

# Canadian Churchman

AND DOMINION CHURCHMAN.  
A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO, CANADA, THURSDAY, MARCH 17, 1892.

[No. 11.]

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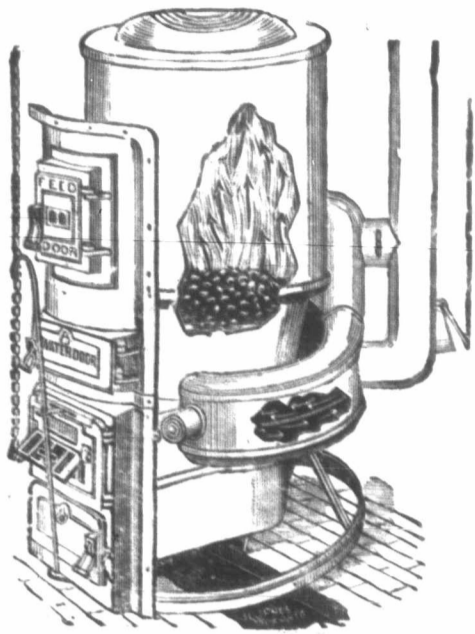
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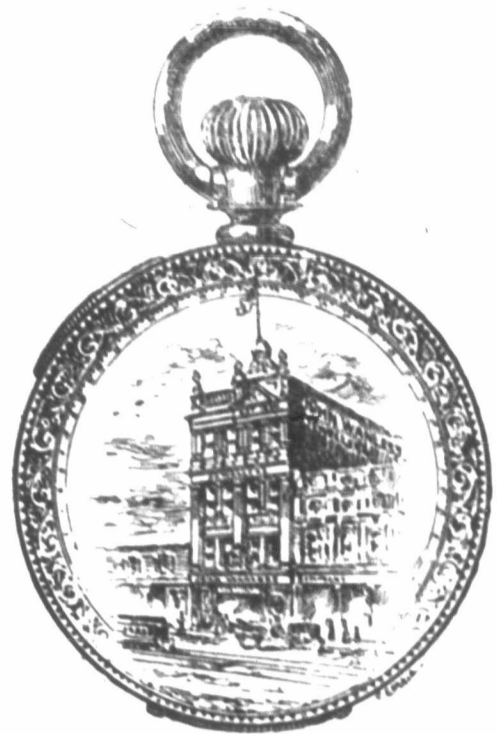
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# Canadian Churchman.

TORONTO, THURSDAY, MARCH 17th, 1892.

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## Lessons for Sundays and Holy Days.

March 20th.—3 SUNDAY IN LENT.

Morning.—Gen. 37. Mark 14. 53.

Evening.—Gen. 39; or 40. 1 Cor. 11. 17.

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THE MIXED CUP.—That famous liturgical student, Dr. J. Wickham Legg, has prepared an exhaustive defence of Archbishop Benson's position on this subject. He maintains (from facts adduced) that "the mixing of the chalice at the offertory or in public is a mere local Roman practice, adopted by the diocesan rites under Roman influence."

MIS-EDUCATION.—We find in the *Herald* a trenchant article criticizing the National Education Association for their championship of the Blair Bill, whose provisions are framed to perpetuate and foster a system which deliberately unfits the pupils for those manual trades which are the necessary employment of most of our citizens!

ELECTRIC COMMUNICATION.—apropos of "vacuum tubes" as an agency for giving light—is adduced by *Church Bells* as an answer to those skeptics who have ridiculed our Lord's miracles of healing-at-a-distance. The achievements of electricity stand on the very "borderland" of such wonders—"miracles" indeed for the days of their performance.

MRS. BESANT AND DR. PUSEY.—The erratic Theosophist priestess seems to attribute—according to an article in *The Thinker*—her erratic course to the way in which Dr. Pusey had met her application to him for resolution of her doubts. He told her to pray, and himself prayed for her, "Father, forgive her," etc. At this she seems to have taken offence!

HIS LAST WORDS.—A practical man at Mr. Spurgeon's obsequies spoiled the halo which hung round the latter's last hours on account of his

supposed utterance of St. Paul's: "I have fought a good fight," etc. His real last words were much more commonplace and characteristic, in a brusque retort to some inquiry about his health—"Let them find out!"

YOUTHFUL DOCTORS OF DIVINITY strike an English Church paper as one of the special characteristics of the Protestant Episcopal Church, as evidenced by the Clergy list. The American fondness for titles and "name handles" has apparently invaded the very ministry. Every man of mark is (*i.e.*, ought to be) a Colonel, and every clever parson a D.D.!

"ARCHBISHOP OF WESTMINSTER," the schismatical title of the late Cardinal Manning, as against the Bishop of London, was incautiously used in a recent article in the *Guardian*, and the latter—after having pleaded "I didn't mean to" for some weeks—has had, at last, to cry *peccavi* before the rebuke of no less an authority than "T.T.C." in its own columns.

ORIGIN OF OUR LITURGY.—The taunt that we got our "Common Prayer" from the Romanists is answered in the *Church Review* by particulars as to the derivation of the Sarum Liturgy from the British original, that from the Liturgy of Lyons, which came originally from Ephesus in Asia. The Mozarabic and Tours Liturgies had a similar origin—quite distinct from the Roman norm.

SCHISMS OF CHRISTENDOM.—"The chaotic condition of Christianity," says the *Presbyterian Quarterly* of Virginia, "is generally recognised and deplored." The writer then goes on to recommend Presbyterianism (!) as a good rallying centre, because "any sincere Christian and any Christian minister" may obtain recognition. He forgets to give the definition of "sincere" and "Christian."

JOHN WESLEY'S LITURGY—adopted from our "Book of Common Prayer"—is engaging the serious attention, as we learn from the *Methodist Times*, of those American Methodists who are seriously advocating a more decent—that is, liturgical, system of worship than they have been accustomed to. Oratorical prayers, quartette singing and pews, have retarded their solid progress very seriously.

FATHER BENSON ON MISSIONARY MARTYRS.—The devoted spirit of Father Hall's successor at Boston is illustrated by the tone of his interesting letters from the far East to the *Cowley Evangelist*. For instance:—"While Europe is spiritually asleep, what blessed martyrdoms are going on in China! To sail so near the place where they are so fresh seems almost like sailing past the gates of Paradise!"

THE "ROCK" FOR CANADIAN CLERGY.—Canada cannot complain of being overlooked in ecclesiastical matters in Great Britain, especially in the department of literature. The Bishop of Niagara having sanctioned the spread of such papers as the *Church Times* in his diocese, is put forward as an excuse for introducing the *Rock* on the other side. Have we not "rocks" enough to split on already?

STAR SIGNALS.—Camille Flammarion in *Peter-son's Magazine* clings to his suggestion that the inhabitants of the planet Mars have been hanging

out signals to attract our attention. He calculates that the Marsians having existed for some millions of years before the Earth, must have become much more advanced in Science and Art than we are, and may have been studying us for the last 100,000 years!

"ONE CHURCH AT ONE PLACE" is said to be the motto of a mutual-assistance union among certain bodies of Independents and Congregationalists in England. The object is to prevent the multiplication of new and unnecessary places of worship where there is already a sufficient supply. Lord Nelson, in one of his admirable "Re-union" articles, shows how the principle may and should become universal.

MRS. WARD'S "DORA" in her "David Grieve," is said to be a very fair study of a Catholic-minded young Anglican lady with "her self-denying life slightly flecked by a tinge of dogmatic arrogance." It is a high tribute to the talent and fairness of the gifted authoress that the most pungent of English High Church critics denies that "Catholics have any cause to quarrel with 'Dora,' their representative."

"THE RELIGION OF BLANKETS AND SOUP" is bitterly denounced by Rev. C. Poyntz Sanderson, in his formal notice of resignation of his living of St. John's Church, Kingston Vale. It seems that some amateur "slummers" of his Parish have been trying to run it in spite of the Vicar—on slumming principles: and have made such a mess of things that he finds it impossible to withstand the demoralization.

THE SACRED HOUR.—Rev. John Going (a Canadian, by the by) writing to the *Church Times*, advocates a matter of fact recognition of the fact that every community has its "sacred hour" on Sunday—the time when they find it most convenient to be at church in the morning. If we want people to attend a service at all generally we must put it at that hour. In the city it is eleven; in the country, earlier.

THE AMERICAN PEW-SYSTEM receives a powerful blow from the Rector of Grace Church, New York, in a note to his Parish *Year Book*. The pews in that church are worth \$2,000 or so, and are made the subjects of numerous public mercantile transactions—"very unedifying from a religious point of view." Persons, quite unconnected with the congregation, draw large revenue from their ownership of Grace Church pews!

THE "CHEERINESS" OF ST. JUDE'S, WHITECHAPEL, struck Canon Knowles of Chicago—as we learn from his letter in the *Living Church*—very much, especially as contrasted with the "severe and archaic" style of such churches as St. Mary Magdalene, Munster Square. The American Canon seems to doubt the wisdom of the revival of the "severe" forms of Church architecture, because "this cheeriness" is just what the poor need.

"SLOW BUT SURE" seems to be the motto of the New York Cathedral promoters. According to the *Christian-at-Work*, they propose to build only at the rate of \$200,000 per annum. They will avoid the dreadful example of the Roman Catholic Cathedral, which is a monumental testimony to the truth of the adage, "more haste, worse



speed." St. Patrick's is an *abortion* in the way of ecclesiastical architecture.

"PRECURSOR OF THE CARNIVAL" was—according to the *Rome* correspondence of the *Tablet*—the character which the Roman populace saw in the ostentatious showiness of "General" Booth, as he recently drove about Rome in his gaudy self-invented uniform. To be mistaken for the advertising agent of a circus is scarcely the sort of effect this lover of display hoped to produce in the neighbourhood of that *other* "Pope"!

A. TRULY "NOBLE DUKE."—Among the anecdotes relating to the noble disposition of the late Duke of Devonshire, is one which tells us of his refusal of the honour of "Senior Wrangler"—within his well-earned grasp!—because he thought that the distinction would be of more *service* to his sole rival, a commoner named Philpott. For a nobleman it would be merely a lustre, to the other it meant a livelihood.

