numbers and its importance, or will be able to hold its own against rival denominations. A special Prayer-Book is another great link in the chain. Why should Canadian Churchmen be satisfied with using a Prayer-Book which practically relegates them to a secondary place as members of the Church of England? In their prayers they are made, and they consent, to ignore their own Governor-General and their various legislatures. In compiling a special Prayer-Book for the Canadian Episcopal Church, it might not be unadvisable to copy the American Prayer-Book. Many of the alterations made by its compilers are distinctly improvements—the two chief improvements being the omission of the Athanasian Creed and the Communion Service. With regard to the former, its omission from the English Prayer-Book is probably merely a question of time. I note, as signs which way the wind is blowing, that the clergymen of the Diocese of New South Wales and of the Episcopal Church in Scotland are seeking its disuse. Among the improvements in the American Prayer-Book are the following: In the collect for grace, the last few words are better and more intelligible than those in the English version. In the prayer for the Queen, and also in the Litany, the word "prosperity" is better than "wealth." In the prayer for the clergy, "bishops and other clergy" is better than "bishops and curates." In the prayer for all sorts and conditions of men, "the Holy Church universal" is better than "the Holy Catholic Church," especially as the former words are those used in the Litany. In the service for evening prayer, the American version has a "prayer for the President of the United States and all in civil authority," which is practically the same as that for the Queen in the English Communion service, except that instead of the words "have mercy upon the whole Church," it is "have mercy upon this whole land." In the Litany there are several verbal improvements, e.g., "from all inordinate and sinful affections" is preferable to "from all fornication and all other deadly sin;" "love and fear thee" is preferable to "love and dread thee;" "all women in perils of childbirth" is preferable to "all women labouring of child;" "with pity behold" is preferable to "pitifully behold," especially as "pitiful" has sometimes a contemptuous meaning. In the second collect, evening service, the word "both" before "our hearts" is left out; the words in the English version being misleading, and sometimes even unintelligible to many. In the prayer for all sorts and conditions of men, instead of the words "for Jesus Christ, His sake," we find "for Jesus Christ's sake;" in the confession, "those who are penitent" is preferable to "them that are;" in the Lord's Prayer, "who art in heaven" is preferable to "which art," and "on earth" is preferable to "in earth." In the Communion service, instead of the two alternative prayers for the Queen, there are others much more appropriate. The marriage service is shortened, and many objectionable phrases are left out, as is sometimes already done both in England and this country. In the burial service, the first four verses are left out of Psalm 39, as are also the last five verses of Psalm 90, making the passages more distinctive and effective. There are other alterations, which being of a theological nature should not,

perhaps, be handled by a layman; but I suppose I am either "greatly daring," or else indifferent to much of what is supposed to be clerical "criticism." In the English version in the Nicene Creed, the words read "the Lord and giver of life," whereas they ought to be, as in the American version, "the Lord, and giver of life," i.e., the pause should be made after "Lord," otherwise the reader implies that the Holy Ghost is the "Lord of life" as well as the "giver of life." Again, in the American version, the comma or pause in the words "liveth and reigneth ever one God," comes properly after "ever," while in the English version it comes after "reigneth." In the Absolution there is, in the English version, always a colon after "sins," instead of a full stop. The "He" in "He pardoneth" really commences a new sentence; or the "He" might properly be omitted, as the word "pardoneth" depends upon the words "(The) Almighty God." The American Prayer-Book also contains several prayers which meet special wants, and which can justly find a place in either public or private devotion.

A. BISSET THOM.

Extracts from Browne on the Thirty-Nine Articles.

