

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.
The Church of England Weekly Family Newspaper.
ILLUSTRATED.

Vol. 25]

TORONTO, CANADA, THURSDAY, MARCH. 2, 1899.

[No. 9.

Easter Brass Work



Memorial Pulpits, Vases, Crosses, &c.

The Keith & Fitzsimons Co., Limited
111 King St. West, Toronto

An English Baker

We have secured the services of a first-class baker from the Old Country one who has served Whitely (the Universal Provider) and Buzzard. Anything you want that is thoroughly English he will make for you. Leave your orders.
A. J. STEWART
402 Yonge St., 28 & 410 Queen West

COWAN'S Healthful and Nutritious
Hygienic Cocoa...
Sold in 1/2 lb., 1 lb. and 1 lb. Tins only. Absolutely Pure.

R. F. DALE
Baker and Confectioner
Cor. Queen & Portland Sts.
Are you getting the Best Bread for the money? Try ours for a week, and be convinced. Our wagon will call.

Casavant Brothers [Established 1879]
Church Organ BUILDERS
ST. HYACINTHE, P. Q.
Organs built with all the latest improvements. Electric Organs a speciality. Builders of the organs in: Notre Dame Church (largest organ in Canada); St. James Cathedral and St. George's Church, Montreal. St. Hyacinthe, Ottawa and Pembroke Cathedrals; First Methodist Church, London, Ont., etc., etc.

St. Augustine Wine
\$1.50 per Gallon
Direct Importer of High Grade Foreign Wines, &c.
All goods guaranteed pure and genuine.
J. C. MOOR 433 Yonge Street, Toronto. Tel. 628

Free Grants of Theological Books
Are made by the Church of England Book Society, 11 Adam St., London, England, to the poorer clergy whose incomes do not enable them to procure such. Applications to be addressed to C. R. RAY, Esq., Secretary.

High Class Dentistry
DR. CHAS. W. LENNOX
Rooms C and D Confederation Life Building, Yonge & Richmond Sts. Tel. 1846.

Albion Hotel
Accommodation for 300 Guests
Heated by steam; electric bells and lights; baths and all modern conveniences. Rates from \$1.00 up. Take Parliament Street cars to E. Market Square, Toronto, Ont.
JOHN HOLDERNESS, Prop.

Clarendon Hotel
WINNIPEG
A first-class Family and Commercial Hotel—with every modern comfort and convenience. Accommodation for 300 guests. Rates from \$1.50 a Day and upwards.
C. F. BUNNEL, Proprietor

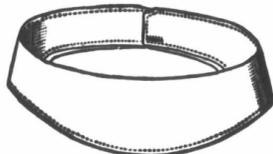
Peterson's Patent Pipes
Made in Dublin. The coolest and cleanest smoking pipe in the world. The only pipe so constructed that it is absolutely impossible to draw nicotine into the mouth. Can't possibly burn the tongue, as the smoke takes an up-turn on entering the mouth. Every particle of tobacco is consumed, leaving nothing but dry ash in the bowl. Highly recommended by the medical profession. Price, small size, \$1.25; large size, \$1.50; including nickel cleaner free. **A. Clubb & Sons,** Sole Canadian Agents, 49 King St. West, Toronto.

W. H. Stone
UNDERTAKER
343 Yonge Street
PHONE 932
N. B.—Our charges have been greatly reduced in order to meet the popular demand for moderate-priced funerals.

Crompton Corsets
are the BEST
for fashionable effect, for unalloyed comfort, for essential wearing qualities. It's easy to pick out the women who wear Crompton Corsets. They are the neatest and naggiest figures. Their gowns fit to perfection, because every inch of a Crompton Corset fits the figure like a glove.



The Contour, Victoria,
Magnetic, Queen Moo,
Qebah and Yatisi
Corsets, also the celebrated Crompton Hygeian Waists, are sold by all the Merchants.



HARCOURT'S CLERICAL,
NO. 5.

In both Linen and Celluloid. A double collar to be worn with or without a stock. We have other shapes all popular. If you want comfort and style try our clerical collars.

Geo. Harcourt & Son.
57 King St. West, Toronto.

The York County
LOAN & SAVINGS CO.
Plans suitable for those desiring to own their homes instead of continuing to pay rent. Literature free.
Head Office—Confederation Life Building, Toronto.
JOSEPH PHILLIPS, President

Blue and Black Serges

What neater suit can you have than a blue or black Serge? We must be always busy, so want your order for one of our All Wool Serge Suits at
\$16.00
Grand value. Stylish Trousers \$4 & \$5
BERKINSHAW & GAIN
348 Yonge Street, Toronto.

Wet Feet

ARE FREQUENTLY THE CAUSE OF SICKNESS!

There is no reason why you should have wet feet.

We can sell you a preventative in the shape of a pair of boots that will keep your feet dry, and the price is less than it costs to cure a bad cold:

Gents'—\$3 to \$4
Ladies'—\$3 to \$4

H. & C. BLACHFORD,
114 Yonge St., Toronto.

Fred J. Goodman
CARPENTER AND BUILDER
Church Wood Work a speciality. 1080 Bloor St. West, TORONTO.

Fur Wear for spring.

Hundreds of dainty little fur designs—fur necklets, collarettes and jaunty little fur capes and jackets, which will be much in vogue among fashionable dressers this spring and on cool days in summer and fall, are offered at greatly reduced prices at Dineens—to clear this month.

DINEENS--FURRIERS
140 Yonge Street, TORONTO
Corner Temperance.

EMINENT MEN

Both in the professions and in business carry large amounts of insurance because they know it pays to do so. If you are thinking of putting on some insurance write to the

Confederation Life Association

Head Office, Toronto

for full particulars of the Unconditional Accumulative Policy, which guarantees extended insurance on a paid-up policy after two years, or a cash value after five years.

J. K. MACDONALD, Managing Director.
W. C. MACDONALD, Actuary.
Head Office, Toronto.

BOOKS

A Lantern for Lent. Brief instructions on Biblical subjects for forty days of Lent. By Rev. S. E. Cottam. Net \$1.05.
Bought with a Price. Nine sermons from Ash Wednesday to Easter Day. By Wilmot Buxton. Net 85c.
Lent, Past and Present. A study of the primitive origin of Lent, its purposes and usages. By Lilienthal. Paper, 25 cents; cloth, 90 cents.
Forty Days. By W. G. Mosse, M.A. 35c.
Some Elements of Religion. Lent Lectures, 1870. By Canon Liddon. 88c.
Cambridge and other Sermons. By Dr. Hort. \$1.75.
Christus Consummator. Some aspects of the work and passion of Christ in relation to modern thought. By Canon Wescott. \$1.50.

ROWSSELL & HUTCHISON
TORONTO

The Best COMPANY for
the Best Risks
is what

**THE
TEMPERANCE
AND GENERAL
LIFE ASSURANCE
COMPANY**

Claims to be.
Its record justifies this claim.
Its paper entitled **Our Advocate** is sent to
any address free on request.

HON. G. W. ROSS, President.
H. SUTHERLAND, Man. Director.
Head Office,
Globe Building, Toronto.

**Western
FIRE - - Assurance
and MARINE Co'y**

Assets, over \$2,300,000
Annual Income, over \$2,400,000

HEAD OFFICE,
Cor. Scott & Wellington Streets,
TORONTO

GEORGE A. COX, J. J. KENNY,
President, Managing Dir.
C. C. FOSTER, Secretary.

GEO. W. COOLEY
Importer of 567 Yonge St
**High-Class Wines &
Spirits** for Medicinal
use. **Sacramental Wine**
Telephone 3089.

We know how



Our celebrated Finish on Linen has made
us the **Leading Launderers in Canada.**

OUR MOTTO:
GOOD WORK PROMPT DELIVERY

The PARISIAN
Steam Laundry Co. of Ontario,
Limited
67 Adelaide St. West, Toronto
Phone 11 E. M. MOFFATT, Manager

**Dunlop's
FLORIST**

5 Yonge St., 5 King
St. West. Tel. 4192. Tel. 1424.

**Wedding....
Cakes** from Webb's

are made for people who want
the best. For fifty years they
have delighted Canadian brides
and have been the chief orna-
ment at fashionable weddings.
We ship them by express to all
parts of the Dominion. Cata-
logue and price on application.

**The Harry Webb Co.,
Limited TORONTO**

Labatt's India Pale Ale

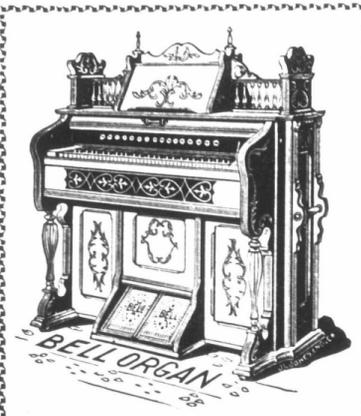
Is an excellent nutrient tonic. Physicians desiring to prescribe will
hardly find anything superior to this. *Health Journal*

"We find that the Ale uniformly well agreed with the patients,
that it stimulated the appetite, and thereby increased nutrition. The
taste likewise was always highly spoken of. In nervous women, we
found that a glass at bedtime acted as a very effective and harmless
hypnotic."—superintendent of large United States hospital.

Order it from your Merchant and see that you get it

JOHN LABATT, BREWER, LONDON

Toronto—James Good & Co., corner Yonge and Shuter Sts.
Montreal—P. L. N. Beaudry, 127 De Lorimier Ave. Quebec—N. Y. Montreuil, 277 St. Paul St.



**BELL
ORGANS**

Are Supreme

Style 500, Cathedral Model

Is the finest example of Organ
for Church or Chapel use ever produced. Special
Discount to Church Committees

**THE BELL ORGAN AND PIANO CO.
GUELPH, ONTARIO**

Office and Yard, FRONT ST., NEAR BATHURST. Telephone No. 132. Established 1856.
Office and Yard, PRINCESS STREET DOCK Telephone No. 190

P. BURNS & CO.
Wholesale and Retail Dealers in **Coal and Wood**
Head Office, 38 King St. East, Toronto. Telephone 131

FAVORABLY KNOWN SINCE 1826 **BELLS**
HAVE FURNISHED 35,000 CHURCH SCHOOLS & OTHER PUREST BEST
MENEELY & CO., GENUINE BELL-METAL
WEST-TROY, N. Y. CHIMES, ETC. CATALOGUE & PRICES FREE

ENGRAVINGS OF EVERY DESCRIPTION,
BEST METHODS
BEST WORK
SEND FOR SAMPLES
16 ADELAIDE ST WEST.

STAMMERERS!
Address Church's Auto-Voice Institute
9 Pembroke Street, Toronto. Established 1890.
Only institution in Canada for the cure of every
phase of defective speech. Open continually.
Prospectus free.
CHURCH & BYRNE, Principals

ST. DENIS HOTEL
Broadway & Eleventh St.
EUROPEAN PLAN **NEW YORK**
WILLIAM TAYLOR & SON,
Proprietors.

**Brass and Iron
Bedsteads**

**Tiles
Grates
Hearths
Mantels**

**RICE LEWIS & SON
LIMITED**
Cor. King and Victoria Sts., Toronto



**SPRING
SUITINGS**

coming forward every day. So far we have in
Colors
Broadcloths, Venetians, Amazons, Friezes,
Spiral Suitings, Homespuns, Poplins, Tweeds
—ranging from 60 cents to \$2.50 per yard.

Black
Ladies' Cloths, Frieze Suitings, Poplins, Cordis,
&c.—ranging from 50c. to \$3.00 per yard.

Mail Orders
By the time your request for samples is received,
these stocks will be complete.

JOHN CATTO & SON
King Street, opposite the
Post Office, **TORONTO**

**THE Illustrated
Christmas number
of the Canadian
Churchman, which is
exceedingly good this
year, will be sent free
to all new subscribers.
Extra copies will be
mailed to any place in
Canada and the United
States for 10 cents,
to Great Britain 15
cents. Address all
orders
Canadian Churchman,
Box 2640,
Toronto, Can.
Offices: 18 Court St.**

C

TORONTO, THURSDAY

Subscription, (if paid strictly in
ADVISING RATES PER

ADVERTISING.—The CANADIAN
medium for advertising, being by
Church Journal in the Dominion
BIRTHS, MARRIAGES, DEATHS,
Deaths, etc., two cents a word per
line. THE PAPER FOR CHURCHMEN,
a Family Paper devoted to the
Canada, and should be in every
CHANGE OF ADDRESS.—Subscri-
not only the Post-Office to which
also the one to which it has been
DISCONTINUANCES.—If no requi-
received, it will be continued. A
time the paper must remit the
dollars per annum for the time it
RECEIPTS.—The label indicates
tion is paid, no written receipt is
postage stamp must be sent with
or four weeks to make the change
CHECKS.—On country banks are
cents.

CORRESPONDENTS.—All matter
of the CANADIAN CHURCHMAN, sh-
than Friday morning for the follo-

AGENT.—The Rev. J. Dagg,
travelling authorized to collect
DIAN CHURCHMAN.
Address all communications,

Offices—Cor. Church and Court S
Entrance on Court Street

NOTICE.—Subscription price
Toronto, owing to the cost of deli-
strictly in advance \$1.50.

LESSONS FOR SUNDAY

THIRD SUNDAY

Morning—Gen. 37; St. Mark, 6
Evening—Gen. 39, or 40; 1 Cor.

Appropriate Hymns
Sundays in Lent, cor
Ham, F.R.C.O., organi
choir of St. James' Cat
numbers are taken f
and Modern, many of
in other hymnals

THIRD SUNDAY

Holy Communion: 107
Processional: 165, 175.
Offertory: 198, 249, 25
Children's Hymns: 467
General Hymns: 93, 24

FOURTH SUNDAY

Holy Communion: 309
Processional: 89, 200,
Offertory: 86, 255, 256
Children's Hymns: 331
General Hymns: 91, 92

**OUTLINES OF THE
FIRST SUNDAY**

BY REV. PROF. CLARK, L

Fourth Sunda

Gen. xlii., 21. "We
cerning our brother."
Virtue often an occa-
times partly the fault
ways the fault of the
asserts itself at last.
i. In Joseph's breth-
fession a serious lesson
1. Humanity a great
the Father a number
In each a place, a dut

Canadian Churchman.

TORONTO, THURSDAY, MARCH 2, 1899.

Subscription, - - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER LINE - - - 10 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS. Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN. The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. J. Dagg Scott is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,

FRANK WOOTTEN

Box 2640, TORONTO.

Offices—Cor. Church and Court Streets
Entrance on Court Street.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS.

THIRD SUNDAY IN LENT.

Morning—Gen. 37; St. Mark, 6, 30.

Evening—Gen. 39, or 40; 1 Cor. 4, 18 and 35.

Appropriate Hymns for Third and Fourth Sundays in Lent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

THIRD SUNDAY IN LENT.

Holy Communion: 107, 315, 321, 324.
Processional: 165, 175, 179, 263.
Offertory: 198, 249, 252, 638.
Children's Hymns: 467, 566, 568, 569.
General Hymns: 93, 244, 253, 279.

FOURTH SUNDAY IN LENT.

Holy Communion: 309, 311, 472, 553.
Processional: 89, 200, 270, 520.
Offertory: 86, 255, 256, 362, 523.
Children's Hymns: 331, 332, 335, 473.
General Hymns: 91, 92, 94, 213.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Fourth Sunday in Lent.

Gen. xlii, 21. "We are verily guilty concerning our brother."

Virtue often an occasion of envy. Sometimes partly the fault of the object, yet always the fault of the envious. Conscience asserts itself at last.

i. In Joseph's brethren and in their confession a serious lesson.

1. Humanity a great brotherhood. Around the Father a number of concentric circles. In each a place, a duty.

2. These duties recognized, neglected, contravened. Two different attitudes assumed.

(1) That of Cain: "Am I my brother's keeper?" (2) That of Joseph's brethren. Consider how the subject affects us. Who is my neighbour? Who is my brother? What duties do I owe to these? How do I fulfil them?

ii. Consider this subject in reference to our immediate surroundings. The family, society, etc. Certain clear duties.

1. Justice. The golden rule.

2. Charity. Beyond justice. "A new commandment: "As I have loved you."

3. Influence for good. "Let your light so shine." Let us try ourselves by these rules.

iii. In reference to the Church and the World. Our duties extend beyond our immediate surroundings to the Family of God everywhere.

1. The Church. In all its divisions—Diocese, Parish, etc. (1) Begin with the Parish. A form of the family, and recognized in various ways. (a) House of Prayer. Focus of Parish. (b) Harmony of the Parish. Do we contribute to this, or disturb it? (c) The work of the Parish. Do we take our own share of it? (2) Diocese. A duty here also.