A DEFUNCT CHURCH PAPER is the *Australian Guardian*. *Church Bells* comments on the fact as due "to the lack of interest and support which Churchmen so often show in, and give to, their newspapers." No wonder that the Church's enemies make so much headway in places, when the very leaders of the Church do not take the trouble either to know what their friends are achieving elsewhere, or their enemies devising.

DIVINE "MODUS OPERANDI."—Professor Huxley, in his recent *Times* correspondence, professes himself weary of defending himself from the charge of denying the *divine origin* of nature. He simply deals with the *mode* of production, as by "evolution of one species from another, instead of by separate acts of creation—which latter he had been taught was the method alleged in Genesis. He joins issue with this *interpretation* of Genesis.

"KLADDERDATSCH" WON.—The famous suit brought by the Roman Catholics in Berlin against the local comic paper for satirizing the "Holy Coat business" at Treves, has been decided in favour of the paper—so says the *San Francisco Argonaut*. The defendants took and maintained the ground that it was *impossible* for the relic to be genuine, and that it could therefore only be, as Luther had said, a "swindle at the devil's Fair."

WOMAN'S RIGHTS VERSUS HER PRIVILEGES.—Jean Ingelow is said to have made a very sensible and practical remark when asked her opinion about "Woman's Rights." She said: "We have many privileges as women, which we shall lose if we demand so-called 'rights.' We cannot have both at the same time—they are inconsistent. I prefer the privileges, for my part, and have got on very well without the 'rights.'" A sensible view of the situation!

CHARITABLE BEQUESTS were plentiful in England during 1891, amounting to six million dollars. Of this total, twenty ladies, worth in the aggregate about four and a half millions—left one million and a half for charity, or about one-third of their estates. Of the rest, about four millions were left by twenty other persons, whose aggregate estates amounted to twenty-three millions; these men exhibiting about half the degree of charitableness displayed by the women.

"THE PRESENT CONDITION OF OUR KNOWLEDGE," seems a very modest phrase to come from Prof. Huxley; but it is actually contained in his last letter to the *Times*. From the context it would

appear that he was the victim of very dogmatic quasi-theological teaching sixty years ago, and has been in chronic rebellion ever since, as a champion of natural science against theology. His present controversy with Gladstone and the Duke of Argyll seems to have taken him down a bit.

#### POPE'S ROMAN AND OTHERWISE

The toleration of anything in the shape of a personal individual dictator is alien to the essential spirit of Christianity which tolerates no other personal headship than that of the supreme "Shepherd and Bishop of our souls"—Christ Je-us. If the book of "Acts of Apostles" taught us nothing else, there lies upon the surface that cardinal truth, for neither St. Peter nor St. Paul, nor even St. James, there appears superior to the other Apostles. Nay, the very contentions of the "chief Apostles" prove the same fact, that no idea of such pretensions as "Petrine claims" had entered the head of any Christian in those days. The nearest thing to it was the foolish respect of persons, which led some to say, "I am of Paul," and others "and I of Apollos," and others "I of Cephas"; but all this was speedily put down, as we see in St. Paul's epistles. Still, the tendency to partizanship is so strong among the rank and file of humanity; the fancy of weak minds to set up leaders for themselves and "pin their faith to somebody's sleeve" is so deep-seated that it remained as a "root of bitterness," and was sure to crop up at times even in the chosen circles of Christianity.

#### THE PRIMITIVE CHURCH,

as we see it emerging from under the aegis of that guidance furnished by the College of the first Twelve Apostles, and officered by other Apostles, of the second generation of Christian life, must needs display occasional examples of this tendency. It is providential, for those who desire to argue against the assumptions of the Roman see—especially for Anglicans—that one of the strongest denunciations on record against the spirit of papalism in the early Church came from him who was justly called Gregory the Great—the Bishop of Rome who took measures for the conversion to Christianity of the heathen Saxons who had settled in the southern and eastern portion of England. Still, it cannot be a matter of surprise that—notwithstanding Gregory's trenchant and prophetic repudiation of such claims—the imperious spirit of the Roman race, beaten down politically, sought a new outlet and fresh development in the ecclesiastical arena. With new weapons, however—for the manly bravery of old Rome was replaced by the cunning duplicity of her degenerate sons. Yet the progress of such an un-Christian idea was naturally so slow that the dogma of papal infallibility was not proclaimed boldly till a few years ago.

#### "PROTESTANT POPES"

were plentiful enough within circumscribed areas. There were few things which the followers of such men as Arius, Nestorius, Leyden, Menno, Luther, Calvin, etc., would not submit to in the way of *dictation* from their heroes. The cause of each coterie became identified with the leadership of the chieftain who seemed competent, for the time being, to lead them to victory against rival schools of doctrine. They were not without some excuse, from the example set within the pale of Rome. There were, even there, *imperia in imperio!* The leaders of the great religious "orders" rivalled one another, and sought to become, and have become with varying success—"powers behind the throne" of the Roman Pontiff, himself often proverbially a

puppet in the hands of some dominant faction under a "General" or Superior. So Newman found, to his disgust, when he deserted to the Roman camp. Happily the spirit of "*Ecclesia Anglicana*" has always kept well the attitude which won "*Magna Charta*." The dual basis of the Anglican Patriarchate has served to counterbalance the claims of Canterbury by those of York, and *vice versa*. Pope Urban's title of "*Alterius orbis Papa*" has been of little use to Canterbury.

#### BOOTHISM

has given us the latest example of a spirit which is as alien to the Church of England as it was to the Church of Palestine, and of Asia at large, in Apostolic days. It has been reserved for the leader of the so-called "Salvation Army" to make such an exhibition of himself as a claimant for the title of "Papa, Pope, or Father." He poses—on the occasion of his ridiculous reception after his recent jaunt around the world—as another Napoleon Bonaparte, masquerading in imperial purple, and accepting an imperial crown. The absurd scene enacted in London on this occasion must have opened the eyes of many weak-minded dupes to the tendency of the Booth dictatorship. Unhappily, the willing *tools* of the Booth dynasty have yet to be reckoned with. Those whose livelihood is gained by the easy occupation of catering to a depraved taste for noise and parade and buffoonery, will not so easily drop the discredited and exposed humbug of "Salvationism." It will be their interest to perpetuate this schism from decent Christianity, and keep the lowest classes wallowing in this mire.

#### "WHY AM I A CHURCHMAN?"

BY THE RIGHT REV. THE HON. ADELBERT J. R. ANSON,  
D.C.L., BISHOP OF QU'APPELLE.

#### CHAPTER IV.

I am a Churchman—

III. Because separation from the visible communion of the One Body has almost invariably led, in course of years, to departure from the fullness of the Faith of the Gospel concerning the Divinity of our Lord.

It is only with very deep pain and sorrow that we make this assertion, for as long as the Truth concerning the Deity of our Lord is held, even though it be in separation from the One Body founded by Him, that Truth must draw souls to the Light. But, nevertheless, if it is true that *schism*, almost inevitably, leads to *heresy* on this fundamental article of the Christian faith, we must boldly proclaim it as a warning to those who know whither their steps are leading. That it is only too sadly true, history plainly testifies.

On this subject we cannot do better than let a late Presbyterian minister speak. In a remarkable book, "A Presbyterian in Search of the True Church," Mr. Mines says:

"That which, more than all considerations, loosened the hold of my former creed upon my confidence, was the historical fact that it had been found after long and fair experiment in every possible variety of circumstances, *insufficient in any one instance to protect and preserve inviolate the faith*. And if the things I am about to allege be true, I do solemnly appeal to my former brethren to weigh well the matter, and abjure a system which all history has shown to lack that vital force with which every seed in nature has been endowed by its Creator: to propagate its like, and to perpetuate itself.

"How fares it with the Presbyterian Church in Scotland? Her disruption into eight or ten com-



munions, all strictly Presbyterian, and all owing their origin to alleged unsoundness in each other's discipline of faith, shall be considered when we come to speak of schism; and we allude to it here, only as indicating a general restlessness under the Westminster Confession, and a constant tendency to remodel its provisions. And what was the condition of the Kirk at the beginning of this century? Who will deny that under the workings of an Arian, Arminian, and Pelagian leaven in different proportions, what is now regarded as distinctly the Evangelical doctrine, was almost universally lost?

"And what has been the fate of Presbyterian churches in England, where they have been sufficiently detached from the Scottish Kirk to evade the jurisdiction of an Episcopal Parliament? *Of 260 parishes established in their glory in the days of Cromwell, 240 are now Unitarian!* I was personally informed a few years since in London, by men who bewailed the fact, that up to recent date every Presbyterian church and chapel in the Metropolis had lapsed into Socinianism. . . . On this account I was advised and obliged, everywhere in England, to drop the name of Presbyterian, or if I still bore it, uniformly to explain it.

"And what at the time you speak of, was the state of the denomination in Ireland? Where it was not Unitarian it was Arian from centre to circumference, and that within one hundred years of the most wonderful 'awakening' and 'revival' that history has recorded.

"Not long after this, as has been commonly the case under the operation of like causes, opposition to Creeds began to be made, and Pelagianism, Arianism, and Socinianism, and especially the views of Dr. Priestly, prevailed and were current at the beginning of this century.

"Let us cross the channel that divides England from the Continent. The glorious Church of the Huguenots and Vaudois. . . . Where is this Church at which, for its virtues and prowess, the whole world wondered? It is fallen! It is fallen! It is a cage of unclean birds; it is the hold of every foul spirit; it is the worst of anti-Christ; it denieth the Father and the Son. . . . Of her 600 Presbyterian clergy, I was informed a few years since, upon the spot, 'that there were not found ten' who dared to affirm that Jesus Christ was 'God manifested in the flesh.' Who can wonder that infidelity has 'hastened to the prey,' and that Popery 'has divided the spoil?'

