

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

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Vol. 25]

TORONTO, CANADA, THURSDAY, FEB. 9, 1899.

[No. 6.

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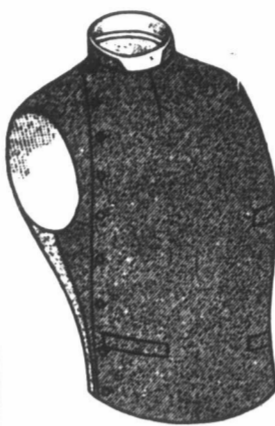
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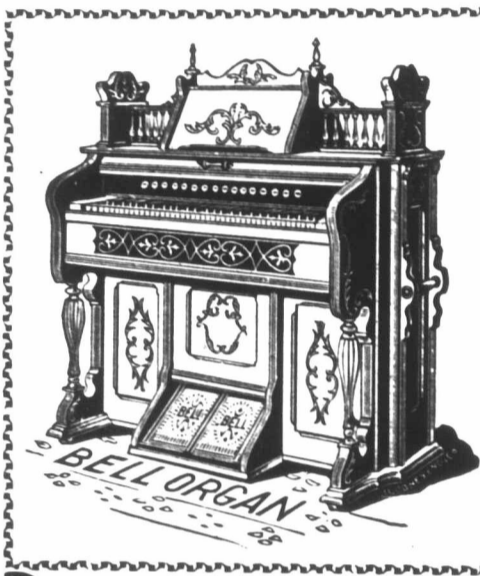
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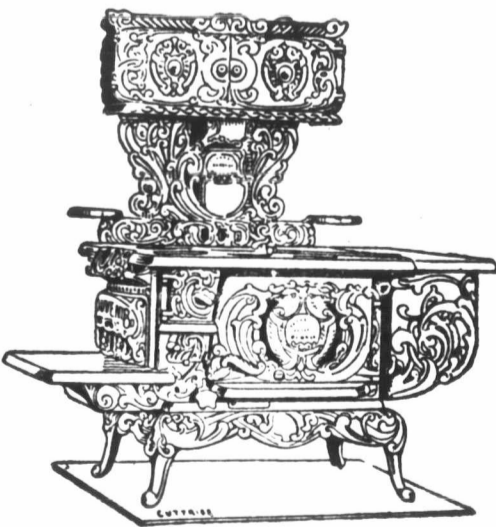
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Gen. xix., 17,

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LESSONS FOR SUNDAYS AND HOLY DAYS.

QUINQUAGESIMA.

Morning—Gen. 9, 1-20; St. Matthew, 24, 1-29.

Evening—Gen. 12, or 13; Acts 27, 1-18.

Appropriate Hymns for Quinquagesima Sunday, and First Sunday 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.

QUINQUAGESIMA SUNDAY.

Holy Communion: 259, 307, 317, 323.

Processional: 4, 179, 202, 215, 217.

Offertory: 36, 175, 196, 210.

Children's Hymns: 233, 336, 337, 341.

General Hymns: 22, 34, 177, 186.

FIRST SUNDAY IN LENT.

Holy Communion: 304, 318, 319, 321.

Processional: 263, 270, 291, 302.

Offertory: 85, 87, 259, 491.

Children's Hymns: 92, 332, 338, 342.

General Hymns: 84, 91, 94, 249.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

First Sunday in Lent.

Gen. xix., 17, "Escape for thy life. . . . consumed."

Judgment and mercy in all the doings of God. In the midst of wrath mercy. Judgment truly an act of love, a necessity in the Divine government. Yet this His strange work. Delighteth in mercy. Seen in the Flood. Noah—Sodom and Gomorrah—Lot.

i. The danger pointed out. Loss of life.
1. Sodom and Gomorrah to go up in fire.
The whole valley burning. Lot could save

himself only by leaving the place of danger. Life the dearest possession of man.

2. A higher application to men in the world. (1) This world to be destroyed and all in it. To choose the world is to choose death. (2) Hence the warning. The true life of man can be preserved only by his being separated from the world. (3) What shall it profit if we could gain all that the world gives, and then perish with the world?

ii. The warning and counsel: "Escape etc."

1. Escape while there is time. An interval between the announcement of the doom on Sodom and the fulfilment. During that time a possibility of escape. Counsel of immediate flight. So in the higher sphere. A day of grace. An accepted time. Men may then escape.

2. Look not behind. (1) A very natural act. They were leaving home, possessions, friends. Seemed heartless to rush forth and care for selves. (2) Yet a serious danger.

(a) Might have been led to return from a false sympathy. (b) Might have been overtaken by the shower of fire. Lot's wife actually lost her life in this manner. Tarried. Separated. Wrapt in the fiery sheet. Lost. (3) Applicable in every point to the sinner fleeing from sin and the world. Lingering dangerous. Delays ruinous. "How often. . . and ye would not."

3. Neither stay in all the plain. (1) No safety near the ruined cities. That plain now covered by a lake, the Dead Sea. To stay in the plain was to be destroyed. (2) So in the spiritual sphere. We must not linger near the place of danger. Let him that thinketh he standeth take heed. Danger not merely in contact with evil, but in proximity. Old habits may reassert themselves. Temptation ever around us. Not to be trifled with. To be kept at a distance.

4. Escape to the mountain. Not merely get away from the city, but get to a level where no danger of the spreading fire. (2) A meaning in the spiritual life. Get away from old associations. Surround self with higher and more ennobling influences. Books. Men. God. By such means the higher life strengthened, deepened, purified, made meet for fellowship with the heavenly.

Serious lesson for this blessed Season of Lent. Now is the accepted time—now is the day of Salvation.

THE MONTREAL SYNOD.

The recent meeting of the Synod of Montreal was one of great interest in many ways; and must have been specially gratifying to the venerable Bishop, who has for many years been regarded by his diocese as a model of his order. Harmony prevailed. The work of the diocese seemed to be going forward successfully. But one subject came up for consideration and was discussed with some warmth, to which it may be well to

direct attention. It was the subject of smoking. It is not quite easy to write on such a subject in a manner that shall be at once rational, moderate, and acceptable. But, whatever may be our own personal opinions on such a subject, at least we have to take account of the general sentiment. Now, it is well known that this paper has always set itself against the fanaticism that would prohibit the legitimate enjoyment of those things which God has made the earth to bring forth. And certainly the last thing we should think of would be the creation of new sins by denouncing the use of things which are in their own nature indifferent. To say that a Clergyman ought not to smoke would be to establish an intolerable tyranny. All this is to us as plain as possible. But yet there is another side to the question, and although we cannot go with the extremists at the Montreal Synod, much was said by moderate and thoughtful men like Dean Carmichael, on the effect of some of these lawful luxuries, which the clergy would do well to lay to heart. All things may be lawful, but all things are certainly not expedient. The late Canon Liddon was once asked what he thought of clergymen dancing. He paused a moment, and then said—well, of course, there is no actual wrong in it. But just picture to yourself a clergyman swinging around the room in a tail-coat, and then imagine the same clergyman standing at the altar next morning. We clergymen, he was accustomed to say, have great privileges, even great social privileges: it is not unreasonable that we should submit to some restraints. If we are not willing to pay that price for our privileges, we may be in danger of losing them. Was not this, in meaning, very much what Dean Carmichael said at Montreal. He did not think that any external law should be made to put down clerical smoking, but he thought that, when a clergyman came to consider the influence which he ought to exert, he would probably see the advisableness of giving up such a habit. We are not going to advocate any such course. Much as we should admire anyone who submitted to any course of self-denial for the kingdom of heaven's sake, we should hesitate very much to lay it down as a law that a clergyman should abstain from smoking. But we are bound to add that we have reason to believe—in fact, we know—that a good many clergymen are losing influence by the habit of smoking morning, noon and night. Without for a moment pronouncing the habit of smoking to border upon the sinful, it certainly belongs to the sensuous; and although a certain amount of sensuous enjoyment may be lawful and even necessary, an excessive amount must be regarded as degrading. And such is the view of a large number, perhaps a large proportion of serious Canadian people in the present day. We have not a thought of lecturing the clergy, or even of advising

them. But they will do well to consider the signs of the times.

THE RITUAL QUESTION.

"The cry is still they come." Undoubtedly England is at last deeply stirred. The Archbishop of Canterbury and the Archbishop of York have uttered their voices, and now the Bishop of London has spoken. And their utterances are all worth considering. One point dwelt upon by the Archbishop of York was the autocracy of the clergy. The Laity were not consulted. Now, this may be perfectly true, but it does not meet the case. Many of the ritualistic clergy declare, and with perfect truth, that their lay people are quite with them. But surely no one will maintain the position that a clergyman may do as he likes, if only he gets a number of like-minded people to fill his church. To return to the Archbishop of York. The ritual use of incense, he says, is unlawful; and we understand that several of the clergy have indicated their intention of obeying the Bishop and the law by desisting from the "censing of persons and things." Then the "asperging," the sprinkling with "holy water," is declared to be unlawful. Here is one of the absurdities of the extreme man. By itself the sprinkling with water might seem a perfectly innocent ceremony; but it is a practice unknown in the Church of England for centuries, and used by some in recent times simply as an imitation of a Roman practice—an act of gross disrespect to our own history. Among other things forbidden are the "burning of candles before pictures" (we should think so!) the reservation of the consecrated elements in the sacrament of the altar, the use of such Roman terms as the Viaticum, and various other things, some of which we have already mentioned and commented upon. We have already remarked that, as far as we have noticed, the Archbishop speaks merely for himself and not as the representative of the episcopal Bench. But, when we remember that, apart from the Bishop of Lincoln, the theology of the Archbishop probably represents the high water mark of the English Episcopate, we can understand that most of the bishops will go quite as far as he does, and some of them further. The Bishop of London has declared on the same side, and has got some of the most advanced of his clergy to abandon some of the practices which he condemns. And, while we write, the report comes that her Majesty the Queen is deeply moved and keenly interested in the matter. The "Establishment" may be in danger, and someone has said, when the Established Church is removed, the throne may begin to totter. Such an event is quite conceivable. And if so, not the Queen only, but all who love the Fatherland, may well have fears for the future of the Empire.

TRINITY COLLEGE AND UNIVERSITY.

The Authorities of Trinity College have issued an appeal to the church people of the Province of Ontario, which we wish greatly

to enforce; and in doing so, we are satisfied that we are bringing to the notice of our readers a matter of the greatest importance to the Church of England in these parts. It is well known that the establishment of Trinity College was taken in hand by the first Bishop of Toronto, the renowned Dr. Strachan, in consequence of the destruction of the religious character of King's College, and the setting up of a secular institution in its place. Bishop Strachan was deeply convinced of the necessity of a University in which education should be based upon religious principles. In this conviction he was seconded by the mass of the clergy and laity of the Province; and the result was the founding of Trinity College. It is nearly fifty years since this was done, and it can hardly be said that Trinity has failed in its work during that period. Many men eminent in law and medicine and in the sacred ministry of the Church are numbered among its graduates. As time went on, however, it became evident that the work of the University must be extended and its staff strengthened. This work was seriously undertaken by Dr. Body, the second Provost, when he came from Cambridge in 1831 to assume the government of the College. Dr. Body's conception of the needs of the College was admirable and complete, and he was successful in obtaining considerable sums of money for the establishment of new chairs, for the increasing of the scientific apparatus, and for the enlargement of the buildings. Under his administration the chapel was built, and first the west wing and afterwards the east wing was added to the College. It cannot be said that any of these additions were unnecessary or superfluous. The University could not keep its place among the institutions of the country unless such provisions were made. But the revenue never quite covered the expenditure, and the interest on the endowments has steadily decreased, so that, at the present moment, there is a considerable annual deficit. In these circumstances two courses lay before the governing body—either considerably to reduce the expenditure, which would mean the reduction of the staff, or to make an appeal to the public for an increase of income. It is important that the exact state of things should be understood by church people generally. It has come to this, that one of several courses are open to the governing body of the University. They may suppress the department of Arts and make Trinity merely a theological College for the training of candidates for the ministry, or they may so cut down the teaching staff that the University could not take its place among the similar institutions in the country; or they may succeed in obtaining an increased endowment for the College. These are the three courses which they have before them. Are the church people of Ontario content that either of the first two shall be taken? We cannot believe it. We cannot suppose that the churchmen of this great province will consent to what is practically the destruction or the maiming of their own University. For

this is the exact state of the case. Trinity University is not a private venture or the property of a joint stock company or the organ of a party in the church. It belongs to the Church of England in the Province of Ontario. Every Bishop in the province is ex officio a member of the governing body. A considerable proportion of the lay and clerical members of the corporation are nominated by the Bishops. The College is under the direct control of the church. It is not a party institution either in theory or in fact. Its teachers are not chosen because of their belonging to any particular party. All schools of thought have been represented among them. The College is, in principle and in practice, no more narrow or broad than the church which it represents. All its governors are directly or indirectly chosen by the church at large. It is impossible, therefore, to imagine an institution with stronger claims upon the churchmen of Ontario. Any serious injury to the University would be a blow to the church. Its destruction would be an indelible disgrace.

ON THE NEW EDITION OF THE GREEK TESTAMENT, BY DR. EBERHARD NESTLE.

(No. 4).

In conclusion, a word must be said about the German text of this edition. It is the revised version produced in accordance with the desire of the German Evangelical Church conference held at Eisenach, which contains in the notes, every point of difference between it and the last edition of Luther in 1545. Besides this, many earlier attempts at translation by Luther, (the edition of Bindseil-Niemeyer, 7 vols., 1845-55) and many of his marginal comments, which are now so hard to obtain, have been added. In the interests of a better understanding of the Bible, Nestle has in his edition given up the traditional system of dividing the chapters into verses; he places the numbers on the margin and divides the text into the paragraphs into which it would naturally fall. In doing this, the learned Bible-student has not brought in an unheard-of innovation, he has only gone back to the system which Luther himself employed. The division of the Holy Scriptures into chapters, which were marked on the margin, was the idea of Stephen Langthon, Chancellor of the University of Paris, who did this for convenience sake when he was arranging for the publication of the Vulgate in 1210. After Cardinal Hugo of St. Caro, in the year 1250, had further carried out this system, it was used in the editio princeps of Erasmus and in the Complutensian Polyglot, and was accepted in all subsequent editions, and also by Luther, although this division into chapters often occasions an unnatural break in the text, as for instance Deut. xxxi., 30; Wisd. viii., 21; Acts xxi., 40. The division into verses is the work of the printer, Robert Stephanus, who in 1551, in his third edition of the Greek Testament, published with the Latin translation of Erasmus and the Vulgate, for typographical reasons divided the chapters into

verses and printed the year 1557, this (first in the Pentateuch in 1661 in the New Hebrew Bible, with Jews. Luther himself the verse-system. His version was 1 divisions suggested the numbers of the the margin. It was in his own translation separately, the chapters from the margin were furnished worthless. Our Bible and unintelligently cost to the reader the cause. So this is due to the fact away with this Greek-German Bible Society has publication of the (15cts). Nestle's a welcome advance Testament, for which thanks of every type appears at the seems—at least in conclusion and the which in the past success, but which The coming of bringing a new four which will introduce Testament revision date, our Greek great Uncials (S andrian), in future laid upon Codex I lations, which have reasonably neglected Itala, in the far east the Itala in a south the Egyptian nesses of the first closer to the original Testament than the smoothed-over beautifully says: by long self-sacrifice from the light by gradually forcing until we reach t

Neulusheim.