SIR.—J. H. W. has given us a neat little letter. However, it is too bad to complain of the extract being admitted to your correspondence columns. Some will consider J. H. W.'s remarks just as much a blot as the language of Browne. It is far from desirable that the correspondence printed should be always so picked as to voice the editor's ideas. The purpose of these columns is that we all shall have a chance to amuse and relieve ourselves by a little writing, and their merit is that one gets a hearing as well as another, so that we can chat with many minds instead of one. The extracts from Browne bristle with points of controversy, and rouse one to active opposition. J. H. W. has dealt nicely with one mistake. May my clumsy pen endeavour to rectify another. Browne tells us that absolution is nothing more than release from rubrics or Canons disciplining evil doers. I absolve—this means, I admit you to Holy Communion. How does this agree with Prayer Book use of absolution? Morning and Evening Prayer contain a form of absolution to be said for the benefit of all the baptized. A great many in the congregation are not confirmed, yet the absolution is for their soul's welfare. Others are not under any discipline, yet the absolution is habitually said to and received by their faithful hearts. If the absolution is only permission to come to God's table, it is a useless form in a very vast majority of cases. Besides, pardon would admit to higher privileges. Yet there is a distinction made between pardon and absolution. He pardoneth and absolveth those who repent, or as it is in the Eucharist, pardon and deliver you from all your sins. In this last quotation we have the Prayer-Book meaning of absolution. While pardon removes all penalties of sin, absolution frees the soul from the bondage of evil habit. This seems in strict agreement with "Who-soever sins ye remit they are remitted." The idea of punishment of any kind does not find place in these words. The mind is directed to the sins. The sins are remitted or loosed. That this is necessary in the complex process of salvation, both our Lord and St. Paul inform us by saying that he who commits sin is a bond servant of sin. A bond servant is one needing release from bondage by his master. So we need release from our bondage to sin by Him who came to deliver the captives. This release is effected first in baptism. We acknowledge one baptism for the remission of sins. St. Paul in Rom. vi. distinctly states that freedom from this bondage is one result of our baptism, and makes it the sure ground of a strong exhortation to maintain our freedom. Yet who obeys not sin at times and binds not himself in chains more or less powerful? The greatest saints admit some bad habits, however venial. Therefore all need absolution. Therefore the Church of England has taken care to have absolution rightly and duly administered. The words of power are said by the priesthood only, and are just as efficacious to penitent and faithful souls as the initial sacrament of baptism. In trying to be evangelical men are in constant danger of turning our Lord's ordinances into Jewish ceremonies, forms of godliness without the power of God's Holy Spirit unto inward salvation from all the curse of disobedience.

S. D. HAGUE.

Family Reading.

In the Morning of the Vicar's Life.

BY ARTHUR W. TARBELL.

The young probationer who had been called from Oxford to the lonely little parish of Kerndale

in the north of England, had arrived that afternoon at the vicarage, and was now sitting alone before the study-fire watching with languid interest the oak logs as they crumbled and glowed on the hearth-stone. The room about him was quiet; no sound reached his ears save the drowsy, rhythmical ticking of the old clock, that from the hall-way broke in upon an otherwise perfect stillness. The light from the fire threw out a soft, mellow glow, giving a ruddy aspect to the gloaming, and causing fantastic shadows to flicker and dance about on the opposite walls; while outside, in the bleak Westmoreland valley of Blacksmoor, the cold, dreary December afternoon was creeping slowly to a close, and the first few flakes of a snowstorm that had been threatening for the past twenty-four hours were beginning to descend like a silent white robe over the cheerless landscape.

The Vicar himself had just left the room. He was failing rapidly, so rapidly, in fact, that the probationer, when he clasped hands with him for the first time that afternoon, saw at a glance why he had been summoned so suddenly from Oxford. The good old Churchman could not last much longer; four and fifty years of such work as he had done in the scattered parish of this desolate valley, had finally begun to tell upon him. One wondered even now how he had withstood the advance of years with so little apparent decrease of vitality. In his talk that afternoon the old Vicar, who might be considered as having earned the right to sheathe his sword after the long fight, had shown a far greater amount of enthusiasm and energy of purpose that the younger man considered himself as having, who had not even as yet drawn his blade in the good cause. And now it was the body, not the will, that was being forced to succumb. The probationer marvelled at this spirit that could carry a man through so many years of what to most men would appear a dreary and unappreciated toil among a people that lived mainly, if not wholly, upon the most humble and lowest planes of existence. Fifty years of solitary life, preaching the Word of God to the rude dalesmen of this barren valley—what a sacrifice from a worldly standpoint! Ah! but that was not the question, although the situation weighed itself keenly in the young probationer's mind as he sat there before the fire wondering, now that he was about to take his first step, what successive steps the future held for him.

But his thoughts at this point were interrupted by a door opening and the entrance into the room of the decrepit old housekeeper who had come to light the lamps. After watching her for some time the probationer ventured a question.

"The Vicar is poorly, my good woman?"

"Ar, hae is that, God bless 'im. I'm muckle afeared hae's slippin' awa'." The poor creature was so visibly affected by the mere thought of this, that she was obliged to raise one corner of her apron to her eyes to conceal her emotion.

