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ST. JOHN'S CHURCH, AND R. YORK MILLS.

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Messrs. C. Van Nostrand, W. C. Rochfort, H. Papst and W. Marsh were church-wardens at this time, and with Messrs. Murray, Thorne, Huson, Cameron, Neil, James, Van Nostrand, Tredges, Harrison, Miller and Temple, constituted the building committee of the new church, which was to be built of burnt brick, 40 feet by 60, in simple Gothic style, with lancet windows, and a tower complete in itself. Finally, on Tuesday, 11th of June, 1844, it was opened for Divine worship by the Bishop.



ST. JOHN'S CHURCH.

Rev. A. Sanson continued to be Rector for nine years, until 1852. His successors were Revs. Messrs. Mitchell, Saunders, Roberts, Langtry, Webb, Hodge, Trew, and lastly, the present Rector, who was appointed in 1874. In November, 1888, the congregation, stimulated by the generous offer of \$300 from Mr. A. B. Lambe, reseated and improved the church, spending \$1,018 in transforming it from a dingy, rusty church, with high pews and old chancel carpet, to as pretty a church as is found in the country to-day. A still more gratifying evidence of progress and extension is that St. John's has become a mother church, St. Clement's, Eglinton, having sprung into life, and been nurtured by St. John's and served by Canon Osler and his assistant.

But St. John's was celebrating a double jubilee, not only its own, but that of its faithful rector, who entered into his sacred office in October, 1843. At that time the diocese of Toronto comprised the Province of Ontario; in this immense area there were only 95 clergymen at that time, and of these only five are now living, Archdeacon MacMurray and Canons Scadding, Sanson, H. B. Osler and F. L. Osler. There are now five dioceses where there formerly was but one, and the 95 clergymen have increased to 550.

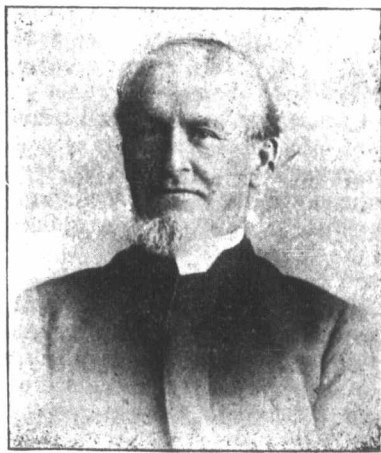
Rev. H. B. Osler was appointed to Lloydtown and Albion, with parts adjacent, in 1843, and immediately began to complete the church there. Then followed a new church in Bolton and another in Albion in 1855, called St. James. In 1854 a red brick parsonage was built at Lloydtown; in 1859 the church was brick-clad, and in 1869 reseated and renovated, but the Rector did not stop at this, for in 1872 a new brick church was built in Bolton, and in 1874 Canon Osler was appointed to the rectory of York Mills. This record of church building is as nothing compared with the amount of labor in pastoral oversight which a missionary in these parts had to undertake fifty years ago. From 1843 to 1849 Mr. Osler served regularly Lloydtown, Bolton, Nobleton and Pine Grove, with occasional week-day services in T. Irwin's house, Adjala; J. Little's, Mulmur; T. Laffity's, Mono; G. McManus', Mono; S. Ketchum's, Mono; and at Raburn's Corners. To-day the ground which Mr. Osler covered gives employment to eight clergymen besides lay-readers. During his 31 years ministry at Lloydtown the number of baptisms was 2,104; marriages, 274; and burials, 341; and at St. John's in 19 years—baptisms, 294; marriages, 48; and burials, 156; or a total in his fifty years ministry of 2,398 baptisms, 322 marriages and 497 burials.

The faithful and prolonged services of Mr. Osler have not been without recognition, for in 1867 he was appointed to an Honorary Canonry, in St. James' Cathedral by Bishop Strachan, and in 1874 made Rector of York Mills. By Bishop Bethune he was made Rural Dean of North and West York in

1875, and in 1889 the present Bishop of Toronto made him Canon of St. Alban's Cathedral.

The jubilee services at St. John's Church (on Sunday, the 8th, and Monday, the 9th inst.), were a decided success. The church had been most beautifully decorated by the young people of the parish under the management of the Bible Class, and never looked better. A screen across the church had been erected to give a chancel effect, and the walls, windows, pulpit, reading-desk and altar were artistically arranged with leaves, fruit, flowers and grain. The music at all the services was rendered by the combined choirs of St. John's and St. Clement's, under the direction of Mr. E. Still, and they deserve great credit for the effective way in which everything was sung.

The Sunday morning service was read by the rector and the communion service by the Lord Bishop of the Diocese. The sermon by his lordship, which followed, of necessity took the form of an historical outline. The records he gave showed that he had a most intimate knowledge of the history connected with the parish and the rector's ministerial life; and that he had taken great pains to glean facts from all available sources. The congregation, which numbered about 350 in the morning and 325 in the evening, came from all parts of the surrounding country. The evening service was read by Canon Osler, and an eloquent and impressive sermon was preached by the Rev. A. Williams, M.A., of St. John's Church, Toronto. He chose for his text 2 Tim. i. 12, and dwelt upon the security of the Christian life and the true method of salvation.