The life of Henry Adam Smith. Co., 1898.

Henry Drummond one of the most re and he has had have the story of a most intimate and cultivated that the Dr. G memoir is the Prophet Isaiah know that we

verses and printed each one by itself. After the year 1557, this numbering of the verses, (first in the Pentateuch of Sabbioneta) then in 1661 in the Athias edition of the whole Hebrew Bible, was accepted even by the Jews. Luther himself had never any liking for the verse-system as applied by Stephanus. His version was provided with only those divisions suggested by common sense, and the numbers of the chapters were placed in the margin. It was not till after his death that in his own translation the verses were printed separately, the chapter-numbers were moved from the margin into the text, and chapters were furnished with headings frequently worthless. Our Bible societies have servilely and unintelligently clung to this, but at a cost to the readers and without advancing the cause. So that all the more recognition is due to the fact that Nestle is the first to do away with this evil, as he has done in his Greek-German edition. The Wurttemberg Bible Society has also arranged for a separate publication of this German text at 60 pf. (15cts). Nestle's beautiful work represents a welcome advance in the study of the New Testament, for which he deserves the sincere thanks of every theologian. His publication appears at the turn of the century, and it seems—at least in a certain sense—the conclusion and the fruits of the critical labours, which in the past have had such splendid success, but which are still far from the goal. The coming century will, without doubt, bring a new foundation of critical principles which will introduce a new era of New Testament revision. While at the present date, our Greek text is represented by the great Uncials (Sinaitic, Vatican and Alexandrian), in future the greatest stress will be laid upon Codex D, and the old Oriental translations, which have till now been most unreasonably neglected. In the far west the Itala, in the far east the Syrian, agreeing with the Itala in a remarkable manner, in the south the Egyptian versions, these are witnesses of the first order, which will bring us closer to the original wording of the New Testament than the systematically altered and smoothed-over Greek texts. As Julicher beautifully says: "We approach this goal, only by long self-sacrificing pressing backwards, from the light into the semi-darkness, and by gradually forcing this boundary line back until we reach the Autograph."

OSKAR HERRIGEL,

Neulussheim.

Vicar.

REVIEWS.

The life of Henry Drummond. By George Adam Smith. Price, \$2. Toronto, Revell Co., 1898.

Henry Drummond was, beyond all question, one of the most remarkable men of our times; and he has had the good fortune, in death, to have the story of his life told by one who was a most intimate friend, and who is a very able and cultivated writer. When we remember that the Dr. G. A. Smith who writes this memoir is the author of the work on the Prophet Isaiah in the Expositor's Bible, we know that we may expect good work.

Drummond was a man successful in many ways. At the age of 23 he was widely known as one of the most effective mission preachers, working with Messrs Moody and Sankey. Ten years later he became known as the author of one of the most popular religious books of the century: "Natural deep insight into religion and scientific truth, law in the Spiritual Life." The book in many respects deserved its popularity. It showed deep insight into religious and scientific truth, and it was written in a powerful and captivating style. Readers who paid close attention to the thought and argument of the book thought that they discerned some fallacies in its statements. It is satisfactory to know that Drummond himself began to see that it needed emendation; and this is one of the facts that should be remembered, as showing the essentially humble character of the man. Indeed, it is plain, throughout his whole history, that, although honour after honour was showered upon him, he was utterly unspoiled by them. It was a remarkable testimony that was borne by one who knew him well. He said he had seen much that was un-Christlike in many men, and in himself, but never in Henry Drummond. During his lifetime he visited the Rocky Mountains and Central Africa, and has left records of his experience. He visited colleges in America and in Australia, and everywhere he was welcomed and made much of. But nothing spoiled him. He died in 1894 at the early age of 53, but he had lived a long life. Here is a book which needs no recommendation. No one can read it, unless most perversely, without being the better for it.

Magazines.—The Arena has changed hands, and is now under the editorship of Mr. Paul Tynner. It still professes its old creed of impartiality, and offers its pages to all comers of ability without regard to the nature of their opinions. Such a magazine has its uses. One of the subjects discussed in the January number is the "Single Tax" by three of its advocates. We shall await with interest the replies from the other side.

We have before us the January and February numbers of the Methodist Magazine, a very ably conducted periodical, replete with matter of general interest—we only wish that Anglicans could have something of the same kind and as good. Of special interest are the articles on Thomas Chalmers, "Among the Filipinos," and the Emperor of Austria.

The Homiletic Review has always a great deal of useful matter. The article on Dr. Parker as a preacher seems to us somewhat exaggerated, but it is worth reading. So are the articles on the Mormon Propaganda, which seems to be growing rather active of late, and especially that by Professor McCurdy on "Light on Scriptural Texts from recent discovery."

Among other good things in The Outlook are an article on the American treatment of Indians and Negroes, by Dr. McConnell, and a sermon by Dr. Lyman Abbott on the "Spiritual Foundations of Faith."

The opening article in the February number of "St. Nicholas" is one written by Mr. Lloyd Osborne, in which under the title of "Amatua's Sailor" he gives a vivid description of the great hurricane at Apia in Samoan waters, in which so many warships were totally destroyed and such great destruction of property accomplished. The thrilling escape of H.M.S. "Calliope" from the harbour in the teeth of the storm is one which is still well-remembered. "Mistress Cinderella" by Miss M. Wilkinson, recalls an incident of one of Lord Fairfax's New Year's

balls at Greenway Court in the old colonial days. Miss Rose McCabe's illustrated account of the achievements of "An Invincible Horse-Trainer," will be read with interest, and an article by the well-known American Arctic explorer, Lieutenant Peary, U.S.N., which gives some of his own actual experiences in the frozen regions of the North, is sure to attract a great deal of attention. The magazine is especially rich this month in both poems and pictures, of which "The Goblin and the Tide," by Miss Agnes Mitchell and "The 'Jungle-Book' in the Jungle," are conspicuous and favourable examples. The frontispiece portrays an incident in the life of George Washington.

The current number of "Harper's Magazine" contains several articles in which the late war and its consequences are dealt with. Mr. A. B. Hart writes on the subject of "The United States as a World Power" and Senator Lodge on "The Unsettled Question" which has yet to be explained satisfactorily. This is the first part of a series of papers on the subject of the war from the pen of the Senator. Dr. Wyeth tells the story of the doings of Lieut. Col. Forrest at Fort Donelson, which takes the reader back to the sixties, and the days during which the Civil War between the North and the South was in progress. Professor Young contributes an interesting article upon "The Astronomical Outlook," whilst Mr. Julian Ralph writes on "Anglo-Saxon Affinities." "A Trekking Trip in South Africa," by Mr. Humbert, gives the reader an insight into a phase of life of which comparatively few people in this part of the world know anything, bringing them as it does into contact with the inhabitants of that part of Cape Colony, who although they are our fellow-subjects, are mostly of Dutch origin. Mr. J. Z. Stickney writes an article entitled "With Dewey at Manilla," and in addition to the above several short stories. There are also five short poems, and further instalments of the novels "A Span of Life" and "Their Silver Wedding Journey" by McLennan and McIlwraith and W. D. Howells, respectively.

Thomas Whittaker, New York, issues a very clean and complete set of tones for the Choral Service, the Litany and the Holy Communion, 10 cents. They are familiar, as arranged from Tallis & Marbeck, on thin opaque paper, with remarkably clear type and music, and a fair number of selections for the different pieces. The accompaniments are very suitable and well balanced.

AID TO TRINITY UNIVERSITY.

(Concluded from last week.)

Below will be found the remainder of the list of subscriptions paid up to date to the Income Fund of this University, the first part of which appeared in The Canadian Churchman of the 2nd inst.: Hamilton subscriptions—Edward Martin, Esq., Q.C., \$100; R. A. Lucas, Esq., \$100; Alexander Bruce, Esq., Q.C., \$50; W. Southam, Esq., \$50; A. G. Ramsay, Esq., \$50; Henry McLaren, Esq., \$50; Kirwan Martin, Esq., \$25; A. B. Braithwaite, Esq., \$25; F. W. Gates, Esq., \$25; R. S. Morris, Esq., \$10; Stuart Strathy, Esq., \$5; S. R. Ghent, Esq., \$5; S. C. Mewburn, Esq., \$1; T. Hobson, Esq., \$1; total, \$497. Ottawa subscriptions—Mr. and Mrs. E. C. Whitney, \$100; J. Travers Lewis, Esq., \$50; C. J. Jones, Esq., for 5 years, \$25; Sir J. G. Bourinot, \$20; R. B. Matheson, for 2 years, \$20; Wm. Bates & Son, \$10; Ven. Archdeacon Bogert, \$10; Major Wicksteed, \$5; Rev. W. M. Loucks, \$5; total, \$245. Brantford subscriptions—Dr. Kelly, \$50; Rev. C. W. Hedley, \$20; Rev. G. C. Mackenzie, \$15; Jeffery Hale, Esq., \$15; Dr. Frank, \$10; total, \$110. English subscriptions—A. C. Allan, Esq., for 5 years, \$241.11; Mrs. Chas.

Jones, \$50; Gilbert Parker, Esq., \$50; Mrs. Gilbert Parker, \$50; total, \$391.11. New York subscriptions—Very Rev. Dean Hoffman, \$100; Rev. Dr. Body, \$50; Mrs. Body, \$50; Rev. Dr. Roper, \$25; total, \$225. Other subscriptions—John Cowan, Esq., Oshawa, \$100; Robert Hamilton, Esq., Quebec, \$50; Mrs. Auston, Gananoque, \$50; Mr. Justice Irving, Victoria, B.C., \$50; Rev. W. B. Carey, Kingston, \$30; A. Friend, Barrie, \$25; Judge McDonald, Brockville, \$25; Judge Wilkison, Napanee, \$25; Mrs. Hebden, Montreal, \$25; Rev. R. H. Cole, Quebec, \$25; R. S. Strange, Esq., Galt, for 5 years, \$25; Ven. Archdeacon Angell, Harrisburg, Pa., \$20; Rev. D. F. Bogert, Belleville, \$20; Ven. Archdeacon Allen, Millbrook, \$20; Rev. G. H. Broughall, Port Hope, \$20; Oakville, per Canon Worrell, \$20; Mrs. H. Turner, jr., St. Louis, \$15; Ven. Archdeacon Mills, Montreal, \$15; Mrs. Chapman, Hampton Wick, \$11; Ven. Archdeacon Bediord-Jones, Brockville, \$10; Rev. C. Scadding, La Grange, Ill., \$10; Ford Jones, Esq., Regina, \$10; Rev. Dr. Waters, New Orleans, \$10; Mrs. Blodgett, Cambridge, Mass., \$10; Mrs. Willicraft, Smith's Falls, \$5; W. H. Young, Esq., Los Angeles, \$5; R. H. Jones, Esq., Boston, \$5; H. M. Johnson, Stratford, \$5; Rev. D. Williams, Stratford, \$5; E. P. Winslow, Stratford, \$2; E. K. Earnsdale, Stratford, \$1; Millbank, per Rev. T. G. A. Wright, \$6.45; total, \$655.45. Total amount received to September 30, \$6,456.81, of which \$231.11 is for future years. Subscriptions paid since closing of the books on September 30th, 1898—The Lord Bishop of Ottawa, \$50; H. C. Osborne, Esq., Toronto, \$50; Rev. Dr. Langtry, Toronto, \$25; Very Rev. Dean Lauder, Ottawa, \$25; F. B. Cumberland, Esq., Toronto, \$10; R. Greenwood, Esq., Toronto, \$5; E. A. Taylor, Esq., Toronto, \$5; D. W. Saunders, Esq., Toronto, \$5; P. C. Goldingham, Esq., Toronto, \$1; T. W. Saunders, Guelph, \$1; E. L. Cockshutt, Brantford, for 3 years, \$45; Rev. A. Hart, Toronto, \$15; Mrs. MacMichael, Toronto, \$5; W. Cook, Esq., Toronto, \$5; R. H. Coleman, Esq., Toronto, \$25; T. D. J. Farmer, Hamilton, \$25; Hon. Senator Clemow, Ottawa, \$20; An original subscriber to Trinity College, per Archdeacon Houston, \$5; Right Rev. Bishop Sullivan, Toronto, \$10; Major Greville Harston, Toronto, \$5; J. A. M. Alley, Esq., Toronto, \$5; R. B. Street, Esq., Toronto, \$2; Mrs. Rounthwaite, Collingwood, \$6; Rev. J. S. Rounthwaite, Toronto, \$10; Rev. H. R. Quin, Toronto, \$1; Mr. and Mrs. W. H. Rowley, Ottawa, \$10; Mrs. Strachan, Toronto, \$30; Millbank, per Rev. T. G. A. Wright, \$8.55; total, \$419.55. The Lord Bishop of Algoma, \$20; Dr. William Osler, Baltimore, \$100; Henry McLeod, Esq., Ottawa, \$10; S. Wilmot, Esq., Newcastle, \$5; E. H. Maclean, Esq., Newcastle, 50c.; F. B. Fetherstonhaugh Esq., Mimico, \$6; Mrs. A. C. Burgess, Mimico, \$2.50; Stiles, Esq., Mimico, \$1; Rev. F. C. Heathcote, Toronto, \$5; Mrs. Davidson, Toronto, \$5; Lieut. D. F. Campbell, Toronto, \$15; A. C. M. Bedford-Jones, Esq., Toronto, \$1; Dr. H. B. Ogden, Milwaukee, \$10; Rev. Canon Spragge, Cobourg, \$5; H. Wicksteed, Esq., Cobourg, \$5; J. H. Dumbull, Esq., Cobourg, \$5; C. A. E. Harris, Esq., Cobourg, \$5; D. Roberts, Esq., Cobourg, \$2; J. Daintree, Esq., Cobourg, \$2; Mrs. Hargraff, Cobourg, \$1; Mrs. Cray, Cobourg, \$1; Anon, Cobourg, \$1; P. Rogers, Esq., Grafton, \$2; Mrs. Rogers, Grafton, \$1; H. Rogers, Esq., Grafton, \$1; Mrs. Barnum, Grafton, 50c.; Mrs. Hamilton, Ashburnham, \$5; H. C. Rogers, Esq., Ashburnham, \$5; R. B. Rogers, Esq., Ashburnham, \$5; E. A. Peck, Esq., Ashburnham, \$5; Rev. H. Symonds, Ashburnham, \$2; F. Mitchell, Esq., Ashburnham, \$2; R. H. Leary, Esq., Ashburnham, \$1; F. G. Warde, Esq., Ashburnham, \$1; Miss Miles, Ashburnham, \$1; D. R. Spence, Esq., Ashburnham, \$1; J. S. Howden, Esq., Ashburnham, \$1; Mrs. Schaeffer, Ashburnham, 50c.; Anon, Ashburnham, \$5.50; G. Moore, Esq., Hamilton, \$10; J. J. Mason, Esq., Hamilton, \$5; C. E. Doolittle, Esq., Hamilton, \$5; Dr. E. A. Gaviller, Hamilton, \$2; C. Alliston, Esq., Hamilton, \$1; J. Boustead, Esq., Hamilton, \$1; Mrs. E. Whitcombe, Hamilton, \$1; Offertory at St. Peter's church, Ham-

ilton, \$1.83; Anon, Hamilton, \$1.25; Ven. Archdeacon Houston, Niagara Falls, \$5; Judge Fitzgerald, Niagara Falls, \$5; total, \$287.58; grand total, \$7,163.94.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