"And the good people here in the valley will miss him sorely when he is gone. I hear they think a deal of the Vicar."

"Ar, sir, yae canna ken hoow mqoch. Foor an' fifty years—na woonder the love 'im. 'Tis a muckle bit hae's doon foor 'em. I dinna ken whut they'll doo widoot th' maister. Ar mae, t'll nat bae lang noo that hae has t' laive, gude man that hae is, God bless 'im. I dinna blaef hae'll aver mak' anoother jorney, an' I dinna think theer'll bae any v'lets on th' foin laidy's pictur', any mair, any mair." This allusion, though not in the least understood by the probationer, was followed by a series of mumbling, half-articulate utterances concerning the "maister's" goodness. Occasionally her remarks, as she moved about the room, were interspersed with disparaging exclamations derogatory to the Vicar's tidiness.

Whether it was for his especial benefit that she did this, or whether it was her habitual outflow of solicitude for her master, the young Churchman could not determine, but before long he found himself listening with considerable interest to what appeared to be a disconnected sketch of the Vicar's life. Much of what she said was unintelligible, owing partly to her confusion of circumstances and places, and partly to her irregular dialect, but by the time the Vicar had entered the room again, and the old dame had hobbled out, the probationer was left with an indistinct impres-

sion that the Vicar was a man with a story. Years ago, it seemed, some great disappointment had befallen him, and unable or unwilling to suffer a second one from the world's harsh hands, he had in consequence buried himself in this northern valley to accept the spiritual guardianship of as poor and as lowly a flock of worshippers as could be found anywhere in the length and breadth of all England. Once a year, in the spring time, he was known to journey southward, but no one knew just where; and each time that he returned he brought back a cluster of violets and a countenance that betrayed a strange mingling of past happiness and present suffering. This little journey, so short and apparently insignificant, was regarded by the dalesmen as the connecting link of the Vicar's past, a past which they reverently respected by never mentioning. But they would have given—ah, how much, to know what it meant.

The Vicar had returned to the room, and was seated once more by the fire. The probationer expected that they would resume their talk on Church matters, but it was not so. Something had happened in the interval. There was not that vigour nor hopefulness in the Vicar's face that the young man had seen there in the afternoon. He seemed visibly weakened and resigned. Could it be that the presence of his successor had given him an inkling of what was coming? It was possible. The probationer was even afraid it was so, for on glancing down at the Vicar's hands he noticed that one of them held a cluster of faded violets. He recalled the words of the housekeeper, and wondered if he, a stranger, was to be permitted a glimpse of a past that had hitherto met with no utterance. But he could only wait; he could not at that moment comprehend the Vicar's mood.

TO BE CONTINUED.

The First Foot.

The first foot over the threshold
In the new year's dawning gray
Means woe or weal to the household—
So the wise old people say.
Now who to my door is coming—
Stranger, or kith and kin?
Pray God it be no foe of the clan,
To bring the ill luck in.

I am fain for the step of the baby,
The little foot that sways
Like a wind-tossed flower in the sunshine,
In the grace of early days;
Or the step of the dear grandmother
Who has walked with God so long
That thoughts of heaven within her
Like the echoes of angels throng.

But, Lord of our generations,
Keep off the furtive tread
Of the evil and the alien,
The step our chilled hearts dread.
Let the first foot over our threshold,
In the dawn of the glad new year,
Bring us much to hold and to cherish,
And nothing to hate and fear.

Christ the Christian's Model.

Christ took our flesh that in it He might go up and down among us; that in it He might be seen by us; that in it He might speak to us, and leave deeds and words which might, in characters of love, be traced in our souls, and there live on for ever. He came among us in order to set before us, in His own Divine person, the loveliness, and beauty, and majesty of Divine love and Divine holiness. The life of Christ is the whole sum of the Christian's life. Whatever holiness the Holy Spirit has wrought in any of the saints is wrought after that pattern. By meditating on that life we live with Him, converse with Him, enter into His holy and hallowing society. Through studying Him we know how to follow Him; through following Him we understand what we study. And so, by a continual round, the contemplation of Him kindles our souls to long to be like Him and to copy Him; to copy Him enlightens our eyes, and clears away the film which dims their sight and that sight, through His Spirit, transforms our spirits into the likeness of Him whom we behold.