REV. CANON OSLER.

On Monday afternoon the ladies of the parish gave an "At Home" on the rectory lawn, and everyone looked delighted and happy. The tables were bountifully supplied with good things, and the young people who acted as waiters were untiring in their efforts to make everyone feel at home. A pleasant surprise awaited the worthy rector and his good wife, coming both from his people at St. John's and St. Clement's. The congregation of the former, in a suitable address, presented the Canon with a handsome robe and Mrs. Osler with a fur cape. The address was read by Mr. Scrivener, and the presentation by Mr. Mercer, who is one of the pioneers in the parish, his memory reaching back to his confirmation 56 years ago. Messrs. Robson and Still then came forward, and, on behalf of St. Clement's, presented the rector with a richly upholstered easy chair, and Mrs. Besoby, acting for the ladies, presented Mrs. Osler with a prettily finished companion chair. The rector, on behalf of Mrs. Osler and himself, heartily thanked all present, and in his short reply did not fail to keep up his practice (of 50 years' standing) of, whenever he has the opportunity, saying a word for his Master.

The large crowd then adjourned to the church, where the closing addresses of the jubilee were given. After the abbreviated evening service had been read by the rector, the Rev. Canon Tremayne spoke for ten minutes on "Thanksgiving," and paid a glowing tribute to the rector's family. He was followed by the Rev. Dr. Langtry, who spoke on "Church History." After graphically describing the time when Cromwell turned out 8,000 English Church clergymen and filled their places with Puritans, Independents and Baptists, 6,300 of these retaining their positions after the restoration took place, and not enough of the 8,000 being left to fill up the remaining 1,700, he declared that he firmly believed the rallying point of united

Christendom would be in the Church of the English speaking people. He was followed by Rev. T. W. Paterson, of Deer Park, who spoke eloquently and energetically on "Encouragement from the Past." He showed how the Church was extending its ground, and referred to his own parish, where now there were six churches or missions where formerly there had been but one. The Rev. W. H. Clark then took up his subject—"What Women can do." He pointed with pride to the vast amount of work women had done and are doing, and encouraged them to persevere in their noble work. Then came the Rev. R. J. Moore, who in a straightforward manly way set forward his views on "Men's Work." There can be no doubt that behind every one Mr. Moore looks to find the man, and he expects quite rightly that the ministers of God should be first of all things genuine manly men.

The arrangements in connection with the jubilee worked perfectly, and everyone connected in any way with it has abundant reason to feel gratified and thankful. The attendance, which embraced numerous adherents of other denominations than the Church of England, came from far and wide, clearly demonstrating the cordial good feeling evinced towards Canon and Mrs. Osler and the warm appreciation felt of the good work they have carried on.

Canon Osler is the uncle of Messrs. B. B. and E. B. Osler, and a younger brother of Rev. Featherstone Osler, of Toronto. He is 78 years of age, and was ordained in October, 1843. The Canon labored in Lloydtown for 31 years before he was appointed to St. John's, York Mills, the second oldest church in the diocese, where he has been for the past nineteen years. He was made a Canon of St. James' cathedral by Bishop Strachan, Rural Dean of the diocese of Toronto by the late Bishop Bethune, and Canon of St. Alban's cathedral by Bishop Sweatman. The present building in which the congregation of St. John's is domiciled was also finished in October, 1843. Thus the jubilee was a double one.

REVIEWS.

A HISTORY OF MODERN PHILOSOPHY. By R. C. Burt, A.M. 2 vols. Chicago: McClung & Co., 1892.

We know of no history of philosophy more comprehensive than this of Mr. Burt's. It extends from the Renaissance to the present time and leaves no name of any importance unnoticed. Dividing the history into three periods, like Ueberweg and others, he discusses first the transitional movement, then the negative school, and finally the constructive. One great feature of the work is its carefulness in giving some account of all the English writers of any importance, and in bringing down the history to the present day, including a somewhat full account of T. H. Green. For those who are unprovided with a History of Philosophy, this work will meet their needs better than any other that we know; and even to those who already possess such works as those of Schwabger and Ueberweg, this one will not be useless.

THE GOSPEL OF ST. PETER: Synoptical Tables, with Translation and Critical Apparatus. By H. V. Schubert. Price 1s. 6d. Edinburgh.

"No one," said the learned Dr. Robinson, "who will take the pains to compare, sentence by sentence, word by word, the new 'Lines left out' with the old 'Line upon line,' will fail to return to the four Gospels with a sense of relief at his escape from a stifling prison of prejudice into the transparent and bracing atmosphere of pure simplicity and undesigning candour." If one more proof is desired of the accuracy of this statement, it will be found in this comparison of the newly discovered "Gospel of Peter" with the Canonical Gospels. The five documents are arranged in parallel columns, and an English translation of the Petrine fragment is given, so that the pamphlet may be almost equally useful to those who do not know Greek.

MAGAZINES.

The Expository Times (October).—We have so often recommended this most admirable and use-