2. The World. Church and World not co-extensive. Special duties to the Communion of which we are members. But beyond this—the country, etc. Sometimes ignored by religious people. Neglect to claim the world for God. Let us not wait for conscience to condemn us, as it condemned the brethren of Joseph. Let us at once consider what we owe to God and man, and how we may give practical effect to these claims. This the true work of Lent.

DISESTABLISHMENT.

When we hinted a short time ago that the ritual troubles in England might possibly lead, before long, to disestablishment, some of our readers thought our suggestion somewhat premature. But already what we spoke in a whisper begins to be proclaimed in trumpet tones. The Liberation Society, which for a time has been much disheartened, has roused itself, and is preparing for a new campaign. Now, as we believe that nearly all the best friends of the Church in the Mother Country are profoundly convinced that Disestablishment would work great evil to the Church and far greater evil to the State, it is necessary that they too should rouse themselves, and consider how they may most wisely and most effectually resist any such aggression upon the position and privileges of the Church of England. Let it be remembered that from time immemorial Church and State in England have been one and inseparable. The phrase, "as this Church and Realm have received the same,"

tells that story clearly and emphatically. Probably in no country in the world has the union been so complete. From the time of the Saxon Witenagemot to the present Houses of Parliament, Bishops have taken part in the ordinary civil legislation of the country, and laymen have made their voices heard in the affairs of the Church. Even Dissenters could not deny that they were represented in the Counsels of the Church, so that it has remained, in the fullest sense of the word, National. We are not, of course, pretending that the relations between Church and State are of the most satisfactory character. Probably most Churchmen, who give serious attention to the subject, would wish certain changes to be made. Still the existing system has not worked badly. It would, at least, be difficult to find any other National Church that reflected so accurately the religious life of the people, and had the respect and good-will of so large a proportion of the population. And this is no small matter. Now, we are quite agreed with those who say that Disestablishment would bring with it certain advantages. That might be said of any change whatever. But we also believe profoundly that the loss would be infinitely greater than the gain; and we shrink from any participation in the destruction of a union so venerable, and invested with so many historical associations. Who is to be benefited by such a change? It is sometimes taken for granted that the so-called Ritualists would gain, and it is even stated as a fact that a considerable number of them would throw their influence on the side of the party of Disestablishment. What in the world they hope to gain we can hardly imagine. Freedom from parliamentary control is perhaps the only thing. And it is tolerably certain that, if Church and State had not been united in England, the Church would long ago have made short work with Extremists and Romanizers. What may be the consequence in the future we will not, for the present, attempt further to guess.

THE CHURCH AND PARLIAMENT.

One of the grievances under which the Church of England in the Mother Country is supposed to labour is the rule of Parliament—the Houses of Lords and Commons. It is a scandal—so we are told—that a spiritual or religious body should be ruled by bodies of men who may belong to any creed, or to no creed, and may or may not have friendly feelings towards the Church. Now, we frankly own that we could imagine, or even desire somewhat different relations to be established between Church and State in England. We do not propose at the present moment to say what changes we should like. This is not our present business, and we only mention the matter to show that we are not entirely destitute of sympathy with those who desire a different

state of things. But what we should like those who make the complaint to consider is the probable effect of the Church obtaining the emancipation for which they crave. In the first place, let those who are almost or altogether ready for disestablishment compare the condition of the Anglican Communion in other countries with its condition in England. We have no disposition to complain or grumble at the position of the Church of England in Canada. We have fair play, as far as we know, from the Governments under which we live. Some of us feel inclined to complain that we have not separate schools, like the Roman Catholics, and we rather sympathize with the wish; but we are, in this respect, no worse off than the Protestant Communion around us. But however optimistic we may be in regard to our own outlook, shall we say that we are much better off—freer, more capable of coping with the forces around us, than the Church in England? Is there anything that we can do that the Church of England cannot do? Oh, yes, we can meet in Synods, and make laws, and they can meet in Convocation and in Conferences, and find ways of making their wishes understood; and, after all, public opinion prevails there, as public opinion ultimately prevails here and everywhere. But then there are the Houses of Parliament! And Dissenters and Jews, and unbelievers sit in these houses. They do, and the Church of England is the Church of the nation. Granted, it is also a branch of the Catholic and Apostolic Church, the same Church planted in those islands many centuries ago. It is this, but it is also the Church of the nation; and it must, on the whole, represent the national faith, or it could not possibly continue to be the established Church; not only so, but it continues its connection with the State as a Church professing a certain faith, and the rulers and subjects of the State have a right to see that it fulfils its side of the contract. Let not these words be misunderstood. We do not mean that outsiders have a right to dictate to the Church what her Creeds and her services shall be. But they have a right to ask whether the Church teaches the doctrines of her formularies, and observes the forms prescribed; because such observances are demanded by the contract into which she has entered. Now, we do not think it can be said that the House of Commons has dealt hardly with the Church in these matters. We know, of course, that the House is very much disinclined to take up Church matters. This is universally understood. Yet, when the Rules of the Church introduce into the House of Lords measures which they believe to be for the good of the Church, they are always received with courtesy, and often with sympathy, and when Bills are sent down to the Lower House, the members—with few exceptions—give them careful and not unfriendly attention. We quite understand that an end to all this may come before long. It is, at this moment, a possible thing that a certain class of Churchmen may join the Liberation Society and agitate for disestablishment. It is also possible that an

opposite class may ask for the separation of Church and State, in the hope of getting their own way when they are free from State control. We doubt exceedingly whether either of them are likely to be pleased with the result. Indeed, we are inclined to doubt if a good many of them are quite sincere, when they profess to wish such a change. They threaten to break the windows of the house if they may not decorate it as they will. But are they serious, or have they thought out all the consequences of such a change in such a manner as to give their utterances on the subject any value? The House of Commons, in their present agitation, seem not to be going beyond their rights; and the fact that the majority have voted against precipitate action seems to show that they are inclined to give a somewhat free hand to the Bishops, the ecclesiastical rulers. As far as we can see, it is the duty of all who love the Church and Nation of England to pray that the union, so long preserved, may be continued, if it please God, to the end of time.

DEATH OF MR. ARCHIBALD LAMPMAN.

The death of Mr. Lampman has removed from among us one of the first, if not the very first, of our Canadian or even American poets, and one who was the object of deep and widespread affection and regard. For a good while his health had been in an unsatisfactory condition, and more than once there was serious apprehension as to the results of his illness; but at last he succumbed to pneumonia, on Friday, 10th February, 1899. Mr. Lampman's family was of German extraction, and settled in what became the United States; but they removed to Canada with the U. E. Loyalists, after the severing of the connection between the colonies and Great Britain. The poet's father was the Rev. Archibald Lampman, a clergyman of the English Church at Morpeth, in the County of Kent, Upper Canada, where his son was born, Nov. 17th, 1861. Archibald was educated at Trinity College School, Port Hope, and at Trinity University, at which he obtained the Wellington Scholarship, and graduated with honours, taking his B.A. degree in 1882. For a time he was engaged in tuition, but this did not seem his calling, and he soon found an appointment in the Canadian Civil Service, as a clerk in the Post-Office department (January, 1883), a position which he retained until the time of his death. We believe that several of Mr. Lampman's early poems were printed in the College Journal, then entitled "Rouge et Noir," and it is much to be desired that, for this and other reasons, the early numbers of that publication could be collected. It was, however, in 1887 that he began to contribute to several American magazines, Scribner's, Harper's, and the Century; and in these periodicals most of his poems made their first appearance. To the general public he became more widely known by his volume, "Among the Millet," which received its title from one of the first

poems in the collection. This was followed by a second volume in 1896, entitled "Lyrics on Earth." These poems are of remarkable excellence, showing a deep sympathy with nature in all her moods, a remarkable power of poetical expression, and great refinement of thought and feeling. At the time of his death, he was preparing for publication another volume, which has not yet appeared. Mr. Lampman's work has received the highest appreciation on both sides of the Atlantic. He was gradually coming to be recognized as among the first, as we have said, and probably the very first of poets on this continent. Nor were the English critics backward in their recognition of his gifts. The first literary organs of the Motherland were loud in their praise of his thought, feeling, and language. In 1887 he married Maud, daughter of Dr. Edward Playter, then of Ottawa, and now of Toronto; and in 1895 he was elected a fellow of the Royal Society of Canada. The death of this highly gifted man has cast a gloom over a large circle of friends, by whom he was highly esteemed and held in great affection, and has deprived Canada of one of her sons, from whom she had a right to expect great contributions to her literature in the future. We hope, another time, to return to Mr. Lampman's poetry.

AID TO TRINITY UNIVERSITY.

Sir,—May I be allowed, through your columns, to express the cordial thanks of the Corporation of Trinity University, to Mr. Preston Hallen, of Orillia, for a generous donation of \$200 to the Income Fund? This gift is the direct result of your own most timely and kindly article, published a fortnight ago. I trust Mr. Hallen's example may be followed by others, and with your permission I will acknowledge similar benefactions in the same way.

EDWARD A. WELCH.

Trinity College Lodge,

Toronto, 25th February, 1899.

REVIEWS.

Aylwin. By Theodore Watts-Dunton. Second edition. Price, 5s. Toronto: Morang, 1899.

This is a very remarkable book, and one, as a story, very much out of the common, coming as near to the supernatural as is possible, without actually crossing the border. The hero is a son of a theosophist, who had for his grandmother a gipsy, and the gipsy blood comes out in the father and the son. The son falls in love with a beautiful girl, not quite a match for the proud Aylwines, and her reprobate father makes the matter worse by being a drunkard, and almost impossible by becoming a thief. In what difficulties the hero and heroine got involved by this means we leave the reader to discover in the story, which is full of strange incidents, some of which will appear probable or improbable, according to our point of view. The story is rather long, but to many readers this may prove a recommendation, and, at any rate, the interest is well sustained.

The Heart of a Fool. Price 75 cents.

If books like this, in the hands of capitalists, they would calmly experience, we believe for all parties. We of this; but at any rate of good and wholesome force us the rights of labour questions.

The Pall Mall Magazine articles in the current issue, which is sure to be one by C. Dana Gibson in "Egypt," the illustration from his own facile pen, an amusing account with its varied phantasies sketches add an additional story. Mr. Frederic "The Kaiser in Palestine" Maudra Cook contributed "A Month amongst the Skirts of Chat" further instalments. "The Skirts of Chat" Memories—Afghans Skull," are amongst and in addition to short stories and poetry. The frontispiece Grenfell's Masquerade Dana Gibson, whose on certain phases in present day, has already

Home & Foreign

FROM OUR OWN

NEWFO

LLEWELLYN'S LENSES, LTD.

Bonavista.—A friend of this parish with a braided carpet for the cemetery the same and two doz

Catalina.—St. Peter's been the organist of this years, is about to leave presented by the men with a Bible, Prayer Book token of their esteem.

St. John's.—Mrs. Ford the cathedral authority pendium for the pulpit

The Rev. F. Shearsford University, was of of the diocese on the 1

MO

WILLIAM BENNETT B. Montreal.—Trinity, those interested in it was decided to make part of the congregation debt, which is at present. At the evening service the Rev. F. H. O'Hara, nature of the debt, a certain extent hindered of the Church. "It completely wipe out January 1st, 1901, the happiest day of its that it was one of the of His Lordship. Blessed live to see Trinity congregation could in 1

The Heart of Toil. By Octave Thanet. Price 75 cents. Toronto: Morang, 1899.

If books like this could come into the hands of capitalists and labourers alike, and they would calmly weigh the teaching of experience, we believe that it would be better for all parties. We have not much hope of this; but at any rate we have here a set of good and wholesome sketches, setting before us the rights and the wrongs of many labour questions.

The Pall Mall Magazine.—One of the articles in the current number of this magazine, which is sure to be very widely read, is one by C. Dana Gibson, entitled "Sketches in Egypt," the illustrations of which are from his own facile pencil. In it he gives an amusing account of the Cairo of to-day, with its varied phases of life, whilst his sketches add an additional interest to his story. Mr. Frederick Greenwood writes on "The Kaiser in Palestine," and Mr. T. Andrea Cook contributes an article entitled "A Month amongst the Pines of Areachon." Further instalments of "Suppressed Plates," "The Skirts of Chance," "The Ship," "Old Memories—Afghanistan," and "The Silver Skull," are amongst this month's contents, and in addition to the above are several short stories and a couple of pieces of poetry. The frontispiece, entitled "At Lady Grenfell's Masquerade Ball," is by Mr. C. Dana Gibson, whose article in this magazine, on certain phases in Egyptian life of the present day, has already been referred to.

shine and happiness into the declining years of their beloved Bishop, than by proclaiming to him at the end of 1900 that they were at last free, and the church ready for consecration.

St. Thomas'. The Sunday school held its annual festival on Tuesday, February 14th. The infant class, to the number of fifty-nine, gathered in the school-room at 3 p.m., and after enjoying some games, in which the rector, the Rev. J. F. Renaud, heartily joined, they sat down to tea. Later the successful ones received prizes for attendance, conduct, etc. The elder scholars assembled for tea at 6 o'clock, and did ample justice to the good things provided. They were attended to and well looked after by the band of "Willing Workers," in St. Thomas' Sunday school. The rector and Mrs. Renaud also did all in their power to make everyone have an enjoyable time. The after part commenced with a hymn, and prayer by the rector. A short programme was then gone through by the members of the school and congregation, and the prizes were distributed. "God Save the Queen" was sung, and the rector pronounced the Benediction.

St. James' the Apostle.—The Rev. Principal Hackett, D.D., preached in this church on Sunday evening, February 19th, on the subject "Why am I a Churchman?" and he chose for his text the words, "Speaking the truth in love," Ephesians iv. 15. Upon these words, Dr. Hackett founded a very able sermon, in the course of which he took occasion to refer incidentally to the true position of the Church of Rome, denying in toto her pretensions of being the one true Holy Catholic Church.

The Rev. Henry Gomery addressed the members of the Gleaners' Union on Friday evening, the 17th ult., in the Synod Hall, upon the subject "Medical Missions in Kashmir." The lecture, which was a most interesting one, was illustrated throughout by a number of lime-light views. Mr. Gomery is one of the C.M.S. missionaries. His daughter, who has recently taken a medical degree at McGill University, will shortly leave her home in Montreal, and will devote her life to the work of medical missions.

The Lord Bishop of the diocese presided on Tuesday afternoon, the 21st ult., at a meeting of the Executive Committee of the Diocesan Synod. The following were also present: The Very Rev. Dean Carmichael, Archdeacons Mills, Evans and Naylor, Rural Deans Nye, Robinson, Smith, Sanders, Canons Norton and Dixon, Dr. Ker, the Rev. G. Osborne Troop, the Chancellor, the Treasurer, Dr. L. H. Davidson; Dr. T. P. Butler, Messrs. Alex. Johnson, E. R. Smith, E. A. Dyer, Richard White, and W. H. Robinson. The Rev. J. Gilbert Baylis was unanimously elected as secretary of the committee in place of the Rev. Canon Empson, resigned. The latter will assist in the affairs of the office in an advisory capacity. Mr. George Durnford, chartered accountant, was elected auditor. The following sub-committees were elected: Widows' and Orphans' Fund.—The Rev. Canon Mussen, Archdeacons Mills and Naylor, Dr. Norton, R. D. Longhurst, Messrs. C. Garth (convener), Dr. Butler, F. W. Thomas, W. Drake, W. H. Robinson, G. Hague, Dr. Davidson. Endowments.—The Chancellor (convener), Messrs. Charles Garth, Richard White, A. F. Gault, W. Drake, G. Hague, the Hon. Wm. Owens, Canon Empson. Investments.—The Chancellor, the Treasurer (convener), Messrs. F. W. Thomas, Richard White, Walter Drake, the Hon. Wm. Owens, George Hague, Canon Empson, the Secretary, the Rev. J. G. Baylis, Major Bond, Dr. L. H. Davidson, T. P. Hannaford. Synod House and See House.—The Chancellor, Canon Empson and the Treasurer. Mission Fund Plan.—The Dean (convener), Archdeacon Evans, Canon Dixon, the Hon. Wm. Owens, Dr. L. H. Davidson, Dr. T. P. Butler, Messrs. E. L. Bond, Richard White, the Treasurer, the Secretary, the

Rev. J. G. Baylis, Archdeacon Naylor, Rural Dean Smith, Rural Deans Longhurst and Sanders, Robinson and Nye. The Clerical Missionary Agent.—The Dean of Montreal (convener), Archdeacons Evans, Naylor, and Mills, the Treasurer, and Canon Empson. At the suggestion of Archdeacon Naylor, a grant of \$500 was placed at the disposal of the Bishop to enable him to station a clergyman at Fort Colombe, in the district in the extreme north-west section of the Ottawa district. The grant to Onslow was increased by \$50. At Portage du Fort a similar application was not concurred in. At River Desert an increase of \$25 was voted. In the case of Thorne and Leslie, an increase of \$30 was voted. The matter of the South Stukely grant was referred to the May meeting.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

Osnabruck and Moulinette.—The memorial services of the Mission, preached last winter by the Rev. C. F. Lowe, took place in Christ church, Moulinette, on Sunday, February 12. Notwithstanding the bitterly cold weather and the prevalence of much sickness there were upwards of 40 communicants at the 8 a.m. celebration. At 3 p.m., about 200 men gathered, when in the course of a most inspiring service (for men only), the rector gave an address on "True Manliness," in which he spoke plainly and earnestly about the sins which degrade men, destroy their manhood, and ruin the happiness of homes. His words were listened to with the deepest attention throughout. There were a good number of people present at the Bible reading and intercession service at 4.30 p.m. The church was crowded at the general mission service in the evening at 7.30 p.m. The singing of the large congregation was very hearty and inspiring. Towards the close of the preacher's address (which was based on St. Matt. xi., 28 to 30), a solemn renewal of baptismal vows was made by the congregation. The services throughout the day were conducted by the Rev. R. W. Samwell, rector, and were greatly appreciated. They brought home afresh to hearts and minds the great blessings of the mission, and were calculated to "lift up the hands which hang down and the feeble knees," and to encourage all to be faithful to their resolutions.