"Passing over to Switzerland, let us go through her twenty-two Republics, beginning at the home, the church, the pulpit, the grave of Calvin. I saw in the heart of Geneva a proud sepulchral monument to Rousseau; but, to forgotten Calvin, 'they raised not a stone, they carved not a line.' The Confession of Faith continues as it does in France, to be subscribed; but it is no longer believed. The ashes of Servetus, to whose fiery death Calvin gave his voice, have been scattered over lake and hill, and have broken forth in blains and boils upon the whole Presbyterian body; while the opinions for which Servetus perished are preached with trumpet tongue in the very Cathedral from which Calvin hurled his anathemas against him. Of the whole venerable Synod of Geneva, but one solitary pastor, as I was informed when on the ground, was even suspected of believing in the Divinity of Jesus. They began by denouncing it a superstition to bow at His name; they have ended by declaring it idolatry to bow to Him at all. When a few years ago, the venerable Malan dared to say in a discourse that Jesus 'is the true God and eternal life,' he was driven from the pulpit

and hooted on the streets as profanely as if he had cast his pearls before a Musselman mob in Mecca, or in Beyrout. The same was the state in the other republics. In short, the old Church of Switzerland, the Church of Zuinglius and Bucer, and of Calvin, has become openly Socinian and infidel. . . . And what has been the fate of the faith in Germany, the land of Luther? . . . It is taught by some of her pastors that there is no other God than the things we see, and that man himself is the highest personification of Divinity, and in such a one as Christ Man may therefore be lawfully adored. As to the Bible, it has been justly said, that if Luther could return from the dead, he would find the Bible as much banished from the communities professing his doctrine, as it was in the worst times of the Papal Policy. And if the Bible has begun to re-appear in those lands at all, it has been, in many an instance, if not in absolutely all, by the direct or indirect agency of British residents, or of a British and Foreign Society." (p. 155).

Some three or four years ago, Mr. Spurgeon, the eminent Baptist preacher, brought a terrible indictment against his brother dissenting ministers in England. He said that for a long time there had been manifest a very rapid down grade tendency in matters of faith, and that now it was very uncertain, indeed, in what chapel you would hear the full faith preached. Though certainly no friend of the Church of England, he at the same time acknowledged that in its churches alone one could be almost certain of hearing the truth in its fulness.

The late Dr. T. C. Ewer, Rector, of Christ Church, New York, in a remarkable series of sermons called the *Failure of Protestantism*, preached in New York in 1868, quotes a Protestant minister with regard to the present state of religion in Geneva (p. 78).

"The statements made by Mr. J. Wright, a Unitarian, are, alas, too true! viz., that the successors of the very magistrates who condemned Servetus, of the pastors who excommunicated him as the denier of the Trinity, now themselves unite in rejecting that doctrine! The faith of the great Churches of Geneva is Unitarianism. The number of inhabitants in Geneva amounts to about 61,000; among them are about 40,000 Unitarians, 18,000 Roman Catholic, and the miserable balance only are left to Protestant Trinitarianism."

Concerning New England, Massachusetts and Connecticut, the most Protestant part of the States, the original home of the Pilgrim Fathers (1620), he gives the following from the *Hartford Courant*: "The Congregational ministers of Connecticut have thoroughly canvassed their parishes to ascertain the actual religious condition of the State. The result was unexpected." The Committee on Home Evangelization say in their published report: "The returns give the impression that the Roman Catholic population do not often sink to so low a grade of heathenism as the irreligious native-born population. They do not entirely abandon some thought of God, and some respect for their own religious observances. Uniformly the districts most utterly given over to desolation are districts occupied by a population purely native American. A similar state of things is reported to exist in some parts of Massachusetts." (p. 80).

The same writer says (p. 81): "Look at Harvard University, once Trinitarian, but descending after a while into Unitarianism. Yale College was established, if I mistake not, owing to the Unitarianism of Harvard. At any rate, President Clap,

on entering on his duties there, publicly acknowledged not only the *Westminster Catechism* and *Confession* and *Saybrook Platform*, but also the Apostles', Nicene, and Athanasian Creeds as agreeing with the Word of God.' In 1822 all tests were abolished. 'Thus in regard to the formal teaching of theology in the 'Church of Christ in Yale College' as required by statute, it began with full, definite, established formulas of Faith, and ended in nothing.'" With regard to Germany, he quotes a letter by Rev. Abel Stevens, a leading scholar among the Methodists, that appeared in the *Methodist*, who says: "Indifference to all vital religion seems to be a characteristic of the mass of the Germanic race. . . . Religious indifference is the leading characteristic of the masses, as free-thinking and materialism are of the cultivated classes, and between them religious life has mostly died out."

It is a most significant fact that there have been over three hundred "sects" that, at different times, separated themselves from the One Catholic Church. Of over two hundred whose names have come down to us from the period before the Reformation ("some of which grew to enormous size in their day, and lasted for centuries") the only one that is now in existence and that can, therefore, with any reason, claim parentage previous to that, is the one whose members deny our Lord's Divinity—the Unitarians.

May we not well say, "I am a Churchman because it is not safe to leave that Holy Church which is the 'Pillar and ground of the Truth.' My love for the Lord, and my zeal for His honour, compels me to abide with her who, even though some of her ministers should be faithless, by her Creeds and Sacraments must ever witness that He, her Beloved, is truly 'Very God of Very God.'"

REVIEWS.

YEAR BOOK AND CLERGY LIST OF THE CHURCH OF ENGLAND IN DOMINION OF CANADA. 1892. Price 25 cents. Toronto: Joseph P. Clougher.

This is exactly what the Church has long been requiring, and it should be found on every Churchman's table. It contains the information that every day we are in want of, and much as so that is novel, but we appreciate it as soon as we see it. Nothing can more surely prove the better, healthier spirit growing in the Church, or do more to foster it. In addition to the material usually met with in a Church Calendar, we find tables, that show great care, upon the sources from which our morning and evening Services were taken, a comparative view of Communion offices, of which six are placed in parallel columns, and a table of dates of events connected with the history of the Book of Common Prayer. There is a graphic account of each diocese in the Dominion, with some description of their Church work and institutions, and an attempt is made to present statistical and financial statements. The general clergy list is very full, and tells at a glance "who is who." The mass of information upon the Church and her agencies should interest every one, and the illustrations, which are evidently taken from photographs, are excellent. We know no recent publication of Canada so deeply interesting and valuable. The cost is only twenty-five cents.

Home & Foreign Church News FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL.—Lent.—In reply to the question, And what did you hear at St. James' on Ash Wednesday? your correspondent's daughter said:—"The preacher, Rev. Abbott Smith, spoke about the difference in the meaning of the declaratory Amen, e.g., in the Communion service and after the Creed, and the prece-



tory Amen after prayer, where it means, "So let it be" —(or according to the French idiom, "ainsi soit-il")— whereas the declaratory Amen is illustrated in the Greek Testament by the "Verily, verily, I say unto you." Mr. Smith's hints on prayer may also be repeated at this season, i.e., Adoration, Confession, Supplication, Intercession, Thanksgiving. [Reduced to key-words by your correspondent.]

*St. Thomas's Church.*—The children's annual Sunday School festival was held on Monday evening, Feb. 29th, and never within the memory of the oldest member of the church were so many scholars, parents and friends seen crowded into the lecture room of the old building. A short service, with hearty singing in the church at 5.40, opened the festival, the rector conducting. At 6, the teachers and Ladies' Aid having the good things all ready, the children were soon seated round the tables, on which a bountiful repast was laid out. The rising generation of St. Thomas seem quite able to maintain their own in the cake line, and readily disposed of the edibles; tea and coffee also were in great demand. At 8 the programme of the evening commenced by the superintendent, Mr. C. H. Beckett, reading his report for the year, which was highly satisfactory, the largest number attending school for many years having been on the previous day (206 all told). Mr. Martin, the treasurer, showed a good financial statement. The children gave a number of vocal pieces, recitations, &c., one of the senior classes furnishing a dialogue which suited the children, there being an impersonation in character. The prizes were distributed, and a beautiful Bible presented to Miss M. E. Cowan by the teachers in recognition of her valuable services as secretary. Following this came an exhibition of some views and comic scenes by Mr. R. Brown with his magic lantern, which tickled the small ones immensely. It was past ten when the little ones, somewhat tired but all heartily pleased, received their bags of candies and were marched home. The Rev. J. F. Renaud and his good wife were present throughout the whole of the proceedings, and both have already gained a loving hold on the hearts of both young and old. The room was very tastefully decorated, and much credit is due to those who at a very short notice carried out the work. The rector finds himself very much hampered in his work for want of larger rooms in connection with the church, and hopes by Easter to have a definite plan matured to secure the same. The old schoolroom is quite inadequate to present requirements.

*St. Jude's Church.*—The members of St. Jude's Temperance Association held a social in the lecture hall of the church, Thursday, March 3rd, when the occasion was taken to invite Canon Mills, of Trinity Church, to deliver his now celebrated lecture on the life and times of the great evangelist, George Whitefield, 1714-1770. The hall was quite full, and the lecture was listened to with rapt attention. As the lecturer took his hearers step by step with unction and marked clearness from Whitefield's lowly birth and early times in his father's hostelry in Gloucester, to his stirring manhood days of self-imposed privations and humiliations, and his wondrous preaching in the highways, byways, prisons and poorhouses of many lands, amidst the mingled sneers of persecution and the irresistible convictions of those who flocked in thousands and tens of thousands to listen to his marvelous and heart-searching oratory. A warm welcome to St. Jude's greeted Canon Mills on his introduction by the rector (who presided), and frequent expressions of interest were accorded to him as he proceeded with his instructive lecture. At its close Mr. Parratt proposed, Mr. Norman Wright seconded, and the Rev. Mr. Dixon endorsed a warm vote of thanks to Canon Mills for his kindness in visiting them and giving them such an intellectual treat. After a short musical programme in which Miss Ida Finlay and the Misses Tweedie took part, the young ladies served the refreshment to the very large family they had gathered around them, and brought a very successful social to an appropriate ending.

*Clerical Meeting.*—March 7.—The Lord Bishop in his opening prayer referred to the death of our former chief pastor, and implored for consolation on behalf of the bereaved family. The subject of the evening was "Mission Preachers," by Rev. E. Bushell. The essayist referred to the movement as being endorsed by many of the English Bishops. One of his correspondents from Bath criticised the method of probing the people in the pews by the missionary as not being "good form"—on which the question was afterwards put:—"Does the Bath correspondent mean that it wasn't good for 'em?" Dr. Norton felt for the Bath critic and so did the Dean, whereas Mr. Dixon thought it was good for 'em. Mr. Troop spoke of the Mission at Orillia with much interest. Mr. Bushell's paper was much appreciated. Rev. Abbott Smith was our host, and the rooms were full.