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

St. Andrew's.—A meeting of the rural-decanal Chapter of St. Andrew's was held in this town on Jan. 24 and 25. The services held in connection with the meeting were: Evensong and sermon on 24th, and celebration of Holy Communion on the morning of "St. Paul's Day." At the evening service the Rev. J. W. Millidge, rector of St. David, preached. The Rev. F. Robertson, rector of Trinity church, St. Stephen, read the prayers, and the Rev. O. S. Newnham, rector of Christ Church, St. Stephen, and secretary of the Diocesan Synod, read the Lessons. At the early celebration the Rev. O. S. Newnham was celebrant, and the Rev. E. W. Simonson assistant. The Chapter meeting was not fully attended, partly owing to a storm, but it was especially interesting. Acts iv. was read in the original Greek and profitably discussed. The secretary, Rev. E. W. Simonson, read for the Rev. W. H. Street, rector of Campbell, a paper entitled, "The Bigotry of the Church." This was very favourably received, and Mr. Street was tendered a vote of thanks. He showed that the charge of bigotry could not be sustained, and pronounced the Catholic position of the Church as the basis of true Christian unity. It at once met objections from those without the Church, showing that they were made only upon a want of knowledge as to what the Church is; and was a plea to those within the Church and with the Prayer-book to teach them what her faith and position is, to stand firm and unshaken and proudly upon the foundation of her doctrine. The Rev. E. W. Simonson introduced the subject of contributing to the support of King's College, Windsor, N.S. A discussion followed, resulting in the adoption of St. Barnabas' Day as an "Educational Sunday" for the deanery, upon which day the clergy are to preach upon the subject of higher education, and bring the needs before their several congregations. The secretary was also instructed to notify the other deaneries of the diocese of the action taken in this matter and to ask them to co-operate in observing St. Barnabas' Day in this way. The next meeting will be held in St. Stephen, Christ Church Parish, on 24th and 25th April.

Westfield.—The church at Westfield Beach, which was burned down last July, is being rebuilt. The frame is up and the building boarded in.

Prince William.—Some time ago reference was made to the building of a new rectory in this parish. It has since been completed and the rector, the Rev. G. E. Scovil, has gone into residence. Your correspondent has just heard of a company of 12 or 15 driving as many miles to call upon their rector, and celebrate in this way the event of his moving in. Such little things are in themselves proof that the love and interest which is shown for the flock is reciprocated.

New Denmark.—The rector of this parish is now undertaking to build a school-house. St. Ansgar's church has been restored, a rectory built, and this is the next necessity.

Kingston.—The Rev. H. Montgomery has been travelling through various parts of the rural deanery of Kingston delivering lectures on Church History. He, in doing so, is but yielding to the request of the several rectors whose parishes he visits, and he makes use during his tour of the

magic lantern presented to the diocese a year or two ago.

MONTREAL.

WILLIAM BENNETT BOND, D.D., BISHOP, MONTREAL.
Montreal.—A meeting of the corporation of the Diocesan Theological College was held on Friday evening, the 27th ult., when the bishop of the diocese presided. There was a large number of the members present. In the annual report a pleasing reference was made to the appointment of the Rev. H. M. Hackett as principal of the College. It was stated that in order that it might be possible for the sons of the clergy in remote districts to receive a university and theological training preparatory to taking holy orders, the Board desired that a number of scholarships of \$200, tenable for one year, which would be open for common competition to the whole Dominion, should be founded. It was announced that a prize of \$20 had been offered by a Montreal gentleman who wished to remain anonymous. It would be given this year in "Early Church History." Three additional scholarships had been offered— one by Mr. and Mrs. Gault, one by Mr. A. F. Gault, and one by Mr. George Hague. Archdeacon Mills and Mr. C. Garth retired from the Board of Governors by rotation; Archdeacon Lindsay retired owing to ill-health, and another vacancy had arisen through the death of Mr. Robert Evans. Archdeacon Mills, Canon Norton, Mr. C. Garth and Mr. James Crathern were elected to the vacancies on the Board of Governors.

The 43rd annual meeting of the corporation of the Church Home was held recently in this city, the Lord Bishop of Montreal presiding. The Committee of Management reported as follows: "Another year has passed, and though it means much in the individual life, the Church Home has little, if anything, to add to its record as regards its history during the year 1898. Looking back over the past 12 months your committee are thankful for the many blessings bestowed upon the home and for encouragements amid some anxieties. The usual committee meetings have been held and everything done to fully and faithfully discharge the duties laid by the corporation upon its Executive." The report of the King's Daughters was a very encouraging one, and a hearty vote of thanks was tendered to them for their assistance and sympathy to the inmates of the Home. The election of officers then took place and resulted as follows: Honorary Board—Mrs. Oxenden, Mrs. Forsyth, Mrs. Sanborn, Mrs. Bagg. Committee of Management—President, the Right Rev. W. B. Bond, Lord Bishop of Montreal; vice-president, Geo. E. Drummond, Esq.; first directress, Mrs. Waddell; second directress, Mrs. M. H. Gault; third directress, Mrs. R. Lindsay; secretary, Rev. W. Sanders, 330 Prince Arthur street; hon.-treasurer, F. Wolferstan Thomas, 730 Sherbrooke street; Mesdames J. S. Allan, Bond, Carmichael, Chisholm, G. E. Drummond, Fairbanks, Hemsley, E. H. King, Johnson, Loverin, McLeod, Mulholland, Reford, G. W. Simpson, Stancliffe, F. Wolferstan Thomas, Miss Wilson-Smith, Very Rev. Dean Carmichael, D.C.L.; Rev. Canon Ellegood, M.A.; Charles Garth, Rev. Canon Norton, D.D.; E. Goff Penny, M.P.; Robert Reford, D. W. Ross. Physicians—F. G. Finley, A.M., M.D.; Harold Church, M.D. Oculist and Aurist—John J. Gardner, M.D. Counsel—Strachan Bethune, D.C.L., Q.C. Notary—Wm. McLennan, N.P. Matron—Miss Tucker. The meeting was closed by His Lordship pronouncing the Benediction.

The Lord Bishop of the diocese celebrated the 20th anniversary of his consecration to the Episcopate on the 25th ult. (Conversion of St. Paul). The Right Reverend Prelate was consecrated on the 25th January, 1879, in St. George's church, by Bishop Medley of Fredericton, who was assisted in the ceremony by Bishop (now Archbishop) Lewis of Ontario, Bishop Williams of Quebec, Bishop Binney of Nova Scotia, Bishop Fuller of Niagara and Bishop Fauquier of Algoma. His Lordship is

the fourth Bishop of the Right Reverend Prelate has occupied the See a longer period than any of his predecessors. In his eighty-fourth year, an oldest Bishops in the Dominion. In spite of his great duties connected with the See, and the assistance, and seemingly usefulness before him, he has passed his twentieth anniversary in a most modest manner. In the number of callers, and on having rounded off and chief pastor of the diocese. There have been no recessions with the anniversary annual meeting last week, and passed the following clerical and lay members express to the beloved Synod, their Right Reverend affectionate and thank soon to be attained consecration on the high, holy and apostolic One Holy Catholic Church. One Holy Catholic Church hope that in God's providence many years of usefulness from the Great Head of the Church. Well done of the friends to know that it was photographed at grand-daughters.

The annual meeting of the Church Home was held recently in this city, the Lord Bishop of Montreal presiding. The Committee of Management reported as follows: "Another year has passed, and though it means much in the individual life, the Church Home has little, if anything, to add to its record as regards its history during the year 1898. Looking back over the past 12 months your committee are thankful for the many blessings bestowed upon the home and for encouragements amid some anxieties. The usual committee meetings have been held and everything done to fully and faithfully discharge the duties laid by the corporation upon its Executive." The report of the King's Daughters was a very encouraging one, and a hearty vote of thanks was tendered to them for their assistance and sympathy to the inmates of the Home. The election of officers then took place and resulted as follows: Honorary Board—Mrs. Oxenden, Mrs. Forsyth, Mrs. Sanborn, Mrs. Bagg. Committee of Management—President, the Right Rev. W. B. Bond, Lord Bishop of Montreal; vice-president, Geo. E. Drummond, Esq.; first directress, Mrs. Waddell; second directress, Mrs. M. H. Gault; third directress, Mrs. R. Lindsay; secretary, Rev. W. Sanders, 330 Prince Arthur street; hon.-treasurer, F. Wolferstan Thomas, 730 Sherbrooke street; Mesdames J. S. Allan, Bond, Carmichael, Chisholm, G. E. Drummond, Fairbanks, Hemsley, E. H. King, Johnson, Loverin, McLeod, Mulholland, Reford, G. W. Simpson, Stancliffe, F. Wolferstan Thomas, Miss Wilson-Smith, Very Rev. Dean Carmichael, D.C.L.; Rev. Canon Ellegood, M.A.; Charles Garth, Rev. Canon Norton, D.D.; E. Goff Penny, M.P.; Robert Reford, D. W. Ross. Physicians—F. G. Finley, A.M., M.D.; Harold Church, M.D. Oculist and Aurist—John J. Gardner, M.D. Counsel—Strachan Bethune, D.C.L., Q.C. Notary—Wm. McLennan, N.P. Matron—Miss Tucker. The meeting was closed by His Lordship pronouncing the Benediction.

the fourth Bishop of Montreal, and he succeeded the Right Reverend Dr. Oxenden. Bishop Bond has occupied the See of Montreal for a longer period than any of his predecessors. He is now in his eighty-fourth year, and is, therefore, one of the oldest Bishops in the whole Anglican communion. In spite of his great age, he still performs the duties connected with his episcopal office without assistance, and seemingly has many years yet of usefulness before him. His Lordship observed the twentieth anniversary of his consecration in a modest manner. In the morning he received a number of callers, all of whom congratulated him on having rounded off a score of years as Bishop and chief pastor of the Church in this diocese. There have been no religious services held in connection with the anniversary, but the Synod, at its annual meeting last week, foreshadowed the event and passed the following resolution: "That the clerical and lay members of this House desire to express to the beloved and venerable president of Synod, their Right Reverend Father in God, their affectionate and thankful congratulations on the so soon to be attained twentieth anniversary of his consecration on the 25th of January, 1899, to the high, holy and apostolic office of a bishop, in the One Holy Catholic Church; expressing also their hope that in God's providence he may yet have many years of usefulness, and finally may receive from the Great Head of the Church Himself the 'Well done' of the faithful and accepted servant." It may be interesting to His Lordship's many friends to know that this week the venerable prelate was photographed along with two of his great grand-daughters.

The annual meeting of the Corporation of the Andrew's Home was held in the Board room of the Home on Wednesday afternoon, the 25th ult. The Lord Bishop of the diocese presided, and the other members of the Corporation present were: The Very Rev. Dean Carmichael, the Ven. Archdeacons Evans and Mills, and the Rev. Messrs. Arthur French and J. F. Renaud (secretary), and Messrs. C. Garth, H. J. Mudge and Major E. L. Bond. The secretary reported the election of the following charter members and members of the Corporation by Montreal Synod: Charter Members—The Lord Bishop of the diocese, president; Mr. A. F. Gault and Mr. F. Wolferstan Thomas; elected members, the Very Rev. James Carmichael, D.C., D.C.L., Dean of Montreal; the Ven. Archdeacon Lindsay, D.C.L.; the Ven. Archdeacon Evans, D.C.L.; the Ven. Archdeacon Mills, D.D.; the Rev. Canon Davidson, M.A.; the Rev. J. Frederick Renaud, the Rev. A. French, M.A.; the Rev. R. G. Hewton, M.A.; Messrs. Charles Garth, Walter Drake, Dr. L. H. Davidson, Q.C.; Major E. L. Bond, Strachan Bethune, Q.C., D.C.L., Chancellor of the Diocese; Geo. Hague and H. J. Mudge. The House Committee's third annual report to the Synod of Montreal, which was read at this meeting, showed that the Home was well fulfilling its mission. The Bishop of the diocese had frequently visited the Home during the past year, and amongst others who had visited it during the same period were: The Primate of All Canada, who had stopped on his way through to the Northwest, the Rev. Messrs. John Shelley, Ramsay, Sparles, J. A. Panter, M. Evanson, R. Phillips, Arthur Steele King, Dr. Salts and Dr. Hole, some of the S.P.C.K. chaplains, who came out in care of parties of immigrants, and many other clergymen, the majority of whom were fairly astonished as well as delighted with the premises, extent of the work and the care taken of the immigrant. Amongst other matters the report stated that there have been 818 newly arrived individuals remaining for a short or longer period in the Home, an increase of 403 over the previous year; while there have been 1,360 inmates, and an average of 21 daily boarders. Boys were charged from \$1.50 to \$2 per week; men, \$3; children in arms, free. Nearly fourteen hundred men had called at the office seeking situations. There had been 618 applications for girls, and 70 had been placed in situations. The total number of women and girls, from the tender age of one

year and upward, was 291. The matron's influence with the women was beneficial, quiet in manner, firm, yet gentle, and her gift of language was most useful to the Home. The Girls' Friendly Society retained the use of the room assigned to the members who from time to time might wish to occupy that apartment and benefit by the privileges accorded them at the Home. The total expenditure for the year had been \$3,692.30, and on New Year's Day last the balance to the credit of the Home was \$2,649.12. The Rev. J. F. Renaud was reappointed secretary to the Home, and reference was made to his valuable services as such during the past six years. Thanks were tendered Mr. W. Drake for his services as honorary auditor, and to others who had rendered assistance. The House Committee was reappointed as follows: Messrs. A. F. Gault (chairman), Archdeacon Evans, the Rev. Arthur French, the Rev. Canon Davidson, Major E. L. Bond, Henry J. Mudge, the Rev. J. F. Renaud and F. Wolferstan Thomas (treasurer).