—F. B. Pusey.

Burdens.

We all must bear them. Vain regret,
Love's longing for some dear, lost face,
Which even sleep cannot forget,
Nor yet the coming years replace;
The disappointment all must know,
When hope's mirage proves but a dream,
The finding Marah's waters flow
Where tempting wayside fountains gleam.

We all must bear them. Some may smile,
And hide their burden in a song;
And others may be silent while
They learn to suffer and grow strong;
We find no balm in Gilead's vale,
No recompense for pain or loss,
And oft our weary efforts fail
To lift the pressure of the cross.

We all must bear them. Why despair?
The wine-press is not trod alone;
The promise is that He will care
As doth a father for his own.
Our burdens may become our wings,
For underneath His arms will be;
And through our sighing sweetly rings,
"Sufficient is My grace for thee."

Some Aspects of Life Among Equals.

While the compassionate view of man, as compared with the ordinary view of him in his health and strength as a flourishing member of this world, is characterized by a beauty of its own, it has at the same time the defect of being a protected state of mind, a state in which the mind is for the moment relieved of all its tendencies to irritation and to asperity, and thrown into a perfect quiet by an external event which does everything for it without an effort of its own. The condescending life is sheltered from trials which very sharply beset the field of equals. The poor and dependent, the mourner, the despondent, the cast down—these exercise our active benevolence, but do not they unconsciously flatter us while they appeal to it? In the life of equals a man enters upon a vast field of relations in which his humility and his generosity pass through an ordeal of special and peculiar severity—severity far greater than that which attaches to any trial of them in the relationship to inferiors, for the simple reason that a man is in competition with his equals, and he is not in competition with his inferiors. To a superficial person it might appear that the great act of humility was condescension, and that therefore the condescending life was necessarily a more humble one than the life with equals. But this is not the true view of the case. The hardest trial of humility must be not towards a person to whom you are superior and who acknowledges that superiority, but towards a person with whom you are on equal footing of competition.

The Secret of Happiness.

One of my neighbours in town and church is an old lady whose dress is of no period of fashion. I wonder sometimes if for forty years the cost of it has exceeded as many dollars. Her step is as light as a girl's, her manner bright and cheery, and over her otherwise homely face spreads the glow of a heart at peace with God. Her youth was spent in a struggle for daily bread, and scarcely was this pressure removed before she was called upon to mourn the loss of first one and then another loved member of her family, until she had outlived every relative. Her home is plain, almost bare of the luxuries considered as indispensable to comfort, yet there is no one from whom I so much enjoy a visit as this solitary woman, ever so warm in greeting, so cheerfully companionable.

"There is so much heartsease about you," I once said to her, "that it refreshes me to meet you. Why, you are the youngest and happiest person I have seen to-day."

"Oh, yes," she said smilingly. "I have stopped growing old, for each day brings me nearer the possession of endless youth in my better home. And how can I be sad in this beautiful world, where my heavenly Father has placed me?"

"Still, you have had your full share of sorrows."

"Yes, I have surely passed through the valley of Baca, but, by the grace of God, I have been able to make it a well. But, my friend," she continued, "I have been happy only since I ceased to strain after what was beyond my reach, and resolved no longer to hug to my bosom my griefs and disappointments, but take them all to God, and leave them with Him, content to be what He wishes, and only that."

Influence More Effective than Effort.

Personal influence is, on the whole, more effective than personal effort. Influence is pervasive rather than assertive. It proceeds from one's character, instead of from one's deliberate endeavor; from what one is, instead of from what one strives to seem. Influence flows in upon others unconsciously, and does not excite opposition or provoke resistance like aggressive effort. Its potency is that of a strong gentleness, in the display of a wise goodness, more effective than loud speech or vehement action. It is like the quiet, calm flow of oil on the tempest-tossed sea, soothing into rest and peace what the winds and the waves have roused into lashing turbulence. Earnest endeavor in the right direction is the best that most well-meaning men can do for a good cause; but the steady influence of a fine character is yet better, when one is capable of it.

Summing Up.

We are called now to look back over the work of the year and to sum up its results. So far as this paper is concerned, the year has been a pleasant one. It has been a great joy to put into the hands of so many people the thoughts and suggestions which from week to week we have been able to fix in type. If our readers have enjoyed what we have given them as much as we have enjoyed its preparation, we are quite satisfied.