Rev. Canon Low, M.A., D.D., has been invited to give a course of four lectures on apologetics at the next session of the "Summer School for Clergymen," to be held at Lakefield, Ont., in July. The lectures are given in the morning, and the afternoons are left free for boating, fishing and other summer recreations. Lakefield is well situated for such an outing, and the clerical gentlemen find the summer school an excellent way of improving their faculties.

Ottawa.—Some time ago a committee was appointed to revise the Missionary prayers and hymns of the D. & F. Missionary Society of Canada, to add other forms which had been found necessary and to draw up a cycle or prayer for each day of the month, which might include all parts of the world. A great deal of time has been given to the consideration of these matters, and to the many suggestions received from various quarters, and good progress has been made. The difficulty, however, of compiling such forms as seemed quite satisfactory, has been so great that the committee at last decided to send the results of their labours to a well-known authority in England for revision, before making their report to the board. This has been done, and it is hoped that at the meeting of the board in April next they will be able to present a satisfactory account of their lengthy deliberations.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

St. Alban's Cathedral.—The Lord Bishop of the diocese held an ordination service in his cathedral on Sunday morning last, when he advanced the three

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

LLEWELLYN EVANS, D.D., BISHOP OF NEWFOUNDLAND.

Bonavista.—A friend has presented the vicar of this parish with a brass ewer for the font, a new carpet for the cemetery chapel, a small organ for the same and two dozen psalters for the choir.

Catalina.—St. Peter's. Miss Millett, who has been the organist of this church for the past twenty years, is about to leave the parish, and has been presented by the members of the congregation, with a Bible, Prayer book and hymn-book as a token of their esteem.

St. John's.—Mrs. Edgar Bowring has presented the cathedral authorities with a handsome antependium for the pulpit.

The Rev. F. Shears, of Queen's College and Oxford University, was ordained deacon by the bishop of the diocese on the 1st Sunday in Advent.

MONTREAL.

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

Montreal.—Trinity.—At a recent meeting of those interested in the welfare of Trinity church, it was decided to make a strenuous effort, on the part of the congregation, to pay off the church's debt, which is at present ten thousand dollars. At the evening service on Sunday, February 19th, the Rev. F. H. Graham thoroughly explained the nature of the debt, and showed how it had to a certain extent hindered the progress and growth of the Church. "It was decided," he said "to completely wipe out this incumbrance, so that on January 1st, 1901, Trinity church might see the happiest day of its existence." He remarked that it was one of the earnest and proudest hopes of His Lordship, Bishop Bond, that he should live to see Trinity free of debt, and that the congregation could in no other way put so much

undermentioned deacons to the priesthood, viz. The Rev. A. W. White, Lecturer in Classics at Trinity University; the Rev. H. W. Quinn, Curate of St. Thomas' Church, Toronto, and the Rev. J. E. Fenning, incumbent of St. Olave, Swansea. Mr. Quinn was educated for the ministry at St. Augustine's College, Canterbury, and the other two are Trinity men. The Rev. C. H. Shortt, rector of St. Thomas', preached the ordination sermon.

St. James'.—The special mid-day services commence in this church on every week-day but Saturday at 12.30 p.m., and end at 10 minutes to 1, lasting exactly 20 minutes.

Toronto Junction.—Mr. Robinson, second son of Rural Dean Robinson, of Walkerton, has recently been appointed to a position in Molsons' bank here, by which he becomes a parishioner of Rev. F. H. DuVernet.

Woolner.—The members of the Church of England in this village intend to build a church for their own use in the near future, and with that object in view have purchased a very desirable lot within the village boundaries. At present and for some time past they have been obliged to make use of the Orange Hall for their services, which is situated at a distance of about two miles from the village, and the majority of the people have thus far attended services at considerable inconvenience and they are looking forward with feelings of pleasure to possessing a place of worship of their own. Woolner is about twelve miles from Warkworth and forms part of that Mission. It is situated in the county of Northumberland.

Peterborough.—St. John's.—Last month the W.A. of this parish presented their president, Mrs. G. A. Smith, with a life-membership in the Auxiliary together with a framed certificate and badge. Mrs. Smith has filled her office for eight years, and has proved a most capable and painstaking officer. Mr. and Mrs. Smith have left this parish for Bobcaygeon, where he has accepted a responsible position with the Boyd Lumber Co. Mr. G. A. Smith was churchwarden of this church for three years, during which his energetic policy resulted most favourably for the church. Both Mr. and Mrs. Smith will be greatly missed in Church work here, and we can only trust that Bobcaygeon will correspondingly gain. The parishioners have lately been called on to mourn the loss of a devoted worker in Mrs. W. D. Parker, who, without any warning, was suddenly called to rest on Feb. 7th, Mrs. Parker was a valued member of the Chancel Guild, and of the King's Daughters and a devout member of the church. Neither shall we soon forget the great loss which this parish sustained last December, in the death of Mrs. Weller, wife of His Honour Judge Weller. For over forty years she was an earnest worshipper in St. John's, and a leader in different departments of woman's work—Many clergy have been cheered by her sympathy, and the freely-offered hospitalities of her home. It was appropriate that no less than five Clergy of the Church (as well as several other ministers) should have been present when this devoted daughter of the Church was laid to rest. The Rev. G. F. Davidson visited Peterborough last week on behalf of Trinity University, preaching forcible sermons at both St. John's and All Saints' churches. Mr. Davidson delivered a lecture on Trinity's history, splendidly illustrated by lime-light views which included many subjects of Canadian History—The lecture set forth in attractive form much valuable information which could not have been otherwise given. The secretary also lectured here on "The Sources of English Christianity" setting forth important facts in Church History in most clear and convincing language. Mr. Davidson is evidently specially qualified to deal with historical subjects. Trinity University is to be congratulated on having secured him as an agent. "Woman's Day" is now a recognized institution in this parish, and was kept this year

on Feb. 24th. It furnishes a good opportunity for discussing woman's needs and furnishing appropriate help—it consists of a celebration of the Holy Communion at 10 a.m. and an informal devotional meeting in the afternoon, followed by an address from some leader of woman's work. Lent has opened most auspiciously in the parish and special courses of sermons and lectures have been arranged as usual. The attendance and interest so far has been most gratifying. The daily service is attended by over forty on an average. Beautiful purple hangings have been placed in the church for the first time by the Chancel Guild and tend to lend that sombre and restful character appropriate to the season of Lent. Messrs. D. W. Saunders and W. D. Gwynne ably presented the important cause of Diocesan missions here on Feb. 5th. Mr. Barton Earle, of All Saints' represented our parish in this enterprising Layman's movement. Mr. Earle addressed the different congregations of Manvers and Bobcaygeon parishes, and received a hearty welcome from both clergy and people.

Miss Lizzie N. Dixon acknowledges with thanks the sum of twenty-five dollars for the Peace River Mission, Athabasca, N.W.T.

NIAGARA.

JOHN PHILLIP DU MOULIN, D.D., BISHOP, HAMILTON.
Hamilton.—Christ Church Cathedral.—Mr. D. R. McCord is about to place a handsome stained-glass window in this cathedral, to the memory of his father, the late Hon. Judge McCord.

Lowville.—St. George's.—At a meeting of the Woman's Auxiliary, in connection with this church, the following officers were elected for the incoming year: President, Mrs. Sparling; vice-president, Mrs. Gastle; cor. secretary, Miss Nellie Gastle; mission treasurer, Dollie Coulson; parochial treasurer, Hannah Gastle; recording secretary, Hannah Gastle. At the next meeting following, a presentation, consisting of a silver pudding-dish, silver bread tray, and silver pepper and salt dusters, was made to Mrs. Seaman, with the following address: "We, the ladies of the congregation of St. George's church, Lowville, wish to offer these small gifts as tokens of deepest feelings and regard for valuable work done by you in a kind and loving manner in the church, especially in the Woman's Auxiliary and choir, and we trust and pray God's blessing may follow you, our dear sister, wherever it may please Him to call you. (Signed), Mrs. Dales, Mrs. Gastle; on behalf of the ladies of the congregation."

Ancaster.—St. John's.—Special services are being held in this church on every Wednesday and Friday in each week during the present season of Lent.

Niagara Falls South.—All Saints'.—The Rev. P. L. Spencer of Thorold, and the Rev. Canon Bull of this parish, exchanged duty on Sunday, February 19th, when the former clergyman preached the annual missionary sermons in this church.

Niagara Falls.—Christ Church.—The annual election of officers of the branch of the Women's Auxiliary in connection with this church, was held at the rectory on Thursday afternoon, the 23rd ult. The following is the list of officers: President, Mrs. H. B. Rogers; vice-president, Mrs. W. Tench; sec-treas., Mrs. Houston; delegates to diocesan branch, Mrs. R. F. Carter, Mrs. W. W. Woodruff and Mrs. H. H. O'Reilly. The local branch has a membership of thirty, and during the year a great deal of parish work and also foreign mission work, has been done. The total amount raised for missions was \$52.50, divided among the domestic and foreign fields. In addition to this two large bales of clothing were gathered together and sent to the Northwest. A very thoughtful act on the part of the Niagara Falls branch was the securing of a life membership in the diocesan branch for Mrs. Houston in recognition of her valuable services.

Hamilton Church of the Ascension.—The Rev. E. King, Varden, Rupert's Land, spoke on behalf of the Rupert's Land Missions last Sunday morning, he also addressed the Cathedral W.A., enlisting much interest in this most important Mission work.

Christ Church Cathedral.—Special Lenten services are being held in all the city churches. At this cathedral church the rector in addition to daily evensong has a noonday service of twenty-five minutes, which is being well attended (on Wednesdays and Fridays), on the afternoons of these days there is a children's service at 5.30, with prayer and address at 8. During Lent the lime-light views of the Home Land, which the rector has been giving the parish the rare treat of enjoying, will consist of views of English cathedrals and churches. The first of the series was given on Thursday night last to a good audience, and included St. Martin's church, Canterbury, which was regularly used for Christian services long before St. Augustine's time, thus dispelling the illusion that the first evangelization of Britain was due to his Mission, as though the Celtic Church had never existed. The old church at Jarrow-on-Tyne ever associated in memory with the Venerable Bede, whose last hours were spent, when he lay dying, in the translation of the Gospel of St. John. From one point of vantage to another in the history of the Church we were most interestingly led, till in the triumph of the Gothic style of architecture, as illustrated in the exquisite King Henry VII. chapel, one learned how was built into stone the spirit of the prayer in the Collect for Ascension Day. Surely no more effective way of teaching our Church history has been devised, and we do well to learn its lesson.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.
Galt.—The Rev. Canon Richardson, M.A., of London, is preaching the special course of Friday evening sermons this Lent. These Lenten services have increased in interest and attendance each year, and have been productive of great good. Canon Richardson's sermons are eminently practical and are being largely attended.

Missionary sermons and addresses have been delivered throughout the whole deanery, on behalf of our own diocese, and the results are likely to prove very successful. An advance all along the line is looked for, as strenuous efforts are being put forth to create greater interest in diocesan missions, by placing the actual facts before the people, and explaining, as far as possible, the real purposes of the fund. The returns from Trinity church, Galt, will be about \$40 over and above the regular assessment.

Mr. R. S. Strong, Jr., who has been organist in Galt for 16 years, has been obliged to resign, owing to severe and prolonged illness. Miss Knapp, of Toronto, is at present filling the position with much acceptance to the congregation. A definite appointment will be made at Easter.

Mount Pleasant.—The Rev. E. Softley, Jr., has been laid up for nearly four weeks with a severe attack of la grippe, but was able last Sunday to resume his duties.

Chesley.—The Rev. J. C. McCracken and his wife purpose taking an extended tour through Great Britain and Ireland, France, Switzerland, Holland and Belgium. They leave about May, and expect to be absent some five months.

Stratford.—St. James'.—The Rev. C. H. Shortt, of Toronto, lectured in the school-house on Monday, February 20th, on "Christian Socialism," and Tuesday, February 21st, at Millbank, on "Japan." He recently lectured at Grace church, Brantford, on "Architecture," and at Berlin on "The Canadian Society for Christian Union."

Elma.—A commencement was made on the erection of the good results of this ground, and of Mr. McMillan.

Windsor.—Chapel of St. C. C. Purton, who is married to Miss Ease, was recently married himself and bride to a young man, an enjoyable room, them by the parishioners. Haines, Sandwich street of the congregation. Opportunity was taken during the Rev. and Mrs. Purton's secretary a recordance, and a set of of congratulation and ed by the members of reverend gentleman and the appropriate e ledged by the Rev. C.

Woodstock.—St. Paul's Englishman from Keganist of this church.

Paisley.—The Rev. a trip to Florida, by panied by his brother Princeton. The two Pinkerton, in the ments from Huron C will return in time rural deanery of Br been a prominent an

Hanover.—At no parish been in a bett The faithful and ze C. Jennings is bearing and finances. choir is greatly im responding are con Jennings is carrying of special services a Roy, in the month cellent collections i Mission Fund.

Walkerton.—This the death-roll in th Mrs. John Arcott, passed away in Ar daughter of Mr. P quite suddenly on t who had been ill i two hours after. Christopher Joh Garland, lost her the 21st of Octob the Synod of Hu cars, in Toronto, to take the train January, Mary E the Bible Class, the Good Shephe Sunday school en ness, and after a t from heart-failur William, son of St. Catharines, from cerebro-spin was in the servic a few months be Thomas to Walk among the young were very atte father and moth first, and all tha nothing, for, wit he knew and sp nness to care and when first strick

Elma.—A commencement has already been made on the erection of a new church here, one of the good results of the recent subdivision of this ground, and of the energetic work of Rev. Mr. McMillan.

Windsor.—Chapel of the Ascension. The Rev. C. C. Purton, who is in charge of this Chapel-of-Ease, was recently married, and on the return of himself and bride to Windsor from their honeymoon, an enjoyable reception was tendered to them by the parishioners at the residence of Mr. Haines, Sandwich street, west. Quite a number of the congregation were present, and opportunity was taken during the evening to present the Rev. and Mrs. Purton with a handsome mahogany secretary, a copy of Young's Bible concordance, and a set of silver spoons. An address of congratulation and welcome was also presented by the members of the congregation to the reverend gentleman and his bride, and both it and the appropriate gifts were suitably acknowledged by the Rev. C. Purton.

Woodstock.—St. Paul's.—Mr. Charles White, an Englishman from Kent, has been appointed organist of this church.

Paisley.—The Rev. Alfred P. Moore has taken a trip to Florida, by way of California, accompanied by his brother-in-law, Mr. Collins, of Princeton. The two parishes of Paisley and Pinkerton, in the meantime, are served by students from Huron College, London. Mr. Moore will return in time for the May meeting of the rural deanery of Bruce, in which he has always been a prominent and useful worker.

Hanover.—At no time in its history has this parish been in a better state than it is at present. The faithful and zealous work of the Rev. E. C. Jennings is bearing fruit, and both congregation and finances are in good condition. The choir is greatly improved, and both singing and responding are congregational and hearty. Mr. Jennings is carrying on his usual Lenten course of special services and sermons. The Rev. F. E. Roy, in the month of November last, made excellent collections for the deficit in the diocesan Mission Fund.

