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March 29.—6 SUNDAY IN LENT.
Morning.—Exodus 9. Math. 26.
Evening.—Exodus 10, or 11. Luke 19, v. 28 or 20, v. 6 to 21.

SIXTH SUNDAY IN LENT.

Holy Communion : 118, 318, 472, 554.
Processional : 99, 107, 109, 467.
Offertory : 98, 103, 117, 122.
Children's Hymns : 98, 384, 340, 342.
General Hymns : 101, 108, 110, 112, 269, 495.

EASTER DAY.

Holy Communion : 127, 316, 499, 555.
Processional : 125, 131, 134, 135.
Offertory : 130, 137, 138, 497.
Children's Hymns : 134, 136, 339, 565.
General Hymns : 126, 140, 498, 504.

SIXTH SUNDAY IN LENT.

To-day we enter upon the awfully solemn week of our Lord's Passion. No words of men are strong enough to express the reverential awe with which Christians should draw near to celebrate the holy passion-tide. God, made flesh, suffers for the sins of man, and man, for whom He suffered, is contemplating His sufferings. God's own Word, therefore, is our best guide in approaching so great and awful a subject; to it, therefore, does the Church lead us. Four times during this sacred season is the solemn narrative of our Lord's passion read to us out of Holy Scripture; each evangelist in turn being brought forward to tell (as far as it is God's will that we should know) of all that our adorable Redeemer did and said and suffered, from His entry into Jerusalem until His death upon the cross. But the Church does not leave us here: from contemplating His sufferings she would make us to be "conformed" to them; and from meditating upon His cross, she would lead us to bear it after Him. This is the heavenly teaching which is provided for us, and which it is our blessed privilege humbly and reverently to follow. Let us then strive so to realize to ourselves the solemn scenes upon which our Lord is at this time entering, that the contemplation of them may be profitable to our souls' good.

To impress these solemn truths upon our minds, the captivity of the children of Israel is again brought before us in the lessons for the day. The many disappointments and impediments which attend their rescue are intended to show what a strong hold sin has over those who are in its bonds, and therefore how great is the deliverance our Lord at this time wrought for us. Ten plagues were required to draw out the Israelites from among the idolatrous people; so does God send trial after trial, and warning after warning, to force us from the bonds of sin, and oftentimes inflicts grievous visitations before sinners can be drawn away from the captivity of their own wicked passions. Another awful thought is also conveyed to us in this lesson, which is profitable for our meditation at this time. From it we learn the danger of being brought near to the wonders of God's redemption without having a heart to profit by them. The same mighty works which were the salvation of the Israelites, were to Pharaoh the occasion of destruction. To the one the savour of life unto life, to the other of death unto death. By his insensibility in the midst of warning, Pharaoh grieved God's Holy Spirit, provoked the Lord to withdraw it from him, and so fell into that fearful state which Holy Scripture expresses by saying that "God hardened his heart." These are the thoughts with which we are to enter upon the duties of this holy week. Striving to realize that it was our sins which caused him to suffer, we must resolve and pray that we may not add one thorn more to the crown which pierced His sacred head, or one pang more to the sufferings which agonized His sacred body. So may we humbly hope that the purposes of God's tender love towards us may be realized; that being thus taken as our example, He may be also our Sacrifice and our High Priest that being thus crucified in us, He may also be crucified for us, and lead us "by His cross and passion unto the glory of His resurrection."

GOOD WORDS.

A clergyman from Ontario Diocese writes: "Enclosed is my subscription for another year, with my best wishes for your success. It is an excellent paper and worthy the support of all true sons of the Church."

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FROM THE ANGLICAN BISHOP IN JERUSALEM AND THE EAST, TO THE CLERGY AND LAITY OF THE CHURCH.

The Anglican Church has sent me out to the Mother-city of Christianity to represent her here in two aspects:—as a Catholic Communion, and as a Missionary Church. I am most seriously in want of the means of action.

1. At this Mother-city, where I represent the Anglican Communion, there are bishops representing every communion of the East and of the West. They are naturally at home here, and without any real interference with the territorial rights of the

Bishop of Jerusalem (the Greek Patriarch Gerasimos); just as the Apostolic founders of the Churches in Christ were at Jerusalem, without interference with the rights of the first Bishop, St. James. All these bishops declare that Jerusalem is the centre of the unity of the Churches, for it was here that our Lord breathed His prayer and will for the unity of the Catholic Church, before He gave His life to found it. It is very important that the Anglican Church should realize the significance of representation here; the conviction of this is growing in the Church; it can scarcely be too prayerfully and earnestly considered. But it is noteworthy that whilst Churchmen at home were protesting against the reconstitution of the Bishopric, as being an intrusion into the Bishopric of Jerusalem, the Greek Patriarch himself made request (and his three brethren of the East, Antioch, Alexandria and Constantinople, took the same line), that an English bishop should be sent out, on the ground that otherwise the Anglican Church would be the only one not episcopally represented at the Mother-city. Most of the leading Churchmen in England now feel that these prelates were right; and that their view of the position was not only that of those most directly interested, but was the most Catholic.

Space will not allow me to point out the many interests which our representation here touches; but it is evident to the Patriarchs, and it should be so to ourselves, that the representation of the Apostolic faith and purity, of the freedom and the spiritual strength of the Anglican Communion, may prove that of a wise and loving Sister Church, in the day when Christ's will for unity shall come into its due prominence. We have ourselves passed through much to attain to the spiritual strength to which they too can faithfully aspire.

2. I am here also to represent the missionary spirit of the Anglican Church. This spirit too is understood and appreciated throughout the East. Missionary enterprise is the very life of the Church, and it is not so much the inaction of apathy, as of compulsion, that now hinders the Church of this land from missionary effort. There was a touching consciousness of what ought to be the policy of his Church, with great intelligence of the strength of it to ours, in what the late Patriarch said to me about our missions. I was naming to him the impression that some people had, that we have no right to undertake missionary work within his Patriarchate; upon which he said with much earnestness: "Your missions, especially those amongst the Jews, have my sympathy, and my blessing; we are unable to engage in them ourselves." The leading given in these Bible lands to missionary enterprise by the legitimate representation here of the missionary spirit of the English Church, may have extraordinary results presently.

It is through the decadence of the once powerful Churches of the East, and of their missionary life, that, many centuries ago, the rise of Mohammedanism became possible. The ruins of Christian buildings round those lands in which that religion first prevailed, show how powerful was once the Church of Christ in Palestine, Syria, Edom, Moab, and around Persia and Arabia. The famous Church of Africa, and the throne of St. Mark at Alexandria, had ceased from missionary work, equally with those of St. Peter (Antioch), and St. James (Jerusalem). The Church herself

ought to have been the missionary of *Christian* monotheism to the tribes of Arabia. And other consequences than the rise of Mohammedanism in lands specially destined to the Church (Ps. lx. 6-8; lxvii. 31; lxxxvii. 4), followed only too naturally. When the four Patriarchates of the Eastern Church fell under Moslem subjection the balance of influence in the Catholic Church was broken; and the claims of the Patriarch of the imperial city of Rome (always in council, "*primus inter pares*" amongst the five Patriarchates of Christendom) to take the central home position of the Mother-city of Christianity arose almost inevitably.

But I could trace the real source of all this evil further back, namely, to an error of the Catholic Church, more fatal and wider reaching than even the apathy of the Eastern Churches, with all their sad loss of the vital spirit of missionary energy. To those Churches there is yet a bright future, and a destined work for which they have doubtless been mercifully preserved through centuries of oppression. That error has been, the neglect of missions to the Jews.

Christ after His rejection by the Jews, and on the eve of His Ascension, gave a missionary commission to His Church. It was given at the same time when He instituted Holy Baptism. His charge therefore rests upon every baptized member of His Church. It was invariably observed by His Apostles: it is barred by no canon of any general council. Who then relieved the Church of Christ from the sacred charge to evangelize the Jews? Christ, in His forgiving mercy, gave them even a primacy of interest in His Gospel ("beginning at Jerusalem," "to the Jew first"); and that not in order of time of proclamation, but in perpetuity. Why did not the Church cherish the Mother Church of Jerusalem? It was not destroyed in the fall of Jerusalem; the succession of its bishops is recorded to the date of Eusebius. It may not have been wholly Jewish, but it was the rallying centre of Hebrew Christianity. Who gave the Church a commission to set aside the order of Christ, and the uniform practice of His Apostles, and to substitute for missionary enterprise amongst the Jews a most unchristian persecution in all ages of the Church? Why should not the Church have met and softened the exile Jews in the sadness of their fall, wherever there was a Christian colony, with the tender greeting of Christ, that, for all their opposition, He had left them a message of reconciliation, a certain primacy, nay, a special destiny in His Church, like that of His message of forgiveness to St. Peter, "when thou art converted strengthen thy brethren"; "for if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

Surely it is not too much to say that had the Church been obedient to the command of Christ, had she thus "turned back the captivity of Zion," the whole record of Church history must have been different. The due proportion of missionary work might have been preserved; missionary zeal might have burned steadily in the East. The evangelization of the Jewish colonies in and round Arabia, and of that historic colony at Alexandria, would have added strength and defence to the Eastern Church. The light would have brightened on the candlestick of the Mother-city of Jerusalem: the usurpation of her place by her strong sister in the West must have been held in check, and the influence of Rome in the Christian world might never have attained undue proportion. The development of the kingdom of Christ in the world must have been influenced by what

Christ declared to be His will as to the relative position of Hebrew Christianity.

The missions of Christ are "to the Jew first and also to the Gentile," but what even to-day is the Church herself doing for the Jew? Yet the position is changing back again; and an opportunity offers to the Church to retrieve the ancient error and her disobedience. The eye of the world is upon the East. In place of the handful of Jews who may have been [hidden] in the land, but are not chronicled between the second and the nineteenth centuries, there are now, in the face of every adverse law, three times as many Jews in Palestine as returned from the captivity in Babylon. Again the voice of Christ appeals to the Church, "Preach the Gospel . . . beginning at Jerusalem." And whilst no special blessing beyond the general assurance of success rests upon any Gentile mission field, missionary enterprise amongst the Jews is a "*first commandment with promise*." We have grown great, commercially and imperially, since we resumed obedience to missionary enterprise amongst the Gentiles. What healing of strife, schism and heresy, what unity of Christendom may not wait for our obedience to Jewish missionary enterprise?

I am here as the representative bishop of the Anglican Communion. We should be helping the rising tide of revival amongst our brethren of the East; we should be obedient to the charge of Christ concerning the Jew. But I have sadly insufficient means, men and money, intrusted to me by the great communion I represent. Other Churches (not for such objects as these, but to strengthen their political position in these lands) are lavishing expenditure here. The missions now in our hands offer as bright an encouragement, though their scale is so small, as any in the area of Christ's mission field can offer to the heart of those who promote them. Will the Church give me a general offertory on Good Friday*, the Day of Christ's Dying for us all—an act which "rent in twain" the veil of partition, and included the Jew in the brotherhood of the Gospel, and thus inaugurated the unity of His Church. It is a season most appropriate for Jewish intercession. It is from want of the alms of the Church (*and still more the prayers of the Church*) which have not yet gone up as a memorial before God, in the offering of obedience to His missionary command, that our work is hindered, and the "showers of blessing" do not fall.

Will you become fellow-workers with me and strengthen the hands of your representative bishop here? Shall we by our apathy rivet the bond upon Eastern Church life, and tie down the veil which God's hand is lifting according to His promise from the heart of the Jews? Is there no present call to our Church, no instant responsibility, no reward worth her winning? Do "come over and help us!"

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the

*Or on any more convenient day during Lent in the Holy Week.

apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootton, Toronto.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....\$280 00
From a member of St. Luke's, Toronto... 5 00

REVIEWS.

THE CHURCH FOR AMERICANS. By William Montgomery Brown, Archdeacon of Ohio, and Lecturer at Bexley Hall, the Theological Seminary of Kenyon College. Pp. xiii., 440. \$1.25. New York: Thos. Whittaker. Toronto: Rowsell & Hutchison.

For general use and as presenting the Church's principles and practice in an easy readable form, this latest contribution to our controversial literature is the best we have met with. It is written by a convert, and thus the arguments have a directness that comes from experience, and a fullness of expression in some directions that a hereditary Churchman would not have thought of. The earlier lectures are directed to questions that stand between us and denominationalism on the one side, and Romanism on the other, but with this peculiar difference, that one author shows to the one that they misunderstand our position, and the Scriptures we both use, and to the other that we have a stability and unity of teaching which no papal infallibility can secure. The later lectures discuss the history and principles of the English Church, and her daughter, the American. The appendices are full of information and appropriate. Our author makes no pretence to learning or deep research, but we feel that he knows what he is saying, and he always produces ample authority for every position he takes up, illustrating it, where suitable, with very clever diagrams. In Lecture VII., having the general caption, "why Americans should be Episcopalians," there is much curious and valuable matter. Thus it is stated on the authority of Bishop Perry, historiographer of the American Church, that "two-thirds of the deputies of the First Continental Congress held at Philadelphia, 1774, were Churchmen. The same proportion obtained in the Congress which declared our independence. Of the fifty-five actual signers of the Declaration of Independence, thirty-four were Episcopalians. The resolution offered in the Continental Congress of 1776, declaring the thirteen colonies free and independent, was moved by Richard Henry Lee, of Virginia, an Episcopalian and a vestryman. Of the twelve generals appointed by Washington early in the war, eight were his fellow-Episcopalians. It is not too much to claim, indeed it was admitted by the Puritan, Adams, that the issue of the struggle for independence, and the history of this country, would in all probability have been very different but for these illustrious Episcopalian patriots" (pp. 378-9). We can and do entirely commend the volume both for use in the study and for a place in the lending library; there is a useful index for reference.