Still we ought to realize that it is not merely our enjoyments that we ought to be considering during these last days of the year. The questions we ought rather to ask are: What practical results have been won during the year? Have we taken the suggestions we have received and translated them into life? Are we any better and nobler to-day than we were when the year began? Have we made any real progress in higher things?

Such questions as these are probably not pleasant. But we should not fear to ask them honestly and earnestly. Life is passing. Another year has gone. Not to take account of stock as we pause a moment before entering a new year, is cowardly as well as foolish. Sum up your life for the year, young people. If the balance is on the right side, rejoice; if on the wrong side, get down on your knees and ask God's forgiveness and help.

The Possibilities of Heaven.

Activity, occupation, is the great secret of contented living. I cannot imagine who first conceived the idea of heaven as a place in which to stand still; some poor, timid soul, probably, to whom mere rest was the highest ideal of bliss. But the glowing descriptions of the Bible never convey any such idea; there every word seems to quiver with an intensity of life and glory. I never forget that Christ is the centre and source, the life and glory, of all; and that to be without one spot or stain of sin, to be pure as He is pure, holy as He is holy, is the crowning joy and glory of heaven. I long for intellectual expansion, but still more do I yearn for the spiritual unfolding into Christ's own image of infinite purity and love, which I hope for there.

Our spiritual nature is our highest, and its perfection far more to be coveted than that of the merely intellectual; but I believe it is the union and harmony of the two which constitutes the fullest perfection in even that higher life.

We are made both rational and spiritual beings, with capacities for indefinite expansion in both lives—in all lives. Whatever pursuit or taste is elevating and pure, a blessing to ourselves and others, we cannot doubt will be enlarged and perfected there. And O to what wonderful and glorious height a whole eternity will bring us! If

the attainments of some even here seem marvelous, what shall we behold there?

It is this wonderful capacity for development which makes a human soul worth so much. When a man with all these glorious possibilities before him persists in yielding to his lower propensities, and degrading himself by self-indulgence and sin, he ruins not only what he is, but what he might be in endless ages hence. His soul clogged, imbruted, narrowed down to low aims, cannot rise to a glorious immortality; he has kept himself away from it. If there were no revelation of future evil to such a soul, we should see how inevitable its ruin is.

Hints to Housekeepers.

HAM AND EGG SANDWICHES.—Chop one cupful of cold boiled ham very fine, put three fresh eggs into boiling water and let them simmer one-half hour, then place them in cold water to remove the shells easily; chop the eggs fine, add to the ham; season with a saltspoonful of dry mustard and one-half that quantity of cayenne pepper. Slice bread a day old very thin, cut in rounds with biscuit cutter, spread thinly with butter, then with the ham and egg mixture, cover with another buttered round. The crusts and pieces of bread should be dried in a slow oven and rolled to be used in croquettes, etc.

BIRTHDAY CAKE.—The following recipe will tell how to make a nice birthday cake for a child: Cream together one cup of butter and three cups of sugar; the yolks of four eggs beaten thoroughly with one cup of sweet milk; then add slowly four cups of finely sifted flour, three teaspoonfuls of baking powder, a little spice, a cupful of seeded raisins, and lastly, the well-beaten whites of four eggs. Put into a rather shallow cake tin and bake in not too hot an oven. Just before putting in the oven, drop in the ring, thimble, and the six-pence.

DUTCH PUDDING.—Boil a piece of the neck of the beef until perfectly tender, and the bones come out easily. Take it up on a tray, let it cool, then pick in pieces. Skim the grease off the liquor, and pour the latter into another vessel; after cleaning the kettle return the meat and liquor; when it boils thicken with sifted meal until it is like mush. Cook till well done, stirring constantly to prevent scorching. Season with salt, pepper and sage. Turn out in pans or crocks, and when cold slice and fry brown like sausage. This is fine and very convenient for breakfast.

COCOANUT PUDDING.—Cream one cupful of sugar with the yolks of six eggs, and stir in one-half pound of grated cocoanut (fresh grated is better than the desiccated), one pint of rich milk, and one-half cupful of stale sponge cake crumbs, two teaspoonfuls of vanilla, and the whites of three eggs well frothed. Put in the oven and bake for forty minutes. Add to the top of the pudding a meringue made of the whites of the other three eggs, beaten stiff, into which has been stirred one-half cupful of powdered sugar. Let this brown slightly then serve.