#### ONTARIO.

Rev. Mr. Waterman has been appointed incumbent of Franktown, vice the Rev. Mr. Fairbairn, who takes the place of Rev. Mr. Whalley, transferred from Marysburg to Arnprior.

*ODESSA.*—The Rev. R. B. Waterman has been spending a few days in this mission, with his confrere Rev. F. T. Dibb, and preached at St. Alban's Church on Sunday, 6th March, at both Matins, and Evensong, to good congregations.

The baptism of a child in the morning afforded a good subject for a sermon, and in the evening he spoke on "the Communion of Saints." The subjects were treated in their doctrinal and practical bearing, and showed Mr. Waterman to be a thorough theologian, as well as a most eloquent preacher. He has lately been stationed at Wellington, and is now on his way to his new parish of Franktown. The Church people of Franktown are to be congratulated on their new clergyman.

We still have no Font at Odessa. Only a wash-basin!

*ARNPRIOR.*—This parish having become vacant some weeks ago, a meeting of the vestry was held on the 25th Feb., to confer with the Rural Dean in reference to the support to be extended another clergyman. There was a good attendance; one of the wardens, Dr. Cranston, occupied the chair, and warden Finnie presented a statement as to the financial condition of the parish. Rural Dean Bliss was present, and at the conclusion of the discussion which followed the wardens' report, asked what support they were prepared to guarantee. The answer was a refusal to commit the vestry to any undertaking, in view of the fact that for some time past the income had been so small. The Rural Dean was informed that the parish could not continue self-supporting, but would, for a time at least, require a grant from the mission fund, the people's warden stating that he could not see any probability of so increasing their support as to provide sufficient income for any clergyman. After several members had expressed their opinion in support of the warden's statement, Rural Dean Bliss replied, on behalf of the Mission Board, that such an appeal from them would undoubtedly be rejected by the Board, and so far as he was concerned, it would receive very strong opposition. He protested against the injustice of such a course, and could assure them there was not the least chance of any aid being given them from the mission fund. He expressed himself as confident they could if they would support a clergyman without any aid from a "charity fund." After considerable discussion, the Rural Dean was asked would he consent to come down the following Sunday and make his own statement to the congregation, and then canvass, with the wardens, all the parishioners. To this Mr. Bliss consented, on condition they abandoned all idea of asking for a grant, and that those who used to contribute more largely than they had recently been doing, would agree to revert to their larger support. The following Sunday the Rural Dean addressed a large congregation, morning and evening, and devoted the two following days to house to house canvass, in both town and country. The result was that the wardens were enabled at the termination of the canvass to transmit to the Commissary, with the Rural Dean's report, copy of a subscription list guaranteeing for one year, and probably renewable from year to year, the sum of eight hundred and fifty-four dollars, there being eighty names on the list varying in amount from five to seventy-five cents per week. This is an increase of fifty-five per cent. on any former subscription list, and is thirty per cent. increase on any amount heretofore paid a clergyman in this parish. The Rev. A. H. Coleman, rector of Richmond, has, we understand, been offered the parish, and will probably be inducted at an early date.

#### TORONTO.

*ALLANDALE.*—The eighth meeting of the Rural Deanery of West Simcoe was held in this place on Monday and Tuesday, the 7th and 8th inst. There were present the Revs. Rural Dean Kirkby, Kingston, Cooper, Owen and Godden. A cheerful and hearty service was held in St. George's Church on Monday evening, at which the Rev. Mr. Cooper was the preacher. This service was followed by an early celebration of the Holy Communion on Tuesday morning.

The business meeting of the Chapter was opened with prayer by the Rural Dean. The Chapter took great pleasure in discussing their most interesting subject, viz.: "The Nepowawin Mission," whose missionary, the Rev. Mr. Wright, the Chapter, with the aid of their parishes, is helping to support in that far off mission field. The Rural Dean was requested to communicate with the Rev. Mr. Wright, now in England, and ask him to come and visit our Deanery on his return home, and make known the wants of his mission to our several congregations.

One point in connection with the meeting of the Chapter, and which was the expression of much regret by all, was the resignation of Mr. Kirkby from his office of Rural Dean. Mr. Kirkby has most faithfully fulfilled the duties of his office for four years and a half, but finding it utterly impossible to contend any longer against the continual opposition of those in authority, and desiring a relief of his onerous duties for a season, he placed his resignation in the hands of the Bishop, who accepted it, and requested the Deanery to elect a successor. According to the ballot taken, the Rev. Mr. Kingston, of Penetanguishene, was elected, and now awaits the Bishop's appointment to the office.

The secretary, Rev. Mr. Owen, having resigned his office also, the Rev. Mr. Godden was appointed as his successor. It was decided to hold the next meeting of the Chapter at Stayner, during the first week in July. After a short morning session on Tuesday the Chapter adjourned.

*Sisterhood of St. John the Divine.*—The annual meeting of the associates and friends of the Sisterhood of St. John the Divine was held last Tuesday morning in the school house of St. Stephen's Church, College Street, Rev. J. C. Roper in the chair. The chairman and Rev. Messrs. Shortt of St. Cyprian's and Moore of St. Margaret's explained the work of the Sisterhood, and reported what had been done during the past year. The hospital on Major street was doing noble work and was almost self-supporting. A large number of patients had received free medical advice and medicines at the dispensary attached thereto. The branch house of the order in Seaton Village had in hand an extensive system of mission work, district visiting and sick-nursing, and free dinners were given twice a week to the invalids and convalescents in that district. The sisters in that house also conducted a large Sunday school, properous mothers' meeting and children's sewing class. The Church Home for the Aged on Larch street was also under the care of the Sisterhood, and it was the desire of the managers to erect a permanent building for this work in Seaton Village. This is the only institution of the kind in the Province where old married couples can spend their last days together, and, like the hospital, it is self-supporting. Special stress was laid upon the fact that the sisterhood was the only entirely Canadian religious order in existence. Arrangements were made for a complete canvass of the city for funds, and as the total amount required from outside contributions to carry on the whole of these departments is but \$1,500, it was confidently hoped that this comparatively small amount would be raised. The work of the order is confined to no sect or denomination, and all are assisted who worthily seek the help of the sisters and associates.

*Trinity News.*—Notices have been issued by the Secretary for a public meeting of the Missionary and Theological Society, to be held in the new Arts Lecture Room on Wednesday afternoon next (23rd inst.) at four o'clock. This will be the last meeting of the Society for the present term, and has been arranged to take place in the afternoon for the benefit of those who may find it more convenient to attend at such an hour. Missionary addresses will be given by the Rev. Canon DuMoulin, M.A., D.C.L., and the Rev. C. L. Ingles, M.A., and the members of the Association hope that the meeting will be largely attended.

The Rev. Prof. Symonds took a brief rest from his work outside the city and last week spent a few days in College, where his presence was observed with pleasure by his many friends among the undergraduates.

Mr. G. H. P. Grout, B.A., assisted with the duties at Thornhill on Sunday last.

On Sunday last Mr. V. Price was engaged with work at Springfield-on-the-Credit.

The following members of the Divinity Class were also engaged with duties on Sunday last:—Mr. R. Orr at Milton; Mr. E. C. Trenholme, B.A., at Colborne; Mr. E. A. Beckett at Thorold, and Mr. E. V. Stevenson, B.A., at St. Jude's Church, Brockton.

#### NIAGARA.

*ST. CATHARINES.*—*St. Barnabas Church.*—A most successful ten days mission was held in this parish just before Lent. It was conducted by the Rev. H. P. Lowe, M.A., of Aspdin, Muskoka, who came at the invitation of the Rev. C. H. Shutt, M.A., rector of St. Barnabas. Each day commenced with Holy Communion at 7 a.m.; at 10 a.m., Matins, followed by instruction on the Bible; evensong at 4 p.m., with instruction on the Church; a mission service at 7.30 p.m., with sermon on the different phases of the Christian life, followed by a short instruction on some special subject connected with the sermon.

Mr. Lowe, though a young man, proved himself eminently fitted for mission work. The eloquence,



force, and deep spirituality of his sermons place him, at once, in the front rank among preachers and teachers. These services were attended by deeply interested and reverent congregations, and we feel sure that all who have the privilege of hearing him will retain a grateful sense of his efforts on their behalf.

FORT ERIE.—St. Paul's Church was totally destroyed by fire on the night of March 1st last. Insurance on building for \$7,000, organ \$1,200, S. S. furniture \$300. These amounts will not nearly cover the loss. This church was one of the prettiest in the diocese.

QU'APPELLE.

The Synod of the diocese will be held on Wednesday, June 15th.

The Bishop particularly desires that all confirmations this year may be arranged to be held before October.

MOOSOMIN.—The Women's Guild of St. Alban's Church held a most successful sale of work in aid of the church funds. The total proceeds amounted to \$225.

GRENFELL.—An entertainment in aid of St. Michael's Church was given by the Amateur Dramatic Society, \$47 was realized. The new bell has arrived; it was cast by the well known firm of McShane & Co., Baltimore. At a special meeting of the vestry the following resolution was passed: "That the grateful thanks of this vestry be conveyed to the Rev. T. V. Baker for many services faithfully rendered to the District of Grenfell and Broadview, the two and a half years that he worked amongst them; and in true appreciation of these services, they would express the wish that his future work, in whatever sphere it may be, may be attended with as great a measure of success."

REGINA.—During the past month, the congregation of St. Paul's, Regina, have, in appreciative terms, presented to the late rector, the Rev. Leonard Dawson, a handsome testimonial, consisting of a purse of \$125.