The Bishop of Toronto has consented to the transfer of the Rev. H. R. A. O'Malley, M.A., from Longford Mills and Atherley, to Lindsay, to fill the position of curate of St. Paul's Church, left vacant by the removal of the Rev. Carl Smith to Peterborough. Mr. O'Malley will enter on his new duties on the Sunday after Easter.

THE NEW DIOCESE OF OTTAWA.

We congratulate most heartily the Metropolitan of Canada, Archbishop Lewis, in the accomplishment of his purpose to divide his large diocese by the establishment of a new See at Ottawa. From every point of view, the work is of the highest importance to the Church. On the one hand, it was not possible for one bishop successfully to grapple with all the episcopal work necessary to be done in the large diocese of Ontario. Archbishop Lewis has done much in this way. He has kept his diocese well in hand. It is said that he has a very perfect acquaintance with all his parishes, their circumstances, and their needs. But he has obtained this mastery of the situation at a great cost. We sincerely trust that the relief has not come too late, and that many years of happy work may remain to him in the more limited sphere of activity which remains to him.

But there is another point of view—that of the Church at large. There are some persons who are slow to believe that the extension of the Episcopate means the strengthening of the Church. We can only say that such persons must be very imperfectly acquainted with the facts of their own Church's contemporaneous history. We believe it would be difficult to find a place in which the work of the Church has not been stimulated and strengthened by the increase of episcopal supervision. But the case of the new diocese is no common case. It is with the capital city of this great Dominion that we are dealing. Let us imagine London without a bishop. Yet this was our own case. The bishop of our metropolitan city lived more than a hundred miles away. This was an absurdity as well as a misfortune. But it is one which is now removed. The proceedings at the first Synod of Ottawa, under the presidency of the Archbishop, are now before us. Naturally, a number of names were brought forward which had very little chance of being ultimately accepted. We are not very fond of the caucus or the ticket, but it might have been as well if the clergy could have laid their heads together in private, before making public demonstration of their wishes. Some have expressed the wish that the voting might have been kept private until the final result was reached. But that would not be possible, as the voting at the latter ballots must be greatly determined by the earlier polls. It might have been as well to strike off the three or four names at the bottom, since no one could greatly desire it to be made public that he had obtained but one vote. Be that as it may, on the third ballot the Bishop of Niagara was chosen, and the choice was made unanimous. At this moment we do not know whether the dear and honoured Bishop of Niagara will consent to leave his present diocese. To his people it may seem somewhat heartless to express the hope that he may do so. We do not ignore the claims of Niagara. But those of the Dominion and of the capital of the Dominion are greater. By and by Ottawa will be the metropolitan city of this province, perhaps of the whole Dominion. But from every point of view its claims are paramount. Bishop Hamilton has un-

usual qualifications for so exalted a position. He is possessed of great administrative ability; he is an excellent president of a meeting; he is a most persuasive speaker, and as to his personal bearing it would be difficult to find one who more perfectly realized the tone of a Christian bishop. Even those who are far removed from him in theological opinion are ready to recognize the beauty of his character. Only the other day, a pronounced evangelical was heard to say: "Little as I agree with Bishop Hamilton, I love him and honour him above most men that I know." Niagara should rejoice to give such a chief shepherd to Ontario. As we write, we learn with infinite satisfaction that Bishop Hamilton has accepted the bishopric of Ottawa. We doubt not that he has done so simply as a duty, and we should have regretted deeply any different decision. The appointment, we are assured, will be the greatest



Farmer Bros., Photo.] THE RIGHT REV. CHARLES HAMILTON, D.D.

blessing to the city of Ottawa, which will not only have a resident bishop, but one who can take his place with dignity and power in the Church, in society, in public business. But the blessing will extend far beyond the city. It will extend to the diocese, to the province, to the Dominion; for Ottawa is the centre for us all. All true Canadian Churchmen will echo the sentiment of Archbishop Lewis, that no appointment could have given greater satisfaction.

It may interest our readers to have some particulars of the career of the bishop. Dr. Hamilton graduated B.A., 1856, M.A., 1859, at University College, Oxford. He was ordained Deacon in 1857 and priest in 1858, both at Quebec. He was consecrated May 1st, 1885, at Fredericton, N.B., by Archbishop Medley, the Metropolitan of Canada, and Bishops Williams, of Quebec; Binney, of N. S.; Sweatman, of Toronto; Kingdon, Coad-

jutor, now Bishop of N.B., and Neely, of Maine, U.S.A. He was formerly curate of Quebec Cathedral, 1857-58; Incumbent of St. Peter's, Quebec, 1858-64; and rector of St. Matthew's, Quebec, 1866-85. He was secretary of the Provincial Synod, 1861-81, and Prolocutor of the Provincial Synod, 1881-83. He received the degree of D.D. from Lennoxville, and D.C.L. from Trinity University.

SOCIETIES AT CHURCH.

The meeting of the Grand Lodge of the Sons of England was held at Peterborough on the 10th to the 14th of March, and the representatives of the Order were gathered together from all parts of Canada, the list of lodges represented extending from Halifax to the far North-West. The clergy of Peterborough interested themselves in the gathering, and afforded every assistance to the local Lodge, of which the rector, Rev. J. C. Davidson, and also the rector of Asburnham, Rev. H. Symonds, are both members. At 9.30 a.m., on the first day of the meeting, the Grand Lodge assembled at the Court House, and headed by the Sons of England band, marched to St. John's Church to attend divine service. A special pamphlet had been very neatly printed, containing the whole of the regular morning service, together with the special Psalms and hymns. As a result the responses were particularly hearty, and the sound of two hundred men's voices uplifted in the hymns was inspiring. The prayers were read by the rector; the lessons were read by the Rev. E. Bushell, of St. Matthias' Church, Montreal, who is also a member of the Order and delegate from his lodge; and a most stirring and appropriate sermon was preached by Rev. H. Symonds, Grand Chaplain. A collection of \$20 was taken up for the Armenian Fund. This highly appropriate and completely English way of opening the proceedings of Grand Lodge was thoroughly accepted and enjoyed by the delegates, not a few of whom, although not members of her communion in Canada, have happy recollection of the old Church of their forefathers. The Sons of England is peculiarly a body to which the clergy of the Church of England can give

their adherence, being not only national and non-partisan, but having also a very distinct religious strain in all its requirements and constitution, its leading mottoes being love the brotherhood, fear God, honour the King. The usual Lenten services were held in St. John's Church in the evening, a most earnest sermon being preached by the Rev. E. Bushell. After the service was closed the rector, the Rev. J. C. Davidson, took the opportunity—of a number of the delegates of the S. O. E. being present—to ask the congregation to remain and meet the brethren. They were a family met in their Father's house, and it was surely appropriate that one member should speak to another on the family business in the family home, and to do so while fully appreciating the sanctity of God's temple, and the quiet reverence which should be shown at all times. The subject around which the conversative addresses united was "the Church." Mr. Davidson gave

notice that he would ask all delegates in the church, though unknown by name, to say something. The first gentleman called upon proved to be a Montreal man, Mr. W. C. Blake, of Grace Church, who delivered a most appropriate address of greeting. He came from a large congregation of workingmen, who were enthusiastically pushing forward the cause of Christ and His Church, and trying to fulfil the vow which each had made when kneeling before the bishop. Their efforts were being redoubled in Lent, and this same spirit was being shown in the Church in Peterborough. The next delegate reported as belonging to St. Mark's, West Toronto, which, he said, was large and flourishing. He was most thankful for the inspiring service in which they had joined that morning. He congratulated the Peterborough church on the large congregation present, and said it was evident the church was being pushed forward all along the line. After another verse of a hymn had been sung, an Ingersoll delegate, Dr. King, reported on the church in his town, of which he was the churchwarden. They had an earnest clergyman and the church was advancing. Merritt was then heard from in the person of Mr. Jackson, who said as he joined in the service that evening, he felt united to his brethren at home who were doing the same thing. He thanked the congregation for their kind reception, and said he felt at home among them. Struggling Algoma was then represented by a Churchman from Burk's Falls, who told of the hard fight they had had to press forward the Church's cause in the face of prejudice and indifference, but it was going ahead all the same. He congratulated Peterborough Churchmen on their beautiful church. Mr. Johnston, of St. Stephen's Church, Toronto, made a brief address, acknowledging his great pleasure in joining in worship with the brethren of St. John's. Mr. Barlow Cumberland, of Toronto, ended with a pleasing address. He said it had been a privilege to begin the day with the glorious service of the morning, and it was an equal privilege to end the day with the highly unique service in which they were now engaged, evidencing, as it did, the life in the old Church. The rector then briefly summed up the points brought forward, and he felt encouraged by the warm spirit of brotherhood shown. Those who had spoken were only representatives of thousands and thousands with equally warm and loyal hearts. They might well thank God and go forward. The last verse of the inspiring hymn, "Fight the Good Fight," was then sung, and the meeting concluded with a short prayer. It would be a good thing if the Church in Canada would enter thus heartily into the life of the people, and progressing with their best interests, influence their actions in the direction of what is good and true.

ST. JOHN'S CHURCH, SANDWICH.

The thoughts of many interested people will gladly turn to this old parish, around which are clustered so many associations, historical and reminiscent. Famed to this day as the county town of Essex, yet, from a business point of view, supplanted by the newer and more conveniently situated city of Windsor, it still justly deserves a warm place in the affections of our people as a place where heroes lived and died for their country. However, about 16 to 18 years previous to the events here referred to, in 1796, the centenary of which we are now entering upon—when the last stages of the peace negotiations which succeeded the revolutionary war were being completed, and Great Britain peaceably ceded the State of Michigan, including Detroit, the capital of the so-called Western District, to the United States, these were heroes also of a stolid kind, who, though not called upon to make war, showed the stuff they were made of. At the time of the above mentioned cession, the inhabitants of the ceded territory were

called upon to declare the allegiance they preferred. Those who resolved to maintain their allegiance to the Sovereign and Crown of England, at once betook themselves across the Detroit River and settled in Sandwich, at that time unnamed and unoccupied, except by some native Indians. The Government then laid out the new town and made it the new capital of the Western District. These brave men having abandoned their homes, had the courage to start life anew for the sake of their loyalty in a portion of the country which, being unsettled, had, as yet, but little of promise and no present advantages. Such records as were material to the new settler, and which were in the offices of the Sheriff and Registrar at Detroit, were duplicated and transferred to new quarters at Sandwich. The then Sheriff and Registrar being one and the same person, Richard Pollard by name, loyally transferred himself with them to the opposite side of the river, and continued to occupy these offices. Churchmen had hitherto been ministered to in spiritual things by the military chaplain, Rev. Mr. Mitchell, connected with the Garrison in Detroit. As the civilians had no regular pastor, an earnest endeavour was made by leading men of that day, among whom were men of the name of Abbott, Askin, etc., some of whose descendants are now living, to find the necessary means of support for a clergyman, but without avail. So they were unable to detach Mr. Mitchell from the Garrison, for their advantage. Of what became of this clergyman ultimately, tradition has left no account. The new settlers of Sandwich were, however, most anxious not to remain without the ministrations of the Church. They were too poor to maintain a clergyman themselves, and so cast about for ways and means to carry out their long-cherished object, and bethought them of their respected Sheriff and Registrar, who was already in an independent position and otherwise the best qualified man in the place, as one likely to be most suitable for their pastor, could he but enter holy orders and yet retain his present position in the offices he had so long occupied. Mr. Pollard gave his assent to the people's wishes, providing other matters could be arranged. Accordingly, it is said, taking occasion of a journey on business to the city of Quebec, he there arranged all matters satisfactorily, and was there duly ordained by the Right Rev. Dr. Mountain, first Bishop of Quebec. This event appears to have taken place in the year 1802, as Mr. Pollard's ministrations as a clergyman date from 1803. The office of Sheriff was soon found to be incompatible with the profitable exercise of his ministry, and it was therefore transferred to another, he being allowed to retain the registrarship. As soon as Mr. Pollard had entered upon his labours as a missionary under license from the Bishop of Quebec, he set himself to work in earnest to build up the Church and to make her influence felt. In 1802, a primitive log church had been erected (it is supposed from certain discovered remains) on the site where St. John's Church now stands, preparatory to and in anticipation of the work he had set before him to do. Besides the labour he was carrying on in his own community, he did not forget those of his old friends who belonged to the Church on the west side of the river, and grudged not to them the gift he had received for the benefit of mankind from his Divine Master, but preached to them the Gospel also; and at length, in 1805, established the first Anglican congregation in the city of Detroit, under the name of St. Paul's; and it may be remarked this congregation is still flourishing, its members, many of them who survive, remembering with gratitude the assiduous, kind and disinterested labours of the Rev. Richard Pollard. Returning to Sandwich we find that the original log church ceased to be suitable for Divine worship, as the community grew larger and their means seemed to enable it to afford something better, so that a second church was begun on the site of the old one in the year 1811. It was built of brick brought from Buffalo, but was not completed until 1818. During the war of 1812-15, the church was used as a hospital by the British troops and the Canadian Militia, up to the time of Gen. Proctor's retreat to Chatham and the death of Tecumseh. During the occupation of the town by the United States troops, which followed and lasted a year, the church was used for the same purpose by the United States Army. In the graveyard adjoining the church, were found the remains of some British soldiers and Glengarry Fencibles, who were probably brought for burial to Sandwich from the various battle fields round about. At the end of the war the work of building the church was resumed, and completed, all but the tower, in 1818. The Rev. Richard Pollard, after a long and faithful pastorate of twenty-two years, during which his ministrations extended over a considerable area of the south-west peninsula and Eastern Michigan, finally passed to his rest on the 6th November, 1824, aged 76 years. A simple mural tablet is erected in the church to his memory. A brief description of the Church of St. John, in which he took so much interest, and in the building of which he was the humble instrument, will not here be out of place. It is situated at the