ONTARIO.

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

Kingston.—St. George's Cathedral.—This cathedral-church will shortly be rebuilt and restored and will in all probability be a finer structure than it was before the late fire took place. The churchwardens made an appeal for \$10,000, which, they said, with the \$20,000 that they received on account of the insurance, would be sufficient to rebuild the church and leave the debt no greater than it was before. The amount which they asked for has been fully subscribed, friends from all parts having contributed liberally. A Toronto architect has been asked to submit plans for the new building. Many of the memorials which had been placed in the church in years gone by will be restored.

Roslin.—St. Paul's.—The Lord Bishop of Ottawa conducted confirmation service in this church on the evening of January 27th, when the incumbent presented 48 candidates for the Apostolic Ordinance. Nearly one-half the number presented were adults, a fact which made the class rather unique. And if His Lordship needed inspiration from a large and appreciative congregation, the inspiration was there. Or, if any worldly, on this occasion, found his way within the precincts of the House of God, half content with his native ignorance and in a measure satisfied with the prejudice in the midst of which he had been nurtured; surely such a solemn and fitting administration of the beautiful and sacred Apostolic ordinance of "the laying on of hands," must have deeply impressed him with the fact, the patent truth, that no human inventions of the last three centuries have a right to supersede this divine and glorious rite; this heavenly ordinance. As confirmation was held in this parish some two and a half years ago, it surprised a good many to see such a large number presented for confirmation. Though the evening was bitterly cold the edifice was crowded; and though improvised seats were placed wherever possible, a number were obliged to stand. The presentation of the candidates by the incumbent, the Rev. David Jenkins; the words of welcome from the Right Rev. Father in God, with attitude expressive of his words; His Lordship's solemn and profound, yet lucid and simple addresses; the reverend approach of the candidates, and the saintly Bishop's "laying on of hands," with prayer, on the head of each kneeling person, were realities which need have whispered to every soul present: "This is divine;" "This is none other but the House of God; this is the gate of heaven." The mind of the intelligent Christian, too, must have reverted to that first confirmation, recorded in Acts viii., when Philip, the deacon, presented his converts to St. Peter and St. John for the laying on of hands. The Rev. C. T. Lewis, rector of Tweed, assisted in the service.

Lombardy.—Trinity.—A most successful ten days' mission, conducted by the Rev. C. F. Lowe

of Port Elmsley, Diocese of Ottawa, has just been concluded in this church. This was the first mission ever preached in this part of the country, and it created quite a sensation. There were special Eucharists, special services thrice daily, addresses to men, to women, and to children. The "question box" was also freely used. We have no doubt whatsoever that this mission has produced a great amount of good to the crowds (over 300 at a time were present), who were privileged to be there. Mr. Lowe is an ideal missionary for country parishes. The church was hardly large enough; we had even to use the Bishop's chair. The debt we owe him for coming among us and thus adding materially to his already extensive labours cannot readily be cancelled. At the last service the following address was presented to him by the rector, who made an appropriate speech: "Address from Trinity Congregation, Lombardy, to the Rev. C. F. Lowe: Dear Sir.—We, the rector and congregation of Trinity church, Lombardy, having experienced very much spiritual good at your hands, under God, at the mission, now about to close, and, the first mission ever held in this parish, beg to thank you as heartily as possible for your great kindness in coming among us, and so wisely and well placing before us the doctrine of God and of His holy church. We feel that the past ten days have been indeed very blessed days to our souls. You have not hesitated to put before us the whole counsel of God, and we trust your work and words here have deepened our Christian life and increased our zeal on behalf of the Church. We would magnify God for his goodness. When we first thought of a Mission it was certainly with fear and trepidation we set about making preparations for one, but now that we have experienced some of its blessed effects we thank God most gratefully that we were permitted to enjoy this privilege through you. It is with much sorrow we are compelled to part with you, but hope and trust your return to your own parochial duties will bring with it to those to whom you minister a like happiness to that we have experienced during your sojourn here. We have pleasure in tendering to you the accompanying small gift, to be used as you think best in the Master's vineyard—not, indeed, as any reward for the services you have so generously rendered us, as it is a very slight token of the esteem in which we hold you for your work's sake. Wishing you every blessing that cometh of God through the redemption which is in Jesus Christ and the sanctification of the Holy Spirit, we remain in Christ Jesus, C. A. French, rector for the congregation, John Dutheid, Wm. Moorhouse, churchwardens. During the mission and afterwards a great many of the congregation interviewed Mr. Lowe in the vestry, and received much consolation from his advice and direction. Mr. Lowe intends holding a mission (D.V.) in Syracuse, N.Y., commencing 9th February. Many prayers will ascend on his behalf from North Leeds.

OTTAWA.

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

Ottawa.—The Bishop of Ottawa spent last week in the diocese of Ontario, holding an ordination of priests in Kingston and several confirmations in the Bay of Quinte district.

Many of the city clergy have been ill for some time with influenza. The Very Rev. Dean Lauder has been confined to his house, but is now better. The Rev. Canon Nesbitt, of Smith's Falls, has also been a victim, and his Sunday services have been taken by clergy from Ottawa and other places.

The various missionary deputations are now traversing the diocese in the interest of the Mission Fund. The extremely cold weather has had some effect on the number attending the meetings, but the usual missionary snow-storms have not been up to the record of previous years.

Rockingham and Combermere.—The rector, the

Rev. J. D. McCallum, desires to thank the Toronto branch of the S.P.C.K. for its generous gift of \$8 worth of sheet-almanacs and catechisms which have been distributed throughout the parish.

Aultsville.—The Lord Bishop of the diocese visited Aultsville and Gallingertown in the parish of Williamsburg on Monday, January 30th, for the purpose of administering the Apostolic rite of confirmation. The number of candidates confirmed was 32, and it is quite evident that there are indications sufficient and material to work upon for another service of like character in the near future. It was a very helpful day for all the Church of England people in the parish. The Bishop in his address urged the Aultsville people to make a last effort to complete their church now that they are out of debt, and for Gallingertown to immediately rebuild their old crumbling frame structure. It is hoped and believed that both congregations will accede to their Diocesan's wishes in this respect.

Lancaster.—St. John the Evangelist.—This new church was duly consecrated with befitting ceremony on Sunday, January 20th, by the Lord Bishop of the diocese. The Ven. Archdeacon Bogart, rector of St. Alban's, Ottawa, the Rev. Gower Poole of Cornwall and the Rev. A. H. Whalley, rector of the parish, took part in the service. It is the first Anglican church ever built in the county of Glengarry, and is, at present, the only one. The church was built entirely at the cost of Mrs. McLennan, in memory of her late husband, Mr. John McLennan, and is very complete in all its appointments. It is prettily situated on the banks of the St. Lawrence about two miles from Lancaster on the road to Bainsville. The site for the church and the burial ground are the gifts of Mr. Duncan McLennan, and the interior furnishings are the gifts of various friends. It is needless to say that the consecration of the first Anglican church in Glengarry was looked forward to with more than common interest, consequently the church was crowded. The service began with the ceremony of consecration. The petition was received by the Bishop at the door from the hands of the clergyman's warden. The deed was presented on behalf of the donor by Mr. Duncan McLennan. After the consecration holy communion was celebrated by the Bishop of Ottawa, which service was fully choral, the choir being surpliced. The Rev. Gower Poole read the epistle, while the Archdeacon of Ottawa read the Gospel. The Bishop preached a timely and pointed sermon from Matt. viii., 20. In the evening the rector read the Prayers, the Rev. G. Poole read the lessons and the Ven. the Archdeacon of Ottawa preached, choosing for his text St. Matt. xxvi., 8. Besides the church, Mr. Duncan McLennan has generously built and donated a very neat Sunday-school near to the church. It is built of wood and plaster imitation Elizabethan. The interior is fitted up with all the accessories of a modern Sunday-school. The S.P.C.K. has donated a Bible, Prayer Book, altar book and a Sunday-school library, and \$350 in cash to the church. Besides the aforementioned gifts to the church numerous other gifts have been made, amongst them being a handsome Estey organ, a sterling silver communion set, cassocks and surplices for a choir of eighteen, a dossal for the back of the altar, a drape for the lectern, a marble baptismal font, lectern and prayer-desk, altar cross, vases and book rest, and a brass alms dish.

The council of the Brotherhood of St. Andrew has set apart the first week in Lent (Feb. 15-22) as a week of self-denial, which is to be observed by all the members of that society. The proceeds will be devoted to general extension and revival work under the direction of the council.

St. Matthew's.—The Rev. J. Scott-Howard, M.A., the rector of this church, has been seriously ill for some time past, but we are pleased to state that he is now much improved in health and will shortly be able to resume his duties.

TORONTO.

ARTHUR SWATMAN, D.D., BISHOP, TORONTO.

The Rev. R. J. Fothergill left last week for Ottawa, which city he is visiting in the interests of the Church Bible and Prayer Book Society. During his stay in the capital he will be the guest of the bishop of the diocese.

St. Phillip's. Special services were held in this church on Sunday, January 20th, in commemoration of its 15th anniversary. The Rev. Canon Sweeney, the rector, preached in the morning, and the Rev. G. E. Lloyd in the evening. There were large congregations present at both services.

Notes on Deputation Work by the Rural Dean of Toronto.—It is now pretty generally known that the Synod of the diocese repeated the wise action of the year before last in re-appointing and enlarging the Missionary Deputation Committee for the purpose of arousing interest in this most important work of the Church; a work the absence of which would make her a dead Church, and the existence of which entitles her to the claim of being "a living church." Well, the Synod's action being pretty well known, it may interest some of the readers of this paper to learn something of what is being done by this committee. We take Sunday, January 22nd, as a specimen day. It was a hopeful set of men that met on the 5.10 p.m. G.T.R. train on the Saturday evening. Five deputations were off for a campaign in the north in the interests of the Mission Fund. One for Penetang and its stations, one for Collingwood, Batteau and Duntroon, one for Barrie and Allandale; one for Stayner and Sunnidale, and one for Elmvale and its three out-stations. In most cases each parish and mission was assigned two for its deputation, and it was a goodly sight to see so many prominent laity in the group referred to, meeting as by chance, and talking earnestly over the work of the morrow. We may well thank God and take courage for the future when we see so many prominent Churchmen engaged so zealously in this movement, auguring as it does greater life and progress than in the past. The manner of proceeding on the specified Sunday was presumably the same in every case. After the service of the day, shortened somewhat for the occasion, a hymn was sung, then followed the first address, generally by the lay member of the deputation, then a second hymn and the second address by the visiting clergyman. At the close a few moments were allowed to sign the promise slips distributed through the church, after which, and while another hymn is being sung, the amounts are calculated, and the result announced, either gratifying or the reverse. We rejoice to say the latter has seldom been the case; in no instance was it so with the deputations of the 22nd ult., for it was found that all had exceeded the assessment asked of them and that the substantial sum of \$200 was by their efforts added to the mission fund. Other deputations are and will be at work up to the Lenten season, with the very best results we can firmly believe, while the educational work which is being done both on the side of the city as well as on the side of the country is simply incalculable. *Laus Deo.*—J. F. S.

Thornhill.—The Rev. W. W. Bates will give up the incumbency of this parish at the end of March.

Peterborough.—St. John's.—The Rev. E. V. Stevenson, who for nearly four years has filled the position of assistant curate of this church with much credit to himself, has announced his purpose to retire next Easter. Mr. Stevenson, by his many excellent qualities of both head and heart, has greatly endeared himself—not only to the congregation of St. John's—but also to the whole town. He proposes to take a three months' rest and change, at the end of which time he will be available for active work. He is anxious to obtain suitable work in the Canadian Church.

Norwood.—Christ Church.—The Rev. John McCreary, who for a period of two years has been a member of this parish, died at Ishpeming, Michigan, on Saturday, January 14th, of which place he was the rector. The remains were brought to Norwood for burial, and the service took place on Tuesday, January 17th. Deceased was a mason, and after the Masonic service, which was held at the house had been finished, the body was taken to Christ Church, where the service was conducted by the Rev. J. Gibson, M.A., incumbent, assisted by the Rev. R. L. Weaver, of Hastings. The body was afterwards taken to Norwood cemetery for interment. On the Sunday following the funeral the Rev. J. Gibson preached a funeral sermon, taking for his text I. Thess. iv., 3, in which he made appropriate reference to the virtues of the deceased, dwelling more particularly upon the different characteristics of his life as a parish priest.

NIAGARA.

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

Norval.—The Rev. James H. Ross, who has been for some time past rector of this parish, is about to resign the charge, much to the regret of the parishioners, by whom he is much liked. He has gained and maintained not only the esteem but also the love of his people, and real sorrow is felt by them at the prospect of the departure of their parish priest.

HURON.

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

London.—Since the Rev. J. G. Waller's appearance at the Trinity College re-union he has visited the following points in this diocese: Brantford, Galt, Berlin, Stratiord, Millbank and Woodstock, from which he went to Hamilton. He will next go east to Port Hope and points between there and Montreal, from which he will perhaps visit Quebec. He expects in a few months to return to other points in Huron diocese, and then return to Japan in Sept. 1899. His lectures on Japan, illustrated with very beautiful views, (one of which is his new church at Nagano), prove of the deepest interest from beginning to end, and his visit to Canada at this time is sure to result in the better understanding of the missionary work and missionary needs of Japan. His permanent address in Ontario is Bartonville P.O.

Perth Deanery.—The annual missionary meetings which are usual at this season, have so far been held as follows: Milverton, addressed by the Rev. Rural Dean Deacon and the Rev. T. G. A. Wright; Atwood, addressed by the Rural Dean, and the Rev. W. V. McMillan. Millbank and Crosshill, addressed by the Rev. Rural Dean Robinson and the Rev. J. G. Waller. Heniryn, addressed by the Rev. Rural Dean Deacon. Listowel, addressed by the Rev. Rural Dean Deacon and the rector, the Rev. H. W. Jeanes.