Walkerton.—This parish records a sad year, as the death-roll in the parish register is examined. Mrs. John Arcott, a mother in the prime of life, passed away in August; Mrs. J. O. Johnston, daughter of Mr. Patrick Garland, of Brant, died quite suddenly on the 19th of October, her father, who had been ill for some months, passing away two hours after, and the following week Mrs. Christopher Johnston, another daughter of Mr. Garland, lost her infant child, one year old. On the 21st of October, C. W. Stovel, delegate to the Synod of Huron, was killed by the street cars, in Toronto, while on his way to the station to take the train for home. On the 16th of January, Mary Earwaker, aged 19, a member of the Bible Class, Girls' Auxiliary and Guild of the Good Shepherd, after attending the winter Sunday school entertainment, was seized with illness, and after a few hours' sickness, sank to rest from heart-failure. Finally, on February 8th, William, son of the Rev. Robert Ker, rector of St. Catharines, died, after nine days' suffering from cerebro-spinal meningitis. The young man was in the service of the Merchants' Bank, and a few months before had been moved from St. Thomas to Walkerton. He was very popular among the young men of his own age, and they were very attentive during his illness. His father and mother were in attendance from the first, and all that skill and care could do availed nothing, for, with a brief interval, during which he knew and spoke to his mother, unconsciousness to care and pain continued from the moment when first stricken until death came. The doc-

tor, nurse, Mr. Butler, manager of the bank, and the Rev. S. F. Robinson, were present in the death chamber, and as the clergyman repeated the words, "Lord Jesus receive my spirit," the soul of the sufferer entered into rest. The body was taken to his home in St. Catharines the following morning, the bell of St. Thomas' church, Walkerton, tolling for the half-hour while awaiting the arrival and departure of the train.

RUPERT'S LAND.

ROBERT MACHRAY, D.D., ARCHBISHOP AND PRIMATE, WINNIPEG, MANITOBA.

Winnipeg.—St. John's College.—On the evening of February 7th, the Rev. R. C. Johnstone addressed the Church Society on "The Creeds." Mr. Johnstone's well-known ability as a lecturer drew a full attendance of the theological students, and a few arts students also put in an appearance. The three creeds of the Church were thoroughly reviewed, and much valuable information was given. The society owes Mr. Johnstone a debt of gratitude for this, as well as for other extremely useful lectures, which he has given in the past. The special services for Lent have been arranged for, and the Rev. W. T. Mitton, of Christ church, delivered the first address. There are to be services on four days out of the week. The Rev. M. A. F. Custance, one of the old boys, has been paying the college a visit for a few days.

British and Foreign.

A brass has been placed on the north wall of the church of St. John's, Putney, to the memory of the late Baron Pollock.

The Archbishop of Canterbury has appointed the Lord Bishop of Carlisle to preach the Spital sermon on April 4th (Easter Tuesday).

Mr. C. H. Moody, organist of the parish church, Wigan, has been unanimously elected to the important post of organist and precentor of Holy Trinity church, Coventry.

On February 1st, the Right Rev. C. Wilson, Bishop of Melanesia, was married at Christ church, N.Z., to Miss Ethel Julius, the second daughter of the Bishop of Christ church.

The death is announced of the Rev. C. R. Manning, for 42 years rector of Diss, Norfolk. The living of Diss has been in the possession of members of his family for the past 120 years.

Mrs. Watkins Williams, the wife of the new Bishop of Bangor, has been presented with a handsome silver cup, as a farewell gift, by the members of the St. Asaph branch of the G.F.S.

The death took place recently in London of Mr. G. A. Spottiswoode, vice-chairman of the House of Laymen (Canterbury), and a member of the Lower House of Convocation of that province.

The Bishop of London has appointed the Rev. Septimus Buss, who for the past 18 years has been vicar of Shoreditch, and Rural Dean to the city living of St. Anne's, and St. Agnes', Gresham street, E.C.

The Archdeacon of London has appointed the Rev. W. B. Salmond, Chaplain of the Missions to Seamen, in the port of London, to the vicarage of St. Leonard's Shoreditch, in succession to the Rev. Septimus Buss.

The endowment fund, in connection with St. Margaret's, Edinburgh, now amounts to £1,166. A sum of £1,500 is needed to complete the fund.

and it is hoped that the balance of £334 will be raised before the end of the year.

It is expected that the office of sub-almoner to the Queen, which is vacant by the resignation of the Rev. Canon Eyton, will be offered to the Rev. J. H. J. Ellison, vicar of Windsor, and reader in the private chapel at Windsor Castle.

The Bishop of Gibraltar, who recently completed the 25th anniversary of his consecration to the See, has been presented at Cannes with a portrait of himself in oils. The presentation took place in the salon of the Hotel du Pare, and Lord Brougham presided. There was a large company present.

The Rev. W. G. Harrison, who for some time past has been one of the curates of St. John's church, Greenock, has resigned that position in order to take up work in East Africa, under the auspices of the Universities' Mission. Before leaving, the parishioners presented him with a gold hunter watch, chain and pendant.

The late Bishop of Bangor is about to dispose of a considerable portion of his valuable library when he leaves the palace, shortly. Dr. Lloyd's treasures include several rare editions of Holy Scripture, among them being a "Breeches Bible," Bishop Morgan's Bible, dated 1588, and Dr. Parry's Bible, of 1620—both of these being in the Welsh vernacular.

The new Bishop of Calcutta (Dr. Welldon), was enthroned in St. Paul's cathedral, Calcutta, on the Eve of the Purification (February 1st). The Viceroy and Lady Curzon were present, together with 70 of the clergy. A very large congregation witnessed the ceremony. The Bishop's address at his enthronement created a very favourable impression upon his hearers.

The consecration of the new bishops of Bangor and Osaka (Japan), took place in Westminster Abbey on the Feast of the Purification. The Archbishop of Canterbury officiated, and was assisted by the bishops of London, Winchester, Chichester, St. Alban's, Llandaff, St. Asaph, St. David's, and the late Metropolitan of India. The Rev. H. L. Thompson, vicar of St. Mary the Virgin, Oxford, preached a very able sermon from the words, "Things old and new," St. Matt. xiii., 52.

One of the finest chimes of bells in America has recently been placed in the belfry of Holy Trinity church, N.Y. city. They were presented to the Church by Miss Serena Rhinelander. The bells will be ten in number. They were manufactured by the Meneley Bell Company, of Troy, N.Y. The same well-known firm have in hand a fine chime of bells, which they are making for Trinity church, Newport, R.I. These bells have been presented to the Church by Mrs. G. L. Reves, and Miss Jane Whiting, of New York city, in memory of their sister Amelia Whiting Davis. Trinity church is one of the oldest in the New England States, having been built in 1724.

The C.M.S. Centenary will be celebrated in April next. All the week which commences April 9th will be devoted to centenary celebrations in London. All of the London clergy will be invited to be present at the two principal gatherings, to be held on the 12th, one in Exeter Hall in the morning, and the other in the Albert Hall in the evening. The centenary proceedings promise to be of great interest and importance. It is estimated that 5,000 centenary meetings will be held in the United Kingdom. There will be a great children's meeting in the Albert Hall on Saturday afternoon, April 15th. Special centenary memorial cards and medals will be prepared.

Correspondence.

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

THE PRESENT CONDITION OF THE CHURCH.

Sir,—The reply "Clericus" has made to my previous communication is only satisfactory to a partial extent. He begins by saying that "my letter strikes the nail on the head," and that "every well-disposed person will agree with me" when I say that "the ordinary run of clergymen are neither fitted personally, intellectually, socially or spiritually to serve as leaders of men at the present day." So far, so good, but "Clericus" then flies off at a tangent, and proceeds to throw out hints concerning beams and motes, even descending to the level of adopting what to some minds is the blasphemous comparison, when a parallel is drawn between clergy of to-day and our Lord himself! Of course if the moment anybody endeavours to point out faults and failings, with anything like an honest desire to remedy existing evils, he is to be reminded that faults exist elsewhere, then good-bye to all like criticism; for nobody is free from fault, and two wrongs never made a right. I judge it is an entirely different thing to tackle an individual compared to a system, or a body; and that in general terms. The mote and beam argument could with reason and force be applied to the former, but is not justifiable in the latter case. The reply of "Clericus" when he introduces the reference to the treatment accorded to our Lord is positively sad to peruse. He suggests that the laity of to-day would speak of Him as "The Carpenter's Son," and in so doing there is a manifestation of that lack of correctness in grasping a situation that is to be deplored. It was once in His own country that we are told the people treated Him disrespectfully, uninfluenced by those above them. *We* do read that "The common people received Him gladly," while it was left to the priests to do the reviling and the persecuting; and anything done by the rank and file was done at their instigation, for we further read that "they persuaded the multitude!" I think the less "Clericus" brings up such unfortunate references the better—for is not history apt to repeat itself? "Clericus" mentions the fact of Our Lord having chosen fishermen as His Apostles, and would seem to think that such is an excuse for the incapable clergymen we meet with to-day. What a fallacy! Give the laity a fisherman if you will, but let him be gifted with the zeal, the burning eloquence, the Christlike life of a Peter or a John, and there will be no outcry heard from any Diocese of blame to be laid on the clergy. I have been approached by a few on the subject matter of my letter, and let me tell my correspondent that from several of the clergy I have received the admission that what I said was only too true. I deny the accusation that "the laity have more respect for the man born with a silver spoon in his mouth, than the man who has risen from among fishermen." It is the reverse. In this day a man is respected and followed who has shown himself worthy. Why is it the large, the very large number (for I have only met one who expressed himself openly as entertaining a different idea) of the clergy, no matter whether they prove themselves a success or a failure in their calling, consider themselves bound to stop where they are, indifferent to how much they wreck the Church by so doing? As your correspondent "Churchman" in your issue of the 16th, rightly says, "why do not these ministers, in all honesty, retire from positions which they must know they are inadequate to fill?" The supposition is, that in many cases, they are simply

unable to undertake any other work. But how deplorable the result, aptly described by the poet in the following extract:

"Last came, and last did go,
The pilot of the Galilean lake;
Two massy keys he bore of metals twain
(The golden opes, the iron shuts amain),
He shook his mitred locks, and stern bespake,
'How well could I have spared for thee, young swain,
Enow of such, as for their bellies' sake
Creep, and intrude, and climb into the fold!
Of other care they little reckoning make,
Than how to scramble at the shearers' feast,
And shove away the worthy bidden guest;
Blind mouths! that scarce themselves know how
to hold
A sheep-hook, or have learn'd aught else the least
That to the faithful herdsman's art belongs!
What recks it then? What need they? They are sped;
And when they list, their lean and flashy songs
Grate on their scrannel pipes of wretched straw:
The hungry sheep look up, and are not fed,
But, swollen with wind and the rank mist they draw,
Rot inwardly, and foul contagion spread:
Besides what the grim wolf with privy paw
Daily devours apace, and nothing said:
But that two-handed engine at the door
Stands ready to smite once and smite no more."
Clinton. JOHN RANSFORD.

RURAL DEANS

Sir,—A great deal of correspondence has taken place of late through the columns of your paper with regard to the duty and office of a rural dean. That there is need of some supervising officer in each deanery who shall act as a sort of advisor to both clergyman and parishioners, and report from time to time to the bishop is admitted by all who have made use of your columns as being necessary. We have the officer, we have work for him, then the reason rural deans are so useless must be either that the wrong men have got hold of the office or that their powers are so limited by those in authority that they are rendered incapable of doing efficient work. In the diocese of Huron I think both is the case. That we have some active rural deans who spend a great deal of time and money looking after the parishes in their deanery we must admit. But that there are others who are mere figure heads is just as apparent. How could it be otherwise? The appointment is made by the bishops generally on account of length of service—a mere mark of respect more than anything else—and the consequence is that an old man fills the position, who is utterly unable to take the supervision of ten or a dozen parishes at long distances from his home. In one case we have an old man superannuated, unable to take the oversight of one parish, and yet he is expected to look after the largest deanery in the diocese. Again the powers of a rural dean are so limited; he has no authority whatever to enter the parish of a brother clergyman for any purpose unless he is invited. He is asked to make no report to anybody, and so he has become a sort of a shot pigeon to take the abuse of the laity (and clergy too, sometimes), for not having things in better condition in his deanery, when in reality he is no more responsible than any of the other clergy who labour with him. And even if he were endowed with the power of visiting and correcting abuses in the deanery, where are the funds to provide for his expenses, running here and there through the large deaneries like those say in the northern part of Huron? For although some rural deans may be very childish they still cannot travel on the railways for less than adult fare. The remedy to my mind is to make the office elective for a period of three or five years; let the bishops define their duties, provide them with their travelling expenses, and insist on receiving their regular reports. In this way only those who showed an interest in the work would receive the appointment from their fellows, and those who were simply

looking for honours would have to be content with the title of Canon.

A RURAL PASTOR.

THE STATE OF THE CHURCH.

Sir, That the Church of England in Canada does not fill the position which she should occupy seems to be widely admitted. Our deplorable condition must have its corresponding causes. Here, of course, great difference of opinion prevails. Some throw nearly all the blame on the clergy. Some of them are called upon to stand and suffer a good deal; but this is a very heavy load of responsibility to place on their shoulders, however broad. No doubt they are in part to blame, but I can safely affirm that they are not the chief offenders. One great source of our weakness arises from the fact of never having properly covered the ground. Even now, we can point to whole large townships, and stretches of 20 or more miles, where we have no churches at all, but where a considerable number of people originally belonged to our church. Naturally, the rising generation went to what was within their reach. Hence arises much of the success of Methodism. Then add their sensational revivals, tea-meetings, amusements, etc. Consider also the army of helpers in the way of prayer-leaders, class-leaders, local preachers, etc. These persons and things attract a certain class of people more strongly than does the Church with her reverent liturgical services, and sometimes the clergyman working almost alone. Among the people we do retain, many are very careless, and others are about as hard to hold together as an imaginary rope of sand or sawdust. Our people being more scattered in the country places our clergy have usually to work harder than most others, and they are much the worse paid. Then they are, for the most part, left to fight the church's battles alone. The clergy in the larger places, and in the endowed parishes, give them as little help as possible; and even the Bishops visit the strong places much oftener than they do the weak ones. Yet some of the small places are putting large and important ones to shame by a simple comparison. It may be asked, "are our clergy not spiritual enough, and do we lose much thereby?" I do not think a ministry in the clouds for a laity in the mud, would make matters much better. Our ministry is now a good deal better than the treatment it receives, and in the future the chances are that it will be worse, when we consider the source from which it arises. Some of the men who cry out for a grand ministry, are among those who, when owing a clergyman \$100 expect a clear receipt by paying \$75. Such men are quite content to charge a clergyman \$100 a year for the bare walls of any kind of a house, even if it has a pool of water for a cellar, walls of "shreds and patches," and the stars shining through the roof. Such treatment is not likely to keep them in the clouds, unless they get up higher. One of your correspondents, in speaking of the clergy as "leaders of men," and that they must "command a following," gives me the impression that the Church with her historical position, Prayer-book, Sacraments, etc., should be thought of no account, and that churchmanship is to consist merely in following the Clergyman. We still think, however, that Jesus Christ is the One to be followed. I wish also to inform the same writer that the Sunday school is not part of our Church System. That it has its defects we all admit, but how taking out of it the children who get Bible teaching at home is going to make matters better, I cannot comprehend. Nor do I see how going to Sunday school in the afternoon can prevent children from attending either Morning or Evening Prayer in the Church. I am inclined to think that those children who could learn nothing more in Sunday school, might be needed and well employed as teachers therein. Those of us who are trying to improve our Sunday schools, by getting for them better literature, are not receiving any too much encouragement. We know of laymen in this diocese whose use for our

dear Bishop cannot be applied to him to help them for some imaginary offence, who would not be a such treatment, could by a "gentleman" or a "Christian." Some of the clergy are nearly all the rest are such are real "Christians," both are such by the Grace of to Mr. Ransford the clergy itself," and "is not puffed that the clergy of our church the ministers of the of their toil and self-sacrifice our people do not help as they in reason our enthusiasm dampened, even While believing that the and a better training for ministry would help us, many more truly Christ thousand loyal laymen, to live out the teaching men who help the clergy up the fragments that the latest fad, as they do men who truly deny the and humbly follow after T. I.

THE FIRST CANADIAN MISSIONARIES.