corner of the old graveyard, whose weather-beaten tombstones bear the names of many heroes and honoured citizens of days gone by. Its exterior aspect exhibits a substantial brick building with buttressed high walls and gothic windows, and western central tower and spire, this last being surmounted by a cross. The nave is of good length, but there is not external chancel—one having been formed by appropriating a portion of the interior. The roof is not very steeply pitched, and is closed in at the cross stays of the rafters, is ceiled with plaster and sustained by three arches with perpendicular supports resting upon cross-beams. The walls are neatly tinted and decorated with stencilling. The church is comfortably seated and will accommodate about 200 people. A good basement for furnace, parish and Sunday-school rooms is also provided. That portion of the nave which is set off for the purposes of a choir and sanctuary, is upon a platform above the level of the nave. The sanctuary contains an altar of oak of excellent design, having three panels in front adorned with quaterfoils containing appropriate symbolic emblems. The altar is reached by three steps. The sanctuary also contains the two usual seats for the clergy. Ornamental hoods adorn the east wall overarching the east window. The windows may perhaps be described as being in a decorated gothic form, with cathedral glass, having ornamental stained glass borders, each window being in two compartments. The east window is a beautiful memorial of somewhat unique design in three compartments, which are also gothic, all being enclosed in a large gothic frame. The interspace between this and the upper parts of the several compartments are filled in with four small decorated panels of stained glass, containing cross, and crown, and lilies, etc. Of the three large compartments below, the central one contains the symbolic figures, Alpha and Omega; the figure of the Saviour bearing a chalice in His hands. In the chalice a pelican is bathing, signifying the washing of the Church in His most precious blood. Underneath is the double triangle. The north compartment contains the figures of a sheaf of wheat and a cluster of grapes. That on the south side is adorned with those of the Holy Dove descending and the sacred font. The filling in of the interspaces and borders is of lilies and Maltese crosses in diamonds of blue and of olive green. The combination and arrangement of the colours in the stained glass is most pleasing and effective. Thus under difficult circumstances was the church founded and given a local habitation and a name on this western peninsula, by the Rev. Richard Pollard. May one not venture to hope that some day a monument, more worthy of this good man than the simple mural tablet in the church, may be erected to his memory? The church should cherish the memory of her worthies who have fought a good fight for her Lord, and endeavoured, with a large measure of success, to extend His kingdom. The next appointment to the incumbency of this parish was that of the Rev. Robert Shortt, who retained it from the year 1825 to 1828. He subsequently became rector of Port Hope and was the father of the Rev. C. Harper Shortt, M.A., rector of St. Cyprian's, Toronto. He was succeeded by the Rev. Edward J. Boswell, who remained here but one year, and was followed by the Rev. William Johnson, M.A., in 1828. Mr. Johnson was born at Lisburn, County Down, Ireland, where he was brought up and received his early education, which was completed at the University of Glasgow, where he received his degrees in due course. Coming to this country he was admitted to the diaconate in 1828 and to the priesthood in 1829, by Bishop Stewart, of Quebec, whose jurisdiction at that time extended over the two Provinces of Upper and Lower Canada. Besides his position of rector of Sandwich, he occupied that of Master of the Sandwich Grammar School, the only one within the limits of the counties of Essex, Kent and Lambton. The school became noted as the place where many of those who afterwards became leading men, in this part of the country, were educated. Clergymen, members of Parliament, judges, lawyers, and many public officials were once his pupils.

(Continued in next issue.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

ONTARIO.

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

OTTAWA.—The Synod of the new Diocese of Ottawa met in St. John's Sunday-school Hall, Wednesday afternoon, March 18th, to elect a bishop. His Grace Archbishop Lewis occupied the chair. With him on the platform were Chancellor Walkem, the Rev. A. C. Spencer, clerical secretary; Mr. R. V. Rogers, Q.C., lay secretary; Rural Dean Carey, the Ven. Archdeacon Jones the Ven. Archdeacon Lauder, and Registrar Pense. About 180 delegates, lay and clerical, were present, as well as a large number of spectators, among whom were many ladies.

Chancellor Walkem read the summons by which the meeting had been called, which defined the limits of the new diocese, and recited the intention to elect a bishop. When he had concluded, His Grace Archbishop Lewis rose to address the meeting. He was received with applause, the whole audience rising to its feet as a token of respect.

His Grace said that he had not prepared any elaborate address, not thinking such necessary. He met those before him, he said, with very mingled feelings. The first was gratitude to God, who had brought so far toward a successful issue his own attempt to effect a division of the present diocese. There was no room for doubt of the necessity existing for such a division. He had laboured in the diocese for 34 years, and he was assured that the increase had been so great, both in the additional number of churches, in the multiplication of the clergy, and in the extent of work, as to have made such a division necessary. But he also felt acutely his own separation from the diocese with which he had been so long connected. Continuing, he referred to the favourable circumstances under which the new diocese was starting out, saying that both in wealth and numbers, and in loyalty to the Church, they were getting the best of it. He hoped that in the future there would be nothing more than an honourable rivalry between them, and that they would strive together to work for the advancement of Christ's kingdom. There were very few churches to be built in the new diocese, and in every respect he believed that the man who was to-day to be elected, would have an easier time than he himself had had in his time. In approaching the ballot to-day, he hoped that they would be preserved from error, ignorance, pride and prejudice, and so guided in their decision that they would do what was best in the interests of the new diocese. In concluding, His Grace expressed in warm terms his deep regret at severing his connection with the parishes and churches of the new diocese. He would, of course, still retain his connection with them as Archbishop and Metropolitan, and in this capacity would visit them occasionally. He commended the delegates to God and to His grace for guidance in the mission which they were called upon to perform.

The First Ballot.—Immediately at the conclusion of His Grace's address, the first ballot of election was proceeded with. The Rev. A. Elliott, the Rev. A. W. Mackay, and Judge Senkler were appointed clerical scrutineers, while Messrs. J. F. Orde, J. S. Higginson and the Rev. R. W. Samwell, acted as lay scrutineers. The voting took a considerable time, each delegation, both lay and clerical, being called forward in turn. There are fifty-three parishes in the new diocese.

During the counting of the first vote the Synod took a recess of an hour, and re-assembled at half-past four, when the result was given out as follows: Clerical vote, 53 votes polled—Bishop of Niagara, 18; the Rev. A. Phillips, Hawkesbury, 11; the Ven. Archdeacon Lauder, Ottawa, 9; the Rev. Dr. Boddy, Toronto, 6; the Rev. Canon DuMoulin, Toronto, 5; the Rev. G. O. Troop, Montreal, 3; the Rev. W. J. Muckleston, Perth, 2; the Rev. E. B. Crawford, Halifax, 2; the Rev. E. A. W. Hannington, Ottawa, 1; the Rev. A. Elliott, Carleton Place, 1.

In the lay vote forty-nine parishes voted, with the following result: The Rev. Dean Carmichael, Montreal, 11; the Bishop of Niagara, 8; the Rev. A. Phillips, Hawkesbury, 6; the Rev. C. L. Worrell, Kingston, 5; the Rev. W. J. Muckleston, Perth, 3; the Rev. A. Elliott, Carleton Place, 2; the Rev. G. O. Troop, Montreal, 2; the Rev. E. A. W. Hannington, Ottawa, 2; the Rev. Canon DuMoulin, Toronto, 1; the Rev. R. L. M. Houston, Cornwall, 1; the Rev. Dr. Boddy, Toronto, 1; the Ven. Archdeacon Lauder, Ottawa, 1; the Rev. J. M. Snowdon, Ottawa, 1; the Rev. A. Saddington, Richmond, 1; the Rev. R. W. Samwell, MoulINETTE, 1; the Rev. H. Pollard, Ottawa, 1; the Rev. T. Garrett, Ottawa, 1; the Rev. T. H. Phillips, 1.

As no one person had received the requisite number of votes to secure election, another ballot was taken, which resulted as follows:

The Second Ballot.—Clerical votes, 53; necessary to elect, 27. The result of the ballot was as follows: The Bishop of Niagara, 22; the Rev. Dr. Boddy, 10; the Rev. A. Phillips, 10; the Rev. G. O. Troop, 8; the Rev. G. C. Mackenzie, 2; the Rev. Canon DuMoulin, 1; the Rev. E. B. Crawford, 1; the Rev. Dean Carmichael, 1; the Rev. E. A. W. Hannington, 1; the Ven. Archdeacon Lauder, 1; the Rev. W. J. Muckleston, 1.

Lay votes, 49; necessary to elect, 25. The result of the ballot was as follows: The Bishop of Niagara, 15; the Rev. G. O. Troop, 13; the Rev. A. Phillips, 9; the Rev. Prof. Worrell, 3; the Rev. E. A. W. Hannington, 2; the Rev. S. J. Boddy, 2; the Rev. A. Elliott, 1; the Rev. P. H. Phillips, 1.

Three votes were counted as lost for various reasons.

Bishop Hamilton elected.—This vote again failed to give a decision, no one candidate having secured the required majority, and a third ballot was accordingly

called, amid a scene of much interest. The results were eagerly awaited, and were duly announced as follows: Clerical vote, 53 cast; number necessary to an election, 27: Bishop of Niagara, 33; the Rev. A. Phillips, 11; the Rev. G. O. Troop, 4; the Rev. Dr. Boddy, 4; total, 52; the other ballot having been cast in blank. The lay vote was as follows: Votes cast, 49; necessary to elect, 25: The Bishop of Niagara, 25; the Rev. A. Phillips, 16; the Rev. G. O. Troop, 3; the Rev. Dr. Boddy, 1; the Rev. P. H. Phillips, 1; total, 46; the other three being unable to be counted for various reasons. It was therefore announced by His Grace Archbishop Lewis, amid great enthusiasm, that His Lordship Bishop Hamilton, of Niagara, had been elected bishop of the new diocese, subject, of course, to his acceptance. The election was made unanimous, and on the suggestion of His Grace, the Synod adjourned in order that His Lordship might be informed by wire of his election, and asked for a reply.

As His Lordship was away from home, the following reply was not received until Thursday at 2 o'clock.

"POWASSAN, ONT.—The resignation of the diocese, which is necessary to the translation of a bishop, is vested in the House of Bishops. I am ready to submit to the bishops' decision whether I should leave Niagara and begin in Ottawa. Should this, which involves delay, be objectionable, I am ready to relieve the Synod by deciding my duty is in Niagara. I am deeply sensible of the confidence and love of the Churchmen in Ottawa Diocese.

"BISHOP OF NIAGARA."

After reading the message, which was received with loud applause, Archbishop Lewis said: "I need hardly tell you that the acceptance of that resignation by the House of Bishops is perfectly certain, and I can therefore assure you that in all human probability Bishop Hamilton will be the Bishop of Ottawa. As it is so near Easter, there will be some little delay in calling the House together, but I shall call it without delay. The bishops have to meet in Montreal on the 15th of April, at the Committee on Foreign and Domestic Missions, and it would not do to bring the bishops so far twice, so I trust you will bear with the unavoidable delay. I am very thankful that my dear friend has accepted, and I may say that there seems to me something very suitable that a Hamilton should come back to the Diocese of Ottawa. I desire to take this opportunity of correcting a misapprehension. It has been said that the division was in a manner forced upon me. That is not true. I inaugurated the division five years ago, and assisted it in every possible way. There is no bishop, priest or deacon, to whom I would so willingly hand over my pastoral staff as to the Bishop of Niagara. I am deeply grateful to the Synod of yesterday. I do not think there ever was a Synod assembled that had such self-control, and now, when I am stepping down and out, I can look back with the greatest possible comfort to the Synod meeting in Ottawa. I entreat you to further the interests of the Church of God, and with the support and the same sympathy extended to me, I have no doubt in the world but that the increase in the past will be nothing to the increase in the future. May God bless you."

His Grace's words were received with the utmost respect, and elicited enthusiastic applause.

He was followed by the Ven. Archdeacon Lauder, who, on behalf of the clergy of the diocese, expressed their regret at parting from His Grace, and wished him God-speed.

Chancellor Walkem, the Rev. Mr. Muckleston and Mr. G. C. Smith, of Cornwall, also delivered addresses, after which, with cheers for the old and the new bishops, and with parting religious services, conducted by the Archbishop, the special meeting of the Synod was concluded.

TORONTO.

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

We are pleased to hear the Hon. G. W. Allan is steadily improving.

Trinity.—The Rev. Alexander Sanson is recovering from his serious illness, and is able to leave the house.

St. George's.—The Rev. Prof. Clark gave a very interesting and instructive lecture on Gustavus Adolphus, last Tuesday evening in the schoolhouse, in aid of St. Margaret's Church. A large number were present and thoroughly enjoyed the lecture.

Church of the Ascension.—The congregation of this church has selected the Rev. T. R. O'Meara to succeed Rev. Mr. Baldwin, as rector, and his name has been forwarded to the bishop.

Despite the extremely unfavorable weather, there was a good attendance at the regular monthly meeting of the Toronto Church of England Sunday School Association, held last week in the basement of St.

Simon's Church, Howard street. Among the clergy present were the Revs. T. C. Street Macklem, rector of St. Simon's; Canon Sweeney, B. C. Andrews, E. J. Wood, and G. Card. Canon Sweeney was called upon to preside, and after the singing of the hymn, "Soldiers of Christ, Arise," and prayer, gave a brief opening address. This was followed by the reading of an exceedingly interesting paper by Rev. Herbert Symonds, M.A. of Ashburnham, entitled, "Introductory Lecture on the Study of the Bible." He dwelt largely on the subject of faith, showing that until a man had held personal communion with God, his faith was merely potential and not actual. The reverend gentleman was accorded a hearty vote of thanks at the close of his remarks. The Rev. Canon Mockridge had promised to give "A Model Sunday School Lesson," but in his enforced and much regretted absence, a short Biblical study conducted by the Rev. Canon Sweeney, was engaged in by the audience. The proceedings terminated with the usual devotional exercises. The next meeting of the association, it was announced, will be held in All Saints' school house, on which occasion there will be a debate on the subject, "Resolved, that the present system of Sunday School teaching is capable of much improvement."