SOURIS DISTRICT.—The Bishop has received the following most interesting account of the progress of settlement now being made in the Souris District, some 100 miles south of Moosomin, from the Rev. J. Sisley Thomas, now in charge of that district: "Your Lordship is probably aware of the change that has taken place in this part within the last month, through the extension of a branch of the C.P.R. from Manitoba to reach the coal pits. At present the trains run only as far as the Ox Bow City, two and a half miles east of the store in Alameda, and on the other side of the Creek. On the new line three stations and a siding have been given in this district. The first nearest Manitoba is Gainsboro', about one mile from the old Antler P. O. Some active Church people live round here. At my last service at Claremont they guaranteed to provide funds for a church, in the new town, on the conditions of your letter. [Usual Diocesan terms.] So that they are ready to start it as soon as possible. The town is small but growing. At present, services are held in the new hall. Carievale is the next place to this, where there is a siding lately made, so that there has not been time for a town to be formed. Not more than two stores have been built yet. The Church congregation is, I am afraid, a little too small to think of a church building for some time. At Carnduff, the new station about one and a half miles from the old town, there is a flourishing place already. Some twenty or thirty houses have been put up since Christmas. Here I should like to have a church, but unfortunately we are not strong enough, there being only about four or five families belonging to our Church. The Ox Bow City is the station nearest to Carnduff on west side. A most flourishing town is growing up there. Within a month some thirty houses have been built. The cold weather has not prevented the building in the least. Here there is certainly a good place for a church. With a good number of Church people who seem willing to contribute to the erection of a church, I think there will be no difficulty in getting money enough to build one soon. In the spring the railway will be finished to the coal fields, and a station will probably be made near Alameda, some eight or ten miles from the Ox Bow City. Several people at the coal fields are eager to build a church, and seem to think they could manage to get funds enough together for that purpose. There is expected to be quite a large town there when the mines get to work."

The Bishop regrets to say that Mr. Thomas has expressed his desire to leave the diocese in June. We earnestly trust that some one may soon be found to take his place, as it is most important that there should be a priest-in-charge to look after these rapidly growing places.

SASKATCHEWAN AND CALGARY.

Calgary Bishopric Endowment Fund.—The Bishop left for England to do what is possible towards raising the Calgary Bishopric Endowment Fund, last month. While he is in England, letters for him may be addressed to 116 Westborne Terrace, London W., or care of S.P.G., 19 Delahay St., Westminster, S. W.

CALGARY.—The second meeting of the Synod of the diocese was held on January 14th. The proceedings began with shortened morning prayer, followed by a celebration of the Holy Communion. The Bishop read his address after the Nicene Creed. The Synod met for business in the afternoon. The next morning there was a celebration of Holy Communion, with an eminently practical and most helpful address to the clergy by Rev. A. W. F. Cooper, rector of Calgary. The Synod then met at the close of the service, and, before rising, concluded its business. The following minute was presented by a special committee of three clergymen and three laymen, and on motion of Hon. Mr. Justice Macleod, C. M. G., seconded by Rev. R. Hilton, unanimously adopted, viz:—"That this Synod desires to express its unqualified approval of all that has been done by the Lord Bishop in the organization and development of the diocese of Calgary; as well as its gratitude to the S.P.G., and the council of the Colonial Bishopric Fund, for the promise from each of £1,000 stg. for the Bishopric Endowment Fund. The Synod has heard with pleasure of the Bishop's proposed visit to England in the interest of the fund; and believing with him that the growth and prosperity of the Church in the North-West call for a bishop for each of its Dioceses as soon as the necessary funds are forthcoming, it desires to assure his Lordship of the earnest hopes and constant prayers of its members that his efforts may be abundantly successful and that he may return in health and safety to his work amongst them." Rev. A. W. F. Cooper on behalf of the special committee named by the Bishop to draw up an address to H. R. H. the Prince of Wales, with reference to the deeply lamented death of the Duke of Clarence and Avondale, submitted the address, which was unanimously agreed to.

BRITISH COLUMBIA.

A Pioneer of the Church.—Wednesday, the 24th February, Rt. Rev. Dr. Hills enters his 34th year as Bishop of Columbia, having been consecrated in Westminster Abbey, on St. Matthias' Day, 1859. There are only three bishops in the Church with a longer record—Austin, bishop of Guiana, 1842; Medley, bishop of Fredericton, 1845; and Pelham, bishop of Norwich, 1857.

NORFIELD.—St. Luke's Church Room, one of the prettiest buildings in the Diocese of Columbia, is now finished, and was opened last month, by the Lord Bishop. It is a singularly useful and ornamental building, at a moderate cost, and, as such, it is thought, a short description of it may be acceptable, as other congregations may follow out the idea. It consists of a large room, 40 x 26, surmounted by a small spire and an octagonal chancel annexed. This is finished with sliding doors, which can be opened and closed at will, thus allowing the building to be used as a church or a concert room as may be necessary. The whole of the interior is in hard oil finish, and looks exceedingly pretty, and the chancel is furnished with two handsome colored windows, generously presented by members of St. Alban's church, Nanaimo. The room will accommodate over 150, and is supplied with seats, lectern, reading desk, a very handsome altar (the gift of Mr. Parker), and a movable platform. The plans of the building were kindly given by Mr. George Taylor, of the New Vancouver coal company, who has also superintended and helped in every possible way. The work has been done by Messrs. Parker and Phillips, of Victoria, and certainly reflects great credit upon them. The Northfield people are greatly indebted to Mr. Robbins for his generosity and kindness in helping to forward the work, and thanks are also due to the committee, and to those who so kindly collected and contributed towards the building fund.

British and Foreign.

It is proposed to restore the interesting old Cathedral Church of St. Adamnan, Raphoe.

It is stated that a conference will shortly be held in St. Petersburg, between the Russian Orthodox and Armenian Churches, with a view to the ultimate union of the two bodies.

Mr. and Mrs. Christie-Miller, of Kircassock, have generously given the sum of £1,000 to enable the

parish of Magherajin to procure the services of a curate.

The S.P.C.K. will bring out a book in May, of which Canon Maclean and Mr. Brown are joint authors, on the Life, Manners, Custom, Ritual, and Books (old and new) of the Assyrian Christians.

A theological library has been started in the Diocese of Cork for the use of the clergy and laity. The books will be kept in St. Fin Barre's Library, and will be under the management of the Cathedral clergy.

It is stated that the Bishop of Gloucester and Bristol is about to appoint an assistant Rural Dean to assist Canon Mather in his work in the Bristol Deanery. This step is rendered necessary by the increase in population and in Church organizations in the Bristol Deanery.

No fewer than eighty special preachers have been taking part in the daily services in forty-five churches in Leeds during the General Mission there. Canon Scott Holland and Canon A. J. Mason are the principal missionaries.

The Bishop of St. Alban's has been elected president of the Universities' Mission to Central Africa in place of the late Bishop of Carlisle. Dr. Festing has a thirty years' connection with the mission, and was once one of its Hon. Secretaries.

Dr. Vaughan, of Salford, will probably succeed the late Cardinal Manning as Archbishop of Westminster. Dr. Vaughan is not only an ecclesiastic, but a landowner and a newspaper proprietor, for he is owner of *The Tablet*, and lord of the manor of Courtfield, near Ross, in Herefordshire.

The *Indian Churchman* declares that 'Not even the most ardent of Mr. Booth's admirers have considered his visit to Calcutta a success. No doubt large numbers of people went to hear him, but there was neither enthusiasm in the hearers nor any decided amount of animation in the lecturer. The proposition of his social scheme fell flat, as indeed was likely when its propounder had so little acquaintance with the conditions of India.

The Bishop of Wakefield has intimated to his clergy that he takes the same view of the duties of Deacons as does the Northern Primate. The two sermons a month which they are allowed to preach are to be sent at once for his Lordship's inspection. The Bishop in a pastoral letter pleads for more careful and minute instruction in the meaning of the various parts of the Prayer-book.

At the "Good Samaritan" office, St. Mary-at-Hill Rectory, Eastcheap, the advertisements of the morning papers can be seen regularly at eight o'clock a.m. Two Evangelists labouring under the Church Army Social Scheme are always on the look out to try and help men into situations. In many instances circular addressing and letter writing is provided for men to bridge over a period of difficulty until they can get regular situations, thus saving many men from despair and the casual ward.

The Archbishop of Paris has offered to go to Rome to confer with Leo XIII. on the present position of the Church in France. Cardinal Richard declares that the French Episcopate is quite prepared for the disendowment of the French Church if the legislation on this subject is conducted in a fair spirit. So far the French bishops ask only for the preservation of the cathedrals and other parochial edifices. The Cardinal maintains, however, that the majority of the Chamber would never vote a measure which would disturb the electoral life of France.

Signor Nitti, the distinguished economist, notes the curious fact that while Italy has even now no regular rate or tax on behalf of the poor, it has a tax on the poor. This refers to the Government lotteries, which bring the public treasury a gross income of seventy-five millions of lire (about three millions sterling), more or less, which is levied on the superstition and ignorance of the poorer population. "No country in the world," says Signor Nitti, "possesses an institution more hateful and more anti-social than the Italian and Austrian lotteries, in which the State defrauds the poorest class with complete consciousness of the fraud, and continues to implant in the people the disastrous belief that fortune comes far more from chance or from miracle than from work."

It is said that £10,000 have been promised for an endowment fund, conditionally on the project being carried out, for the establishment of a Bishopric of



Connor. A meeting was called at Belfast, to promote the furtherance of the scheme, to give information concerning it, and to ascertain the general opinion, as far as possible, of Churchmen about the project. Before any further action can be taken the question must come before the Diocesan Synod, and, if there approved of, be made the subject of a bill in the General Synod, as was done in the case of Clogher, where the result of a similar movement has been very satisfactory. The movement is being energetically pressed forward, as it is felt that when once a bishop has been appointed it could hardly be inaugurated without some risk of its being misunderstood, and regarded as reflecting on his activity or zeal. It is surprising how favourably Irish Churchmen have received the scheme.

A contemporary says:—"At the two evening confirmations at St. Mary's Cathedral, Edinburgh, the bishop used the Scottish rite, now authorized by the canons of 1890; and it is needless to say how much more impressive this rite is than the bare and bald form in the English Book of Common Prayer. From the earliest days Confirmation was always accompanied with the solemn use of the sign of the Cross, and the recital of the candidate's Christian name or names. Even in the last century it was the custom in Scotland at Confirmation to use the chrism for the solemn rite of Confirmation, for in the journals of Bishop Forbes, lately published, we find constant mention of this."