CAULIFLOWER, WITH DRESSING.—Boil one nice cauliflower for one hour in a granite or porcelain-lined kettle. Put on in cold salted water, with the stem up. When done drain and place on a hot platter. Pour over it the following dressing: Rub together a tablespoonful of butter and flour to a smooth paste, add gradually a cup and a half of cold water. Stir over the fire until quite smooth and thick, seasoning with pepper and salt, and just before serving add the well-beaten yolk of an egg mixed with a tablespoonful of water to prevent curdling. Serve hot.

It is sometimes useful to know that a teaspoonful of cornstarch is equal to one egg, and may be substituted in case of a scarcity of eggs for part of the eggs in custards or other dishes where milk and eggs are called for.

BAKED POTATOES CREAMED.—Bake eight good sized potatoes one-half hour in a hot oven; Scoop out the inside; beat at once, with one-half cup of hot milk, a tablespoonful of salt. Heap on a plate, touch lightly with yolk of an egg, brown in quick oven and serve.

Children's Department.

On Saving Time.

Time is so precious a thing that if there are any means of saving it we ought to know it. Well, now, one thing is quite clear, we cannot save the time that has gone. A miller cannot turn his mill-wheel with the water that has gone past. He can only turn it with the water that is there at the moment. So in the same way we can only save the time we have now. Well, then, one way to save this moment is, "Be methodical." A big word, is it? Yes, but it simply means this—have a time in which to do a thing, and do it; have a place for everything, and see that everything is in its place. Why is it so commonly said that, "if you want anything done you must get a busy man to do it?" Why? Because, in the first place, the busy man is an industrious man, and, then again, he has an order, or method, in his work. Lay hold of a man who has succeeded in his business, and ask him how he did it, and he will, doubtless, tell you by hard, regular work and strict order. The more we have to do, the larger number of things we have to deal with, and the more necessary it is to put everything in its proper place and do everything at its proper time. What a waste of life it is to have to go here and there for a thing that has been put out of its place—to turn over twenty books to find a lost piece of paper. Many a boy could learn his lesson while he is seeking for his book, or run an errand while he is hunting for his cap; many a girl could sew on a button while she is wondering where she put the thread, and so life goes on. I have seen things most hopelessly lost because some tidy person picked them up and put them where they ought to be, in their proper place. This, then, is one of the very first things to learn—"Be orderly." It will save no end of time, as well as temper, to have a regular system, or order, in which to

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

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St. Johns, Que., Canada, Feb. 19, 1895.

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DYSPEPSIA. I have recommended it to a number of my friends, and to my knowledge they all speak highly of its virtues. I consider it invaluable in a family if the directions are faithfully carried out.

Very truly yours,
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do things. Don't leave it until you are men, or women; you will learn the duty now better than later on, and men, you know, are only older boys, and women are only old—I mean, girls out of their teens.

More Curative Power

Is contained in a bottle of Hood's Sarsaparilla than in any other similar preparation. It costs the proprietor and manufacturer more. It costs the jobber more and it is worth more to the consumer. It has a record of cures unknown to any other preparation. It is the best to buy because it is the One True Blood Purifier.

—Hood's Pills are the best family cathartic and liver medicine. Gentle, reliable, sure.

Betsey and the Froggies.

Betsey was tired of playing with her doll, tired of drumming on the window pane with a fork, trying to make believe it was music; she was even tired of watching mamma bake, for she didn't open the oven often enough to suit Betsey. So like all

little girls who have nothing to do, she became cross. First she would stand on one foot, then on the other, then sigh, and call out, peevishly: "Mamma, isn't it nearly time to look again? something smells awfully burnt," or "Oh, dear, when will it ever be lunch? Mamma, can't I have just a teenty piece of citron? I'm so hungry."

And when mamma said "no," in a way that Betsey knew meant no, she screwed up her face in that ugly, sulky fashion little girls have.

At last mamma told her to go out in the garden and see if the birds and flowers couldn't teach her to be quiet and contented.

Betsey put on her white sunbonnet and walked slowly out among the sweet, nodding flowers. A brown linnnet on the laurel bush near by was singing his morning song, but when he caught sight of the frowning face under the bonnet, he thought it was a scare-crow, and—flip-flap—in a second he was in the clouds.

This made Betsey feel naughtier than ever; it was just as though the bird had said, as plain as could be: "I don't want to play with such an ugly girl; I'd rather be by myself."