NORWAY.—The Bishop of Toronto has granted one year's leave of absence to Rev. Chas. Ruttan, of St. John's Church. Mr. Ruttan is 75 years of age, and has been in charge of the parish 28 years.

On Sunday evening of last week, the Rev. Provost Welch preached in St. John's Church.

NIAGARA.

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

BARTON.—*Holy Trinity.*—The Rev. P. Fletcher, of Grand Valley, preached in this church on Sunday, 15th inst., owing to the illness of the rector, the Rev. W. R. Clark.

HAMILTON.—*St. Thomas' Church.*—On Sunday evening, March 15th, the Rev. Canon Sutherland, rector of St. Mark's, preached in this church. His sermon was on the Gospel of the day.

St. Mark's Church.—Canon Curran, rector of St. Thomas' Church, officiated at the evening service on the 15th inst. in St. Mark's. The reverend gentleman preached an eloquent and forcible sermon, taking for his text part of the 47th verse of the 2nd chapter of the Acts of the Apostles, "And the Lord added to the Church daily such as should be saved."

NIAGARA FALLS.—Rev. Prof. Clark, of Trinity University, lectured here last Monday week at the Town hall, on Kingsley's "Water Babies." The audience was composed of the cultured people of the town, many Americans from the other side of the river being present. The lecture is one of a course inaugurated by the Collegiate Institute, and was by far the most popular one thus far.

HURON.

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

LONDON.—Thursday evening the annual missionary meeting of the Huron College Missionary Society was held, when addresses, illustrated with stereopticon views, were given by Archdeacon Tims, of Calgary, and Rev. I. O. Stringer, B.A., of Mackenzie River. The Bishop of Huron was in the chair, and among those on the platform were Rev. Archdeacon Tims, of Calgary, N.W.T.; Rev. I. O. Stringer, B.A., of Mackenzie River; Rev. Provost Watkins, M.A.; Rev. Prof. Burgess, M.A.; Canon Smith, Rev. Mr. Hill, Rev. Geo. A. Robson, Rev. Principal English, Rev. W. L. Armitage, Rev. Prof. Sherwood and others. After an opening hymn, the meeting was led in prayer by Rev. Provost Watkins, followed by a fervent address by the bishop, who warmly eulogized the work of the missionaries. Rev. Mr. Stringer called attention to the topography of his mission by means of a large coloured map. His headquarters were at Peel River. There they had darkness for several weeks at a time—in the spring the days lengthened, and they enjoyed equal days and equal nights. About the middle of May continual daylight comes over the region and lasts for two months. Mr. Stringer exhibited several articles of clothing, a number of ornaments, such as snow knife, pipe, a model sled, Eskimo axe, and a piece of dried deer meat belonging to the people of the north. The speaker then gave a brief talk explanatory of the views, showing the peculiarities of these people and their manner of life. * * * * * The Eskimo are smaller in stature than the average white man—disfigure their faces by piercing their cheeks in such a way as to show a white stone button on the outside. Their clothing for the most part consists of deer skin. They ornament their coats with pieces of wolverine skin; live in huts erected in bee-hive shape, composed of layers of

snow placed in order (as it were by magic). These layers consist of blocks two feet square. The interior is about seven feet in diameter, and from four to five feet high, heated by means of oil lamps. * * * These people travel in sleds drawn by four or more dogs; one man is required to run ahead of the dogs in order to make a path for them to follow in. * * * Ven. Archdeacon Tims then gave an intensely interesting and graphic description of the Black-foot Indians in Alberta, confining his remarks more particularly to the stereopticon views. In the course of his remarks he showed the progress that had been made among these people, morally and spiritually, since his advent amongst them some twelve years since. Among the views shown were the several Mission Houses. The recently built boarding school at the South Camp of the Blackfeet Reserve called for special attention, being the best and most improved boarding school in the North-West; the sun dance, the Buffalo dance, the making of braves, the Indian cemeteries, Indian villages, Bull Horn Academy, Eagle Rib's Mission School and Red Crow's school, in connection with the last two schools. The Archdeacon incidentally mentioned Messrs. C. L. Mills and Robert Herbert, students of Huron College, formerly lay-missionaries respectively at these places. Owing to the late hour the Archdeacon abbreviated his remarks. After a hearty vote of thanks had been tendered to the missionaries, the meeting closed with the benediction. Since the last annual meeting two missionaries have gone to the far West from Huron College, Messrs. Curry and Appleyard. Mr. Curry is stationed at St. Peter's Mission, Besser Slave Lake, Peace River District, N.W.T., working in conjunction with Rev. George Holmes. Mr. Appleyard is stationed at Skeena River, British Columbia, doing effective work there.

GORRIE.—The fifth annual Sunday-School Convention for the Township of Howick was held in Gorrie, on Tuesday, 3rd March, with the rector of Gorrie, Rev. C. R. Gunne, M.A., in the chair, and was pronounced by the *Gorrie Vidette* the most successful Convention yet held. A number of very interesting papers were read, including "The Review Lesson," by Rev. A. B. Douson; "How to Encourage the Sunday-School Staff," by Dr. Smale; "The Relation of Sunday School to Missions," by Rev. H. E. Mason; "The Bible and How to Handle It," by Rev. A. C. Crews; "The Duty of Parents to the Sunday School," by Mr. Robt. Deachman; "The Relation of Sunday School to the Church," by Rev. J. S. Fisher; "The Teacher's Preparation," by Rev. A. C. Stewart, etc. The duties of the president were ably discharged by the Gorrie rector, who also addressed a mass meeting of the Sunday-school children, answered the questions of the question drawer, took an active part in the discussions, and spared no effort to make the meeting in every way a success. The Convention had two crowded sessions, afternoon and evening, and every seat was filled.

KINCARDINE.—The rector of Kincardine, Rev. Jas. Thompson, has resigned.

PERTH DEANERY.—The next meeting of this Deanery will be held in May, at the village of Millbank, and an interesting session is looked for, and the next Sunday-school Convention of the Deanery will be held in June or July in St. James' parish, Stratford.

EPISCOPAL VISITATIONS.—The Bishop's Confirmation appointments for April to end of June, 1896, are confined to the counties of Waterloo and Oxford as follows: Wallaceburg April 19; Berlin, April 26; Hamburg and Haysville, April 27; Wilmot and Galt, April 28; Drumbo and Princeton, April 29; Innerkip, Oxford Centre and Eastwood, April 30; Dereham and Tilsonburg, May 1; Norwich and Otterville, May 3; Huntingford and Zorra, May 4; Lakeside and Thamesford, May 5; Memorial Church, Stratford, and Sebringville, May 10; Mooretown, May 13; Corunna, May 14; Simcoe, May 17; Sarnia, June 21; Point Edward and Perche, June 22; Wyoming and Petrolia, June 23; Wanstead and Watford, June 24; Brooke and 4th line Warwick, June 25; Warwick and Wisbeach, June 26; Strathroy, June 28.

British and Foreign.

A confirmation of adults will be held, by permission of the Dean, in Westminster Abbey.

Dr. Pierson, the American evangelist, has been holding successful meetings in Dublin and the neighbourhood.

The Dean of Manchester presided over a meeting held at the Diocesan Chambers to consider a proposal to commemorate the fiftieth year of Archdeacon Anson's labours in Manchester.

News has been received from Uganda up to November 27th. All was well then and Bishop Tucker was still at Mengo.

Professor Weber, of Bonn, was elected Bishop of the Old Catholics on Wednesday in succession to the late Bishop Reinkeus.

The Bishop of Ripon has just returned home, quite recovered from the sharp attack of influenza which he experienced whilst abroad.

The Rev. John A. Jennings, rector of Donoughpatrick, Co. Meath, has been appointed by the nominators to the parish of St. Mary's, Dublin.

The Bishop of London has appointed the Rev. W. S. Carter, lately organizing secretary of the Young Men's Friendly Society, to the vicarage of St. Matthias, Bethnal Green.

At the annual meeting, the report stated that thirty Bible women were working in as many parishes in Liverpool, and that their entire cost to the Society was only £1 10s.

The meetings of the Missionary Union have been well attended this term, and during the last week several members of the University have joined the Student Volunteer Missionary Union.

A sum of £1 500 was voted at the usual monthly meeting of S.P.C.K. recently towards maintenance and for the purchase of the site of the training college for lay-workers at Stepney.

The *Yorkshire Post* says that the Rev. J. Bedford, curate of Staunmore, who accepted the Lord Chancellor's living at Saddington, Leicestershire, has resigned it after paying two visits to the parish.

The Dean of Ely, who preached two Sundays ago at Westminster Abbey, occupied a considerable portion of a striking sermon in proving that the "cursing" in the commination service are not words of imprecation.

The Archbishop-elect of Armagh will be enthroned in Derry Cathedral on the eve of the Annunciation of the Blessed Virgin (the octave of St. Patrick), and Dr. Chadwick will be consecrated as his successor on the following day.

Her Majesty the Queen has contributed £20 towards the repairs of the Missions to Seamen cutter "Eirene," which is employed all the year round to minister to the crews of ships, coasting craft and yachts frequenting the Solent.

Lady Alice Fitzwilliam, in the presence of a large congregation, unveiled the memorial bust of the late Archdeacon Blakeney, vicar of Sheffield, which has been placed in the parish church as part of the scheme to perpetuate his memory.

Evangelicals in Liverpool have been very pained since the new vicar of Emmanuel's Church, Everton, discontinued evening communion, notwithstanding the earnest protest of the congregation, a number of whom have already left the church.

The Irish Church Missions gives a sound Scriptural education to 2,000 children. Its itinerant evangelists in 1895 sold no fewer than 11,000 books and booklets, chiefly copies or portions of the Scriptures, and visited 180 fairs and markets.

On Sunday week the annual sermons on behalf of the Colonial and Continental Church Society were preached by the Rev. J. M. Ham, in St. Aldgate's and St. Clement's Churches. The needs in Australia and Canada were chiefly spoken of.

Bishop Wilkinson, while on a visit to the Metropolitan of St. Petersburg, in convocation robes with his episcopal staff, knelt in prayer at the altar and kissed the holy image of the Saviour. He also did reverence to the relics of St. Alexander Nevsky.

Churchmen in Leeds are to be congratulated on their splendid efforts to promote Christian education. At the meeting in defence of voluntary schools, the chairman stated that they had raised £40,000 in five years, and were now appealing for another £15,000.

Very satisfactory progress is being made with the movement for the erection of a permanent church for Newnham. The growing population of the district warrants this step being taken, and at a recent meeting it was shown that the fund had already risen to nearly £600.

The mere existence of the reredos at St. Paul's, which is viewed day by day by thousands of tourists from remote rural districts, has been the means of

informing a numberless band of our more ignorant brethren that we in the Church of England have an altar, a sacrifice, and a priesthood.

The lamented and premature death of Canon Beck has placed the living of Scotter, Lincolnshire, which is worth about £800 a year with residence, at the disposal of the Duke of Rutland. Canon Beck had held the benefice for only six months, but his predecessor was rector for more than sixty years.

The Bishop of Mashonaland made his first public appearance in London at a meeting on Tuesday, March 17th, at the Mansion House. The bishop, who is a warm friend of Dr. Jameson, is a thorough Africaner, having worked in South Africa for twenty-two years, fifteen of which were in the Diamond Fields.

A meeting of the Central Executive of the Church of England Temperance Society was held at Westminster recently, the Bishop of London presiding. After a long discussion it was decided to support the Sunday Closing Bill, introduced by the Archbishop of York into the House of Lords, as well as the measure introduced by Lord Norton.

Both the Lord's Day Observance Society and the Working Men's Lord's Day Rest Association have been very active in rousing public opinion, in view of the motion to be made in the House of Commons in favour of Sunday opening of museums. Electors are asked to write earnest protests to their Parliamentary representatives.

The Bishop of Norwich, writing in the *Diocesan Gazette* to the clergy and churchwardens of the diocese, says the time has, beyond doubt, arrived when some effort should be made, if only by way of a beginning, to improve the temporal condition of the clergy, many of whom are in straitened circumstances, some few in positive want.

The Welsh service at St. Paul's Cathedral on St. David's Eve drew a vast congregation to the great building, which was quite full. The choir numbered about 300 voices, and the singing throughout was very beautiful. The whole of the service was in the Welsh vernacular, including the sermon, which was preached by the Bishop of Swansea.

The people of Edinburgh are looking rather askance at a new movement on the part of the Roman Catholic Church to erect a nunnery in the village of Liberton, in the vicinity of the city. The Roman Catholics have already established a Magdalene Home in the city, and people are at a loss to know what occasion there is for another such.

The Ecclesiastical Commissioners have issued their usual annual notice to the effect that they are prepared to receive on or before December 1st, offers of benefactions of not less than £100 towards making better provision for the cure of souls, with a view to such offers being met by the Board with grants of capital sums, during the spring of 1897.

The Bishop of Salisbury, writing in the *Diocesan Gazette* as to the present condition of the Clergy Sustentation Fund, says that by sustentation of the clergy he understands the grant of annual, and, as near as may be, permanent pensions, made to individuals whose incomes require settled improvements, not so much in the time of old age as during their working life.

The death is announced of the Rev. Horace Waller, rector of Twywell, Northants. For several years he was a missionary in Africa, and was regarded as an authority on African matters. In Africa he made the acquaintance of Dr. Livingstone, at whose funeral in Westminster Abbey, in 1874, he was one of the pall-bearers. He was also a friend of General Gordon.