Aylmer.—The annual convention of the Elgin Sunday School Association was held in this town on the 25th and 26th of January, 1899. Divine service was held on the evening of the 25th, a large congregation being present. The Bishop of Huron preached a powerful and pointed sermon from the text, "Suffer little children to come unto Me." Holy communion was administered at 8.30 on the morning of the 26th. At 9.30 the meeting was called to order by the president, the Rev. William Hinde, rector of St. John's, St. Thomas. The old officers were re-elected, and Vienna fixed upon as the next place of meeting. His Lordship, the Bishop of Huron, gave the opening address, which was a masterly effort, and was listened to with the closest attention. He addressed himself more particularly to the teachers. The following points were noted: Difficulty in obtaining teachers, especially males. Capabilities of teachers—to remember that Christ provides equipment—gives fruits of the Spirit. Have some no gifts? They may think not;

but if they give themselves come. Take an illustration. British soldier. The moment furnishes him with kind of people does. 6. and the burning bush. quality and power lay it ates. 2. Consumes. 3. may be the bush but the How the teacher is to 1. Use proper bait, i.e., guage. 2. Exercise pat a personal Christ. 5. 6. Visit them. At the dress he was accorded kindness in attending to all the pleasure of listen given with a power at own. The Bishop in re duty—it was a pleasure be present and help for future of the Church d and training of the you Hughes, of St. Thoma the paper assigned to Primary Class." She i cipline of the very you sary: 1. Love; the pe must be studied. 2. I the child's level and by child's attention. Thi teaching, which was Music; this formed an and a pleasing exercis if accompanied by har favourably discussed a of the sand board was 12 o'clock the meetin o'clock. The afterno singing and a prayer l Wm. Hinde, after wh Aylmer, took up the paration of the Lesson lesson, he said, it wa that the preparer be his or her abilities be third, that good comm fourth, the necessity t that the Scriptures we day as when first penn must go to the pure i have success in teachi by Mrs. Shore of was "The Bible Cla were as follows: 1. C to draw as many as 1 centre, which is Chri members of the Sund who have not been co gestions were given: not be confined to scholar some work t with the pupils, not tween rich and poor. tween teacher and teacher. Have frequ teacher should help t the teaching of the thought in prayer. handled by Mr. Geo "Adult Classes: How introducing the subj "How to get." 1. method, viz., person All working together hold. Must have c friendliness of Christ. and friendliness. (a) visits, especially in ti showing a felt sympathy in time of deat (d) by building up a always showing unfo ral and spiritual v Follow Christ's meth ing power comes fro must be practical, i

but if they give themselves to work the power will come. Take an illustration: The enlistment of a British soldier. The man gives himself, the government furnishes him with all requirements. What kind of people does God use. Illustration: Moses and the burning bush. The bush insignificant—the quality and power lay in the fire. Fire: 1. Illuminates. 2. Consumes. 3. Refines. 4. Cheers. You may be the bush but the power must be from above. How the teacher is to work with the children: 1. Use proper bait, i.e., teach truth in simple language. 2. Exercise patience. 3. Love. 4. Present a personal Christ. 5. Pray with and for them. 6. Visit them. At the close of the Bishop's address he was accorded a vote of thanks for his kindness in attending the convention and affording all the pleasure of listening to his words of wisdom, given with a power and eloquence peculiarly his own. The Bishop in reply said it was more than a duty—it was a pleasure and a privilege for him to be present and help forward so good a cause, as the future of the Church depended largely on the care and training of the young. At 11 o'clock Miss C. Hughes, of St. Thomas, was called upon to read the paper assigned to her. Her subject was "The Primary Class." She said that for the proper discipline of the very young three things were necessary: 1. Love; the peculiarities of the children must be studied. 2. Play; we must get down to the child's level and by simple illustrations gain the child's attention. This showed the need of object teaching, which was Christ's own method. 3. Music; this formed an agreeable relief to the lesson and a pleasing exercise for the children, especially if accompanied by hand motions. The paper was favourably discussed and an exhibition of the use of the sand board was given by Mrs. Turnbull. At 12 o'clock the meeting adjourned to meet at 2 o'clock. The afternoon session was opened by singing and a prayer led by the chairman, the Rev. Wm. Hinde, after which Mr. John Crawford, of Aylmer, took up the subject assigned him: "Preparation of the Lesson." In the preparation of the lesson, he said, it was absolutely necessary, first, that the preparer be a Christian; second, that all his or her abilities be given to the preparation; third, that good commentaries be brought into use; fourth, the necessity of impressing upon the class that the Scriptures were as much a living power today as when first penned; and the Christian teacher must go to the pure fountain head if he desires to have success in teaching. The next paper was read by Mrs. Shore of Port Burwell. Her subject was "The Bible Class." The leading thoughts were as follows: 1. Object of the Bible class; (a) to draw as many as possible around one common centre, which is Christ; (b) to retain the older members of the Sunday school; (c) to seek out all who have not been confirmed. The following suggestions were given: The work of the teacher will not be confined to the class hour. Give each scholar some work to do. Put yourself on a level with the pupils, not knowing any distinction between rich and poor. Encourage questioning between teacher and scholars and scholars and teacher. Have frequent reviews of work. The teacher should help the scholars to put in practice the teaching of the lesson. Finally, take much thought in prayer. The next subject was ably handled by Mr. Geo. A. Ault, of Vienna, viz., "Adult Classes: How to hold, teach and use." In introducing the subject Mr. Ault begged to add, "How to get." 1. How to get. Take Christ's method, viz., personal invitations, Rev. xxii., 17. All working together in this direction. 2. How to hold. Must have Christ's solicitude; have the friendliness of Christ. How to show this solicitude and friendliness. (a) By social evenings; (b) by visits, especially in times of sickness and trouble—showing a felt sympathy; (c) by tokens of sympathy in time of death of pupils or friends of pupils; (d) by building up a library of good books; (e) by always showing unfeigned interest in their temporal and spiritual welfare. 3. How to teach. (a) Follow Christ's method, St. John iii., 2. The teaching power comes from God, Jas. i., 5. Teaching must be practical, i.e., for everyday life, drawn

from yourself; (b) make use of good helps and get them during the seven days of the week, allowing the thoughts and suggestions to simmer in the mind to be ready for use when wanted—instead of hurriedly rushing the study into the last few moments previous to the lesson being given; (c) encourage private conversations; (d) be earnest in the work. 4. How to use. Urge the necessity of belief in Christ, and plan to have all work for the good of others, James ii., 17. In the discussion which followed the Rev. J. W. J. Andrews emphasized the necessity of personal magnetism. We ought to feel that it is not our work, but God's. He endorsed Mr. Ault's views in getting all in the class to work. Mr. A. Bisset Thom, to whom the subject, "Senior Class Work," was assigned, to the great regret of all, was unable to be present owing to serious illness. His paper was read by Rev. J. W. Andrew. The writer said that Sunday schools are a poor substitute for religion in the home. It depends greatly on the teacher whether the pupils become so interested in the work that when they grow older or too old for the ordinary class in the Sunday school, they will, of their own accord, advance to the Bible class. The necessary qualifications for a successful teacher are: 1. A knowledge of what he is to teach. 2. Ability to impart such knowledge. 3. Above all a magnetism which will attract and impress the pupils. He urged more special and doctrinal teaching. The clergyman is the only man of whom the pupils stand in sufficient awe as to attend regularly. He strongly advocated the organizing of a St. Andrew's Brotherhood Chapter in every parish. In the discussion which followed Mr. Geo. Oliver of St. Thomas fully agreed with Mr. Thom's views regarding the St. Andrew's Brotherhood, as his experience had been that it had done more practical good for the Church and for God than any other organization. The Rev. F. M. Baldwin said his experience differed somewhat from the previous speaker. The business part of the convention having come to an end, the Rev. W. Hinde, chairman, thanked the members and friends for their attendance, for the close attention they had given to the speakers and for the good order that had been maintained throughout the various sessions. A vote of thanks was tendered to the chairman, the Rev. William Hinde, for the able manner in which he had conducted the Convention, and for the labour and attention he had given to make it the success it had been. After the usual votes of thanks to the people of Aylmer for their generous hospitality, and to those who had prepared papers and addresses, the chairman declared the Convention adjourned to meet on the last Thursday of January, 1900, at Vienna, in the parish of Port Burwell. In the evening Divine service was held in the church. Owing to the stormy night the congregation was not large. Addresses were delivered by the Rev. Canon Hill on "Feed my lambs," and Rev. E. W. Hughes on "The Childhood of Jesus, and its lessons."

ALGOMA.

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

Port Arthur.—On the morning of the 2nd Sunday after the Epiphany Rev. I. W. Thursby held a service commemorative of the Right Reverend Edward Sullivan, D.D., of Trinity College, Dublin, and formerly Bishop of Algoma. The reverend gentleman gave to a full congregation an admirable sermon, in which he made touching allusions to the life and work of the deceased Bishop. The hymns were specially suitable both morning and evening, when to another large congregation Mr. Thursby preached from the words, "I was glad when they said unto me let us go into the House of the Lord."

Emsdale.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the continued kindness of Mrs. Streatfeild, of Stoke Charity, England, in sending £9 for Church purposes, per W. E. Streatfeild, Esq., of this Mission.

Uffington Mission. The Christmas tree gatherings here were bright, happy and successful. The Sunday school scholars mustered at each point in full force, and (after varied programmes), received their gifts with evident glee and appreciation. The attractiveness of the evening at St. Paul's, Uffington, was enhanced by the kindness of Mr. Geo. Simmons, Bracebridge, who exhibited and operated a graphophone, much to the delight of all present. The incumbent, Rev. A. H. Allman, occupied the chair on this occasion, as well as at Christ church, Purbrook and St. Stephen's, Vankoughnet, and superintended the distribution of the seasonable gifts. The trees were very pleasing to the eye, and their fruits were made possible through the generosity of St. Stephen's W.A., Toronto, and Church of Ascension Junior W.A., Hamilton. Episcopal visitation took place on Sunday, January 22nd, when the Right Rev. Dr. Thorneloe was present at each of the churches, and met the congregations that assembled, which, however, were not so large as they would have been had not the roads been drifted up. Indeed, owing to the furious storm of the previous day the Bishop's journeys were made somewhat tedious, but the appointments were kept, although accomplished with difficulty. The incumbent took the prayers and the Bishop read the Lessons, also preaching very telling, instructive and powerful sermons. At Christ church and St. Paul's some young persons were presented for confirmation, and were very suitably and affectionately addressed during the Bishop's sermons. On the following day (23rd) a bed-ridden candidate was presented to the Bishop for confirmation, after which an administration of the Holy Communion took place. In the evening of the same day, a congregational gathering took place in St. Paul's church hall, when the Bishop gave a most valuable and encouraging address upon the affairs of the diocese. On Tuesday (24th), the Bishop was conveyed to Bracebridge, whence His Lordship proceeded to Port Carling in company with the Rev. T. E. Chilcott, attended by the Rev. A. H. Allman and Mr. Ernest Allman.

Mission of Webbwood.—Three most successful Christmas tree entertainments were held during Christmas week at Webbwood, Walford and Nairn Centre, and also a grand Christmas entertainment given at Massey, which it is hoped will be repeated at Walford. Proceeds of Christmas trees at Walford and entertainment at Massey were devoted to expenses of Mission. The proceeds of Nairn Centre Christmas tree, which amounted to \$10, is to be used for improvement of churchyard at that place. During the time F. Brittain Storer, from England, was in the Mission (from Sept. 6th, 1898, to Jan. 8th, 1899), funds were raised in the village and neighbourhood of Nairn Centre to purchase an organ. A Thomas' organ was purchased at \$60 and entirely paid for. It is a beautiful instrument, and was opened for use in Divine service at Mattins, at Nairn Centre church, on Sunday, Jan. 8th, 1899. The Rev. F. Brittain Storer, who was ordained deacon by the Lord Bishop of Algoma on the 4th Sunday in Advent in pro-Cathedral, Sault Ste. Marie, left the Mission of Webbwood after only four months' stay there, on Jan. 8th, 1899, for Haileybury Mission, Lake Temiscamingue, Ont. Much regret was expressed at his leaving, and several tokens of regard presented to him. The Rev. G. Lawlor, M.A., has been appointed to the Mission, and lives at Webbwood.

Haileybury Mission.—The Rev. F. Brittain-Storer, who has been appointed to this Mission by the Lord Bishop of Algoma, arrived here safely after a long, cold and dangerous journey of 75 miles in open sleigh, the nearest railway being Temiscamingue, 75 miles from Haileybury. He held evensong and preached a sermon on the day after his arrival, Thursday, Jan. 12, 1899, at Fort Temiscamingue, and on Friday, Jan. 13, again he held evensong and preached a sermon at Baie de Peres. On Saturday, he arrived at Haileybury, the head place in the Mission, which includes Thornloe, Baie de Peres and Dawson's Point, and work

in lumber camps. He has already held two services in Messrs. Booths, No. 1 and No. 2 camps, 6 miles from Haileybury. Nearly all the men attended services and joined as far as possible in them. There all welcomed him heartily and wished him to hold services as often as possible, which he intends (D.V.) to do. A good stone church is being built at Haileybury, and is about two-thirds finished, and it is hoped that it will be completed this summer. What has already been done has been done by people in the neighbourhood and friends in England. About \$12,000 has been expended. No help has been given by any society, so every credit is due to the people here and in the Old Country. Funds to finish are needed, and those in the neighbourhood have given as far as they are able to do at present. There are many good Church of England people here, but some of them are very poor. The country is new, and at present backward, but it will be in the near future, it is believed, a prosperous district. A small parsonage house has been built, entirely with local donations, and is now being furnished and made comfortable by friends in the Mission, who are giving donations of labour and money. The furniture, etc., will remain the property of the Mission. This Mission has been, unavoidably through unforeseen circumstances, without an incumbent or catechist, since August, but regular services have been held, and the work wonderfully kept together by Mr. P. A. Cobbold, and other friends.

NEW WESTMINSTER.

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

Revelstoke.—The Rev. F. A. Ford, the rector of this parish, who met with an accident whilst travelling on the railway on the 24th ult., by which he lost one of his legs, died in the hospital in this place on the 28th ult. from the effects of the shock. The very sad occurrence has cast a gloom over the whole neighbourhood, for the deceased gentleman was greatly liked and his loss will be severely felt.

British and Foreign.

Electric power has been successfully introduced for blowing the new organ in Lincoln Cathedral.

The death is announced of the Rev. Prebendary Reynolds, who was one of the Prebendaries of St. Paul's Cathedral.

The Rev. W. Acworth, the oldest graduate on the books of Queen's College, Cambridge, died recently, aged 97.

A new reredos elaborately carved in oak with panels in high relief, has recently been placed in the interesting old parish church of Coddensham, Suffolk.

The Bishop of Hereford was married to Miss Mary Symonds of Oxford in Westminster Abbey on the 18th ult. The wedding festivities were of a quiet nature.

The bells of Heathfield church, Somerset, after having been silent for nearly a century, were set ringing again a short while ago by the Bishop of Bath and Wells.

The Rev. A. H. Blake, rector of Quarley and hon. sec. for the C.E.T.S. in the diocese of Winchester, has been appointed the warden of St. Thomas' Diocesan House of Mercy, Basingstoke.

The Rev. Robert Eyton has resigned the rectory of St. Margaret, Westminster, together with the Canonry in the Abbey attached to that living, as also the post of sub-almoner to the Queen, which he held.