*The Spanish Reformers Supporting the Archbishop of Dublin.*—The following declaration has been made by the undersigned Bishops of the Church of Ireland:—

1. That we express hereby our sympathy with the reformers of Spain and Portugal who, under many exceptional difficulties, are struggling to free themselves from the burden of unlawful terms of Communion.

2. That regarding their case as having become one of extreme necessity, and recognising the rights of Bishops of the Catholic Church to interpose in such cases, we do not feel called upon to protest against action contemplated by his Grace the Archbishop of Dublin, who has announced his purpose of holding ordinations on behalf of the reformers in Spain and Portugal in the course of the ensuing year.

3. That we have received with satisfaction his Grace's assurance that when carrying that purpose into effect he will confine his ministrations within the limits of those countries, and use during the laying on of hands the words enjoined in the services of our own Church. C. P. Meath, C. Limerick, M. F. Cashel, R. S. Cork, W. P. Ossory, W. B. Killaloe, S. Kilmore, C. M. Clogher, J. Tuam.

NEBRASKA, U. S.—A very successful pre-Lenten mission has just been concluded in the parish of Wymore, in this diocese. The services were conducted by the Rev. A. W. Macnab, formerly of St. Catharines, Niagara, now of Omaha. From the first day there was a steady increase in the attendance, and at the close of the mission the church was filled. The rector, Rev. J. E. Simpson, is much encouraged by the very evident deepening of the spiritual life in the parish, and the good results that have already appeared in response to the missionary's zealous efforts. Friday, 4th inst., from 10 a.m. to 5 p.m., was a quiet day for women in the Cathedral, Omaha. Bishop Worthington was expected to officiate, but owing to severe illness he was unable to attend. The Rev. Alex. W. Macnab, of St. Matthias Church, was appointed to take his place, and deliver the addresses. At 10 a.m. there was a celebration of the Holy Communion, Dean Gardner assisting, at which a large number of the devout women of Omaha received. In place of a sermon there was given an instruction on "Worthy and unworthy Communicating." A post communion service of thanksgiving was followed by four practical addresses on the "Modern Churchwoman"—Her Faith—Her Work—Her Worship—Her Influence. Each subject occupied an hour; between the addresses were short Litany services, and appropriate hymns. The congregation seemed to listen with deepest interest to the earnest words of the preacher, and at the concluding service all the people standing up, made a solemn renewal of their baptismal vows and obligations.

DETROIT.—"Our Church, St. Thomas, is situated on one of the nicest sites in Detroit (the Western Boulevard); the land was given by a millionaire gentleman who lives quite near, and is quite a Churchman; lately he gave a lot and a half more to it, so as to have plenty of room for the rectory and new church which is to be built by him as a memorial for his two sons who were drowned. It is to be built of stone. In time it will be one of the best parishes in Detroit. We have a vested choir of thirty voices. The millionaire I speak of is at present in Florida, where he spends his winters, and where he has orange groves. On Saturday we received a box of very fine oranges from him."

## 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.

### Information Wanted.

SIR.—Can any of your readers give us any information concerning the Rev. Mr. Bryan, who was stationed at Cornwall in 1790? The Government had intended, during the administration of Lord Haldimand, to appoint him chaplain to Jessup's Corps. Instead of this, he was sent to minister to 44 Church families settled at Oswegatche. Later we hear of him as stationed at Cornwall, with a salary of £100.

Possibly the parish register of Cornwall may contain some information, or some records may exist in the possession of your correspondents, by which we can learn something further concerning the life and work of this clergyman, whose Christian name even I have not been able to find.

H. C. STUART.

Three Rivers, Que.

### Superannuation.

SIR.—During the present month, every parish and mission in the Toronto Diocese will be called upon to make up its assessment to the Superannuation Fund, the amount of which has been furnished to every clergyman in charge of a parish or mission. It is therefore to be hoped that the Synod will have a better showing on behalf of this fund, at its next meeting, than it had at its last. There are more reasons than one why this fund should be well maintained, especially by the laity of the Church: first, when a man is incapacitated as a soldier or a civil servant, his country takes care of him, by making a liberal allowance for his declining years, which has been remarkably exemplified by the United States Government lately; secondly, when school teachers are worn out or disabled, the Government of the country has enacted a law by which they can secure a fair pension for themselves; thirdly, and above all, the laity of our Church ought to be very forward and liberal in supporting this fund, from the fact that it seems a mortal sin with them for a clergyman to get old, so much so, indeed, that when a parish becomes vacant through death, or otherwise, instead of following the course pursued in all other professions, they (with few exceptions) adopt the opposite course, by inviting young men and men of no experience to the charge, in preference to older and more experienced men.

For these reasons and others that might be given, we ask very earnestly that our lay brethren be liberal in their contributions, so that we may have some staff to lean upon when the sands of life are running out, and also that the shameful amendment to the Canon of last Synod may be removed, as it is so little in keeping with the wealth of the diocese.

AN OLD CLERGYMAN.

### Indian Homes.

SIR.—I have not written to you for some time about our Indian homes. We have now at the Shingwauk home 48 boys, and at the Wawanosh 25 girls. The Medicine Hat home I am giving up, as I understand the Bishop of Saskatchewan is taking steps to establish a home at Calgary, and the two would be too near one another for both to prosper. The Medicine Hat property is now in the hands of the Bishop of Qu'Appelle. Elkhorn is, I hope, going to have a successful future. My son, A. E. Wilson, is now superintendent; we have squared up the accounts between the Shingwauk and Elkhorn, and my son will manage the Elkhorn institution independently, receiving from me only such funds as may be placed in my hands specially for Elkhorn. He is to be married (D.V.) in May, to Miss Vidal, who for two years has been the teacher at the institution, and her mother the matron; they are both devoted to the work, and if any one can make the home a success I think they will. Already the number of pupils is increasing, and, with the aid of the Indian commissioner, who is doing all he can to aid my son, I expect it will not be very long before the homes are full. It is a great satisfaction to me to feel that my efforts on behalf of the Indians in the North-West have not been altogether in vain; that I have succeeded in planting one home there, and that so many others, under other management, are now springing into existence. I have been 24 years now engaged in Indian work, and am beginning to feel that for the sake of my family, and especially on account of my wife, who is in very feeble health, that I may, ere long, if God in His

Providence so direct me, turn to other work. When I first came out from England to engage in missionary work, it was to stay ten years and then return, but I have remained more than double that time. Work among the Indians is arduous and trying, and sometimes rather disappointing. I have also been feeling for some years past that the work of such institutions as our Shingwauk Home is not sufficient of itself to raise and better the condition of the Indians. We educate them, we teach them the truths of Christianity, we accustom them to talk English, we instruct them in trades; but when they leave us, there is only the Indian Reserve to go back to, and on the Indian Reserve they and their parents are treated merely as children; they have no power to act for themselves, nothing to encourage them to act as men and women, and go ahead as the white people do. Two years ago I set on foot the "Canadian Indian Research and Aid Society," and for twelve months we published "The Canadian Indian;" these were intended to bring forward such matters before the Christian public, but both failed for lack of sympathy and support. I fear there are very few in the country who are willing to take a little trouble and exert themselves on behalf of the Indians, and single-handed I can do but little. We hope this summer to increase the number of our pupils at the Shingwauk Home if funds will admit of it.

E. F. WILSON.

Sault Ste. Marie, March 8th, 1892.

### Higher Criticism.

SIR.—Before seeing myself in print this week, I venture to make for the readers (who ought to be many) of the CANADIAN CHURCHMAN a few quotations on two points. This, with a view of forestalling further correspondence and justifying some assertions in my last letter. The authorship of these quotations on one point shall be avowed; on the other, for the present, reserved.

It was what seemed to me a very palpable, if unwitting, breach of the Ninth Commandment that induced me to take up my pen at the busiest time of the year. To have earnest champions of Christianity, and devout, reverent thinkers, such as Charles Gore, the late Aubrey Moore, Professors Kirkpatrick, Ryle, Sanday, Cheyne, and last, not least, the present Bishop of Manchester, classed with Wellhausen and other undisguised German infidels, was a grave misleading of our Canadian Church against which I felt bound to protest. In justification I now proceed to make three quotations from Mr. Gore's Bampton lectures, again earnestly commending this book to all who desire to have their faith in our Lord Jesus Christ strengthened intelligently. Let me assure them, they will not by any means find it either difficult or dry reading.

"There is not much doubt what Christianity is. I do not think it can be gainsayed (1) that Christianity has meant, historically, faith in the person of Jesus Christ, considered as very God incarnate; so much so that if this faith were gone, Christianity in its leading characteristic features would be gone also; (2) that, thus considered, Christianity is differentiated from other religions by the attitude of its members towards its Founder; (3) that this attitude of Christianity towards its Founder is (speaking generally) explained and justified by the witness of the earliest records to His Personality and claim. Taking then these positions for granted, I am to ask your attention in these lectures to the Person of Jesus Christ, with especial reference to His incarnation, that is, to the truth that being the Son of God, He was made very man; and I am to endeavour to express and justify the conviction that, however slowly and painfully, the old faith in Him is being brought out in harmony not only with our moral needs and social aspirations, but also with that knowledge of nature and that historical criticism which are the special growth of our time." P. 19. (Scribner's edition, 1891.) This quotation I make to let Mr. Gore himself state his own belief, as well as the purport of his work. There are two splendid lectures on "God Revealed in Christ," and on "Man Revealed in Christ." From the former I quote again.

"Man was made in God's image. The significance of this truth from our present point of view is that in that original constitution of manhood lies, as the Fathers saw, the prophecy of the divine Incarnation, and the grounds of its possibility. God can express Himself in His own image. He can express Himself therefore in manhood, He can show Himself as man. And conversely, in the occurrence of the Incarnation, lies the supreme evidence of the real moral likeness of man to God. All along, through the Old Testament, inspired teachers with growing spirituality of conception had been expressing God in terms of manhood—taking the human love of the mother for her child, and of the husband for his adulterous wife, to explain the divine love; and in the Incarnation all this finds its justification. In the person of the Incarnate we see how true it



has been all along that man is in God's image: for this is man, Jesus of Nazareth; His qualities are human qualities, love and justice, self sacrifice and desire and compassion; yet they are the qualities of none other than the very God. So akin are God and man to one another that God can really exist under conditions of manhood without ceasing to be, and to reveal, God; and man can be taken to be the organ of the Godhead without one whit ceasing to be human. Here in Christ Jesus, it is man's will, man's love, man's mind, which are the instruments of Godhead, and the fulness of the Godhead which is revealing itself only seems to make these qualities more intensely human." (p. 126-7.)