The Bishop of Winchester has selected the Rev. George Carnac Fisher, late vicar of Croydon, to be Bishop-Suffragan of Southampton, in succession to the Bishop of Osaka. Bishop Davidson has always thought it undesirable that a Bishop-Suffragan should hold parochial cure of souls, and the new bishop is prepared to give himself entirely to the duties of Bishop-Suffragan.

The new Church of St. Anselm, Berkley Square, which replaces the old Hanover chapel in Regent street, is of byzantine architecture, and is very handsome. On the day of consecration, there was an imposing outside procession, and the Bishop of London was accompanied by the Bishop of Marlborough, the Duke of Westminster, the Duke of Newcastle and other well known persons. The vicar, Mr. Moore, is a son of Prebendary Moore, who was present on the day of opening.

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St. Barnabas, Pimlico.—A special twelve days' mission has just been held in this church, and we hope sincerely with an abundance of blessings. Special efforts (a correspondent writes) were made in every possible way to bring lost ones home to Christ. Services were so arranged to suit everybody. Processions of the choir and clergy, too, paraded the streets of the parish every evening.

The Church Association has prepared a petition to Parliament on the appointment of bishops which will shortly be issued for signature throughout the country. A text of the memorial has been sent to Lord Salisbury, praying him to receive a deputation on the subject. The Premier replied that he was too busy, and Mr. Balfour when appealed to excused himself on the ground of non-responsibility.

The elevation of the Bishop of Derry to the Archbishopric of Armagh, has been received with the utmost satisfaction by the Church of which he is so distinguished a ruler; and we believe that not only the Church of England, but the members of the Anglican communion all the world over, will feel that the Irish bishops have well and wisely discharged the responsible and delicate duty which devolved upon them.

The vicar of France Lynch has just lately put into practice a custom which prevailed in days gone by. The other evening he organized a procession from the church through the village. Choir and vicar were robed, and the cross was carried at the head of the procession. As the procession moved the vicar read the Litany, the choir making the responses. Occasional halts were made, and the vicar gave short addresses.

An amusing story is told of the new Bishop of Newcastle. On his journey to the North the other day he lost his bag, and search was made for it by his friends who were travelling with him. It was fortunately discovered before the train left, and handed into the carriage by a brother clergyman. The bishop designate was lost in thought, but murmured his thanks, and extending his hand pressed a coin upon the astonished curate.

It was well known that the late Dr. Jackson, of Antigua, very liberally helped all Church work in his diocese, but it will perhaps be news to many to hear that he also contributed largely to the meagre stipends of his clergy. The present Bishop of Antigua, in a letter, especially mentions one group of the many good deeds of his predecessor:—"You cannot know to how many clergymen's stipends our bishop nobly contributed. I scarcely know how some parishes will get on without his help regularly given through me. To many places his death is almost, financially speaking, another disendowment."

Correspondence.

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

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

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

The Ritualistic Movement.

SIR,—I read with interest the excerpt from the New York Times on the ritualistic movement in that city. When our American cousins undertake to do anything, they do it with both feet and lick all creation. According to the clever young man who writes for the Times, the New York ritualistic rector's not only copy Rome in the matter of vestments, but beat her hollow. Why, sir, the Bulgarian ex-arch., in all his gorgeousness at the conversion of Prince Boris, is not in it with your New York ritualist. He is minus the veil, and if he wore the burse it must have been concealed about his person, as there is no sign of it in the picture of the ceremony published in the February number of the Graphic. If the New York Times could only patent one of the ritualistic rector's and put him on exhibition, wearing the eucharistic vestments, the chasuble, stole, maniple, veil and burse, girdle, alb, cotta and amice, ritualism would get a black eye, the ecclesiastical world a surprise, and the paper a fortune. From henceforth the secret societies, whose high officials hear wonderful things behind closed doors, would be nowhere. Why any man should want to go over to Rome boldly or any other way, when he can wear a veil and a burse and swing incense in smoking thuribles and sprinkle holy water over his face in the Protestant Episcopal Church in New York, is "one of these things no fellow

can understand." Liberty is dear to the average American; but the ritualist priest had better be careful. If he goes over to Rome in order to get more ritual he may be disappointed. It is doubtful if he will be allowed to wear his veil and burse. This may explain why so many men, who went over in late years to the Church of Rome, have sneaked back to the Church which they left. One thing is very certain, either the New York ritualistic rector is a dandy or the writer of the article is a blankety-blank. The man who does not know the difference between the ornaments of the Church and those of the minister should not undertake to write up ritualism. It would be just as sensible to say that a Protestant minister wore a pulpit, or an organ, or a platform, as to say that a ritualist in New York or any other place wore a veil or burse. The day for apologizing for ritualism is past.

THOS. GEOGHEGAN.

St. Peter's Mission House, Hamilton.

The Epistle to the Hebrews.

SIR,—Two letters on the above subject have appeared in recent numbers of your paper. It seems to me that the actual authorship of any book in the Bible is altogether immaterial unless it bears upon the interpretation of the Book itself: (e. g., the authorship of the Book of Job, or Ruth, or others where it matters not at all). But in the Epistle to the Hebrews the correct application of the text itself seems to depend very greatly on the date. There is a passage near the end (xii. 26-27) which is a kind of key note to the purpose for which the Epistle seems to be written. It was evidently written during a time of change, a time when the growth of the Church and the passing away of the temple services had become pronounced. The Epistle is written to Jewish Christians. Now from the Acts (xv. 1) and from the Epistle to the Galatians (ii. 12, and x. 1-2) we learn that certain of the converted Jews still held to the old order of things, as might be expected. Hence St. Paul's continual warning against falling back and against the Gentiles being also drawn into the same bondage. Well, when the temple was destroyed and the priesthood lost, and all the old ritual of the religion of Jehovah passed away, was it not to be expected that they (the Jewish Christians) still held lovingly to the customs that were delivered to Moses, and regretted them, even as many earnest Church people regret the loss of the three-decker pulpit, and high pews, and large ungainly surplices that were in vogue a few years ago. Is there any heresy in supposing that to comfort these good people and to show them that the faith was not bound up in outward things, that the Epistle was written? Does it not explain all the sacrifices and temple ritual as things that were and point to the one eternal thing that stood forever? Does it not say that God had spoken by the prophets, but now does speak by His Son? And does it not sum up the whole argument by saying that at Sinai God's voice shook the earth, but now (at the time of the growth of the Church) shakes the heavens, the very things of God—the law, the temple, the priesthood—all the changeable things—that the things which cannot be shaken—the truth—the revelation of Himself—the priesthood forever after the order of Melchisedec—may remain. All this is inexplicable without allowing a visible growth of the Church and a corresponding decay of Judaism. And this is what critics have ever felt to be the real difficulty about the Pauline authorship. Why should the Apostle of the Gentiles have written to the Jews at all?—and he a man who everywhere else is most unsparing in his denunciation of anything like a return to Judaism, while our author is most tender and kind and lovable to his erring brethren. He was one of themselves and knew their feelings on the subject. And again, is there anything in the whole life of St. Paul that would give any occasion for such an Epistle? For every Epistle in the New Testament, whether by St. Paul or any one else, was written not for the sake of writing, but because there was an occasion of writing. And the most likely occasion for the composing of the Epistle was undoubtedly the destruction of Jerusalem, which was a veritable shaking of all that the Jews held dearly, and believed to have come from heaven itself. That Apollos was the author has no tradition of the Church or authority of the fathers to support it. In a commentary that I have before me (that of Professor Davidson, of New College, Edinburgh) it is described as a "felicitous conjecture of Luther that Apollos might be the author." Your first correspondent places against Mr. Gore, the Church and Bengel and some one else. As to the Church—his assertion is a most unfair straining of a statement in the Prayer-Book. It was inserted by the English at a time when they were not in anyway engaged in the decision of the authorship of books of the Bible, and is not a decision of the Church at all, either of the English Church or the Church Catholic. No opinion of the undivided Church and no general council has decided upon the matter one way or the

other. In the early Church three different traditions held sway—one that St. Barnabas wrote it (Tertullian and Cyprian of Carthage), another that St. Paul was not the author (Clement of Rome, Irenæus and Hippolytus), and a third that it was St. Paul's (Justin Martyr). Of all these, Clement of Rome was the earliest and was most likely to know, but he does not even hint at the Pauline authorship. It is, of course, one of those things which can, perhaps, never be absolutely known. We do not (thank God) pin our faith on the Pauline authorship or any other. What the Church has really decided is that the Epistle was inspired by God, and the internal evidence points very strongly to a period of time subsequent to the martyrdom of the great Apostle. One more point and I have done. The second Epistle to Timothy was written undoubtedly very near to the end of St. Paul's life, and Timothy was then (according to universal tradition) the Bishop of Ephesus. Hebrews xiii. 23 records, "Know ye that our brother Timothy is set at liberty." Will some of our positive friends of the Pauline authorship kindly tell us at what period before the founding of the Church of the Ephesians, St. Timothy was in prison?

EDGAR W. PICKFORD.

Herald Angels' West Mono Mission.

Please Explain.

SIR,—Would the editor of the CANADIAN CHURCHMAN kindly explain why the Revised Version in Matthew xviii. 3, gives "ye turn" instead of the passive, "ye be turned." G.

From the Bishop of Athabasca.

SIR,—St. John's Mission, Wapuskaw, is at present the youngest mission in the diocese. It is established in the heart of the almost unknown tract of country lying between the Athabasca and Peace Rivers. No surveyor has ever penetrated its recesses, and the lakes, etc., that stud the Government maps are based on hearsay and are consequently erroneous. On February 3rd, I started with dog trains to visit the mission. It lies some 150 miles north and east of the Landing. We left the river about twelve miles below the Landing. After reaching the height of land above the river, the trail penetrates a rough muskeg country. It is very narrow, and barely admits the sleighs between the stems of the trees and fallen timber. These sleighs are made of two narrow strips of birch wood with cross pieces; the whole bound together with thongs of green hide called "shaganappi." From four to five dogs are hitched to each sleigh. They can pull a load of 350 to 400 pounds. Their endurance is very great, and on one meal of fish per day, they can travel twelve to thirteen hours a day and cover distances, where the travelling is fairly good, of about thirty miles. My sleigh was so arranged that I could ride when I wished to do so. As a rule I prefer depending on my own powers of locomotion, and having a pair of light snow-shoes I burdened the dogs as little as possible. Still, keeping up with a good train of dogs necessitates running nearly the whole day, so that I had to have recourse to my cariole at intervals. Our second day about dusk we reached some Indian houses, on what is named by the Indians, "Calling Lake." It is a fine sheet of water, some eight miles in breadth by fifteen in length. It is said to be deep and contains very good white fish. The Indians, who are very superstitious, believe that a spirit haunts the centre of the lake—that at times its voice can be heard calling. They have the tradition that no one has ever crossed the middle of the lake. After supper I addressed the Indians, who filled the house. Some were from Lac la Biche, south of the Athabasca, and were Romanists, but all listened with evident interest and attention. As far as personal comfort was concerned, I should have much preferred laying my blankets down on the pine-branch by the camp fire, but courtesy could not refuse the post of honour assigned me on the family bedstead, while the rest stretched themselves in their blankets on the floor. The heat, the close atmosphere and the fumes of tobacco did not tend to promote sleep. After a hard day's run through what has been a well wooded country, but which last summer was almost entirely burnt, we crossed, late in the afternoon, a small and what must in summer be a very pretty lake, "Rock Island Lake," some six by three miles area. The evening set in cold and windy, turning later on into snow. My guide, "Strong Paddle," selected a sheltered spot among thick pines. The snow was dug away with the snow-shoes, pine-branch laid down, and after supper, by a glorious fire, and prayers, I laid down to get a much better rest than on the previous night. Our guide had us up two hours before daylight. Our journey this fourth day took us across the height of land. Some very steep ravines had to be crossed. The brigade consisted of two loaded sleighs for the H.B. Co., one for the mission, and the one carrying my bedding, etc. Though the men were experienced hands, yet at times men, sleighs and dogs