The late Right Rev. Dr. Welby, recently deceased at the age of 89, was ordained both deacon

and priest by Bishop Strachan in Toronto and was for a time rector of Sandwich in Ontario. He returned to England in 1847.

Dean Howell calls attention to the much needed restoration of St. David's Cathedral. This will require at least £12,000, and it is intended to make the restoration a memorial of Bishop Basil Jones, Dean Allen, and Dean Phillips.

The Dean of Canterbury has announced that in the course of the restorations of the Cathedral there, the bones of St. Thomas a Becket have been discovered. The skull is smashed on one side, but the crown of the head is not missing.

There died at Great Billing Rectory lately, the Rev. Joseph Walker, the oldest clergyman in Northamptonshire. Mr. Walker had held the living since 1843, and was 92 years of age. Until quite recently he conducted the services in the church.

The Rev. W. W. Wingfield, vicar of Gulval, near Penzance, has just completed the 60th year of his vicariate of the parish. A thanksgiving service was held in the church and he was presented with a cheque for £600 by all of his parishioners, Church and Non-Conformist alike.

The Bishop of Winchester proposes to arrange for the reception at Farnham of a limited number of candidates for Holy Orders, who must be graduates of either Oxford or Cambridge, that they may receive a year's training for ordination under his own personal supervision.

The Bishop of Wakefield has received an anonymous donation of £3,000 towards the fund for enlarging Wakefield Cathedral as a memorial of the late Bishop How. The sum of £11,000 has now been promised towards the first section of this work, which will cost £14,700.

The death of the Bishop of St. Helena (Dr. Welby), took place near Jamestown, St. Helena, on the 6th ult., from the effects of a carriage accident. The late Bishop was consecrated in Lambeth Palace Chapel by Archbishop Longley on May 29, 1862. He was formerly an officer in the Dragoons.

A very beautiful carved oak pulpit has been made for Clonfert Cathedral. It is the gift of Mr. Thomas Roderick O'Connor in memory of his mother. The same gentleman has already presented the Cathedral with two stained-glass windows and a memorial brass in commemoration of the Queen's Diamond Jubilee.

The memorial to Lord Tennyson in Haslemere church is to take the form of a window, after a design by the late Sir Edward Burne-Jones (one of the last of a series illustrating the story of the Holy Grail), representing the vision which came to Sir Galahad in the little chapel. The window, which, it is believed, will be one of the most beautiful of the Burne-Jones series, will cost about £100.

Mr. Chancellor Tristram, Q.C., heard at Wakefield Cathedral on a recent date, an application by the Vicar and churchwardens for a faculty to enlarge the fabric in memory of the late Bishop Walsingham How. It was proposed to provide proper vestries and a chapter-house and to accommodate 1,800 people instead of 1,400; also to erect a memorial tomb to the late Bishop. The cost of the alterations was estimated at £20,000, towards which £11,000 had been already promised. The remainder is to be raised by public subscription. The faculty was not opposed.

Interesting additions have recently been made to the Battenberg Memorial Chapel in Whippingham Church. Below the elaborately-worked metal screen, erected after designs by Mr. Gilbert, R.A., has been fixed a brass plate bearing an inscription in facsimile of the Queen's handwriting: "This

screen is erected to the dear memory of her beloved son-in-law, Prince Henry of Battenberg, by Victoria, R.I. 1897." Fixed in the recess left for in the white marble carved cover of the sarcophagus is now a richly wrought sword, and at the west end of the chapel, underneath the late Prince's insignia which for some years hung in St. George's Chapel, Windsor, is placed a carved oak seat, which was brought from Germany by the Empress Frederick.

Correspondence.

All letters containing personal allusions will appear under 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.

MISSION WORK AMONG MINERS EN ROUTE TO THE KLONDIKE.

Sir,—Mr. Appleyard, who has been working amongst the miners, was formerly a parishioner of mine, he has been very unfortunate on his return journey to Port Essington. He bought at Victoria provisions, bedding, furniture, tools and other articles, and the freight-boat that was carrying them from Victoria to Port Essington was wrecked, and everything destroyed, involving a loss to him of about \$70. Besides this his private boat, which was indispensable, as it was the only means of visiting his people and attending to his religious duties, was dragged from its moorings in a violent storm and dashed to pieces, causing a further loss of about \$200. He has also had sickness in his family, so that his case deserves the sympathy and assistance of generous church people. A letter addressed to the Rev. Ben. Appleyard, Port Essington, British Columbia, would find him.

Grand Valley.

(Rev.) I. FLETCHER.

HON. MR. ROSS AND THE CHURCH OF ENGLAND.

Sir,—I do not think that it is to be wondered at that the Minister of Education has fallen into the mistake of saying that the Church of England was established in the time of Henry VIII. He is not a theologian, he is not a member of the Anglican communion, and he probably takes his opinions from Roman Catholic controversialists, who always assert that Henry VIII. founded the Church of England. They can conceive of no part of the Christian church being out of communion with the See of Rome; and the moment that a part of the Church ceases to be in communion with Rome, according to their theory, it ipso facto becomes a new Church. This is like saying that when two brothers cease to hold friendly communication with each other, they ipso facto ceased to be members of the same family. But in spite of all such theories the fact remains, that by Christian baptism we are all made members of the one Church—we are made brethren in the same family. Properly informed members of the Church of England do not think that the Church of England became a new Church at its reformation; they regard it as remaining, as it always previously had been, a part of the one Catholic Church of which the Roman communion is itself only a part. It has come to be popularly thought that the words "The Church of England" are intended to indicate a separate and distinct Church from that of Rome, whereas in truth the words "of England" only mean that part of "The Church" which is composed of the people of England in all its totality. "The Church" of England is composed of all the baptized Christians in England. There are some members of "the Church" of England, who refuse to submit to its constituted authorities, and who

are adherents of the Rom again who call themselves pendants, or Presbyterians, they like it or not, they are of "The Church," which is of "of England." So "Church" of Canada consists Christians in Canada, son union with the See of F some call themselves Pres some Methodists, and some selves members of the Ch how the Christians of Ca; that part of "the Church" other side of the Atlantic, torily explained; they prof of those Canadians who s of the Holy Roman Ca probably all more or less views as to the effect of that schismatic bodies "Church" as a bough is c the case? The "great sc and West has hardly, even Catholics, cut off the Ea from "the Catholic Churc pose that the schism exi and other Christians ha; should we suppose that th Presbyterians and Metl Churchmen has that effect doubt, in the Christian C who ought to live toget concord, but it does not alter all, of our common l of the Christian Church "Church" but for the pe which we acquired at ou let us thank God.

A CANAL

THE LORD'S DAY

Sir,—Referring to the r tario Lord's Day Allianc signed, and that too afte Shearer's lucid explanatic aims at," one who had a "You cannot legislate to Now, sir, perhaps you w though this was done at from a circular issued by Alliance, bearing upon th understood point. The pa the writer to quote, w meaning are, namely: "I is to preserve the Lord's vince, by fully safeguardi of the community to rest ship on that day, and tl upon a firm foundation. The Alliance does not d control the private cond coerce them into a reli Lord's Day. The questio shall use the Day of Res science to decide. Regar and educate, but not com liance is that of Sabbath Sabbath observance, whi mote by moral suasion or

GREAT INTERES DOMI

Sir,—I have only just months' lecturing tour i Surrey, under the auspice Propagation of the Gospo ing this period I preach churches, lecturing every the work of the Church ventured upon the chara its secular as well as re pleasant to find how mu vast Dominion. I found

are adherents of the Roman See; there are others again who call themselves Methodists, or Independents, or Presbyterians; but, of course, whether they like it or not, they are none the less members of "The Church," which is in England, and therefore "of England." So in the same way "the Church" of Canada consists of all the baptized Christians in Canada, some of whom are in communion with the See of Rome, and some are not, some call themselves Presbyterians, some Baptists, some Methodists, and some very foolishly call themselves members of the Church of England; though how the Christians of Canada can be members of that part of "the Church" which is located on the other side of the Atlantic, has never been satisfactorily explained; they probably follow the example of those Canadians who style themselves members of the Holy Roman Catholic Church. We are probably all more or less affected by mere Roman views as to the effect of schism. 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? The "great schism" between the East and West has hardly, even in the opinion of Roman Catholics, cut off the Eastern part of the Church 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 Presbyterians and Methodists and Anglican Churchmen has that effect? Schism is an evil, no doubt, in the Christian Church, it separates those who ought to live together in Godly union and concord, but it does not nevertheless deprive us, after all, of our common brotherhood in the family of the Christian Church (I would say "Catholic Church" but for the perverted ideas about it), which we acquired at our baptism, and for which let us thank God.

A CANADIAN CHURCHMAN.

THE LORD'S DAY ALLIANCE.

Sir,—Referring to the recent meeting of the Ontario Lord's Day Alliance, one said to the undersigned, and that too after having heard Rev. Mr. Shearer's lucid explanation of "What the Alliance aims at," one who had attended the meeting said, "You cannot legislate to keep the Sabbath holy." Now, sir, perhaps you will permit me—even although this was done at above meeting—to quote from a circular issued by the Ontario Lord's Day Alliance, bearing upon this misrepresented or misunderstood point. The paragraphs it is the desire of the writer to quote, which have no uncertain meaning are, namely: "The object of the Alliance is to preserve the Lord's Day for the whole province, by fully safeguarding the right of all classes of the community to rest and opportunity for worship on that day, and thus securing the Sabbath upon a firm foundation as a national institution. The Alliance does not desire that legislation shall control the private conduct of individuals or shall coerce them into a religious observance of the Lord's Day. The question of how each individual shall use the Day of Rest is one for his own conscience to decide. Regarding this we can persuade and educate, but not compel. The work of the Alliance is that of Sabbath preservation rather than Sabbath observance, which latter it seeks to promote by moral suasion only."

ANNE G. SAVIGNY.

GREAT INTEREST IN OUR VAST DOMINION.

Sir,—I have only just returned from a three months' lecturing tour in Somerset, Sussex and Surrey, under the auspices of the Society for the Propagation of the Gospel in Foreign Parts. During this period I preached every Sunday in many churches, lecturing every evening but Saturdays on the work of the Church in Canada. Naturally one ventured upon the characteristics of life in Canada, its secular as well as religious aspect, and it was pleasant to find how much interest is felt in our vast Dominion. I found many eager to learn about

the resources to be found in this new land, and as I illustrated each lecture by means of the magic lantern, you can understand how surprised the audiences were to learn of the marvellous advance made—especially in the Northwest—during the past thirty years. The prevailing opinion seemed to be that Canada was a land inhospitable in its ice-bound regions; with no civilization worth mentioning; overrun by Indians—the home of the Hudson's Bay Trading Company. The astonishment expressed when views of such towns as Montreal, Toronto, Winnipeg, Vancouver and Victoria were shown, was most marked, and many afterwards expressed their desire to see such a country, and settle down in it, where comfortable homes seem rather the rule than the exception. I may add that every assistance was rendered me by the High Commissioner, who supplied me with many valuable slides and all information necessary to make such work a success. It is my belief that a great deal could be done in this respect to induce emigration, as the English people are quite ignorant of the vast resources of our colony and what awaits the energy and perseverance of the ordinary individual. Another striking fact worth recording is that the audiences were always struck with the remarkable generosity of the Canadians in supporting their Church work. When told about the struggles we have to build our churches, parsonages and also to support all current expenses in maintaining a self-supporting parish, the Church people felt how poor their efforts were in England, from a comparative point of view. Here, where all is supplied through the generosity of their ancestors, it was a revelation to them to know how our settlers, though struggling to build up their own homes, yet do not forget their God in this new land. It was pleasing to give my testimony to the clean, national character and loyalty of our people; to speak of the large-hearted liberality displayed at all times; the genial hospitality which is so marked a feature in our prairie life, and the growing tendency towards Imperial Federation. It was a charming tour, and I hope will be followed by productive results for the Church and our brothers and sisters across the seas. The boon of trans-oceanic penny postage has been hailed with delight in England and we are proud to find how Canada has led the way in this national movement. It is acknowledged in England that this boon will be seen to be so great to the dwellers in those countries of the Empire to which it applies, that the inhabitants of the other portions will take measures to impress upon their rulers that the anomaly of their own seclusion from such benefits must not be permitted to continue, even if, in the first instance, its removal should entail some sacrifice of revenue. It is a worthy fruit of that quickening Imperial consciousness, which blossomed so magnificently in the 60th year of the Queen's reign—a fruit, moreover, charged with the best of seed. And as the advantages of such increasing national unity are realized by coming generations, we may be sure that grateful thoughts will be turned to those statesman or private citizens, at home or in the colonies, who laboured successfully towards the Imperial celebration of the Christmas of 1898.

A. SILVA WHITE.

MAKE OUR PEOPLE LOVE THE CHURCH.

Sir,—If you will permit I will make a few remarks on the topic much discussed in your paper of late, viz., Love for the Church in the hearts of her dear children, or the lack of such love, treated from different standpoints. Various reasons are given for the lack of such love, all of which carry good logic in the line taken. I undertake to give nothing more than my own opinion based on an experience of Mission life for about twenty-eight years on real Mission grounds. Perhaps no better argument can be offered—I have experience. When David presented his claim before King Saul, to be allowed to fight Goliath, his argument was, he had slain a lion and a bear. The object to be gained, in all our minds, is to make our people love the dear old Church of England. This has not been

always done even in England. Her children stray away when they come over here. But we want to make our people love the Church above all other forms of worship. "The secret of success is success," it is said. The secret of making our people love the Church is to make them love it. How can this be done? The clergyman himself must love the Church with the love of a whole heart, that may be felt by the people. A Mission started by myself in 1882, with only one Church family, in 1889 had a neat little church free of debt, and well equipped for worship, i.e., in seven years from the beginning, and in 1896—fourteen years from the beginning—this Mission post was formed into an independent Mission with a clergyman of its own. In building up the Church in that place this is the way I proceeded. Until the people grew to love the Prayer-book well enough to pay for one I supplied them myself. I took care that every one had a Prayer-book of his or her own. Good responding is contagious. The people soon grow to like it, and love it, and it is most important in Mission services, or in any service. Some of your correspondents dwell strongly on Church history being taught to our people. I have nothing to say against it. But I have more regard for the history of the Church written in the hearts of God's children, by God's own finger. That is from the moment they began to love the Divine worship, as we have it, in our Prayer-books, on and on, till the day they were baptized, confirmed, and fully admitted into communion with the Church, and on and on in their spiritual growth, as the great channels of His love grow deeper and broader, filling their whole being. My firm belief is that there is no form of worship on earth in the present time, that can grapple with the hearts of our people and hold them, better than that of the Church of England. I ask nothing better than our Prayer-book, when rightly used, to win the hearts of God's children. As a proof of this I give the words of a young man I met on the train a short time ago, who is a student at one of our Colleges, preparing for the ministry of our Church. He is the son of a Presbyterian minister. His father through ill-health ceased to have a charge, and this young man, from the age of 10 years to 15, was allowed to attend a Church of England Sunday-school. He learned to love the service, and he told me that he could find no service that filled his heart as the service of the Church of England, and the result is the Church has him, and God has him on the way to use him. I feel sure, however, that the clergyman has a special duty and responsibility in presenting the service of the Church to his people, and for this special duty he requires much thoughtfulness, preparation and grace. I have just now here a case in proof of what I say. A family of eight persons came into my Mission some time ago. The parents were members of the Church at one time. They drifted round to several places. In one parish they did not get on with the clergyman and the result was they went over to the Methodists. The next parish they went to, they attached themselves to the Methodists; two of their children became members of the Methodist church. When I found them in my Mission I enquired into their past history, and treated them kindly, asking them if they would like to come back to the bosom of their old Church. They said they would. I did not advise haste, but told them to consider the matter and let me know. They all decided to come into the Church, and they are doing well. Many other cases might be brought to bear, but no more for the present.