"I don't care, anyway," muttered Betsey, kicking the neatly graveled walk. "I want to be all alone by myself, too."

"Croak, croak, croak," went some thing right in her ear.

Didn't Betsey jump! It came from an old tub filled with water, and it was a funny little green frog that was saying, "croak, croak," as he jumped up and down. Then another came, and another, until Betsey counted five. They hopped, and kicked, and spluttered, looking such quaint, wise, little fellows all the while, that Betsey forgot all about being cross, and began to laugh and clap her hands, trying to see how high she could jump too.

After awhile she thought they must be hungry, so she sprinkled some cake crumbs she found in her pockets, in the water, and would you believe it—they opened their round mouths, and with a hop and a gulp, they ate up the crumbs, one by one.

Betsey gave them all names. She called them "Greenie," "Jumper," "Diver," "Spot," and "Hop-o'-my-Thumb."

Before she knew it, mamma was calling, "Betsey, Betsey; come to lunch Betsey."

"Why, Betsey," said mamma, as she came running in with flushed cheeks and sparkling eyes, "so the birds and the flowers did teach you to be good, after all?"

"No, they didn't, mamma," laughed Betsey, "it was Greenie, Jumper, Diver Spot, and Hop-o'-my-Thumb."

Can't Eat

This is the complaint of thousands at this season. They have no appetite; food does not relish. They need the toning up of the stomach and digestive organs, which a course of Hood's Sarsaparilla will give them. It also purifies and enriches the blood, cures that distress after eating and internal misery only a dyspeptic can know, creates an appetite, overcomes that tired feeling and builds up and sustains the whole physical system. It so promptly and efficiently relieves dyspeptic symptoms and cures nervous headaches, that it seems to have almost "a magic touch."

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Let us send you a book telling you all about it. Free for the asking.

SCOTT & BOWNE, Belleville, Ont.

"What are you talking about, child?" exclaimed her mother, nearly dropping a dish of hot potatoes in her surprise.

Then Betsey told about her froggies.

MARRIAGE.

DAVIDSON—LEWIS.—At the Church of the Advent, Montreal, by Rev. Canon Ellegood, M.A., assisted by Rev. Henry Kittson, M.A., John Cheyne Davidson, M.A., Rector of Peterborough, to Fanny Maudé, eldest daughter of F. J. Lewis, Esq., Bank of Montreal, Montreal.

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The Little Snowflake.

There was once a little snowflake and it came floating down through the air. It was not alone. A great many of its brothers and sisters were with it, and as they danced along they made a beautiful storm.

As they drew near the earth one little flake said to those nearest it, "Where shall we stop to-night?"

"Oh, anywhere," they answered. "Where can we have the most fun?"

"Not anywhere," said little Fluff. "Don't you remember when we were getting ready to come away, Mother Sky whispered to us to try and fall where we would be of some use?"

"Bother Mother Sky!" cried the rude little flakes. "We want to have some fun. We have never been here before, and, perhaps, may never come again;" and they turned a cold shoulder to little Fluff.

She was not discouraged, however, and after a while she found a number of kindhearted little flakes, and, joining them, fell swiftly toward the earth, till at last they found themselves above a garden where many rosebushes grew.

"I am very tired," said one little flake. "Can't we fall here?"

"I don't think we are needed here," said Fluff. "These bushes are tied up in straw, and the cold cannot reach them; let us look a little farther, dear."

So, tired as they all were, they were going on, when suddenly Fluff cried out: "Wait, dear brothers; see that little bush in the corner there by the fence; they have forgotten to tie it up, and it is fairly shaking with cold; let us go and cover it."

So they all floated down, falling about the shivering little plant, and folding it around like a soft, warm blanket, and it ceased to tremble and was warm and comforted.

And our little flake, nestling close beside it, said, "Good night, dear bush;" then, closing its starry eyes, fell asleep, happy to have been of even a little use in the big, cold world.

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

Teddy's Hope.

It was only a month after his mother's death that it happened, and it was so pathetically and unconsciously done that it went straight to the hearts of all.