reached the bottom of the ravine in a heap, the men only too glad when they escaped a collision with stumps or trees. Before the day was over every sleigh in the brigade had a broken head. The Indians are very light hearted, and make lots of fun out of their disasters. Thursday evening we reached Sandy Lake, second in size to the Wapuskaw Lakes, and famed for its white fish. The Indians here are more or less under the influence of our newly-established mission, and I had again a deeply attentive congregation. The next day we started on our last stage. Through the early part of the day we travelled through woods. We emerged on the first of the two Wapuskaw Lakes to encounter a high wind and drifting snow, completely obliterating any trace of a track. The dogs were at fault and my guide went ahead of the brigade, and my voice had to mingle with that of the other drivers as I handled the whip and stern line of my sleigh. We reached the mission about 7 p.m., glad to rest. The mission house, thirty feet by thirty feet a good substantial log building, stands on a height of land between the two lakes. It comprises within the four walls, dwelling rooms, Indian Hall and school-room. This arrangement serves to economize labour and fuel. The Rev. C. Weaver has three acres round the house cleared and fenced. Considering the great difficulty and expense of bringing in provisions and material and the scarcity of labour, as the Indians find support and plenty of employment in hunting, fishing, etc., and it is very difficult to get any steady and sustained work out of them, it is wonderful how much Mr. Weaver has effected. He has an admirable helper and co-worker in Mrs. Weaver. The cleanliness and neat appearance of the seven little Indian boarders—two boys and five girls—bear witness to her motherly care. Their healthy appearance also testifies to the plain but wholesome food they enjoy. Friends of the missionary cause in Canada must kindly bear in mind that we are entirely dependent upon their gifts and subscriptions for the feed and board of these children. We receive no help from the Government or from any other source for this purpose. Mr. A. J. White, who accompanied me on my journey, is teaching the children, and they are making good progress under his tuition. The services on the two Sundays I was there were well attended. During my stay I baptized five adults and three children. This makes the number of baptized persons in connection with this mission about forty-five. The following Friday the Rev. G. Holmes arrived from Lesser Slave Lake. On his way he visited Indians at Trout Lake. He found them in an abject state of terror. A poor man from Wapuskaw travelling there with his wife and two children, went out of his mind one evening after they had camped for the night. He threatened to kill and eat one of the children. His wife had to keep watch over him the whole of that night. Next day she succeeded in getting him to Trout Lake. His arrival inaugurated a reign of terror. The fear the Indian always has of a so-called "Wetigo" or cannibal, was in this case increased by the prophecy of a Soto medicine man, that a wetigo was to arise who would kill every one who did not put themselves under his protection. This man was to them the fulfilment of this. Men, women and children crowded into two small houses. Finally they compelled one of their number, a reputed medicine man, to despatch him with his axe. Only at the third blow did the poor madman lay a corpse at their feet. The whole affair is a sad commentary on the condition of these poor Indians, without the converting and humanizing influence of Christianity. I think it is also an evidence that Wapuskaw, in the very heart of this country, is a suitable point at which to establish a mission. The following Sunday, assisted by the Rev. G. Holmes, I admitted the Rev. Charles Weaver to priest's orders. The ordination service was in English, but the Gospel and an address based upon it, was given by Mr. Holmes in Cree. The ordination was followed by an administration of the Holy Communion. Though only eight communicated, the Indians all wished to be present. It gave us an opportunity for setting before them the nature and obligation of the Lord's Supper, and I trust ere long many of them will become communicants. The little books we have printed at the Landing in large, plain, syllabic characters, were in great request, but we only gave them to those who could read. I hope before long to put a fuller manual into their hands. As a rule our Cree syllabic books have been printed in small characters and liberally interspersed with punctuations, breathings, marks of emphasis, etc., very useful to the English learner, but only serving to perplex the Indian. The large pica characters I am using, perfectly plain, just such as they use themselves, are much liked by them. They have no difficulty in reading them by their own camp fires, where it would be very trying to the eyes, if not impossible, to read the small characters. I am, yours sincerely,

RICHARD ATHABASCA

Athabasca Landing, Feb. 26, 1896.

The Remedial Bill

SIR.—Thank you for your editorial on "The Remedial Bill," in your issue of the 5th inst., which hits the nail fairly on the head. The only just solution of this troublesome question of public education clearly would be to allow every one's school taxes to be paid towards the support of any school, denominational or otherwise, which conforms to a fixed standard in secular instruction, as the tax payer may select. Admiring—as all advocates of religious instruction as part of the daily education of the young must—the tenacity with which the Roman Catholics combat for their principles in this respect, many of us of the Church of England feel quite as strongly as our Roman Catholic brethren can do on this point, and that if they can have their school taxes paid to their denominational schools, we, or members of any other religious body who wish it, should have the same right. Let us have equality for all in this respect, and let those who prefer purely secular schools have their tax paid in support of such. This, professedly at any rate, judging from the number of churches which meet our eyes, is a Christian country. Then why should the Roman Catholic and the secularist be the only people whose susceptibilities in educational matters are guarded by the State? Why is this gross injustice allowed in a country which professes to treat all on an equal footing? A correspondent, J. Creagh (who, from his somewhat depreciatory references to bishops, parsons and the Prayer-Book, one can scarcely suppose to be a Churchman), in your issue of the 12th inst., advocating purely secular schools, says: "There is a time and place for everything." In reply to him allow me to quote some observations of Mr. Athelstan Riley, of the London School Board, on this subject: "It is a conflict between two sets of educational principles founded upon two different conceptions of human nature. One conception is that a child who is the subject of education is only a well developed animal, that he has a body and a mind, and if you give him physical instruction and intellectual instruction, you have done all that is necessary, you have educated the whole of his being. There is another view—the Christian view—that the child was created in the image of God, that he has not only a body and a mind, but he has also a soul, and that all true education must have reference to the whole of his being, and must include not only physical and intellectual, but religious instruction. Or I will put it in a different way: one party regards the child as a being whose end is in this life, the other party regards the child as a being whose end is in the next. I decline to follow J. C. in his view that in the education of a child religious instruction should be relegated to one day out of the seven. Such a course would be little likely to result in the daily life being leavened with Christian principles; while the natural result of purely secular education would be the production of clever rogues well qualified to prey on the community."

A LAY MEMBER OF THE COMMITTEE OF THE SYNOD OF NIAGARA ON RELIGIOUS INSTRUCTION IN SCHOOLS.
March 16th, 1896.

A Protest.

SIR.—Strange enough, is it not, how creatures of the human-kind can shut their eyes to plainest facts and live at ease in the midst of wonder and terrors. Yet this state of things aptly characterizes the attitude of many ministers at the present time. *This ought not so to be.* For if the Christian minister is anything, he is an ambassador for Christ. Now, an ambassador is a minister of the highest rank, employed and sent by one prince or sovereign power to another, to transact state affairs; if that ambassador loses sight of his commission, and proposes to entertain the court where he sojourns with some classical music, or a song, or an essay made up of showy flowers of speech and dazzling rhetoric, he would speedily be recalled and remanded to the silence of private life. There are many, as at present, those having the name, "Ambassador for Christ," yet being unable to command respect through the important dignity of their commission, they are profanely endeavouring to maintain their office vicariously. It is an awful thing to say, yet the truth demands to be spoken, that there are indeed many *unfaithful ambassadors* in our midst, unfaithful—yes, and so galvanized with selfishness, that in order to keep the friendship of the world, they give heed to its command, "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits." *This ought not so to be.* How sad to think that they whose solemn charge is "Thou shalt speak My words unto them, whether they will hear, or whether they will forbear," should be guilty of such awful conduct. Moreover, we find that the world dictates, "Thus and thus shall the music be." So if you look into the church, you will see presiding at the organ a musician who makes no profession of Christianity, and has but a dwarfed conception of morality; further, almost invariably, you will see a

band of vain, worldly young men and women, who move with confidence in the society circle, but few of whom think it wise to attend the Sunday-school, or to be found in the Bible class, or at the cottage-meeting, stand boldly up and sing: "My soul doth magnify the Lord"; "Day by day we magnify Thee." In regard to this there is but one remark, "*This ought not so to be.*" It is a grievous state indeed, a bold, mocking, profane and irreverence, the height of ungodliness, when that which is placed to be rendered, *from the heart*, a melody to God, is by sacrilege and blasphemy rendered in a way which gratifies the chuckles of hell. Against this I enter my most solemn protest, for I believe that in nothing has the Church drifted further from the Living God than in the singing. In nearly all city churches it is but a mere exhibition of cultivated voices. Worse than this, these are very often the voices of unbelieving and ungodly singers, who are actually hired, not so much to lead the singing of the Christians, as to do the singing to themselves, thus leaving the unfortunate believers bereft of an esteemed part of the service, and obliged to hear meaningless sounds, but no audible words. The root of all this must be traced to the *self* in the minister. They have power to tolerate, they have power to forbid. Why then do they tolerate it? Can any plausible reason be advanced? I protest that there is none, for in reference to this subject the Scripture is plain enough. St. Paul, in writing to the saints at Ephesus and the faithful in Christ Jesus, commands: "Be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody *with your heart* to the Lord." In writing to the saints and faithful brethren at Colossae, he commands: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing *with grace in your hearts* unto God." From this it is evident that believers, regenerated ones, sang *with grace in the heart* to Christ; and without this there was no singing that was acceptable in the sight of God. Thus it must be admitted that there is no reason to justify when Holy Scripture condemns. From this it is apparent that we have today, speaking generally, a time-serving, man-fearing, self-pleasing ministry—men in the ministry who have yet to learn that very important truth which Christ emphatically declared: "If any man would come after Me, let him *deny himself* and take up his cross and follow Me." Ah! yes, this is what is wanted to-day. Ministers who, *denying self*, and thrusting aside the thriftless plan of trying to please, will try the plan of earnest prayer and holy living, to win the unsaved to the house of worship—men who are ministers of the New Testament, and teach, feeling solemnly charged, as St. Paul charged Timothy, saying: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and dead, and by His appearing and His Kingdom, *preach the Word*, be instant in season, out of season; reprove, rebuke, exhort. . . ." For these are perilous times when those who are set to warn continually, cry: "Peace, peace," when there is no peace, and are thus wooing precious souls to hell. These are the voluptuous days, when ministers are coming out of their pulpits tremblingly, wondering what the wealthy, influential, much respected members of the congregation thought of the sermon. This is a humiliating condition; *this ought not so to be.* If the minister is called of men, let him enquire of men; if sent by God let him seek to know God's opinion only, and once his sermon is preached let him bow down on face and knees, and ask God what He thought of it. It is time that the warning words of Jeremiah should be resounded in the ears of every minister: "Woe be unto the pastors that destroy and scatter the sheep." It is time that this encroaching ministry should hear what the Lord Jesus Christ thinks of their service, when He says: "Well hath Esaias prophesied of you hypocrites, as it is written, 'This people honoureth Me with their lips, but their heart is far from Me,' and then, blushing with shame, return to their covenant. May the time be hastened when we will have a ministry of men who can say with David, 'I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness'; a ministry of men, who, willing, in this God's time for a *new and distinct* movement—God's time for an *entirely new* order of things—to warn a godless generation, instead of pandering to worldly men for a living—will boldly stand forth and choose, POVERTY.

T.B.R.W.

Prayer Book Questions Answered.

SIR.—In answer to questions submitted by "Enquirer" in your issue of March 12:
1. There is no authority for the congregation joining audibly in the "Therefore with, etc." In all ancient liturgies the *Ter Sanctus* is preceded by a Preface. In the Anglican, as in Eastern and Western liturgies, there are special Prefaces provided for use by the

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celebrant at special seasons. In the Anglican Liturgy the general Preface is, "Therefore with, etc.," to which the special Prefaces on proper occasions are prefixed. In accordance with universal, or Catholic custom, the Prefaces, special and general, are recited by the priest alone. The *Ter Sanctus* should be separated by a small space from the Preface, was so printed in the books of 1549 and 1552, and is so printed now in carefully constructed altar books or missals. It is not necessary to insert a rubrical direction to govern a Catholic custom, as it is undesirable to load the Prayer Book with more rubrics than absolutely necessary (see the Preface to the Prayer Book entitled, "Concerning the Service of the Church").

2. The reason for favouring "serve" and "in" with capitals, is the same which rules in the printing of all general confessions, at matins and evensong, in the communion office and in the commination. By dividing these with capitals into short clauses, breathing spaces are provided throughout the prayer, so that a mixed congregation of educated and uneducated, of old and young, may keep together in the recitation—otherwise, different priests or leaders of the confession, dividing them differently, some degree of confusion and discord would be introduced, a state of affairs which the Prayer Book is very careful to guard against. I may add here that the absence of such divisions by capitals of the General Thanksgiving at matins, evensong, and in the baptismal offices, is an evidence that the Prayer Book does not intend that the people should join in them audibly—a custom which some ill-instructed, or perhaps obstinate congregations, have at times adopted. The writer hopes that enquirers will continue to seek information on these and similar points in your columns, and as far as he is able, and he thinks he may make the same promise for our priests generally, he and they will cheerfully and readily assist you in answering all reasonable enquirers. "W."

BRIEF MENTION.

In the British Museum there are at present thirty-nine miles of books.

A despatch from Bombay says that Samuel L. Clemens (Mark Twain) is seriously ill at Jeypoor.

Sir Arthur Sullivan receives \$500 for a single song.

Queen Victoria's real estate includes six hundred dwelling houses and a successful dairy farm. Her income from rents exceeds \$200,000 a year.

A French florist has offered a prize of \$6,000 to any one who can produce a plant which will yield blue roses.

The Toronto friends of Rev. Dr. Chadwick have received news of his appointment as Anglican Bishop of Armagh, Ireland.

Queen Victoria has created Emperor Francis Joseph Colonel-in-Chief of the First Dragoon Guards.

Mr. F. J. Flewelling, of Wycliffe College, has been accepted by the C.C.M.A. as a missionary for the Diocese of Selkirk.

In a private school of deaf mutes in Chicago a pupil has contracted the remarkable and probably unparalleled habit of stuttering with his fingers, while expressing his ideas in the sign language.

At the next winter exhibition of the Royal Academy in London there is to be a "deceased master's" section. There will be a "room of honour" devoted to the pictures and sculptures of the late president, Lord Leighton.

Lord Beaconsfield's brother, Ralph Disraeli, is still living. He bears no resemblance to his distinguished brother, and has always lived a quiet, retiring life, having been for many years clerk of the House of Lords.

Bishop Sullivan, of Algoma, who is wintering in Mentone, writes to say that his health is rapidly improving. He expects to be able to resume his labours in the spring.

Mr. T. H. Ismay, managing director of the White Star Line of Steamships, has given a sum of £2,000 to University College, Liverpool, to found a marine, engineering and naval architectural scholarship in memory of the late Sir Edward Harland.

The Rev. Canon Spencer, of Kingston, has already received \$1,377 in response to Archbishop Lewis' appeal for Armenian relief.

One of the missionaries in Seoul, Korea, on the third Sunday in November, baptized a baby of ten

months and his great-great-grandmother. The parents, grandparents and great-grandparents were already members of the Church.

When Mr. H. M. Stanley was at Lake Victoria eighteen years ago, there was not one missionary there. To-day, he says, there are 200 churches and 40,000 native Christians, many of whom are enthusiastic converts, and would spend their last penny to acquire a Bible.

Six fine marble columns from St. Paul's will be sold shortly. They support a shabby old gallery over the south entrance, which is to be removed as ugly and useless. The columns are monolith shafts of dark Italian marble, with alabaster capitals.