J. W. GARLAND.

—Each age has its work to do. The end of work can only be reached through the accumulated works of all. What is the work of this age? What is our part in it?

—People may be very sick of earth, and not at all ready for heaven.—Warner.

—The secret of our trouble is often just this; we cannot recognize the Lord's hand.

—"How seldom earthly wealth is heavenly gain!"

SOMETIME

Sometime, when all life's lessons have been learned,
And sun and stars forever have set,
The things which our weak judgment here have
spurned,
The things o'er which we grieved with lashes wet
Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue,
And we shall see how all God's plans were right,
And how what seemed reproof was love most
true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, He heeded not our cry,
Because His wisdom to the end could see,
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink,
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend,
And that, sometimes, the sable pall of death
Conceals the fairest boon his love can send,
If we could push ajar the gate of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content, poor heart!
God's plans, like lilies pure and white, unfold,
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loose may rest,
When we shall clearly know and understand,
I think that we will say, "God knew the best!"

"DO ALL TO THE GLORY OF GOD."

In our own times there are men seeking to live a godly life, wishing to attain to eternal life, and yet perpetually met by this great difficulty, as they say—they cannot reconcile what appears to be the contrast between religious and secular life, whether secular life embraces pleasures or duties. They seek to believe that there is such a contrast between the two that they cannot be brought into direct connection the one with the other. The consequence is that men seek to be religious at fixed periods, and at other times there is a relaxation of this idea, and they permit themselves to enter either upon pleasures or upon stern duties, according to the calling in which they find themselves. Now, my brethren, unless we can bring God, and especially, as Christians, God in Christ, into every single action, every word, and every thought of life, we have not yet understood the Divine unity of principle that was meant to pervade man's existence, nor can we apprehend the glorious dignity of our own position. A secular life is no hindrance to spirituality. On the contrary, it is said by St. Paul, in 1 Corinthians x., 31, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God;" and the man who cannot follow the calling of a soldier, or banker, or merchant, or clerk or business man in any form, and carry that unity of principle into the secular life exactly as much as he does in the holy ordinance of his life, does not understand really the wonderful splendor of our high calling in Christ Jesus.—Preb. Webb-Peploe.

A MANLY MAN

"If we want to find as perfect an exemplification of a true manly character as frail human nature will afford, I would ask you to contemplate the life and doings and sayings of a certain Saul of Tarsus. A man of gigantic intellect, of vast human learning, of great dialectic skill, of a fiery, burning eloquence, he was not to be despised for want of gifts. As for toil, for labour, for self-denial, for gigantic and unceasing efforts for what he considered the chief good of the human race, he never met with his fellow. A man who never knew what it was to dread the face of a man, who lifted up his manacled hands and quailed not in the presence of kings and emperors, and counted not his life dear to himself—he had, with all his fiery energy and all his indomitable courage, the flowing, gracious courtesy of the perfect gentleman, and the sympathy and tenderness of a true-hearted woman. Free from all selfish motives, constantly battling for the right, humble, yet respecting himself as having a position assigned him and a work given him by God, he carried out to the full, in his own practice, his own precepts: 'Quit ye like men, be strong'—Howbeit, in malice be ye children, but in understanding be ye men."—Preb. Calthrop.

GOD'S CALL TO DO.

"Thy will be done" means more than "Thy will be borne." No matter what sorrow invades your life, we are still to do God's will. We may see afterwards that the sorrow rightly accepted fitted us to do some new duty, or to do our old duty more effectively. "Speak, Lord; for thy servant heareth," is a right cry for the hour of bewildering grief. Lord, what wilt Thou have me to learn and to do? It is how we learn the new lesson, not how we like it, that is of the highest importance. It is not the loss of a tool that should chiefly concern us, but the more faithful and fruitful use of the tools that are left. Instead of a resignation that, passionately or passively, definitely or despairingly, lets go the prized possession, let there be the heroism of renunciation, which says: "Now that I know Thy will, I lay this down of myself, to live a better life without it than I could have lived with it." Let there be a better doing of God's will, and there will be a braver bearing of God's will.

CONFESSING CHRIST.

The first thing Christ demands from his followers is confession. "Whoso is ashamed of Me and My Word, of him will I be ashamed before My Father which is in heaven." What a difference it would make in the drawing-rooms of the wealthy if all those who call themselves Christians would boldly avow their allegiance to Christ and become disciples indeed as well as in profession! What a difference in the work-shops of our land if the artisans who sing "Crown Him Lord of All" on a Sunday would confess Him, and denounce every practice among their fellows that falls below the ethical standard of His teaching! What if all the clerks and shopmen and shopwomen should to-morrow refuse, even at the risk of dismissal, to sell goods above their value or do violence to their conscience at the bidding of overman and master? We all deplore the tricks of trade, the fraud which so largely enters into commercial life to-day. The followers of Jesus could purify the commerce of this country in a month by simply confessing Christ, and refusing to do anything He would not sanction. What if

the merchants of our Churches said, "We prefer to be poor rather than make money by any means which we cannot ask God to bless; and we prefer a clean sixpence to a piece of gold tarnished by dishonourable practices."

This would be confessing Christ in a practical form, and would give new and untold value to our profession of faith. It would cost something; yes, it would cost much. But all things of value do cost much.

HINTS TO HOUSEKEEPERS.

Apple Fritters.—Make a batter of one pint of milk, two eggs, quarter teaspoon of salt; one teaspoon Fraser's Baking Powder and one pint of flour. Beat eggs separately; add yolks to the soft batter; add the whites the last thing. Cut tart, juicy apples into thin slices until you have a pint; stir into the batter lightly; drop by the large tablespoon into boiling hot lard; cook a light brown; dust with powdered sugar and serve with maple syrup.

Donna's Pound Cake.—One pound of eggs, one pound of sugar, one pound of butter, one pound of flour, flavor to suit the taste. Beat well, and bake three quarters of an hour.

Cookies Without Eggs.—One cup of sugar, one-half cup of butter, one cup of water, two teaspoonfuls of cream of tartar, one teaspoonful of soda; flavor with nutmeg. Flour enough to roll out and cut in any shape you prefer.

Ox-Cheek Pie.—Line a deep dish with puff-paste. Boil the ox-cheek with seasoning; cut into small pieces; lay in the dish, and throw over them one ounce truffles, the yolks of three hard-boiled eggs, a cup of mushroom pickles, half a cup of asparagus tips, and several force-meat balls. Season with pepper and salt, and fill up the pie with the gravy in which the cheek was boiled. Cover it with the crust, and place in the oven; when done allow to cool.

Old German Potcake.—Well wash ten ounces of fresh butter, and beat it to a cream, adding, gradually, twelve ounces of fine sifted flour; meanwhile another person should work together, till thick and foamy, eight ounces of castor sugar, the yolks of ten eggs, two and one half ounces of sweet almonds, and one half ounce of bitter ones carefully blanched and pounded; then the two mixtures should be blended together, lastly the rind of a lemon rubbed off on a lump or two of sugar, and a tiny pinch of salt; the whites of the eggs whisked to a stiff froth must be lightly added in, and the whole placed in a mould previously buttered and thickly dusted with sifted crumbs and sugar, and then baked for a full hour in a moderate oven. This can either be served as it is, or turned out, allowed to cool a little, and then brushed over with royal icing and dried in the oven.

If eggs are cracked, a teaspoonful of vinegar in the water in which they are boiled will prevent them boiling out.

Lemon juice is an excellent thing for cleaning brass goods. A drop or two must be rubbed on with a soft rag, polishing with a leather.

—When Jesus came to earth, the world turned Him out of doors; but when He comes to sanctify, He turns the world out of doors.

—Brooding over trouble is like surrounding one's self with a fog; it magnifies the objects seen through it. Occupation of the mind prevents this.

Children's Department

IF I WERE YOU

If I were you and had a friend
Who called a pleasant hour to sit
I'd be polite enough to say,
"Ned, you may choose what game
to play." That's what I'd do.

If I were you, and went to school
I'd never break the smallest rule
And it should be my teacher's joy
To say she had no better boy.
And 't would be true,
If I were you.

If I were you, I'd always tell
The truth, no matter what befell
For two things only I despise—
A coward heart and telling lies;
And you would too,
If I were you.

If I were you, I'd try my best
To do the things I here suggest
Though since I am no one but I
I cannot very well, you see,
Know what I'd do
If I were you.

BIG BUNGS AND L

"I know what I should
was big!" exclaimed Eric
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that his uncle looked up
paper in astonishment.

"Hey!" said he. "C
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"The other end of th
exclaimed Eric cont
"What's the good of that
"Oh! well," mildly of
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"It's a beastly shame
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"Well," said Eric apo
"I suppose you may as
spade a spade."

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"You can't do anythin
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a good go in at him."

"What's he been doin
Uncle Adam.

"He's always doing,"
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"A nice character to g
observed Uncle Adam.

"And he deserves it, e
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"Ah! but," explained
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Children's Department.

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For two things only I despise—
A coward heart and telling lies;
And you would too,
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If I were you, I'd try my best
To do the things I here suggest;
Though since I am no one but me,
I cannot very well, you see,
Know what I'd do
If I were you.

BIG BUNGS AND LITTLE.

"I know what I should do if I was big!" exclaimed Eric so suddenly, and with such vehemence, that his uncle looked up from his paper in astonishment.

"Hey!" said he. "Go to the end of the world and back, I suppose. That's what boys usually think about the finest thing they can do."

"The other end of the world!" exclaimed Eric contemptuously. "What's the good of that?"

"Oh! well," mildly observed his uncle, returning to his paper, "if you've no inclination that way, I dare say it'll spare your mother a good many pangs and yourself a considerable amount of discomfort."

"It's a beastly shame," Eric began after a short silence, whereat his uncle raised his eyebrows.

"Well," said Eric apologetically, "I suppose you may as well call a spade a spade."

"I suppose you may," assented his uncle.

"You can't do anything till you're big, you see," continued Eric after a pause. "If I was a man I'd have a good go in at him."

"What's he been doing?" asked Uncle Adam.

"He's always doing," said Eric. "He's a regular cad! You'd think a clergyman's son'd have a little sense of honour. But there isn't a caddish thing he won't do."

"A nice character to give fellow," observed Uncle Adam.

"And he deserves it, every atom," struck in Eric, hotly. "Don't you call it a caddish trick to bully a fellow because he's poor—got no watch, and doesn't wear patent leathers, and hasn't got any pocket money to—"

"Get into mischief with," put in Uncle Adam, considerably amused with this jumble of poverities. "He's none the worse for that perhaps."

"Ah! but," explained Eric (as if his uncle had never been at school). "You're not thought anything of if you haven't got plenty of cash. I'd have furnished him more than once," continued Eric. "Father's a brick as regards pocket money—only you can't very well, you know. It might hurt a fellow's pride, and he's that sort. It wouldn't matter so much cadding him else. Fellows deserve

it when they sponge. But he does know how to hold himself; and keeps his nails clean and all that sort of thing. Does good work, too."

"Ah!" said Uncle Adam, "a decent sort of chap. Now, if I'd only known," he continued, "you might have brought him down. Fact is, I was very much on the look-out for that sort of boy to turn loose here with you; afraid you might find it dull with nobody about, you know."

"There's you," said Eric, warmly.

"It's very kind of you to say so," returned his uncle, acknowledging the compliment with a bow. "But for my own part, I didn't feel quite capable of filling the vacancy."

"Why," laughed Eric, "you'll make two boys at the very least. You're big enough, anyhow."

"Ah, you've hit it," exclaimed his uncle. "Big enough, anyhow! That's the point. 'Tisn't always the size. A little bung can't fill a big hole—though if 'twas a boy instead of a bung, it might grow into it with time. But a big bung can't possibly get into a little hole, and never will be able. So you see small things have that pull over big ones. A boy may fill a boy's place, and also grow to fill a man's. But once a man, he can't screw himself into a boy's. His head is bound to stick out at the top."

"Jack-in-the-box," laughed Eric. "Do you know what?" said his uncle.

Of course Eric didn't. How should he?

"Well," continued Uncle Adam, "it's this, in connection with what you were talking about. In my humble opinion, you're the exact bung for that hole; and no less a bung and no bigger would fit it."

"But if I go for him," said Eric, "it'll mean fighting; and that's no good."

"And if I go for him," said Uncle Adam, "being 'big,' it'll mean thrashing—which, after all, is something like fighting at such unfair odds that your opponent hasn't a chance; and, in my opinion, thrashing isn't much more good than fighting."

"Then what's to be done?" asked Eric so solemnly that his uncle had hard work not to burst out laughing.

"Not try either," answered he, soberly.

"Did you ever hear this saying," he went on, "Example is better than precept? And the best kind of example, you know, can be set by the same sized 'bung.' If I were to kneel along with Jack or Bob—or whoever it is your bully shies his slippers at when he says his prayers—he might make all the fun he liked behind my back; but to my face he wouldn't dare, because of my superior dignity. But if you—as his equal—did the same thing, your action would stand in quite a different light. And if it came to fighting—and there are times when it is right to fight a bully—the 'licking' you gave him with your boy's fist would mean quite a different thing from the 'licking' he got from my powerful man's hand, with my man's 'must-be-obeyed' to back it up."

"Oh! boy, boy!" Uncle Adam broke out suddenly, "God has put us in our hole, each one, big and little:

and we can never fill another person's hole, nor another ours'. Moreover, the finest thing in the world is to be diligent in filling it wisely and well, because according as we acquit ourselves here below, will be that better, bigger hole which God has for us in the great beyond, where we shall no longer be as the beasts which perish, but where we shall see the King in His beauty and serve Him for evermore."

LOUIE'S ENDEAVOR; OR, THE SKATING PARTY.