Sir,—As I have the honor of the Board of Managers also a member of the branch of the C.M.S., the letter of "Anglican original draft of the 1 all the members of the write their criticism ment referred to by Mr. Waller as "the Canadian Church to J draft or I should have the word "officially," was intended. "Ang an injustice. Why is only went to Japan and C.M.S. rule is, fu J. C. Robinson offer retired in the field, 1 1890, two years after recognizes the Board F.M.S. as the official by resolution of its this board, not only sionaries accepted an It was on this group officially reported as the Church to the A Church, that the board tion of this report: Report of the D. & nition is, I am sure, interests of the mis: for us in Canada to of England at home its own missionary Church as a whole sions to the health the Church of to-d: ance of this matter bishops at Lambeth the work of volunt If the Church in C bued with the mis: many parishes whe still cold upon the ing still for volunt who are full of en Church as a whole the whole Church missionary sentiment board it has to mo

dear Bishop cannot be found, except when they apply to him to help them persecute a clergyman for some imaginary offence. Of course no clergyman, who would not be as mute as a mouse under such treatment, could by any possibility be either a "gentleman" or a "Christian" in their estimation. Some of the clergy are "gentlemen" by birth, and nearly all the rest are such by education. All who are real "Christians," both clergy and laymen alike, are such by the Grace of God. I would commend to Mr. Ransford the charity that "vaunteth not itself," and "is not puffed up." In conclusion I say that the clergy of our church are fully as godly as the ministers of the other religious bodies, and their toil and self-sacrifice are usually greater. But our people do not help and encourage them as much as they in reason ought to do. Thus is their enthusiasm dampened, even so is their ardour cooled. While believing that the increase of the Episcopate, and a better training for the practical work of the ministry would help us, our great need is that of many more truly Christian laymen. O, for a few thousand loyal laymen, who constantly endeavoured to live out the teaching of our beloved Church; men who help the clergy in every effort to gather up the fragments that remain; men who discard the latest fad, as they do the most ancient heresy; men who truly deny themselves, forsake this world, and humbly follow after the Son of God.

T. LOFTUS ARMSTRONG.

THE FIRST CANADIAN CHURCH MISSIONARY TO JAPAN.

Sir,—As I have the honour to be both a member of the Board of Management of the D.F.M.S. and also a member of the Executive of the Canadian branch of the C.M.S., will you allow me to answer the letter of "Anglican" in your last issue. The original draft of the Epiphany appeal was sent to all the members of the board with the request to write their criticism on the margin. The statement referred to by "Anglican" which speaks of Mr. Waller as "the first missionary sent by the Canadian Church to Japan" did not occur in this draft or I should have suggested the insertion of the word "officially," which was no doubt what was intended. "Anglican" has done Mr. Waller an injustice. Why is he home on furlough if he only went to Japan five years ago? The S.P.G. and C.M.S. rule is, furlough after seven years. Rev. J. C. Robinson offered for Japan in 1887, and retired in the field, 1888. Mr. Waller went out in 1890, two years afterwards. The C.C.M.A. fully recognizes the Board of Management of the D. & F.M.S. as the official board of the Church, and by resolution of its executive regularly reports to this board, not only money received, but also missionaries accepted and sent to C.M.S. mission fields. It was on this ground, viz., that the C.C.M.A. had officially reported as a voluntary association within the Church to the Missionary Board of the whole Church, that the board authorized that a condensation of this report should appear in the Triennial Report of the D. & F.M.S. This mutual recognition is, I am sure, the best course to take in the interests of the missionary cause. It is impossible for us in Canada to ignore the policy of the Church of England at home. Ideally the Church should be its own missionary society, but a century ago the Church as a whole was dead to the cause of missions to the heathen and Mohammedan world. If the Church of to-day is more alive to the importance of this matter it is due mainly, as the 198 bishops at Lambeth in 1897 candidly admitted, to the work of voluntary societies within the Church. If the Church in Canada is not yet thoroughly imbued with the missionary spirit, if there are yet many parishes where the clergymen and people are still cold upon the subject, then there is an opening still for voluntary associations formed of those who are full of enthusiasm, to do service to the Church as a whole. The official board representing the whole Church can only represent the average missionary sentiment of the Church. As an official board it has to move slowly. Its meetings of neces-

sity cannot be very frequent. It must often wait until the whole Church ratifies its actions. It should therefore welcome as auxiliaries organizations within the Church whose object is to awaken more missionary interest. Turning to the foreign field, we in Canada cannot ignore the fact that the great missionary societies of the Church of England, the S.P.G. and the C.M.S., have long been at work in almost every heathen land. In sending missionaries from Canada the object is not to found a Canadian Church in China, Japan, Africa, India, etc., but to co-operate with those of our own Church already labouring there. A century of experience in dealing with complicated matters in the foreign field is something not to be despised. The Church in Canada and the Church in England are so practically one that the foreign missionary policy of the Church at home must have some influence upon us here. We are ahead of the Church of the Motherland in having a more thoroughly organized official mission board to represent the whole Church, but we are too far from the ideal state of the whole Church being fully alive to the last command of Christ to ignore voluntary missionary associations. My plea is for closer relationship based upon mutual recognition between the official and the voluntary.

F. H. DUVERNET.

Toronto Junction, Feb. 23rd, 1899.

THE NAME OF OUR CHURCH.

Sir,—I have nothing to say about "Mr Ross, and the Church of England" beyond what has been said; but I am very thankful to see that "Canadian Churchman" in his letter on that subject draws attention to the absurdity of calling ourselves the "Church of England in Canada." As he says "How Christians of Canada can be called members of that part of the church which is on the other side of the Atlantic has never been satisfactorily explained." The former Bishop, (Dr. Anson) of Qu'Appelle, objected very reasonably to this title of our Church in your columns some few years ago. The "Church Times" in speaking not long since of the so-called Church of England in Australia said that "if Colonial Churchmen were going to continue this absurd nomenclature the sooner they give up talking nonsense about independent national churches the better." Surely it is only necessary to call attention to the matter, and people will see the stupidity of this title. For (1) it is a contradiction in terms. (2) It implies that we are an English institution over here on a visit, like the British Association in Canada. (3) It would be more reasonable to call ourselves "The Church of Ireland in Canada" as most of our pioneer Bishops and Priests as well as laymen came from Ireland. (4) How would it sound if we were to speak of our Canadian Parliament as the "Parliament of England in Canada?" Why not call ourselves simply the "Canadian Church or the Church of Canada?" Someone will answer "because we do not embrace all Canadians in our Communion." But we are the only Canadian Church for all that. There are only two bodies of Christians in this Country that are governed by episcopacy, without the Episcopate there is no Church, but only a sect. One of these two bodies is governed by foreigners living in Italy, and therefore is not Canadian. It has its headquarters in Rome. It is therefore properly called the Roman Church in Canada. The other body does not have its headquarters in England or any other country but in Canada. Being Episcopal and being Canadian pure and simple it is therefore the Canadian Church. Will anyone please give us one reason why we should be called the Church of England in Canada? I shall be glad to communicate with those who feel with me in this matter, so that the subject could be ventilated in our Synods with a view to getting rid of the incubus of this ridiculous name.

FREDK. THOS. DIBB.

Priest.

Wolfe Island, Ont.

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

Rev. J. G. Waller's Expenses.

Sir,—The Rev. J. G. Waller, missionary from the Canadian Church to Japan, now home on furlough, has devoted "a large part of his vacation to the work of visiting congregations" in several dioceses for the purpose of "affording information such as will awaken the interest of all in the work which God has set His Church to do in the world." The quotations are from the last Triennial Report of the Domestic and Foreign Missionary Society; and it adds; "Mr. Waller offers his time and well earned rest, and asks only for hospitality and his travelling expenses." It is for the purpose of calling attention to this point that I write this letter, which I do by direction of the Executive Committee of the Board of Management. It is hoped that those who have availed themselves of Mr. Waller's services will reimburse him for his outlay.

A. SPENCER,

General Secretary.

Kingston, Feb. 24th, 1899.

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

First Missionary from the Canadian Church to Japan.

Sir,—My attention has been directed to the letter signed "Anglican" in your issue of this week and your editorial note appended thereto, in which the propriety of speaking of the Rev. J. G. Waller, as the first missionary from the Canadian Church to Japan is called in question, as if there were in that expression some disparagement intended to the Rev. J. Cooper Robinson, who has been a missionary in Japan some years longer than Mr. Waller. It is merely a question of the right use of terms. Mr Cooper Robinson, like Archdeacon Shaw (many years his predecessor) is a Canadian missionary in Japan; but he is not a missionary from the Canadian Church to Japan. In other words, the Canadian Church did not send him there, but some individual members of it acting on their own responsibility and in furtherance of their personal views. Mr. Waller, on the other hand, was sent to Japan by the Canadian Church in its corporate capacity, and is the first ordained missionary so sent.

A. SPENCER,

General Secretary.

Kingston, Feb. 24th, 1899.

HON. MR. ROSS AND THE CHURCH OF ENGLAND.

Sir,—Your correspondent, "A Canadian Church man," in your issue of February 9th, when commenting on the Hon. Mr. Ross' error, gives a probable reason for that gentleman's mistake. He then proceeds to say: "The Church of England is composed of all baptized Christians in England . . . who call themselves Methodists, Independents, Presbyterians, . . . whether they like it or not, they are none the less members of 'The Church' which is in England, and therefore 'of England. . . . It is assumed that schismatic bodies are cut off from 'the Church' as a bough is cut off a tree; but is such the case? When the question is asked, why? If the 'great schism' between the East and West, did not cut off from 'the Catholic Church,' why should we suppose that the schism existing between Romanists and other Christians has that effect? Or, why should we suppose that the schism existing between Presbyterian, Methodists and Anglican Churchmen has that effect? Schism is an evil, no doubt, in the Christian Church," etc. I will try and give an answer to the whys—and I hope wise will be the answer. First of all "schism" is more than an evil, it is a sin. And doubtless, because it is a pending of that body of Jesus Christ, the Church, "the household of God, built upon the apostles

and prophets Jesus Christ being the chief corner stone," Eph. ii., 19, 20. It is evident a body must exist before there can be a pending of it, or the making of another like it just as good or better. St. Paul hoping soon to see the Romans, but writing to them in the meantime an Epistle, exhorts thus, Rom. xvii., 17, 18: "Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned, and turn away from them, for they that are such serve not our Lord Christ," etc. But in his Epistle to the Corinthians he not only says that these divisions "must be," but why they "must be," viz., "that they which are approved may be made manifest." I Cor. xi., 18, 19; and in his Epistle to the Galatians, he tells us plainly that they do not proceed from the influence of the Holy Spirit, Gal. v., 19, 20, but of "the works of the flesh," and "that they that practice such things shall not inherit the Kingdom of God," verse 21. Now if division within the body is so sinful, what must the cutting off from the body, and setting up other bodies be? Just as good professedly. The four marks of "the Church Catholic," which must embrace the apostles, or it is not Catholic, i.e., universal, all comprehensive, i.e., of founders, times and countries, are noted in Acts, ii., 5, 42. St. John in his first Epistle says, I John, i., verse 3: "That which we have seen and heard declare we unto you also, that ye also may have fellowship with us, yea, and our fellowship is with the Father, and with His Son, Jesus Christ." In the separation, not schism, of the East and West, there was no break of either Apostolic fellowship or of Apostolic teaching, the separation was caused by a sentiment, with reference to the keeping of Easter. When St. Paul and Barnabas separated to work in different spheres on account of their personal views of John Mark, there was no break of Apostolic fellowship. They both practised and taught the same things, wherever they preached, therefore no schism in either case. Because they all maintained the four marks of the Catholic Church, as before said, Acts, ii., 42, "And they continued steadfastly in the Apostolic teaching and fellowship, in the breaking of bread and the prayers." Now, a society may hold Apostolic teaching, and not have Apostolic fellowship, i.e., be schismatic, as the communities enumerated; or as Rome, may hold of Apostolic fellowship, but forsake Apostolic teaching and practice. It may be captious to say which of the two is the worse sin, but God will overrule all for good. Certainly those baptized in the Apostolic fellowship, and who die in infancy, are in a different position from those so baptized, not in Apostolic fellowship (as were the Samaritans from the Jews, though like the Jews, circumcized), "for salvation is of the Jews," Jesus said; they are not of the same body with the others, who are Catholic, whether Roman, Grecian or Anglican. There is only one body spoken of in the New Testament, "The Church," whether in Jerusalem, or Galatia, or Rome, the same now, whether in Rome, or England, or Canada, and one baptism. And so the Anglican branch of "The Church," having all the four marks, can communicate with Rome, when she reverts to Apostolic teaching, and can with the Grecian, because of Apostolic fellowship, but cannot with the communities named by your correspondent, however numerous they may be (for numbers count for nothing), because they are not Catholic, having lost the Apostolic fellowship; and therefore cannot be accounted members of the Church of England, even though they live in England, nor of the Church of Canada, from living in Canada. With your correspondent, I think the title, "Church of England in Canada," unwise and untenable. It should be "The Church of Canada" to be consistent. A.

—That man, whose chief impulse is to be factious and contentious, needs seriously to enquire into the state of his soul. Genuine religion is a religion of love.

IS THIS CORRECT?

Sir, Your correspondent, "Inquirer," gives a clipping from Church Bells, which represents the rebuilding of St. George's cathedral as being at the expense of the suffering, or the widow and orphan, and the sick and the infant among the clergy, and asks, "Is this correct?" It would be interesting to know upon what the Canadian correspondent of Church Bells bases the statement that "Diocesan funds must, of necessity, be neglected." Sunday next, the regular annual collection is being made for the Diocesan Mission Fund, and all other collections for diocesan objects will be made as usual. Possibly there may be a slight falling off, on the part of some, from their ordinary contributions; and should, indeed, this prove to be the case, yet it surely cannot involve the terrible results, as depicted by the correspondent—the widows' annuities reduced, the impossibility of providing for the sick and infirm clergy, great delay in the appointing of a Bishop, and many other things too painful to contemplate! To thus represent the Church work in the diocese, as so entirely dependent upon the annual contributions of the cathedral congregation, is to give us a reputation that we do not deserve. From many of the clergy I have received most kind letters, suggesting that an appeal for the Cathedral Restoration Fund be made throughout the diocese; evidently they do not share in anticipating the dire results looked for by the Church Bells correspondent. The canvass on behalf of the Diocesan Augmentation Fund was partially made in the cathedral congregation shortly before the fire, and the largest subscribers toward the rebuilding of the cathedral are the ones who were the largest subscribers to the Diocesan Fund.

BUNXTON B. SMITH,

Dean of Ontario.

Kingston, February 23rd, 1899.

RURAL DEANS.

Sir,—Much has been written in your paper lately about the above-named office, by correspondents who either conclude that the regulations prevailing in the diocese of Toronto are common to all Canada, or know nothing about the matter whatever. Instruction IV, on my commission reads thus: "The rural dean shall possess no visitatorial powers, or right of interference on his own motion in matters of discipline or patronage in any parish or mission. All such matters shall be referred to the Bishop to be dealt with by him, as he shall think proper." The only positive instructions are contained in Number III., and read thus: "(a) To summon from time to time the rural-decanal chapters. (b) To preside at its meetings. (c) To collect statistics, and generally to superintend the business of the chapter, as hereinafter provided." The oft-repeated cry, "What are the rural deans doing?" can be answered from Huron by the statement that they are doing their duty by minding their own business. My friend, of many years' standing, Mr. John Ransford, of Clinton, to whom I, and all who know him, willingly assign the character of a Christian and a gentleman, makes a sweeping charge against the clergy of Canada, in his letter of two weeks ago. Mr. Ransford should remember that Clinton is not Canada, and the impulse of the moment is not a safe rule for all time. Even if Mr. Ransford is correct, it tells against the laity more than the Bishop and the clergy, because every man is a priest in his own household, and if the charge is true, it is time that the households of Christian gentlemen began to present to the head of the diocese some of their sons for ordination to the Holy Office, and help to end this reproach.

S. F. ROBINSON.

The Rectory, Walkerton.

Family Reading.

THE FORTY DAYS' FAST.

O Lent, how meaningless thou art
To those who never give
A single thought to heavenly things,
But just for this world live;

Whose hopes are set on this poor life,
So blind, they cannot see
The sweetness and the blessedness,
Dear God, of serving Thee!

This season with its teaching, Lord,
Has come once more to me;
A solemn preparation for
The home I long to see.

Let all its sacred lessons sink
Right down into my heart;
In prayer and fasting may I live
A sort of life apart;

And in this holy season spend
My choicest time with Thee;
In close communion, dearest Lord,
My only pleasure be.

To lay down self, and for a time
All earthly joy forego—
And then, how small the sacrifice
For all Thy bitter woe!

And wilt Thou condescend to take
A service poor as mine?
How dare I offer less than this,
When all I have is Thine?