Travelling churches are to be established on the Trans-Siberian Railway, which passes through many desert tracks, where neither village nor church can be met with for miles. Cars fitted up for Divine service will be attached to the trains for the benefit of the officials.

Family Reading.

Palm Sunday.

To-day—Palm Sunday—ushers in the saddest, sweetest, holiest week in all the Church's year.

For, before its close, our dear Lord has given up His perfect life—oh, precious thought—for you and me.

How can we show our gratitude for this token of His infinite love for us? Simply by giving Him our own unbounded love and obedience. That is all He asks.

Surely, the hardest heart must melt at the sight of His agony in Gethsemane, His Cross on Calvary, His wounds, His blood, His pain, His dying love for us—for us!

"O Saviour of the world, who by Thy Cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech Thee, O Lord."

The Week of the Passion.

The twenty-ninth day of this month is "The Sunday before Easter," and so begins the Passion Week, or, as it has been termed of late, the Holy Week. The name is of little consequence, but "Passion Week" is more appropriate, as it brings before us so prominently the sorrows and sufferings and passion of our Lord. This, not that we may mourn over them, nor that our sensibilities be aroused—that we may make them the foundation of all our hopes of pardon and blessedness. "The blood of Jesus Christ, His Son, cleanseth us from all sin."

It seems but the other day we were keeping Ash-Wednesday, and now the end of Lent draws near. We cannot have prayed oftener and worshipped oftener and repented of our sins without benefit. Such benefits cannot always be gauged and measured. But no earnest prayer or earnest effort but is attended with good. We cannot understand how our daily food keeps us in health and strength; nor always how our daily prayer and worship keep us in the faith of Christ and in the love of God and our fellow men. Yet so it is. We will believe, therefore, that Lent has not come and gone without benefit, and that the day of Christ's death cannot be dwelt upon without help, without deepening within us a sense of sin, without lifting us up into higher hopes and into larger desires to follow His example.

These things we know and have known; but the holy season and the Holy Week give them larger prominence; make them more emphatic, so that we may base our lives and hopes upon them. This Church prays that the "comfortable Gospel of Christ may be truly preached and truly followed;" but we know there is no comfort in our doings, none, as we think of our own deservings; only as we look away from ourselves, to the truths of this week, how that Christ died for our sins, and suffered and was buried, that our sins might be forgiven.

—There is no day born but comes like a stroke of music into the world and sings itself all the way through.—Beecher.

Faith's Venture.

Christ can touch all the keys of the human heart. By his death on "Cross-crowned Calvary" He opens the Kingdom of Heaven to all believers. Faith makes us partakers of the blessing He purchased on the first Good Friday. Faith is a *venture*. As Christian said in the "Pilgrim's Progress"—"I must venture." As the hymn puts it—"Venture on Him, venture wholly." "Survey the wondrous Cross," and make a bold venture on the Work finished there. My brother, venture with all thy guilt and doubts and fears, throwing yourself into the arms of the Living Christ, and may God give thee grace to make that venture now!

"The Reason Why."

You should attend Church worship and no other, because the Church is "the Body of Christ," "the pillar and ground of the truth;" because "Christ loved the Church and gave Himself for it;" and because Holy Scripture in these and many other like passages has reference only to the One Holy Catholic and Apostolic Church, founded by Christ and His Apostles, and which alone has Divine Authority to "disciple all nations," to preach the Gospel and administer the Holy Sacraments. If a man "neglect to hear the Church, let him be unto Thee as an heathen man."

You should be a Communicant, because in the blessed Sacrament, Christ offers you "verily and indeed" His Body and Blood to be a means of life to your soul, and "except ye eat of the Flesh of the Son of Man, and drink His Blood, ye have no life in you."

You should, if health permit, always receive the Holy Sacrament at an early service rather than at a late one, because such sacred food ought certainly to be the first food which passes your lips, and by going to an early service you can wait for your breakfast till you return home.

You should not stay away from the Holy Table on the excuse of "not being fit," because if you are "not fit" for that, you are certainly "not fit" to die; and it is your duty to make yourself fit. If you have any special difficulties, ask advice and ghostly counsel of your priest, who is "set over you in the Lord," and who will be always glad to help you.

Do You Sing?

It was Carlyle who first wrote of the beauty of cheerfulness as exemplified in the man who sings at his labour. Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time; he will do it better; he will persevere longer. One is scarcely sensible of fatigue while he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous: a spirit all sunshine; graceful from very gladness; beautiful because bright. Cheerfulness is always a pleasant and helpful companion; dullness is always a wretched one.

Maxims of Bishop Middleton.

Persevere against discouragements. Keep your temper. Employ leisure in study, and always have some work on hand. Be punctual and methodical in business, and never procrastinate. Never be in a hurry. Preserve self-possession and do not be talked out of conviction. Maintain dignity without the appearance of pride; manner is something with everybody, and everything with some. Be guarded in discourse, attentive and slow to speak. Never acquiesce in immoral or pernicious opinions.

Be not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant or indifferent. Rather set than follow examples. Practice strict temperance, and in your transactions remember the final account.

—Few are made better by prosperity whom afflictions make worse. He that will sin, though he goes in pain, will sin much more when his pain is gone.

"They that Sow in Tears shall Reap in Joy."

Saviour now before Thee bending,
While our tears and prayers are blending,
Hear our cries to heaven ascending;
Now adoring,
Now imploring,
O deliver us, Good Lord!

By Thy Cross, we kneel bemanning,
All our sins before Thee owning,
And we plead Thy Blood, atoning
In compassion
For transgression;
O deliver us, Good Lord!

See us in our sad condition,
Bowed in deep and true contrition;
Hear our pleading, strong petition,
One Foundation,
One Salvation,
O deliver us, Good Lord!

Satan's toils long years have bound us;
But Thy mercy now has found us,
Let Thy grace, O Lord, surround us,
Wrath confounding,
Love abounding,
O deliver us, Good Lord!

Lord, we plead "Thy Cross and Passion,"
Boundless love, and deep compassion,
Godhead, clothed in human fashion,
On high reigning,
All sustaining,
O deliver us, Good Lord!

"Thine the Name that brings salvation;"
Come and rule o'er every nation,
Claim by right, all adoration;
For our yearning,
Love returning,
O deliver us, Good Lord!

The Hidden Treasure.

CHAPTER XXVI.—CONTINUED.

"Aye, aye!" said the old man readily. "I remember Jack Lucas. A towardly boy he was, and could write Latin fairly, though he was careless in throwing stones, I remember. He took me for an owl once!" added the father, chuckling over the old joke. "They said he was an heretic and that the devil carried him off, but I never believed that!"

"If he did, he brought him back!" said the baker, laughing; "for here he sits as you see."

"But Jack was only a lad, and this is a well-grown gentleman!" returned the priest in a puzzled tone.

"He will get hold of the matter presently!" said Dame Lucas, as we must now call her. "I would not trouble him. Never mind, dear father, you will understand all by and by."

"And where have you been all this time, that we have not heard from you?" asked Master Lucas. "We have written again and again, but have heard nothing, and had almost given you up for lost."

"I have been in many lands!" replied Jack. "I have been studying medicine in Padua and Milan, and travelling all over Germany, and as far east as Constantinople. But I have my diploma now and can settle where I like, so I have even come to see whether this town of Bridgewater can afford a living to a poor surgeon."

"You are just in the nick of time, for old Master Burden is dead, and there is no one to take his place!" said his father. "But do you really mean to settle down here? I thought you would be for going to London or Bristol?"

"I wished to be near you, father," said Jack; "and beside, my chances are better here than in London, where doctors are far more plenty than blackberries!"

"Did you see Master Fleming as you came through London?" asked Dame Lucas.

"Oh, yes, mother—if you care to be called mother by such a well-grown son!" Dame Lucas smiled and nodded, while his father looked greatly pleased. "I abode for more than a week with the good gentleman, and he hath sent you all tokens of his remembrance, which are in my mails."

"I warrant he rejoices in the new times!" remarked Master Lucas.

"He rejoices, though with trembling, as do all

who live near the court!" said Jack gravely. "He thinks the times are not at all settled, and that the king may yet lay on us a yoke as heavy as that of the pope."

"But we will not anticipate evil. How are the family at Holford?"

"Well, that are left! The good knight is gone, but my lady still survives and rejoices over the birth of her grandson."

"What has been done with Uncle Thomas' cottage and bits of land?"

"Nothing. Old Margery stayed there as long as she lived, and since then the house hath been shut up. Sir Arthur hath ever considered it your property, and he also holds some little money for you which Uncle Thomas left in his father's hands."

"Are the Deans all well?"

"Well and well to do. Davy owns a fine vessel, and is growing a rich man, and here is Peter to speak for himself!" as the tall journeyman entered the room—"and a fine fellow he is, as ever kneaded a batch of dough. He hath been more like a son than a servant to me, and I have used him accordingly. I suppose you heard all about poor Father William from Master Fleming?"

"Yes, and received the remembrance he left me!" replied Jack. "I could but wish as I entered the church this afternoon that he were there to see and hear."

"He is in a better place if ever a man was!" said Master Lucas. "His memory is grown in this place I can tell you. But it grows late, and the good father is already asleep. I daresay Cicely has your old room ready for you."

A few days after his return, Jack rode over to Holford to visit his friend Sir Arthur, and the place where he first learned to know and value the Scripture.

"You will find everything just as it was in the old man's time!" said Arthur, as he gave Jack the key of the cottage; "save that the storm of two nights ago hath somewhat shattered the old tree at the east end of the house."

Jack found the place as Arthur had said. A high wind had blown down part of the great hollow oak which had doubtless been a goodly tree at the time of the Norman conquest. Jack drew near and examined it. Suddenly uttering an exclamation, he put his hand into the hollow and drew forth a good sized square bundle wrapped in leather and carefully secured with straps of the same. Jack carried his prize into the cottage, and undoing the wrappers with some trouble, he brought to light a large volume, written on parchment and bound and clasped with iron. Reverently he opened the volume. It was the Bible of Wickliffe—the very Bible which had been hidden away a hundred years before, and which had given the crown of martyrdom to both Thomas Speat and his father. The Hidden Treasure of the old cottage had become the treasure of all England.

There is little more to add. Father John lived to be a century old, and died in peace, carefully tended by his adopted children and murmuring with his latest breath that everybody was good to him. Master Lucas died not very long after, leaving his business to Peter Dean. Cicely soon followed him. Madam Barbara lived to teach reading and embroidery to Jack's little girls, and was cherished as a mother by himself and his wife. Jack survived to see the Protestant religion firmly established in England in the reign of Queen Elizabeth.

THE END.

What the Cross is.

The Cross is the Divine Altar. The one perfect Sacrifice was offered there. The Cross is a magnet. It draws. The Cross is a lever. It lifts men out of sin. The Cross is a key. It unveils the very heart of God. The Cross is a pulpit. From it Jesus speaks. The Cross is a throne. From it He promises Paradise. The Cross is a fountain—the fountain of all our peace, and all our joy, and all our hope, and all our strength. The Cross is a bridge between heaven and earth. And the Cross is a medicine. Through it alone comes our health and salvation.

Stern Taskmasters.

Opportunity is bald behind and must be grasped by the forelock. Life is full of tragic might-have-beens. No regret, no remorse, no self-accusation, no clear recognition that I was a fool, will avail one jot. The time for ploughing is past; you cannot stick the share into the ground when you should be wielding the sickle. "Too late" is the saddest of human words. And, as the stages of our lives roll on, unless each is filled as it passes, with the discharge of the duties and the appropriation of the benefits which it brings, then to all eternity that moment will never return, and the sluggard may beg in harvest that he may have the chance to plough once more, and have none. The student who has spent the term in indolence, perhaps dissipation, has no time to get up his subject when he is in the examination room, with the paper before him. And life and nature and God's law are stern taskmasters, and demand that the duty shall be done in its season, or left undone forever."

Hints to Housekeepers.

To preserve the fresh green colour of vegetables, like peas and beans, the lid should never be put on the pot while they are boiling.

You may remove the tightness caused by a cold almost instantly, by mixing ammonia and sweet oil, or fresh hen's oil will do, shaking it thoroughly, and rubbing it on the nose and forehead. By adding laudanum you have a splendid liniment.

SPANISH EGGS.—Cook one cupful of rice thirty minutes in two quarts of boiling water, to which has been added one teaspoonful of butter. Spread very lightly on a hot platter. On the rice place six dropped eggs and serve.

ROASTED OYSTERS.—Scrub the shells well in cold water; place the oysters in a baking pan, laying them on the deep half of the shell. Bake in a hot oven until the shell is well open. Remove the upper shell carefully, and serve with butter, pepper and salt.

SOUTHERN WAFFLES.—These are very nice and appetizing. Take one pint of sifted flour, add one teaspoonful of salt, one tablespoonful melted butter or lard, an egg (beaten separately), and mix all together in a thin batter with sweet milk. Fry brown and crisp in a well-greased waffle-iron.

When ordering meats, remember that beef, when boiled, loses one pound of weight in every four, when roasted eighteen ounces. Mutton loses even more than beef. This should be thought of where much meat is used.

CALF'S HEAD, WITH SPANISH SAUCE.—To boil the head after having it well cleaned and scalded, put it over the fire with sliced carrot, onion stuck with cloves, a bay leaf, and water to cover; simmer three hours; lift out and cool; slice the tongue, cut the brains in quarters, and make ready about a quart of dice of the skin and flesh from the cheeks. Heat this in a quart of brown or Spanish sauce, made with the broth in which the head was cooked; add half a dozen gherkins cut in bits, and a pint of buttoned mushrooms, previously cooked for ten minutes in a little broth.