One more extract from the lecture "Christ Our Example and New Life."

"Looking at the matter not historically or speculatively, but personally—what is it for me to be a Christian? It is to know that my spiritual life is not an isolated thing, drawing simply upon its own resources. God the Holy Spirit has entered at definite moments of Baptism and Confirmation, by definite acts of God, into my innermost being. He dwells within the temple of my body; and by dwelling there He links my life on to the great system of redeemed humanity. I am a member incorporate of the mystical body of Christ, which is the blessed company of all faithful people. And every temptation, every need, every suffering, every disappointment, is meant to drive me more inward and upward, to realize and to draw upon the hidden resources of my new life—which is 'Christ in me the hope of glory.'" (p. 238).

Surely, sir, the man who preached the above before the University of Oxford is no infidel. But now from the defence of Mr. Gore and the justification of myself, I pass on to a second point. This really lies at the bottom of all our discussion on "Higher Criticism"—The Bible as an inspired book: how far or how much inspired. It is a fact long admitted that the Holy Scriptures contain not only a divine but also a human element. On this subject I may, with your kind permission, make a few quotations which (as I have been challenged) I may lay before your readers as expressing my own views in the words of wise and holy Christian men. These quotations, however, I must I find reserve for another week, as I fear this letter already trespasses unduly on your space.

T. BEDFORD-JONES.

The Rectory, Brockville, March 8, 1892.

Notes and Queries.

SIR,—Is there, in the Church of England, any rubric or rule relative to the order in which a body of clergymen ought to enter and leave the church? In the Latin and Greek churches seniority of ordination is "the table of precedence."

ONE WHO CARES NOT.

Ans.—Omitting reference to the silly impertinences that the printer has not thought worth the type, we can easily reply to the rest. Processions have been common in all ages of the Church, and the English Church has always been classed with the Latin or Western, so as in this matter to share her traditions; for herself she has never had a Court of Rites and Ceremonies. Amongst the clergy seniority of ordination is the rule of precedence, except that D.D. and S.T.D. also count for precedence: custom allows the same to the non-theological LL.D. and D.C.L. We find, as a very general rule, that that one cares most about degrees for precedence who does not have them and speaks most in depreciation of them.

Sunday School Lesson.

3rd Sunday in Lent. March 20th, 1892.

CHRIST'S TEACHING—PARABLES.

A great deal of the teaching of our Blessed Lord, recorded in the Gospels, was conveyed to his hearers by means of parables, over fifty of which are recorded in the New Testament.

A "parable" properly means a comparison. Many of the parables of our Lord draw a comparison between some supposed or actual occurrence and something of a religious or spiritual character. The comparison is often instituted by means of a short story or anecdote framed for the purpose of conveying the lesson. Many of these stories are remarkable for their beauty and simplicity; but while we may justly admire the beauty of the stories, we must never forget to lay to heart the lessons they are intended to convey, or we shall read them in vain.

Sometimes a parable consists not in a story, but simply in the comparison of natural objects with each other, or with spiritual things, for the purpose of drawing a lesson. The parables of the good Samaritan (S. Luke x. 30-37); the sower (S. Matt. xiii. 3-

8); the lilies (S. Matt. vi. 28-30) are illustrations of different kinds of parables. The first is a comparison between the actions of two men, as related in a short anecdote. The second is a comparison of the seed which a farmer sows in his field with the Gospel, and of the ground on which the seed falls with the different kinds of hearers of the Gospel.

Lessons to be learned from some of the Parables.—From the parable of the good and bad seed (St. Matt. xiii. 24-30), we learn that the "Kingdom of Heaven," i.e., the Christian Church, is like the world (St. Matt. xiii. 38), that it will always contain both good and bad men, but that both are to grow together till the harvest, which is the end of the world. To the same effect is the parable of the net and the fishes (St. Matt. xiii. 47-50).

The parable of the sower (St. Matt. xiii. 3-8) teaches us the way in which we should hear and profit by the Gospel. From the parable of the merchant and the pearl of great price, we learn the supreme importance of the kingdom of heaven, for attainment of which all else is to be sacrificed (St. Matt. xiii. 45).

From the parable of the publican and the Pharisee (St. Luke xviii. 9-14) we learn the duty and benefit of repentance and humility, and the folly of self-righteousness. The necessity of being merciful to our brethren, as we hope for mercy for ourselves from God, is exemplified by the parable of the unmerciful servant (St. Matt. xviii. 23-35). The dreadful consequences of a life of selfishness and forgetfulness of the wants and miseries of our less fortunate fellow creatures, may be learned from the parable of the rich man and Lazarus (St. Luke xvi. 19-31). God's readiness to forgive, and His love of repentant sinners, are beautifully illustrated in the parables of the lost sheep, the lost piece of silver, and the prodigal son (St. Luke xv. 3-32).

From the parable of the ten virgins we learn the duty of constant watchfulness (St. Matt. xxv. 1-13). Our duty towards our neighbours from the parable of the good Samaritan (St. Luke x. 30-37). The danger of being led into error by following the lead of people no wiser than ourselves, from the parable of the blind leading the blind (St. Luke vi. 39); and from the story of the rich fool we may learn the folly of setting our hearts on earthly riches (St. Luke xii. 16-21). The duty of forethought for the future after death, may be learned from the parable of the unjust steward (St. Luke xv. 1-8)—and the necessity of correcting our own faults before we presume to sit in judgment upon our neighbours, is the lesson of the parable of the beam and the mote (St. Luke vi. 41, 42).

Lenten Reading.

Lent.

FATHER, we thank Thee that the hour is come When we may leave the world and turn to Thee, And shutting out distracting joys of earth, More of ourselves, and more of Jesus, see.

The Saviour calls us to the wilderness, To rest awhile in a still, desert place; To learn 'man doth not live by bread alone,' And taste the riches of the Master's grace.

Lord, teach us more the loathsomeness of sin, And if we think we stand, in mercy show How just that thought is like to make us fall, How very hard it is ourselves to know!

Teach us to fast, and fasting conquer self; But keep us humble—for Thou hatest pride, And self-denial only leads astray, Unless it keeps us steadfast at Thy side.

Thou know'st without Thee, though we seem to fast, We cannot use this holy tide aright; The wilderness will all be dark to us, Unless Thou guide, Who art 'this dark world's Light.'

Yes, guide us, Lord, that we may bring forth fruit, True fruit of fasting, deeper, truer love, More care for others, lowlier thoughts of self, Hopes raised from earth, and treasures stored above.

Thou knowest all—from seeking our own way In garb of fasting, keep, O keep us free! From self-deceit, the Tempter's subtlest wile We can be safe, but only, Lord, with Thee.

How to Keep Lent.

To live to God is to live well; To live well is to die well; To die well is to live with God.

- 1. Let no day begin or end without prayerful communion with God.
2. Each day study reverently a portion of the Gospel narrative of the sayings and doings of our

Saviour, and try to gather some practical lessons from it.

3. When tempted in any way, cry out to God for help, in the name of Jesus Christ.

4. Avoid dreamy idleness; it gives the enemy opportunity for temptation: think more of others and less of self.

5. Practice greater moderation in the indulgence of the appetite; and abstain as far as possible from public amusements, social enjoyments, and luxuries.

6. Crowd out secular and light reading by religious books, and devotional, helpful works.

7. Give more time to self-examination—searching out your faults, and confessing them to God, in order that you may obtain His pardon. Psalm xxxii. 5.

8. Forgive, and seek reconciliation with any one who is at variance with you. "Forgive us our trespasses as we forgive," etc.

9. Determine to attend as many of the Lenten services as possible, and to fulfil every obligation, especially those in connection with the Church and parish.

10. Be more frequent and regular in your attendance at the early celebrations of the Holy Communion; this entails self-denial and extra effort; but the result will be most profitable.

11. During Holy Week let your thoughts chiefly dwell on the sufferings of our dear Lord; and on Good Friday draw near to the foot of the Cross, that you may mourn over the awful effect of sin.

12. Give your savings, the result of your Lenten self-denial, to God, in the Easter offertory.

Be Kind.

"Have you ever noticed," writes Prof. Drummond, "how much of Christ's life was spent in doing kind things—in merely doing kind things? Run over it with that in view, and you will find that He spent a great proportion of His time simply in making people happy, in doing good turns to people. There is only one thing greater than happiness in the world, and that is holiness; and it is not in our keeping; but what God has put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them."

"The greatest thing," says some one, "a man can do for his heavenly Father is to be kind to some of His other children." I wonder why it is that we are not all kinder than we are? How much the world needs it. How instantaneously it acts. How infallibly it is remembered. How superabundantly it pays itself back, for there is no debtor in the world so honorable, so superbly honorable, as love. "Love never faileth." Love is success. Love is happiness. Love is a life. Where love is, God is.

Sin's Forgiveness.

"The goodness of God leadeth thee to repentance." Only listen, and He, by His spirit, will tell you not only "all things that ever you did," but all things which He has done for you.

Oh, never shrink from the probings of the beloved Physician, who only wounds that He may perfectly heal.

We may be quite sure that no Godward thought comes natural to us; but His New Covenant is: "I will put My laws into their mind, and write them in their hearts."

One who, after denial of the faith, had felt the weight of the Lord's look of recall, said to a lad who stood awed by the manly tears: "Ah, Willie, it's forgiven sin that breaks a man's heart." How many a wanderer has been called back even by the record that "the Lord turned and looked upon Peter!"

The Holy One convinces all the more deeply of sin when He convinces also of the practical power of Christ's blood to cleanse from all sin, and of the reality of His present salvation.

"Thou hast forgiven—even until now!" We bless Thee, Lord, for this, And take Thy great forgiveness as we bow In depth of sorrowing bliss; While over all the long, regretful past This veil of wondrous grace Thy sovereign hand doth cast.

FRANCES RIDLEY HAVERGAL.