Oh, tune our hearts, both one and all,
Our fast to spend with Thee,
That, when the blessed Easter dawns,
We nearer heaven may be.

THE ROYAL WAY OF THE HOLY CROSS.

By Thomas A. Kempis.

To many this seemeth an hard speech,
"Deny thyself, take up thy cross, and follow Jesus."

But much harder will it be to hear that
last word, "Depart from me, ye cursed, into everlasting fire."

For they who now willingly hear and follow
the word of the cross shall not then fear
to hear the sentence of everlasting damnation.

The sign of the cross shall be in the heaven
when the Lord shall come to judgment.

Then all the servants of the cross, who in
their life-time conformed themselves unto
Christ crucified, shall draw near unto Christ
the judge with great confidence.

Why, therefore, fearest thou to take up
the cross which leadeth thee to a kingdom?

In the cross is salvation, in the cross is
life, in the cross is protection against our
enemies, in the cross is infusion of heavenly
sweetness, in the cross is strength of mind,
in the cross joy of spirit, in the cross the
height of virtue, in the cross the perfection
of sanctity.

There is no salvation of the soul, nor hope
of everlasting life, but in the cross.

Take up, therefore, thy cross and follow
Jesus, and thou shalt go into life everlasting.
He went before, bearing His cross,
and died for thee on the cross, that thou
mightest also bear thy cross and desire to
die on the cross with Him.

For if thou be dead with Him, thou shalt
also live with Him. And if thou be His
companion in punishment thou shalt be
partaker with Him also in glory.

Behold! in the
all lieth in our dy
no other way unt
peace, but the way
daily mortification.

Go where thou wilt,
wilt, thou shalt not
nor a safer way be
holy cross.

Dispose and ord
thy will and judg
find, that of necess
what, either willing
so thou shalt ever
For either thou
or in thy soul th

THE THIRD

"Be ye therefore
children."

To God's love v
children, made aft
our place in I
Church, to the re
us the adoption of
We cannot imita
power, or glory.
love. The pattern
God, is before us,
can in our lives s
living in us. He
steps. He gives t
and become like

I am dear to G
love gave me this
proofs show His
loved still, in spite
is nothing in me c
to the great at
love is free, forgiv
ing to do me goo
this, I am con
"Therefore," I an
"Let us make the
By the power of
be as Christ was
the love of God
are His "dear ch
self alive to the
me, and can gro
a Divine Father
the trial to my l
those seem to v
does the power c
and the more clo
with which God
Almighty Fath
good now, and a
grace to rememb
be a follower of
and work the lov

A DAILY

O Lord God,
forty days, to
Thou knowest n
Thou seest then

Help me to s
and less on the
Help me to r
soldier of Jesus

Help me to
words holy, my
of Thy Holy Sp

—Having Ch
you may lose H
of your heart
efforts to attac
after falling awa
will cost bitter
Christ with all y
not lose boldnes

Behold! in the cross all doth consist, and all lieth in our dying thereon; for there is no other way unto life, and no true inward peace, but the way of the holy cross, and of daily mortification.

Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below, than the way of the holy cross.

Dispose and order all things according to thy will and judgment; yet thou shalt ever find, that of necessity thou must suffer somewhat, either willingly or against thy will, and so thou shalt ever find the cross.

For either thou shalt feel pain in thy body, or in thy soul thou shalt suffer tribulation.

THE THIRD SUNDAY IN LENT.

"Be ye therefore followers of God, as dear children."—Ephesians v., 1.

To God's love we owe our place as His children, made after His likeness. We owe our place in His spiritual family, the Church, to the redeeming love which gave us the adoption of sons through Jesus Christ. We cannot imitate God in His wisdom, power, or glory. We can imitate Him in love. The pattern of Christ, who shows us God, is before us, that we may copy it. We can in our lives show Christ, who is God, living in us. He calls us to walk in His steps. He gives the power to live like Him, and become like Him.

I am dear to God as His child. God's love gave me this great glory. Countless proofs show His fatherly care. I am beloved still, in spite of all unworthiness. There is nothing in me of my own to make me dear to the great and holy God. All His love is free, forgiving, forbearing, in its longing to do me good. "Therefore," because of this, I am commanded to "imitate" God. "Therefore," I am able to do so. God says, "Let us make this one in our own image." By the power of the blessed Trinity I can be as Christ was in the world. I can bring the love of God to those who, like myself, are His "dear children." I can prove myself alive to the truth that God indeed loves me, and can grow more what one loved of a Divine Father ought to be. The harder the trial to my love, and the more unworthy those seem to whom I show it, the more does the power of God aid and possess me, and the more closely do I imitate the love with which God in Christ has loved me.

Almighty Father, to whose love I owe all good now, and all hope forever; give me grace to remember my great calling, and to be a follower of Him who showed in His life and work the love of God to me.

A DAILY PRIVATE LITANY.

O Lord God, I pray Thee during these forty days, to make me know myself as Thou knowest me, and to see my sins as Thou seest them.

Help me to set my mind more on Thee and less on the world.

Help me to resist the devil as a good soldier of Jesus Christ.

Help me to keep my body chaste, my words holy, my thoughts pure, as a Temple of Thy Holy Spirit.

—Having Christ in your heart fear that you may lose Him, and with Him the peace of your heart; it is hard to begin again; efforts to attach one's self afresh to Him after falling away will be very grievous, and will cost bitter tears to many. Cling to Christ with all your might, gain Him, and do not lose boldness in approaching Him.

MIDDLE OF LENT.

Blessed Lord, who through all the days and nights of Thy years of mediatorial toil on the earth, didst labour without wearying and didst possess Thy soul in perfect peace, give to us, Thy unprofitable servants, of Thy constancy in service and Thy patience in pain, while yet we remain here on earth, and at length that perfect rest which remaineth for the people of God, in His presence. Who liveth everlastingly, and world without end. Amen.

THE THORN IN THE FLESH.

See what the Apostle Paul did about his thorn in the flesh. See what God did. Every day, I doubt not, when the thorn was first sent, would the earnest supplication go up from his heart that this heavy burden might be taken from him; and who shall say that his prayer was not answered, nobly, fully, sublimely answered? There are two ways of helping a man burdened with what he has to do or bear. The one is to give him less to do or bear, to take the burden off the back; the other way is to strengthen him to do or bear all that is sent to him, to strengthen the back to bear the burden. In brief, you may give less work, or you may give more strength. And it was in this way, which even we can see is the better and nobler way, that the wise and Almighty Saviour thought it best to answer His servant's prayer. "My grace is sufficient for thee, for My strength is made perfect in weakness." And we do not need to go far for proof how completely each promise was fulfilled. How thoroughly resigned Paul was; how sanctified to him must that thorn have been; how strengthened his heart must have been with an unearthly strength when he could honestly write such words as follow his account of his Redeemer's promise. The thorn was there, piercing as deep as ever, marring his usefulness, making him seem weak and contemptible to the stranger; but he liked to have to feel from hour to hour that he must be always going anew to God for help. And so he wrote, not, perhaps, without a natural tear. "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

THANKFULNESS FOR ALL THINGS.

That many things are occasions of thankfulness to God all will naturally allow, but that in Jesus Christ we are to give thanks for all things, and at all times, sounds almost strange in our ears, and we too little consider how very certain and how very important this duty is. If we will only remember what it is that all true religion consists in, as set before us in the Bible, we shall perceive how very necessary a part of it is thankfulness, not as an occasional feeling, or to be called forth by particular circumstances only, but for all things and at all times. Every Christian is required to love God with all his heart, and soul, and strength, and he who does this, or sincerely endeavours to do so, will be thankful, not merely for one thing only that God sends, and murmur at another, but will be thankful for all things that his heavenly Father is pleased to give him. For this is the very nature of love; he who loves another will receive anything from him, not weighing the value of the gift, but receiving it with welcome because it comes from him he loves. And the love of God implies the fullest confidence and rest in His infinite goodness, and a full assurance that He ever gives that which is best for us.

THE AMEN OF THE STONES.

There is a beautiful old legend of our forefathers, of the Venerable Bede, a good and saintly teacher, who spent his life in carrying the Gospel of Christ all over the Saxon land. At last, grown blind from age, he would not quit the blessed work, which had become a part of his being, but wandered from town to town, from hamlet to hamlet, with a boy for his guide, preaching the Word of God with all the fire and zeal of youth.

One day, his little guide, being of a light and childish mind, and not considering the holiness of his master's calling, as he was leading him through a waste and desert place, strewn with huge stones, and far from any human dwelling, stayed the old man's steps, and spake thus, not in malice, but in boyish thoughtlessness:

"Most reverend Father, a vast multitude are gathered here, and await your prayers and teaching."

The blind old man, guileless as a child, uncovered his hoary head, bowed it in silent prayer, then gave out his text, and expounded it in such heartfelt, burning words, that the tears welled up from his breast, and ran like mild rain down his long and snowy beard.

When all was said, he ended solemnly with "Our Father," and at its close, behold, it was as if many thousand voices, with one accord throughout the vale, rose in one loud Amen! The boy, trembling and terrified, for he had heard the mighty voice, but had seen no man, fell at the feet of the holy preacher, and confessed his sin.

"Son," spake the Saint, "hast thou never read that, when men keep silence, the stones themselves will immediately cry out? Henceforth, my son, mock not the Word of God, for it is living and mighty, and cutteth sharp as a two-edged sword; therefore, should the heart of men turn to stone against its strivings, the very stones would throb with a human heart."

THE HOLY WAY OF THE CROSS.

From the time of St. Helena, but a little over three hundred years after the Crucifixion of our Blessed Lord, pious Christians have venerated the place of the Cross and Passion of Jesus.

We may even imagine that Mary, the Holy Mother of God, was constant in her visits to the places of His sufferings and peaceful burial, and that she first made the round of the Stations. We might believe that she, the Mother of Sorrows, founded this devotion.

In the middle ages many strong-hearted Christians undertook a pilgrimage to the Holy Land, and brave St. Louis, of France, with his loyal knights endeavoured to rescue the holy sepulchre from the hands of the infidel.

Some Christians, however, even though they were zealous, could not go to the Holy Land. For such was instituted the "Holy Way of the Cross."

As early as 1686, this was a popular devotion in Europe.

Faithfully making the Stations we learn of the malice of sin, and arrive at deeper contrition and knowledge of our sins.

A Saint once said: "What! Has a God died for man and does no one take this to heart?"

Let us either alone or in a congregation faithfully make, with Mary, the "Way of the Cross." God will be attentive to our prayer. He will convince us of sin, and He will pour down upon us the gift of His love.

IN PERFECT REST.

O Lord, my God, do Thou Thy holy will
I will lie still;
I will not stir, lest I forsake Thine arm,
And break the charm,
Which lulls us, clinging to Father's breast,
In perfect rest.
Wild fancy, peace! thou must not me beguile,
With thy false smile,
I know thy flatteries and thy cheating ways;
Be silent, Praise,
Blind guide with siren voice and blinding all,
That hear thy call.
Mortal! if life smile on thee, and thou find,
And all to thy mind,
Think who did once from heaven to hell descend,
Thee to befriend;
So shalt thou dare forego, at His dear call,
Thy best, thine all.
"O, Father! not my will, but Thine, be done,"
So spake the Son.
Be this our charm, mellowing earth's ruder noise
Of griefs and joys:
That we may cling forever to Thy breast,
In perfect rest!
In the Name of the Father, and of the Son,
and of the Holy Ghost. Amen.

—John Keble.

SUNNY FACE.

Wear it. It is your privilege. It has the quality of mercy; it is twice blessed; it blesses its possessor and all who come under its benign influence; it is a daily boon to him who wears it, and a constant, overflowing benediction to all his friends. Men and women, youth and children, seek the friendship of the sunny-faced.

All doors are open to those who smile. All social circles welcome cheeriness. A sunny face is an open sesame to heart and home. By it burdens are lightened, cares dispelled, and sorrows banished.

Get the glow or radiance from such nearness to the throne as God permits to His own. A little child on the street of a great city, wishing to cross at a point where the suiting throng and the passing vehicles made the feat dangerous to the strong, and especially to the weak, paused, hesitated and asked a sunny-faced gentleman to carry her across. It was the sunny face that won the child's confidence.

WHY SHE WENT TO CHURCH.

I attend church on rainy Sundays, because:

1. God has blessed the Lord's Day and hallowed it, making no exceptions for rainy Sundays.

2. I expect my minister to be there. I should be surprised if he should stay at home for the weather.

3. If his hand fail through weakness, I shall have great reason to blame myself, unless I sustain him by prayer and presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are but few, than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business, rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowd of pleasure-seekers I see that no weather keeps the delicate female from the ball, the party or the concert.

9. Among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.

11. Though my excuses satisfy myself, still they must undergo God's scrutiny, and they must be well grounded to bear that (Luke xiv., 18).

12. There is a special promise that where two or three meet together in God's name, He will be in the midst of them.

13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know Him. — Frances Ridley Havergal.

OUR NEIGHBOUR AS OURSELF.

Let us recall one another to the simplicity of the Gospel standard. It is the one and one only test, for the love of God is the love of our brother man. If we do not love him whom we can see and touch and know, nothing will persuade. St. John that we can love God whom we have never seen. This love of our neighbour is to be a moral act; it requires a moral effort. It is no casual emotion that will come of itself and can be left to its devices, for it is identical with our love of God, and that love needs, we are told, the service, the co-operation of all our concentrated faculties, all our heart, all our mind, all our soul, and all our strength. No element in us can be omitted. Each is called upon to play its part in this love; each must be drawn into the united action of the entire man. Such a love, then, must we have for our neighbour, conscious and prolonged. We must set ourselves to love him; we must direct our heart upon him—that is, our spiritual desire, our energy of will, compelling ourselves to consider him, forcing ourselves to attend to him, turning the strong currents of emotion his way. Not easy that! Not easy to love our neighbour with all our heart; not easy when our will desires to wander, loose and free, or to dream its own dreams, or brood over its own counsels—not easy to break off from this self-interest, and lend our being to another's service! Not easy, either, to love him with all the mind, trying to enter into his views, to apprehend the reason of his differences from us, to penetrate behind what seems to us so stupid, and to unearth his own self-justification, to arrive at his conclusions from his side, to care for him enough to take pains about him, so that we may not misjudge him.—Canon Scott Holland.

SILENCE ABOUT OURSELVES.

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your requirements, your influence, your plans, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially on the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men

are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to you.

Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the eternal Son humbling himself there for you, and ask yourself, as you gaze fixedly on Him, whether he whose only hope is in that cross of absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears, "How can ye believe who receive honour one of another, and seek not the honour that cometh from God only?"

Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.

HINTS TO HOUSEKEEPERS.

Scalloped Cod.—Line a buttered baking dish with cold flaked cod, sprinkle with salt and pepper, cover with a layer of oysters (first dipped in melted butter, seasoned with lemon juice, onion juice, and a few grains of cayenne, and then in cracker crumbs), add two tablespoonfuls of oyster liquor; repeat and cover with buttered cracker crumbs. Bake twenty minutes in hot oven. Serve with egg sauce.

Crab Croquettes.—Delicious crab croquettes may be made in the following manner: Take the meat (picked out), of one dozen boiled crabs, and mix with three eggs beaten light; add three tablespoonfuls of cracker dust, two teaspoonfuls of mustard, one tablespoonful of butter and one spoonful of vinegar. Mix all the ingredients well, roll out in croquette shape. Have an egg well beaten, and dip these in the egg first, then in some dry cracker dust, and fry in boiling lard until a light brown. Place on an uncovered dish and garnish with parsley.

Banana Shortcake.—Sift three cups of flour, two teaspoonfuls of baking powder, one pinch of salt and one tablespoonful of sugar together four times; then rub into the mixture one-half cup of butter, and lastly, add one-half cup of sweet milk, mixing as quickly and lightly as possible with a spoon. Bake in three layers in a very quick oven. When done place one layer on a plate, butter well with good sweet butter, cover plentifully with berries or sliced bananas and sugar. Place layer upon layer, treating each in the same manner. Dust the top layer with powdered sugar. Serve with cream and sugar.

Mayonnaise Dressing.—Break the yolks of two eggs into a bowl, beat them well with a silver or wooden fork; add one teaspoonful of salt, a dash of cayenne pepper; then add drop by drop as much salad oil as you care for; after half the oil is used add a few drops of vinegar alternately; when thick and smooth set the mayonnaise on ice until wanted.

A handful of carpet tacks will be found very good to clean a bottle, without impairing their usefulness afterwards, if they are dried. A handful of ashes from the grate will also accomplish the same purpose.