The children had come home with their papa to the aunts, and they were all living together in the country. Teddy was the second boy, a little fellow of six, phlegmatic in nature, but affectionate and sunny-tempered. He had always been especially near to his mother's heart; she seemed to understand him perfectly, and ever had an excuse and reason ready to explain his many blundering, absent minded ways, so that it was a matter of much wonderment to the family that the little fellow seemed so happy without her. Apparently her passing away had made little impression upon her boys, they being the only two old enough to remember. Bobby and Teddy seemed perfectly happy and contented in their

new life, and no apparent sign was given of any thought of the mother.

One day though Teddy showed that the dear mother had not passed entirely from his remembrance. It happened when the children were all out walking and a sudden storm came up; they were a short distance from home, when from the thunder in the air and flashing of lightning it was evident that one of those short but severe June storms was upon them. Hurrying home with the children, it was not until the door of the house was reached that the auntie in charge discovered that Teddy was some distance behind, standing still in the pouring rain, which was then coming down in torrents.

Teddy was gazing up at the sky with a rapt and beautiful expression upon his face, and twice his auntie spoke before he seemed to hear. Then, in pleading tone, in a voice choked with sobs, he said: "Oh, auntie, don't make me go in yet; please let me stay a little while longer! See, auntie, the clouds are breaking a little. Oh, let me stay until they roll away and we can see into the sky, and I can see my mamma's face just for a moment."

He was only six, and his faith was very great, and we know how tender our Master was to the "little ones." Who can say that He did not comfort this lonely child-heart by a glimpse of the beloved mother? Teddy certainly thought he saw her, for when he came into the house, drenched from the rain, the commonplace, rosy little face had a beatific expression. The auntie looked very tenderly at the little lad while she changed his wet clothing and murmured softly to herself, "For now we see through a glass darkly, but then face to face."

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Shadows.

I sat by the window one afternoon reading, and, chancing to glance up, I saw little Charley out in the garden acting in such a peculiar manner that I laid down my book to watch him. First he stood quite motionless, looking down at the path; then he danced about, tossing his arms in the air; and finally, he dashed away at the top of his speed, dodging about things as he went, but always looking on the ground.

"It is no use, Charley, boy," I said to myself; "you cannot get rid of it." For you see that I understood what the tiny boy was doing; he was trying to get away from his shadow.

And then I began to think of another shadow, of which we can never rid ourselves—a shadow called influence, which we cast whether we will or not, sometimes intentionally, and sometimes unconsciously, wherever we

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go through all life on earth. And I wondered what sort of a shadow Charley would cast as he grew older and went out into the world, mingling with those whom he might help or harm, according to the shadow which he cast. And I thought of many boys that I knew, and of the different shadows which they cast. I thought of one whose example was so beautiful that, though no boy in all the company was more merry and full of fun than he, there was something about him which made one ashamed to say a wrong word or do a wrong action in his presence. He was so upright and honorable himself that one dreaded to be discovered by him doing what was mean or underhanded. He was so just and charitable that it was almost impossible to quarrel with him. He was so gentle and tender with dumb animals and little children that where he was they were always safe from harm, cowards being afraid of him, no matter how large and strong they were, for, like the great Sir Galahad, he might have said:

"My strength is as the strength of ten, Because my heart is pure."

And then I thought—and I thought of him with deep pity—of another boy, a boy who is laying up for himself a great burden of remorse, for his shadow is of a character to blight everything upon which it falls, which has not the strength to resist it. He will have to think, by-and-by, when he akes the time or when something makes him think, of the many weaker brothers whom he has led astray; of those whom his sneer has kept from

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doing right or made to do wrong; of those who, but for him, might never have learned certain terrible lessons of sin. And my heart ached for him when I remembered that it was not only those upon whom his shadow has fallen for whom he would have to give an account, but those also whom they in turn have influenced.

Dear boys, and girls, your shadow must fall. It will not signify that you indignantly protest that you try to influence no one: your shadow must, will fall. That you cannot control, but you can control the kind of shadow that it shall be. Little Charley could not rid himself of his shadow, but he could throw that shadow into any position which he himself chose to assume. You can make your shadow what you will.

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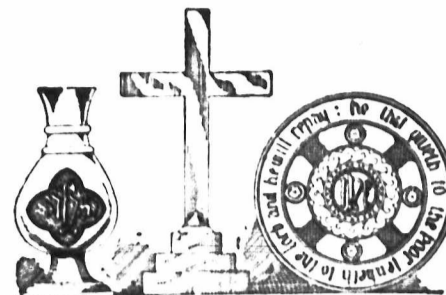
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