"It bears! The ice bears!" cried Eric Meadows, dashing so impetuously into the nursery one winter afternoon as to demolish a grand castle his sister Louie had been over an hour patiently building up, brick by brick, for the little ones, Willy and Kate.

"Does it really?" cried Louie joyfully.

"Yes; it bears on the North Pond, so to-morrow we really shall have a chance of trying our new skates. You must hurry up and be ready directly after breakfast, Loo. I've promised to meet Teddie Martin at the pond. We'll have a jolly day."

"Does mother say that we may go?" asked Louie.

"Yes, it's all right! Mother trusts us not to go on unless the ice is perfectly safe, and cook is to pack a basket so that we can take our lunch with us, and not have to bother about getting home for dinner. I only hope the frost will hold now it has come at last!"

A natural wish! For of all the delightful presents which Christmas had brought to a pretty little home, standing not far from Kesdale Common, none had charmed the elder children more than two pairs of new skates.

Only ice had been needed, and now Jack Frost had come at last.

The next morning, even before nurse had opened her eyes, Eric was out of bed, feeling the frost-covered window-pane.

"It is all right! The frost can't have given in the least," said the boy to himself, as he subsided again beneath the bed clothes, with a comfortable wriggle.

Not for long! At the earliest possible moment Eric was out and about, fuming about everybody's unaccountable slowness that morning long before it was time to start.

"Hurry up, Loo!" he cried impatiently, when they were off at last. "Teddie will be at the North Pond at ten."

"Eric! Eric! Please don't go so fast! I can't possibly keep up with you," panted poor Louie, bravely plodding through the deep snow.

Eric slackened his pace a little. "It is rough for only a girl, Louie," he said. "Never mind, We'll make up for it, and find more shelter when we come to Norton Wood."

Eric was right. The snow was not so deep, and walking was far easier in the comparative shelter of the wood.

It was somewhat eerie, though, in the lonely stillness of the dim pathway, beneath the snow-laden branches. In spite of themselves, the children hushed their merry chat.

Midway through the wood the path forks into two. One—the right

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branch—leads out into the Common not far from the big North Pond—a favorite resort with skaters. The other—the left—takes you to a tiny cluster of miserable, tumble-down cottages, known as "Norton Corner."

At the split of the ford, Louie paused. "Eric! Eric! Don't you hear something?"

"Come along, Louie! Never mind! We'll be late!"

But still Louis hesitated. "It is somebody crying," she said, and in spite of a good many grumbles from Eric, turned resolutely into the left pathway.

A ragged little girl, sobbing bitterly, sat on the snowy ground.

"I lost it! He guv it me. D-d-d-doctor guv it me. A new dollar. D-doctor says grannie she needs food now m-m-more than medicine. And he guv me a dollar, and, says he, 'You buy your grannie summat good.' And now I've lost it! And I can't find it! And we ain't got so much as a penny till the relief comes on Friday, and I ain't got nobody but grannie, and now p'raps she won't never be well no more."

And the speech ended in a fresh burst of tears.

"It's Nellie Powell," said Eric, "I know her. She lives with her old grandmother in the worst house in the corner. We haven't any money. Come along, Loo. It's no use stopping here."

"You run on, Eric," said Louie. "Never mind the basket. I can carry that from here to the North Pond."

And, after a few remonstrances, Eric dashed off again.

Louie followed him with longing eyes. Louie's skates were as highly prized, her eagerness to try them quite as keen, though perhaps not so impatient as her brother's.

But—only a few days before—some words had been said to the little girl, which had not only entered her ears, but found the way which all good words should find—into her very heart.

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Hoarseness
and Sore Throat.**

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BRONCHIAL
TROCHES**

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on every
box.

Mother had had a visitor. A kindly old clergyman, who, as Louie stood before him, had passed a tender arm around the little girl, asking gently—

"Is Louie a little Home Sunbeam?"

And with all her heart, Louie had felt she wanted to be just that. And then the kind voice had said a little about the work which sunbeams do. How useful it is. How beautiful! Had pointed out how each little sunbeam quietly does its own life-giving work, in brightening, helping, comforting, shining just where the great sun sends it, just doing what it can. Perhaps it was this thought which had brought a Home Sunbeam to little Kate and Willie, yesterday afternoon, when Louie had built that grand brick castle and laid aside for it the finish of a very interesting book.

And now, here was a poor, forlorn, little creature, far more in need of warm love sunbeams than the children in their cosy, pretty nursery at home.

"Don't cry, Nellie!" said Louie, brightly, opening the basket, "Look here! This is my share of the lunch. Cook divided the nice things into two parcels so that we might each have one. There now! Wipe your eyes, and eat one of these nice sandwiches, and you'll feel ever so much better. We mustn't touch Eric's; but you shall take the rest of my packet to your grannie, when we have had a good hunt for that dollar."

Did the real sunbeams strive to help, do you think? How was it?

After a long and patient search, at the end of the wood nearest to Norton Corner, just where the trees are not quite so thick, a merry sunbeam had forced its way between them, and, shining full upon a snow-bank at the edge of the path, sparkled upon the lost coin.

With a cry of joy, Nellie pounced upon it.

"Now you come with me and dry your boots, miss. You'll skate ever so much more comfortabler if you do. Dr. Oldroyd he sent us in some coals yesterday, so there is a fire. I made it up beautiful before I come out."

And so, in her poverty, Nellie passed on a sunbeam of comfort to the child who had been kind to her.

What deplorable figures met her gaze when, after having taken care of Grannie until Nellie returned from her shopping, with a light heart and a much lightened basket, Louie at last found herself at the pond!

Covered to the very shoulders with black mud, Eric and Teddie sat shivering on the bank, trying with icy, benumbed fingers, to unbuckle their skates.

"Good job you didn't come, Loo!" cried her brother, ruefully.

"Snow made the ice rotten at the south end," shouted Ted, "and so we both went through."

"Oh, be quick!" cried Louie. "I can take you to a lovely fire, and Nellie Powell will be pleased to dry your clothes. I know she will! Make haste! Let me help you, Eric! My hands are warm."

It was the good warm fire and getting their wet clothes so nicely dried that probably saved the boys a serious illness, said Dr. Oldroyd,

when he was told all about it next day.

"All owing to Louie, and her sunbeam of kindness to Nellie Powell, which had won them so warm a welcome at the cottage," said Eric and Teddie.

Louie did not say much. Perhaps she thought the more. One thought has certainly been constant in her mind. Each little sunbeam shines where it is sent, and shines its best and brightest. How much sunnier, brighter, and happier would our beautiful world become if every boy and girl, man and woman, beamed love's sunshine; if every heart and life sent forth a warm and loving radiance, gleaming brighter and more bright, pointing forward to Eternal Day, leading back upon a shining pathway to the one, true, only Source of Love and Light.

"IT BEAN'T WINGS AS MAKES ANGELS."

"Well, Meg, I never thought as 'ow I'd bring yer to this!" And the old blind fiddler sat down despondently on a box by the window.

"If they turns us out o' this 'ere basement-to-morrer, an' takes our bits o' sticks, there's nought for it but the 'ouse, as I can see, my poor Meg!"

"Don't be down-hearted, Jim; it bean't your fault no 'ow! We'd 'ave been there long ago if it 'adn't been for your fiddlin'. It wur that fall from the scaffolding wot broke us first, an' wot wi' the fever an' cateraks a'top o' that, it's not to be thought as a man could stand agin' it."

"It's seven and forty year come Monday," he continued, musingly, "since I led yer out o' the church. The gels all laughin' and cryin' an' the lads lookin' mighty glum, some on 'em, as I wur a carryin' yer off to London. D'yer mind that Ben Taylor wot wur allers a-followin' arter yer, Meg? He wur made 'ead keeper, he wur, soon arter we left, wi' a 'ouse an' a garden. He wur a bit close-fisted, but 'e'd 'ave taken better care on yer nor I've done!"

"Come, Jim!" she said; "just come an' eat this bit o' fish while it's 'ot," and she placed on the table a good-sized bloater.

"My word, Meg! I thought as I'd 'ad a whiff o' fish now an' agin, but then; thinks I, in course it must be a 'erring a-commin' in through the keyhole. Don't see quite as we orter afford no relishes, should us, Meg?"

"Don't yer go troublin' yer 'ead about that! My jet brooch went round the corner this mornin'. My poor mother's it wur, an' the last bit o' trinket I've got. I reckon it bean't so great a sin to spend jist one penny o' that like as I've a mind, so you set to, an' don't stand argifyin'."

Little loathe, the old man sat down to partake of the unwanted luxury, whilst his wife hovered near to see that he did full justice to his fare. "If some good angel," she said, "ud 'elp us wi' that back rent, Jim, I'd 'old my 'ead up yet wi' the best!"

"I'm afeared as there bean't much chance o' angels comin' our way, Meg. Seems as they've lost their wings these times!"

"It bean't wings as makes angels,"

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 Wootten, 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

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Jim. Can't yer 'terpret the Book better nor that? You jist play yer very best to-night, an' see if summut don't come of it."

His meal finished, the blind man took his fiddle, and made his way down some side streets till he reach-

ed Euston Road and St. Martin's Lane, pausing to play outside taverns, or in any nook or corner where he might escape, for a while the constant "Move on, there," of the policeman. Only an odd penny or two had been dropped into his tin mug,

and it was nearly midnight when he took up a final stand near the "portico" of St. Martin's Fields. He began playing "Sweet Home," but his tired shook, and the strains were to and uncertain to reach the many of the passers-by, from the life and stir of opera and

Across the road came a handsome man in evening which their light overcoats concealed. "You have made Jack," said the first. "You the success of the season! never seen an audience so bound! The recitation was so and that last aria simply. And you were not in their shoes?"

"Never once. The applause grand. It stirred every fibre being. I could have sung ever."

"Well, if success is so sweet bitter must be failure! In contrast for you, Jack." An Fairburn motion'd towards blind fiddler, whose side reached.

His companion paused, then stepped up to the blind "Permit me," he said, and the instrument from his hand drew the bow across the strings. The rich, full voice through the night air, and from the square, from St. Lane, from Charing Cross, around the people crowded and operatic airs followed till the throng grew so dense Police Constable A 74 longer listen and enjoy. "here; move on," he said for way to the front. "Excuse but we can't 'ave this 'ere see, sir."

"All right, Robert, do yourself," broke in Fairburn show you how to clear a and doffing his hat, he went with it. The crowd did but not till coppers, silver-gold, too—had been dropped hat, and emptied out into of the blind fiddler.

"Lord bless you, sirs," murmured. "It's my 'ome at as you've given back to night. An, as fur the many born days I've never 'eered and the tears streamed poor sightless eyes.

"I wish as you could 'ave 'im, Meg," he said, who once reached home, and he the whole story into his lighted ears. "It was a voice like an angel's!"

"There, then," replied lady, drawing herself up to ly; "didn't I tell yer as wings as makes angels?"

THE GIRL WHO IS WELCOME.

The welcome guest is the knowing the hour for bre peers at the proper time keep others waiting, and

STAMMERING

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and it was nearly midnight when he took up a final stand near the spacious portico of St. Martin's in the Fields. He began playing "Home, Sweet Home," but his tired hands shook, and the strains were too feeble and uncertain to reach the ears of many of the passers-by, fresh from the life and stir of opera and theatre. Across the road came two tall, handsome men in evening dress, which their light overcoats but half concealed. "You have made a hit, Jack," said the first. "You will be the success of the season! I have never seen an audience so spell-bound! The recitation was splendid, and that last aria simply superb! And you were not in the least nervous?"

"Never once. The applause was grand. It stirred every fibre of my being. I could have sung on forever."

"Well, if success is so sweet, how bitter must be failure! There's a contrast for you, Jack." And Ralph Fairburn motioned towards the poor blind fiddler, whose side they had reached.

His companion paused, hesitated, then stepped up to the blind man. "Permit me," he said, and taking the instrument from his hands, drew the bow across the strings, and sang. The rich, full voice rang through the night air, and from Trafalgar Square, from St. Martin's Lane, from Charing Cross, from all around the people crowded. Ballads and operatic airs followed in turn till the throng grew so dense that Police Constable A 74 dared no longer listen and enjoy. "Move on here; move on," he said forcing his way to the front. "Excuse me, sir, but we can't have this 'ere block, ye see, sir."

"All right, Robert, don't excite yourself," broke in Fairburn. "I'll show you how to clear a crowd," and doffing his hat, he went round with it. The crowd did disperse, but not till coppers, silver—aye, and gold, too—had been dropped in the hat, and emptied out into the hands of the blind fiddler.

"Lord bless you, sirs," he murmured. "It's my 'ome an' my wife as you've given back to me this night. An, as fur the music, all my born days I've never 'ered the like," and the tears streamed down his poor sightless eyes.

"I wish as you could 'ave 'eered 'im, Meg," he said, when he had once reached home, and had poured the whole story into his wife's delighted ears. "It was a voice—a voice like an angel's!"

"There, then," replied the old lady, drawing herself up triumphantly; "didn't I tell yer as it beant' wings as makes angels?"

THE GIRL WHO IS EVER WELCOME.

The welcome guest is the girl who, knowing the hour for breakfast, appears at the proper time, does not keep others waiting, and does not

STAMMERING CURED TO STAY CURED!

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get in the way of being down half an hour before the hostess appears. The welcome guest is the girl who, if there are not many servants in the house, has sufficient energy to take care of her own room while she is visiting, and, if there are people whose duty it is, she makes that duty as light as possible for them by putting away her own belongings, and so necessitating no extra work.

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She is the one who, when her friends come to see her, does not disarrange the household in which she is staying that she may entertain them. She is one who having broken the bread and eaten the salt of her friend, has set before

her lips a seal of silence, so that when she goes from the house, she repeats nothing but the agreeable things she has seen. This is the welcome guest—the one to whom we say "Good bye" with regret, and to whom we call out "Welcome" with the lips and from the heart.

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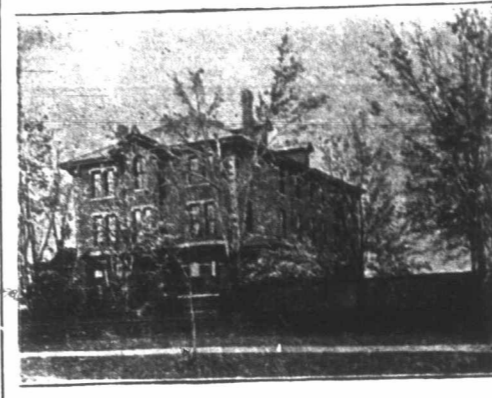


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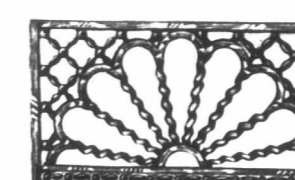
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