If a fishbone gets in the throat beyond reach, swallow at once the white of an egg, and it will generally carry down the offending bone.

Children's

SUNDAY OB

It is a blessed thing, devoted to God. The I would recommend you conscientious than in holy. By this I mean from all unbecoming business, but from a frivolous conversation visits, which, among to a sad waste of this truly declare that to been invaluable

WESTERN CAN SAVINGS

The Annual General pany was held at its street, Toronto, on M 1899, at 11 o'clock shareholders were W. Allan occupied the aging Director, Mr. A secretary to the me financial statements the Directors' Rep adopted.

THIRTY-SIXTH AN DIRECTORS OF THE AND SAVINGS COMPA

The Directors ha before the Sharehol Annual report for December, 1898.

After deducting th interest on debentur other charges, there \$97,994.71, out of w dividends, at the r annum and the ta paid, and the balai carried to the Cont The interest fall loans has been mos the actual interest year amounts altog \$378,933.

The total amoun the Company for \$4,438,112, as agai

While the Sterlii decreased by \$184, tures have been in the Deposits show of \$11,311.

In accordance w ported by the Diu the Shareholders e ing, a representati Lindsay, Jamieson Accountants, of E and Winnipeg, an the Company's at of reporting as to curity afforded by benture Holders a their report—in e tory one, and v opinion "The ass ficient security and Depositors advances, withou uncalled Capital Shareholders imr Meeting.

The Balance S Account, togethe port, are submit

FINANCIAL STAT CANADA LOAN FOR THE YEAL BER, 1898.

LIABILI

Liabilities to Capital stock Reserve fund Contingent accoi Dec. 31st, '97 Contingent acco added 1898.

Contingent acco written off 1

Contingent a Dec. 31st, 1 Dividend, pay: ary, 1899 ..

Children's Department.

SUNDAY OBSERVANCE.

It is a blessed thing to have the Sunday devoted to God. There is nothing in which I would recommend you to be more strictly conscientious than in keeping the Sabbath holy. By this I mean not only abstaining from all unbecoming sports and common business, but from consuming the time in frivolous conversation, paying and receiving visits, which, among relatives, often leads to a sad waste of this precious day. I can truly declare that to me the Sunday has been invaluable.

WESTERN CANADA LOAN AND SAVINGS COMPANY.

The Annual General Meeting of this Company was held at its offices, No. 76 Church street, Toronto, on Monday 20th February, 1899, at 11 o'clock, a.m. A number of shareholders were present. The Hon. G. W. Allan occupied the chair, and the Managing Director, Mr. Walter S. Lee, acted as secretary to the meeting. The following financial statements were read, and, with the Directors' Report, were unanimously adopted:—

THIRTY-SIXTH ANNUAL REPORT OF THE DIRECTORS OF THE WESTERN CANADA LOAN AND SAVINGS COMPANY.

The Directors have pleasure in laying before the Shareholders their Thirty-sixth Annual report for the year ending 31st December, 1898.

After deducting the cost of management, interest on debentures and deposits, and all other charges, there remains a net profit of \$97,994.71, out of which sum two half yearly dividends, at the rate of six per cent. per annum and the taxes thereon, have been paid, and the balance, \$6,464.71, has been carried to the Contingent Fund.

The interest falling due on mortgage loans has been most satisfactorily met, and the actual interest received during the past year amounts altogether to the large sum of \$378,933.

The total amount of money placed with the Company for investment amounts to \$4,438,112, as against \$4,433,928 last year.

While the Sterling Debentures have been decreased by \$184,245, the Currency Debentures have been increased by \$177,118, and the Deposits show an increase over last year of \$11,311.

In accordance with the arrangement reported by the Directors, and approved by the Shareholders at the last Annual Meeting, a representative of the firm of Messrs. Lindsay, Jamieson and Haldane, Chartered Accountants, of Edinburgh, visited Toronto and Winnipeg, and made an examination of the Company's affairs, mainly with a view of reporting as to the sufficiency of the security afforded by the Company to the Debenture Holders and Depositors. A copy of their report—in every way a most satisfactory one, and which states that in their opinion "The assets afford good and sufficient security to the Debenture Holders and Depositors for the amount of their advances, without taking into account the uncalled Capital"—was sent to each of the Shareholders immediately after the Annual Meeting.

The Balance Sheet and Profit and Loss Account, together with the Auditor's Report, are submitted herewith.

G. W. ALLAN,
President.

FINANCIAL STATEMENT OF THE WESTERN CANADA LOAN AND SAVING COMPANY FOR THE YEAR ENDING ON 31st DECEMBER, 1898.

LIABILITIES AND ASSETS	
Liabilities to Shareholders:—	
Capital stock	\$1,500,000 00
Reserve fund	770,000 00
Contingent account	
Dec. 31st, '97 ..	\$17,625 10
Contingent account added 1898	6,464 71
	\$24,089 81
Contingent account written off 1898	17,500 00
Contingent account balance Dec. 31st, 1898	6,589 81
Dividend, payable 3rd January, 1899	45,000 00
	\$2,321,589 81

Liabilities to the public:—	
Currency debentures and interest	\$882,855 31
Sterling debentures and interest	2,761,448 21
Deposits	793,808 96
Sundry accounts, including coupons outstanding	715 28
	4,438,827 76
	\$ 6,760,417 57
Assets:—	
Mortgage loans	\$6 179,323 12
Office premises and furniture Toronto and Winnipeg	129,897 53
Municipal debentures, city of Toronto	209,011 16
Municipal debentures, city of Ottawa	32,876 59
Cash in banks	208,377 94
Cash on hand	931 23
	351,196 92
	6,760,417 57

PROFIT AND LOSS ACCOUNT.

Cost of management, viz.: Salaries, rent, inspection, and valuation, office expenses, branch office, agents' commissions, auditors' fees, including special audit, legislation, etc		49,188 22
Directors' compensation	3,820 00	
Interest on deposits	24,970 19	
Interest on debentures	138,970 32	
	216,948 73	
Net profit for the year, applied as follows:—		
Dividends and tax thereon ..	91,530 00	
Carried to contingent account ..	6,464 71	
	97,994 71	
	\$314,943 44	
Interest on mortgages and debentures, rents, etc.	314,943 44	
	313,943 44	

WALTER S. LEE,
Managing Director.

Toronto, 9th February, 1899.
To the Shareholders of the Western Canada Loan and Savings Company:

We beg to report that we have completed the audit of the books of the Western Canada Loan and Savings Company, and a detailed inspection of the securities (with the exception of the business of the Manitoba branch, which has been audited and inspected by the local auditor), and certify that the above statements of Assets and Liabilities and Profit and Loss are correct, and show the true position of the Company's affairs. The bank balances and cash are certified correct.

W. R. HARRIS,
A. E. OSLER, Auditors.

OBEDIENCE.

There was once a dear old lady, who rejoiced in five excellent sons, everyone of whom was a fine type of Christian manliness. When she was asked what was the secret of her success in training them, she answered, reflectively: "Well, I never nagged 'em, for one thing, and I never asked 'em to do anything they wouldn't be likely to want to do, for another."

"But," objected the shocked listener, "you can't let a child do as he pleases; that is ruination to him!"

The old lady smiled. "My boys generally wanted to do as I pleased," said she, "If they did not feel like doing as I thought best, I led 'em up to it gradually, and not one of my boys ever disobeyed me in his life. Some folks," she

THE MODERN
STOVE ENAMELINE POLISH
ENAMELINE
PASTE, CAKE OR LIQUID.
A Brilliant Polish without Labor Dust or Odor.
J. L. PRESCOTT & CO., NEW YORK.

Let Your Young People Read the Bible.

One of the reasons they do not read it more is the division in the authorized version into chapters and verses which hinder the continuity of the story. In

"BIBLE STORIES,"

a children's number of "The Modern Readers' Bible," the narrative is continuous, and is given in the language of Scripture altered only by omissions. The "Modern Readers' Bible" is edited by Dr. Richard G. Moulton, Professor of Literature in English in the University of Chicago. Cloth, 16mo. Price 50 cents. At all booksellers or post-paid from

George N. Morang & Company, Limited

90 Wellington Street West, Toronto

continued, "give too many orders to their children, and it makes 'em set against minding. There are some kinds of badness that you don't have to train out of a child, anyhow give him time and he'll forget it, grow out of it as he does out of a last year's suit of clothes."

The tranquil old philosopher had struck upon two vital truths which many a high-strung American mother would do well to lay hold upon. Did you ever pause to reflect why it is that so much childish obedience is unwilling? Isn't it because the child has not yet attained to your point of view? He does not perceive that it is for his best good to act according to your wishes. You often charge him with unreason; but from this standpoint it is you who are unreasonable. He does not realize that, if he persists in going swimming three times a day, he will contract malaria, and he is apt to believe—and with reason—that "no fellow's mother" can understand the delicious happiness of tossing off one's clothes and slipping into the clear, green water of that still, shady place in the river which is called, in boyish vernacular, the "swimming pool," there to frolic by the hour with the other frequenters of the haunt. There is a good deal to be said upon his side of the question, and, if you were perfectly unbiased you would perceive it. There is but one right course to pursue under these circumstances. You may be able to compel obedience, and so save your boy from sickness, but you are missing a great opportunity if you do not educate him up to your point of view and help him to learn a lesson of moderation

and self-control which will be of value to him in after years.

Life would be a sweeter thing to many a child, if his father and mother would condescend to observe life from his standpoint, instead of taking only the vantage ground of their wider experience. Obedience would be more willing, and, after, all, a willing obedience is the only one that is of value.

"But sometimes," you object, "the child's capacity is not able to comprehend the reasonableness of a parent's command, even if it should be explained to him, and there are cases where it is not best to give reasons." This is true; but even in such a case a blind obedience may be a willing one; for, if a child has confidence in a parent's sympathy and love, and knows through past experience that father's or mother's way is the best for him, he will obey with perfect trust, even though he be sadly disappointed. Perhaps this is the sweetest obedience of all to a parent's heart. Blessed are the parents and children who have attained unto it.

There are certain phases of child-life which may be inconvenient for their elders to bear, but which do not deserve such severe correction as they often get. For instance, every healthy boy must pass through the noisy period. He must shout and pound and stamp, merely as an outlet to nature. This may be trying to the nerves of his

BROWN'S
BRONCHIAL
TROCHES
1850-1898.
48 years of success
prove these troches
to be the best for Coughs, Colds,
Hoarseness, Bronchitis, Asthma.
In boxes—never sold in bulk.

elders, but he is not to be blamed for it, and he should be given a chance to indulge the propensity. It will not last, any more than his wild pie days do.

There are traits of character, such as irritability or impatience, which no amount of commands can cure.

"Stop fretting, this instant!" says the mother. The fretfulness may be changed to anger, but the fault is not bettered. It takes years of patient and loving training to transform an irritable child into a serene and cheerful one, or to teach an impulsive, ardent temperament the grace of patience.

In some homes there are far too many orders given. Often a request would answer every purpose, and where commands must need be, they should always be given in the gentle spirit of Him who said, "Ye love Me, keep My Commandments." For he knew that where love is, to obey is the sweetest thing in the work.

LITTLE MAUDIE.

"Take some tea, Mrs. Woodhams, do you need it to keep you up?"

"Poor dear! She do need something after losing that blessed little angel."

"Such a shock as it was, too, gone in a moment, as you might say. Here, Johnny, Johnny, boy, come and have a nice slice of cake."

Johnny Woodhams shook his head, and drew still further back into the corner where he was trying to hide himself. They meant well, these kindly, fussy neighbours in their best black, who had been to the funeral and cried bitterly all the time, and were now crowding up the little parlor and preparing to comfort themselves and the Woodhams with a good tea. But Johnny had not been able to cry a single tear since they carried the little coffin out of the house, and he felt that the baby he had loved and nursed so tenderly was gone never to return. He felt as if he could never touch tea again; the sight of it made him look for the high chair where baby had been used to sit, and ask for "cokies," and his little heart ached as if it would burst.

"He's an unfeeling sort of boy; he has never shed a tear all day," said Mrs. White, in a loud voice, aside to Mrs. Bennett.

"No, no, he aint unfeeling; he was that fond of her," said kind Mrs. Bennett. "But you shouldn't fret so, my boy; 'tain't right, you know, when your sister is gone to be a blessed little angel in heaven. You should think of that."

But Johnny didn't want a little sister in heaven; he wanted a little sister on earth, to carry out into the street and put down to toddle by his side and call him "Donny" in her clear little voice. He turned aside from all the well-meant consolation, and looked out of the window with dull, staring eyes.

"There goes Mrs. Foster; she's going to see that poor afflicted

Harriet Jones. Real good she is to that girl," said Mrs. Bennett.

"She is an unfeeling one if you like," said Mrs. White. "Lost her own baby a year ago, and never wore a mite of black for it, not a mite," she repeated unexpressively.

"Mrs. White, you don't say so!" said Mrs. Bennett, in amazement.

"She didn't then," said Mrs. White. "She said she didn't hold with wearing black for little innocents like them," she said. Grey she wore, and nothing else; and Miss Ruby she wore white."

Now he heard the name, Johnny recognized the pretty, graceful figure in grey, who was walking swiftly on the other side of the way. He went every morning before school to clean boots and knives at a house in a fashionable street near by, and Mrs. Foster lived next door. He had often seen her go by at 8 o'clock in the morning, and wondered where she went, till one of the maids said, with a superior smile at his ignorance, "Why to church, of course." Since that he had thought she must be very good to get up and go to church on a cold winter morning, when she might have been warm in bed.

He knew little Miss Ruby by sight, too. He had seen her run out on the doorstep on fine summer mornings with her little dog, Scamp. And he remembered very well now that, having been wanted for some extra job one day, he had gone back to the house after school just in time to see a funeral start from next door. But such a different funeral from the one he had been to to-day. There had been a little white coffin, and white horses to the carriages, and beautiful white flowers, and Miss Ruby in a white dress and hat. Even then it had struck him as being the least dismal funeral he had ever seen, and to-day he knew why—because there had been nothing black and gloomy about it, but everything white and pure as the little baby they were carrying reverently to lay in the churchyard.

Johnny glanced round at the roomful of black behind him, and then fled into the open air. How he wished his mother had not worn a mite of black! It seemed to put baby so far off; she had always been shy of people dressed in black.

"Mother," said little Ruby Foster, a few days after, "do look at that poor little boy. Is he hurt, do you think?"

It was a lovely June evening, and Ruby had been with her mother to lay white flowers on the green grass that covered little Marjory in her sweet resting-place. The churchyard was cool and shady with great lime trees, and sweet with the scent of their flowers, a pleasant place to linger in after the toil of day was over, and to think of the time when the toil of life should be over too.

In a quiet corner Ruby's quick eyes had seen poor little Johnny stretched on a tiny mound of turf, and sobbing as if his heart would break.

"NO ADULTERATION"
Its Fine Flavor is its Natural Bouquet.

"SALADA"

CEYLON TEA

From the Gardens of the Finest Tea Producing Country in the World.

Sold in Leaf Packets only All grocers, 25c., 30c., 40c., 50c. & 60c.



To Our Readers



The readers of the Canadian Churchman are appealed to to use every effort this year to double the circulation of the Canadian Churchman as a testimonial to Mr. Frank Wooten, the proprietor, to show their appreciation of his very arduous and self-denying work in this his twenty-fifth year of conducting this paper. Let each subscriber do his best to get one or more additional subscribers, and they will earn the gratitude not merely of the proprietor, but of the true friends of the Church of England in Canada. For sample copies, &c., address

CANADIAN CHURCHMAN,

Box 2640, TORONTO, ONT.

Offices—18 Court Street.



"I think he is in poor boy," said gently. "I will see if I can comfort

"Oh, mother, I is," whispered Ruby near across the gate Johnny, who cleans door. He brought of their area once, he is such a nice little lost his little sister.

"Poor boy!" said sympathetically, and down and touched "Johnny, why are my boy?" she asked.

Johnny got up a cap to the lady, but rolling down his face.

"Oh, please, I do so!" he sobbed. "take her out, and of me. She loved anybody in the world."

"And she loves Mrs. Foster, taking ly. "You must not here, Johnny. The little body gone baby is in a far hat than her home."

"I know she has angel in heaven; what I can't bear, ny. "She always my arms so, and I to have wings so her, and she's too harp and a gold c lenely and frighten without me. I know want her to take c

"But, Johnny," very softly, for sh by the boy's love are making a boy. Baby is no she is not in heaven.

Johnny was so that he stopped c ment. "But everyone gasped out. "The Bible do Johnny. The Bible we shall be angel and angels are qu not be afraid, you have wings. Was Johnny?"