CREAMED SALT MACKEREL.—Soak the fish all night and wipe dry before using. Broil on a buttered gridiron over a clear fire. Lay on a hot dish and pour over it a cream sauce made as follows: Into one cup of boiling milk stir two teaspoonfuls of cornstarch, rubbed smooth with one tablespoonful of butter; cook until well thickened; add a well-beaten egg, mixing carefully to prevent curdling; cook a moment longer, season with a teaspoonful of chopped parsley, and a saltspoonful of pepper.

BROILED SMELTS.—Which are as much superior to fried smelt as broiled steak to fried steak. Split the smelts down the back and remove the bone. Grease a hot broiler with suet, lay the smelts upon it and broil them two minutes on each side over hot coals. Serve with tomato sauce, catsup or lemon.

—We believe that God's power is without limit; why should we not believe the same of His mercy?

A LESSON IN COOKING

When a recipe calls for a cupful of lard or butter, use two-thirds of a cupful of Cottolene—the new shortening—instead. It improves your food, improves your health, saves your money—a lesson in economy, too. Genuine **COTTOLENE** is sold everywhere in tins with trade-marks—"Cottolene" and steer's head in cotton-plant wreath—on every tin.

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Children's Department.

If I Were You.

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

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 he had no better boy.
And 'twould be true,
If I were you.

And 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 not you, but me,
I can not very well, you see,
Know what I'd do.
If I were you.

Headache

Horsford's Acid Phosphate.

This preparation, by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

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A True Story.

"Inasmuch as ye did it unto one of the least of these my creatures, ye did it also unto me."

Only a dog—Oh, how tired he was, the poor dog!

Day was waning. Up and down Tremont street throngs of people all busied with themselves, all careless of the poor creature who lagged and stumbled and at last dropped down at their feet just where he was sure to be most in the way of those who were coming up Temple Place, as well as of those who were on the broader pavement of Tremont street.

On they went, these hustling people, swaying aside in two varying currents as they found that some one must yield the way and that the dog would not.

And there he crouched till one came who was as hurried as the swiftest walker there, but who stopped instantly to respond to the silent appeal for sympathy.

She stroked his poor head until the dim eyes were raised to her, and then she tried to coax him to get up and go with her to the office of the S.P.C.A. on Milk street, where he could be housed and sheltered.

Ah no! He was spent. Perhaps he did not believe in anybody just then. Had he not run hither and yon in search of some last friend and been repulsed, and bidden to "get on," and heard only strange voices when he craved a loving tone, until he was too cowered to ask more? He would not commune with her. No. He was so tired.

She, who always thinks of a wise expedient, did not tarry longer, but went straightway to Dooling's dainty restaurant, and walking up to the counter asked for a saucer of raw meat.

This was quite amazing to the attendants of a man who does not cater for ghouls nor cannibals; so all traditional storemanners were not equal to the strain and the girl said: "What do you want raw meat for?"

"There is such a tired dog out on the corner. I can't make him get up. Of course I must not leave him out there all night. If I can get him to eat something, perhaps he will go with me then down to the Dumb Animal Society, where his owner may find him."

The girl gave the very unusual order through the speaking tube for a saucer of raw meat cut up fine. When it came up, she passed it over the counter to the lady, whose purse was open. "We don't take pay for such service," she said, smilingly. The lady knew

the kindly will that prompted this and took the saucer without another word.

Bit by bit the hungry dog ate what she brought and then laid his head down again; no persuasion could move him to any action.

Finding herself powerless, away hied the gentle lady down to the society rooms in Milk street, and asked them to send up for the dog.

The gentleman sitting in the office said:

"Our man has gone to the home in Brighton; he will not come in again until to-morrow morning. If you can only keep the animal this one night, I will telephone for a cab which shall carry you to the place where the dog is and take you both to your house, at our expense. In the morning we will send for him and try to find his master."

The lady consented. But while she was speaking there were sounds in the hall, and some one spoke of a stray dog. The gentleman sprang up with, "I should not wonder if that were your dog." Even as he spoke a gentleman came in, half leading, half carrying the very creature for whom she had been pleading.

He, too, had stopped as he was running "to catch his train," and, unwilling to leave the dog, with a more persuasive force than the tender lady could use, had brought it with him.

The society took charge of the lost animal and the gentle lady sped away happy in the consciousness of the kind act she had done.

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Because He Loved Him.

When Gustave Dore, the famous painter of Biblical pictures, was once painting the face of Christ, a lady came into his studio, and began gazing most intently at the almost completed face. As she was gazing, the artist retired from the picture to one corner of the room, and looked at the face of his friend as eagerly as she looked at the face on the canvas.

Turning around, she said: "M. Dore, why do you look at me so anxiously?"

"I wanted to watch," he said, "the impression that face produced upon yours, and I think you like it."

"Yes, I do," she said; "and do you know what I was thinking?—that you could not paint the face of Christ like that unless you loved Him."

"Unless I loved Him," said Dore, agitated. "Well, I trust I do, and that sincerely; but as I love Him more, I shall paint Him better."

Spring

Is the season for purifying, cleansing, and renewing. The accumulations of waste everywhere are being removed. Winter's icy grasp is broken and on all sides are indications of nature's returning life, renewed force, and awakening power.

Spring

Is the time for purifying the blood, cleansing the system and renewing the physical powers. Owing to close confinement, diminished perspiration and other causes, in the winter, impurities have not passed out of the system as they should but have accumulated in the blood.

Spring

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consumption

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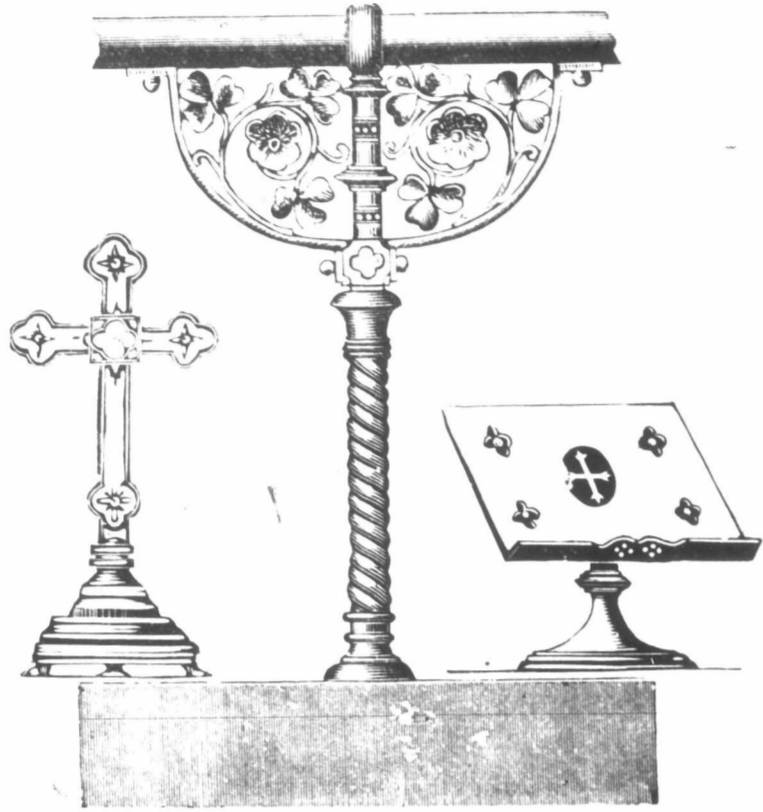
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White as Snow.

"Herbert," said Mrs. Stanley, going to the door with a pan of coal ashes, "take these and scatter them along the garden path."

"Oh, mother, please, I'd rather not," replied Herbert.

"But I want the pan," urged Mrs. Stanley, surprised that her boy should hesitate, "and it does not seem necessary for you to tramp through the snowdrifts to the ash heap; besides, it might come off cold and be slippery."

"Couldn't I put them somewhere else?" pleaded Herbert, the tears starting to his eyes.

"Well, I suppose you might find some place in the coal cellar to empty the pan; but why not strew the ashes in the path, Herbert?" said Mrs. Stanley.

"Because, mother," replied Herbert, "the snow is so beautiful, and this morning when the sun shone down it sparkled as if it had been sprinkled with diamonds. It is so pure and white that I don't like to fling ashes all over it and make it look dingy. I'll shovel the snow all out of the path so it won't be slippery."

"You are right, Herbert," said Mrs. Stanley, "it is a pity to soil the beautiful snow, and we will keep the little space around our house clean and white as long as we can. We won't mar the beauty that God has surrounded us with. You may put the ashes where you please, for I see that it is purely from a love for neatness and beauty that you object to throwing them on the snow, and not from any desire to avoid doing work."

While Herbert went off to the cellar

with the ashes Mrs. Stanley stood by the window and gazed out upon the picture. The quiet country village in its dazzling white robe looked as if it were fresh from the hand of God. It was indeed beautiful, and the mother could but feel proud of her boy for his appreciation of it.

When Herbert returned Mrs. Stanley called him to her side and putting her arms around him said, "I didn't suppose boys cared much how the snow looked so long as they had plenty of fun."

"Oh, yes, they do," replied Herbert, "Tom Jones says it makes him angry whenever their hired girl throws things out on the snow, and I am always wishing that it would stay clean and white as long as it lasts."

"My dear child," said Mrs. Stanley, "we haven't much of this world's goods, but you and I have been very happy together, and I shall always be a happy mother if you will let the beautiful things and the pure things rule your life. I want you to love them,

to cultivate a taste for them. I want your life to be pure. God wants it to be just as white as the snow; and remember this, dear, that every evil thought you think, every bad act you do, and every wicked word you speak is just like throwing ashes on the snow; each leaves an ugly stain; each somehow gets ground to your life and in becomes a part of it. Keep your heart pure; let it be so full of good that evil things can find no place to enter. Don't soil your lips with one impure word. Choose your companions from those who love what is good and pure. Your better nature will plead in your hour of weakness just as you plead for the snow to-day. Mother cannot always be with you to shield you from the rough world, but there is One who ever stands near. If you will let Him, He will make your life pure and happy, for He it is who says, 'Blessed are the pure in heart; for they shall see God.'

The Archduke and the Gypsy.

An incident of the Austro-Prussian war of 1865 was told by the Archduke Joseph to a party of friends, which shows how much can be gained by observing nature. He said: "On our retreat before the advance of the Prussian army, we camped in the neighbourhood of a Bohemian town. I was lodged in a peasant's cottage, when, about midnight, I heard the sentry challenging some new comer. My adjutant entered and reported that a gypsy wanted to see me in private. A soldier (a gypsy) entered, and on my asking what was the matter, he told me the enemy was approaching to surprise us. 'The outposts have not heard anything suspicious,' I said. 'No your Highness, because the enemy is still a long way off.' 'But how do you know this?' I asked. 'Come to the window, your Highness,' answered the man. 'Do you see those birds flying over the wood toward the south?' 'Yes, I see them, what then?' 'What then? Do not birds sleep as well as men? They would certainly not fly about if they were not disturbed. The enemy is marching through the wood, and has frightened all those birds.' 'Very well, my lad; you can go.' I at once ordered the outposts to be reinforced, and the camp to be alarmed. An hour later the outposts were fighting with the enemy, and our camp was only saved by a keen observation of a simple gypsy." Boys, be observant. Cultivate the faculty. Hear sharply, look keenly.

A Bright Boy.

I knew a boy, a scrap of a lad, who almost needed a high chair to bring him up to the general level of the dining-table, who liked to read the encyclopædia. He was always hunting around in the big books of the encyclo-

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pedia—books about his own size—for what he wanted to know. He dug in it as another boy would dig in the woods for sassafras root. It appeared that he was interested in natural history and natural phenomena. He asked questions of these books exactly as he would ask a living authority, and kept at it till he got answers. He knew how to read. Soon that boy was an authority on earthquakes. He liked to have the conversation at table turn to earthquakes, for then he seemed to be the tallest person at the table. I suppose there was no earthquake anywhere of any importance but that he could tell where it occurred, and what damage it did, how many houses it buried, and how many people it killed, and what shape it left the country it had shaken. From that he went on to try to discover what caused these disturbances; and this led him into other investigations, and at last into the study of electricity, practically as well as theoretically. He examined machines and invented machines, and kept on reading; and presently he was an expert in electricity. He knew how to put in wires, and signals and bells, and to do a number of practical and useful things; and almost before he was able to enter the high school he had a great deal of work to do in the city, and three or four men under him. These men under him had not read as much about electricity as he had.

Do Not Do This.

Do not be induced to buy any other if you have made up your mind to take Hood's Sarsaparilla. Remember that Hood's Sarsaparilla cures when all others fail. Do not give up in despair because other medicines have failed to help you. Take Hood's Sarsaparilla faithfully and you may reasonably expect to be cured.

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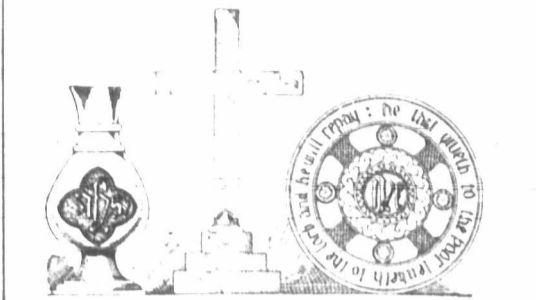
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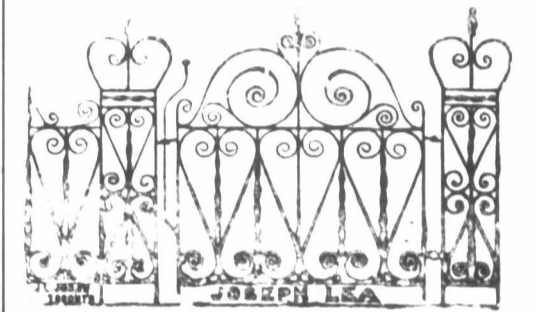


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