"Yes; her nan Maud. I had m Maudie when she Johnny, his tears.

"Then your little of Christ's own li baby is," said M the sweetest smile seen. "She is no shall none of us the Judgment D good enough for die. Bue she is paradise, where's happy, and where her brother con Such a happy pl of babies and litt

STAMME

Inten Orthophe ville, Canada. Estab Fully endorsed. Open attendance than all oth Canada combined. Pe vance fees. Prospect

"I think he is in great trouble, poor boy," said Mrs. Foster, gently. "I will speak to him and see if I can comfort him."

"Oh, mother, I know who it is," whispered Ruby, as they drew near across the grass. "It is little Johnny, who cleans the boots next door. He brought me my ball out of their area once, and nurse says he is such a nice little boy, and he lost his little sister last week."

"Poor boy!" said Mrs. Foster, sympathetically, and she stooped down and touched his shoulder. "Johnny, why are you crying so, my boy?" she asked.

Johnny got up and took off his cap to the lady, but the tears were rolling down his face.

"Oh, please, I do want my baby so!" he sobbed. "I did always take her out, and she was so fond of me. She loved me better than anybody in the world."

"And she loves you still," said Mrs. Foster, taking his hand kindly. "You must not think baby is here, Johnny. That is only her little body gone to sleep; your baby is in a far happier place even than her home."

"I know she has gone to be an angel in heaven, and that's just what I can't bear," sobbed Johnny. "She always did cuddle into my arms so, and I don't want her to have wings so as I can't carry her, and she's too little to want a harp and a gold crown. She'll be lonely and frightened up in heaven without me. I know she will. I want her to take care of."

"But, Johnny," said Mrs. Foster, very softly, for she was touched by the boy's love and grief, "you are making a mistake, my boy. Baby is not an angel, and she is not in heaven."

Johnny was so utterly amazed that he stopped crying for a moment.

"But everyone says she is," he gasped out.

"The Bible does not say so, Johnny. The Bible never tells us we shall be angels; it tells us we and angels are quite different. Do not be afraid, your baby will never have wings. Was she christened, Johnny?"

"Yes; her name was Beatrice Maud. I had meant to call her Maudie when she was big," said Johnny, his tears falling again.

"Then your little Maudie is one of Christ's own little lambs, as my baby is," said Mrs. Foster, with the sweetest smile he had ever seen. "She is not in heaven. We shall none of us go there till after the Judgment Day; we are not good enough for heaven when we die. Bue she is in a beautiful paradise, where she is very, very happy, and where she will wait till her brother comes to join her. Such a happy place, Johnny, full of babies and little children, where

TIME TELLS THE STORY.

SINGER SEWING MACHINES do Good Work DURING A LIFETIME.

There is a big difference between the cost of making a first-class sewing machine, embodying the best of materials and workmanship, and one made in the cheapest manner. The buyer of the cheap machine soon pays the difference of price in the constant cost for repairs, to say nothing of its annoying inefficiency.

Results Make Reputation.

Singer Machines, either lock-stitch or chain-stitch, are the successful result of long experience and constant improvements in the endeavor to make nothing but the best sewing machines for family use. The accomplishment of this result requires six of the largest, best-equipped factories in the world, the best inventive talent of the age, and the constant employment of twelve thousand workmen. Singer Machines are sold only by our employees, and not through dealers or department stores.

The Value of Reputation.

A reputation based on half a century's experience, dealing directly with the women of the family all over the world, is unique, and stimulates a worthy pride. THE SINGER MANUFACTURING COMPANY aims to maintain its well-earned reputation for fair dealing during all time. It is permanent, its offices are in every city in the world, and parts and supplies for its machines can always be easily obtained.

The Singer Manufacturing Co.

"SEWING MACHINE MAKERS FOR THE WORLD."

she will never be shy or lonely, or tired, or cold, or hungry. Don't you like to think your little Maudie is there, my boy?"

"But will anyone take care of her there? She's too little to take care of herself," said Johnny, eagerly.

He hung upon every word this sweet lady spoke. The strange little angel with wings he had been so afraid of seemed to have vanished away; he felt as if he had got his little sister quite close to him again.

"Do you remember, when our Lord was on earth, how He loved the little children, how he took them up in His arms. Himself? Don't you think He will take care of your little baby now—and mine?" said Mrs. Foster. "We know that He will, Johnny; and I will tell you what I think, too. You know that sometimes mothers die and leave behind the little children they are so fond of?"

"Mrs. Reed did, in our street," said Johnny. "She was a good woman, she was; her children fretted after her terrible. And she did always notice baby, too," he added, sadly.

"Don't you think our Lord might give the little children in charge to such mothers as those, so that they might have something to do for Him still? I do, Johnny," said Mrs. Foster, softly.

"Mrs. Reed would know baby," said Johnny, breathlessly. "And baby would know her. She wouldn't be lonely with her."

Johnny was comforted at last. He listened eagerly while Mrs. Foster told him gently that if he wanted to meet his little sister in paradise again, he must try to be a very good boy, and by and by a good man.

"When you are tempted to do wrong, you must think of her wait-

ing for you, and pray to God for help that you may be one day where she is; and so she will be a sort of guardian angel to you, but your own little baby all the same," she ended.

Johnny stood thinking. "Was that why you had a white funeral?" he asked, at last.

"To remind us of our little darling's purity and innocence, and that she was gone to be so happy with the Lord Jesus? Yes," said Mrs. Foster.

Johnny sighed deeply. "Thank you so much, ma'am," he said at last. "I wish I had known before. I shall tell mother; she will be so glad baby isn't an angel, I know. You are quite sure it is true, aren't you?" he ended, anxiously.

"Quite sure, my boy; for the Church teaches us that all her faithful members rest in paradise when they die, and what the Church teaches she learned first from her Lord, and can prove from His holy Word, the Bible," answered Mrs. Foster, with a quiet assurance, before which all the worst heaviness of Johnny's grief vanished forever.

—There is a poem which opens with the question of a lad, "What is life, father?" and that answers its own question in the words, "A battle, my child."

The one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small things.

—We imagine the Lord is coming in one way, and He comes in quite another; we expect Him at nightfall, and must wait until the fourth watch." But it is the Lord. We wait; He comes.

—Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

SIX REASONS

FOR SUBSCRIBING TO THE

CANADIAN CHURCHMAN

1. It is loyal to Church principles.
2. It has for twenty-five years steadfastly maintained them.
3. It is not a party paper.
4. It is the most extensively circulated Church paper in Canada.
5. Its Contributors are some of the most prominent Churchmen and best writers in the Dominion
6. It is newsy, brightly written, well done, and it is what its name implies—A Family Church Paper.

SUBSCRIPTION:

\$2.00 per year,

but if paid strictly in advance,
One Dollar.

We should be pleased to have you become a subscriber, and also any of your friends.

Sample Copies sent free to any address.

ADDRESS

Canadian Churchman,

BOX 2640,

TORONTO, ONT.

Offices, 18 Court Street.

STAMMERING CURE D TO TAY CURED

—Jinton Orthophonic Institute, Brockville, Canada. Established 1891. High-class. Fully endorsed. Open always. Larger regular attendance than all other schools of its kind in Canada combined. Permanent cures. No advance fees. Prospectuses.

The Church of England Publishing Co., Limited

17 Richmond St. West, TORONTO

AGENTS FOR

- "The Society for Promoting Christian Knowledge."
- "Thos. Nelson & Sons' Famous Bibles."
- "The Art Lithographic Publishing Company."
- "Funk & Wagnall's New Standard Dictionary."



Arrangements have been made to supply all the standard Theological Works and Publications of the day. We have a large stock of general and current literature and will supply any book published at shortest notice.

Also a good stock of Prayer Books—Stationery—Mite Boxes for Lenten Self-denial, Pyramids, &c., &c. We ask the patronage of Church people to assist in building up this—an important Church Institution.



Books for Lent

- "Lessons from the Cross." Addresses delivered in St. Paul's Cathedral during Holy Week, 1898. By Mandell Creighton, D.D., Bishop of London. Cloth, 75c.
- "A Lantern for Lent." By Rev. S. E. Cottam, M.A. Cloth, \$1.05 net. Entirely new and original instructions for each day of Lent.
- "He Suffered," or Human Suffering interpreted by Jesus Christ. Six Meditations for Holy Week. By Wilfrid Monod. Introduction by Bishop Doane. Cloth, 60c.
- "A Lent in Earnest." A well prepared Manual of Directions and Meditations. Paper, 50c.
- "Lenten Thoughts." Paper, 25c. Intended to help the young and busy to keep Lent better.
- "Quadragesima." By Reginald Heber Howe, D.D. Paper, 50c.; cloth, \$1. Recommended for its practical bearing upon the common things of ordinary lives.

And many others. Also S.S. books suitable for libraries and prizes.

CONSERVATORY OF MUSIC

INCORPORATED TORONTO 1860
 HON. G. W. ALLAN, PRESIDENT
 EDWARD FISHER, Musical Director
 Affiliated with the University of Toronto, and Trinity University.
 Largest Music School and Strongest Faculty in Canada. Attendance 922 last year.
 Artists' and Teachers' Graduating Courses. Scholarships, Diplomas, Certificates, etc.
CALENDAR and Syllabus mailed free.

Conservatory School of Elocution
 H. N. Shaw, B.A., Principal
 Oratory, Recitation, Reading, Acting, Voice Culture, Orthoepy, Delsarte and Swedish Gymnastics, Greek Art, Statue Posing, Literature, Class and Private Lessons

Edgehill, Church School for Girls

WINDSOR, NOVA SCOTIA
 Incorporated 1891.
 The Bishop of Nova Scotia, Chairman Board of Trustees.
 Miss Lefroy, of Cheltenham Ladies' College, England, Principal.
 Eight Resident Experienced Governesses from England. Housekeeper, Matron &c.
 Board and Tuition Fees, including French, Latin or German or Greek, Daily Calisthenics, Class Singing and Needlework, \$225 per annum, or \$75 per term.
 Music, Singing, Painting, Drawing, &c., are extras. Preparation for the Universities. Easter Term begins April 5th, 1899.
 For Calendar apply to DR. HIND.

Church - - Extension Association

341 Spadina Avenue, Toronto.
 Open daily from 2 p.m. to 6.00 p.m. Saturdays 9.00 to 9.30. Surpluses made to order from \$3 up. Garments for Men, Women and Children, new and second-hand, at low prices. Also Books, Publications, Sacred Pictures.

Trinity College School PORT HOPE, ONT.

Lent Term begins on Wednesday, January 11th.
 The handsome new buildings are unsurpassed in the Dominion, and are provided with all modern appliances for the health and comfort of the boys. Two entrance Scholarships open for competition in September. A preparatory Form for little boys. For admission or further information address
 REV. DR. BETHUNE, Head Master

Miss Dalton Dress and Mantle Making Millinery

All the season's goods now on view. The latest Parisian, London and New York styles.
 356 Yonge St., Toronto

The Oxford Press

THE OLD-ESTABLISHED CHURCH PRINTING HOUSE.
ALPHABETS FOR CHURCH DECORATION.
TEXTS ETC., IN GOLD OR COLOR, TO ORDER.
ILLUMINATED CONFIRMATION, BAPTISMAL & MARRIAGE CERTIFICATES.
G. PARKER (Successor to Timmis & Co.)
 33 Adelaide St. W., Toronto, Ont.

Dr. HAYES, Buffalo, N.Y. **ASTHMA** Cured to Stay Cured

Bishop Strachan School for Girls

President: The Lord Bishop of Toronto
 Preparation for the Universities and all elementary work. Re-open Sept. 7th.
 Apply for Calendar to
MISS GRIER, Lady Principal, Wykeham Hall, Toronto.

The Church of England Day School 69 Baldwin Street Toronto.

This School provides the usual course of instruction in English subjects, together with the higher Mathematics, French, Physical Culture and Class Singing. Extras: Music, German, Latin, and Dancing. Terms moderate. For particulars apply to the Sister-in-charge. Next term begins Monday, January 9th, 1899.



"Elen Mawr," MISS VEALS' SCHOOL
 Cor. Spadina Ave. & Morris St., Toronto
 PUPILS PREPARED FOR THE UNIVERSITIES.

Bishop Bethune College, Oshawa, Ontario

UNDER THE CHARGE OF
 The Sisters of St. John the Divine
 Visitor, the Lord Bishop of Toronto.
 For terms and particulars apply to the SISTER IN CHARGE, or to
 The Sisters of St. John the Divine
 MAJOR STREET, TORONTO.
 School will re-open (D.V.) 16th Jan., 1899.

Hellmuth Ladies' College LONDON, ONT. CIRCULARS.

The London Society for Promoting Christianity Among the Jews

Patron—His Grace The Archbishop of Canterbury.
 Vice-Patrons in Canada—The Archbishops of Ruperts Land and Ontario, and seven other Canadian Bishops.
 Acting in accord with the recently expressed judgment of the highest ecclesiastical authorities, our committee desire to extend their exertions with the greatest vigor. To do this they appeal for increased support. Will not every loyal churchman do his best to aid in doubling Canada's Good Friday offerings to the London Society?
 Contributions received and information gladly supplied by
REV. A. F. BURT, Shediac, N.B.
 Sec'y for Canada.

To Make Home Pretty and Attractive

Is the wish of every lady. Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cozy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms. We make here in Moorish fret work, Japanese fret work, Scroll or Grille work, all combinations of the different styles and makes, finished in any kind of wood desired. For further particulars address
 Otterville, Mig. Co., Limited
 Otterville Ont.

Presentation Addresses

Designed and Engraved by
A. H. HOWARD, R. C. A.
 53 King St. East, Toronto

JONES & WILLIS

Church Furniture Manufacturers
 ART WORKERS IN
Metal, Wood, Stone and Textile Fabrics
 43 Great Russell Street, (Opposite the British Museum) LONDON, W.C.
 And Edmund St., BIRMINGHAM, Eng. Concert St., Bold St., LIVERPOOL.

The Morley Ladies' College, Conservatory of Music and School of Art.

Snelton Manor, Huntsville, Ont.
 Visitor—The Ven. Archdeacon Lwyd, Algonia
 Principal—Miss Morley, L.L.C.M., A. Mrs. L. C.M., Representative of the London College of Music, Eng.; Silver Medalist for Painting; Head Teacher—Miss Jean Davidson, M.L.A., Gold Medalist of Provincial Normal School, Medalist in Mathematics, Prize Essayist, etc. Assistant Teachers—Miss D. Chown, Miss V. Goulding, Miss L. Hunter. Professor of Greek and Latin—A. Morley, Esq., Graduate of Toronto College, Eng.
 A resident and day school for young ladies. Students prepared for Primary, Junior Leaving and Senior Matriculation for Toronto University and Trinity College. A thorough English course with Languages will be given to those who do not wish to take certificates. French conversation every day. Special advantages in Music, Art and Modern Languages. FALL TERM commences Sept. 14th. To fill vacancies six pupils will be received at reduced terms. Calendars and further particulars on application to the Principal.

CHURCH BRASS WORK

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Veepers, Lights, Altar Rails, etc. Chandeliers and Gas Fixtures.
CHADWICK BROTHERS
 (Successors to J. A. Chadwick)
 MANUFACTURERS
 182 to 190 King William St., HAMILTON, Ont.



MEMORIAL STAINED GLASS IN GOTHIC OR CLASSIC STYLES
 McCAusland 76 KING ST. TORONTO

THERE IS A NEW STYLE OF VISITING CARD

It is the neatest, daintiest, and most correct that which is printed in the "Brandon Series" of type. Write for samples—free to any address.

The Monetary Times Printing Co. of Canada, Limited, Toronto
 Department "Three"

The Yorkville Laundry

45 ELM STREET
 H. D. PALSER, Proprietor
 Telephone 1880
 ALL HAND WORK

Ca

Vol. 25]

Easter



Memoria

Order in good time.

The Keith & Fitzsim 111 King St. W.

An English

We have a first-class baker from Toronto who has served Whittier, Vider and Buzzard. Any is thoroughly English he. Leave your orders.

A. J. STE 402 Yonge St., 28 &

COWAN'S

Sold in 1 lb., 1/2 lb. and 1 lb. Absolutely Pu

R. F. I Baker and C

Cor. Queen & P Are you getting the money? Try ours for vined. Our wagon v

Casavant Brothers Church

ST. HYACINTHE, P. Q.
 Organs built with a ments. Electric Organs Builders of the org Church (largest organ i Cathedral and St. Geor St. Hyacinthe, Ottawa drals; First Methodist etc., etc.

St. Aug

\$1.50 per Gallon Direct Importer of H. Grade Foreign Wines, & All goods guaranteed

J. C. MOOR