### My Rock and Hiding-Place

BY THE RIGHT REV. E. H. BICKERSTETH, D. D., LORD  
BISHOP OF EXETER.

O Jesu, Saviour of the lost,  
My Rock and Hiding-place,  
By storms of sin and sorrow tost,  
I seek Thy sheltering grace.

Guilty, forgive me, Lord, I cry;  
Pursued by foes I come;  
A sinner, save me, or I die;  
An outcast, take me home.

Once safe in Thine Almighty arms,  
Let storms come on again;  
There danger never, never harms,  
There death itself is gain.

And when I stand before Thy throne,  
And all Thy glory see;  
Still be my righteousness alone,  
To hide myself in Thee.

### The Temptation of Jesus.

BY THE RIGHT REV. THE LORD BISHOP OF WAKEFIELD.

The temptation of Jesus followed directly after His baptism, when the Holy Ghost was seen to descend upon Him, and He was, as it were, anointed for the great combat with the powers of darkness, which He was to wage for three years of His public ministry among men.

May not this teach us something of Satan's times of attack? Perhaps we may see here an instance of what we very commonly find in ourselves. It is just when we have made some new advance, have taken some new step, in our spiritual course, when we have left new outpourings of grace, and have been filled with new joy and peace in believing, that Satan puts forth all his strength and tries to make us fall. Many have felt the force with which temptations seem to rush back upon them at such times. As long as we go on easily and carelessly, the devil's interests are best served by letting us alone. But once let us make a strong and earnest effort, once let us give ourselves to the Lord, and resolve to serve Him with all our hearts, and then the struggle begins. The enemy is upon us, and we have need of the "whole armour of God" if we would escape his deadly assaults. "Be strong in the Lord, and in the power of His might."

### The Magnet of the Cross.

BY THE VERY REV. DEAN VAUGHAN, D. D.

Admiration of Christ may draw us towards Him; it is faith alone which draws us to Him. Faith says at the Cross, That death is not only a beautiful death, grand in its moral effect—it is thy life. On that cross thy sin was present; each separate sin of each one of us was consciously on the heart of Christ, yea (we may say), in His life-blood, as He hung on that tree. Put thy trust in that death, and thy sin is forgiven thee. That crucifixion is quite a different event from any other ever witnessed upon this earth. It reached backward to the fall, it reached forward to the judgment: it is deep as hell, wide as the world, high as heaven; it has in it the balm of all sorrow, and the satisfaction of all want, and the healing of all disease, and the quickening of all death. Whosoever takes it to himself shall want nothing else for the comfort of his life and the benediction of his death-bed.

Behold there the Lamb of God taking away the sin of the world. Behold there that outpoured blood of Jesus which cleanseth us from all sin. The true magnet of the Cross is the attraction, not of admiration, but of faith.

Only see that the blood which comforts also cleanses; and that the cleansing be not only of consciences from guilt unforgiven, but of hearts from sin lingering and lives from sin reigning. Take not the Cross alone, but the crucified: yea, take Him who died to put away sin by the sacrifice of Himself and then rose again from death to be the Resurrection and the Life.

Hold fast, then, the hope set before you. Let neither man nor devil rob you of it. Hold it with no timid grasp: hold it as your compass, as your anchor, as your hope. When you lie down, it shall rest you; when you awake, it shall quicken

you. When you walk by the way, it shall be your staff; when you sit in the house, it shall talk with you. When at last flesh and health must fail you, still that faith in the crucified which has been yours through life shall be yours also in death: and He who has drawn you by His Cross, here, shall there receive you to Himself for ever.

### It is God Who Worketh.

As the iron which is wholly heated can say: "I indeed burn, but from the fire which is in me, not that I am myself fire;" and as the candle may say: "It is true, I indeed give light, but from the light which is in me, not that I am myself light;" and as every kind of fit instrument may say: "I work indeed, but it is by the hand of the workman;" so the soul is said to burn, not of itself, but from the love that is in it; and it is said to shine, not of itself, but from the light of wisdom and truth that is in it; and it is said to work, but it is God who worketh all things therein. And if these things shall depart from the soul, that is to say, love, wisdom and light, it will remain cold and in darkness.

But as an instrument, however fit it may be, lieth wholly useless and fruitless, unless the hand of the workman worketh by means of it, so, too, the soul, however nobly it may have been created, however full of genius and intellect, yet lieth empty and fruitless, unless God worketh in and by it.

### Counting His Mercies.

I was going home one winter's evening with my little maiden at my side, when she looked up into the sky and said, "Father, I am going to count the stars." "Very well," I said, "do." And soon I heard her whispering to herself: "Two hundred and twenty-one, two hundred and twenty-two, two hundred and twenty-three," and then she stopped and sighed, "Oh dear! I had no idea they were so many!"

Like that little maiden, I have often tried to count my mercies, but right soon have I had to cry, "I had no idea they were so many!"

### A Little Sermon.

Whatever we wish to buy, we ought first to consider not only if the thing be fit for us, but if the manufacture of it be a wholesome and a happy one, and if, on the whole, the sum we were going to spend on it will do as much good spent in this way as it would if spent in any other way. It may be said that we have no time to consider all this before we make a purchase. But no time could be spent in a more important duty, and God never imposes a duty without giving the time to do it. Let us, however, only acknowledge the principle; once make up your mind to allow the consideration of the effect of your purchases to regulate the kind of your purchase, and you will soon find grounds enough to decide upon. The plea of ignorance will never take away our responsibility. It is written: "If thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? And He that keepeth thy soul, doth not He know it?"

RUSKIN.

## Family Reading.

### "Changed Lots; or, Nobody Cares."

CHAPTER XV.

(Continued.)

Dorothy turned her face to the wall, and being still very weak, she soon sobbed herself to sleep. It was no use talking, she told herself, but perhaps she should die as Jem had died; she wished she could, if she could be quite sure she should then be with him once more.

After this, Missie seemed to gain strength quickly; her fear of Joe, and dislike to his presence in the van, helped her to rouse herself, and as strength returned her courage rose, and she no longer wished to die.

Joe Lovell was by no means unkind to his wife's foster-daughter, and he was evidently anxious she

should get well; he enjoyed, too, the comfort which Nance was able to give him, and being proud of at last having succeeded in getting such a useful wife, he was inclined to be very good-tempered, and even ceased to cuff his little blind daughter when she got in his way.

Before Christmas the family had settled in a field they had often rented with other gipsies before in the outskirts of Southampton. It was now three years since the families had met, and to Dorothy the meeting was most distasteful; the Smiths had been rude, savage boys and girls, and the three years had transformed them into wicked, ignorant, lawless men and women.

Three years ago Jem had fought her battles, and Joe too, for Nance's sake, had defended her; now she had no one. Joe said openly that she was a "stuck-up baggage," and that if she did not behave herself she'd get the worst of it. She could no longer remain at her mother's side, as she had done since Jem's death, for that meant being also with Joe, whose love now took the form of a fierce unreasoning jealousy, nursed by the knowledge that Nance had only married him because she had been driven by her great need to do so.

The woman who had once been so fearless and cheerful, now went about with a grave set face, her heart full of misgivings, as each day she realised more fully how completely she had put herself in the power of a man whose violent temper and brutal ways had been hitherto held in some restraint by her presence, and her fear that Joe and Missie should quarrel made her so anxious they should be kept apart, and her dread of provoking her husband's jealousy was so great that she took but little notice of her adopted child, who, missing the petting she had always been accustomed to, felt each day more deserted and friendless.

Feeling herself alone in the world without a friend to console her, estranged from the mother who had always protected her, left completely to herself, weak and dispirited, had it not been for her high courage Dorothy would soon have suffered from the contagion of evil round her.

As it was she struggled on, refusing all companionship but blind Jenny's, doing all she thought Jem would have liked her to do, and buoying herself up with plans for the future.

Joe, too, had plans for the future in which Missie took a large share; her voice was, he thought, worth much to him if he could get her to sing the songs he chose at a low public-house he frequented, if he could succeed in this the winter would be an easy one, and he would be able to live in idleness.

He was sharp enough, however, to know that any haste on his part might defeat his own ends; he must wait patiently till Missie looked quite like herself again, and she must have plenty to eat; if he starved her her voice would be weak; so Dorothy did not live badly, nor was Joe in any way harsh to her, though each day she learnt to fear him more, as she saw how cowed and quiet Nance had become. Meanwhile she worked hard selling ivy and flowers in the streets, and, as usual, was more successful than any one else in the encampment. It was February before Joe began to see any way for his plans to take effect, though he had been anxiously watching his opportunity.

Nance was ailing, food was short, and all the gipsies had begun to suffer more or less from want. Tod Smith, one of Missie's bitterest foes, because his friendship was so odious to her, had been "run in" for robbing a shop; every one was depressed and miserable.

When Joe first told her she would have to sing she did not refuse, for she thought she read treaty in Nance's eyes, and Jenny was fretting with hunger. She said she would go out alone with Jenny, pleading that she would get more given her if Joe was not with her. Joe agreed to this, but she had not gone far when she found he was following her. He then explained that he wanted her to sing in a house. He began by telling her it would be warm there and light, and poor Dorothy, who hated the dirty bye-streets, listened at first with relief, then misgivings crept in. "Did mother wish her to sing there?" she asked suspiciously.

Joe swore to her again that mother wished it; it was better than singing in the street. She begged him to let her go back to speak to mother,



but he hurried her on, and when he left her at the corner of the street in one of the worst parts of the town, he threatened both her and Jenny with cruel words if they moved till he came to fetch them.

It was now very late in the evening; the lamps were lit, but their light was very imperfect. Jenny clung to Missie's hand, sobbing softly, and Dorothy's heart was in a tumult, her blood boiling with indignation. What would she do; would no one come to her help?

A lady passing hurriedly stopped and told her it was no place for them to wait about, and then she asked where they lived.

Dorothy explained eagerly. Surely now she had found a friend; Jem had always said God would send some one to help her.

"Oh, you are gipsies," said the lady, "I thought I did not know your faces," and she turned quickly away.

"Nobody cares what we do," thought poor Dorothy, bitterly.

"That lady said this wasn't no place for us to wait about, Jenny," she said aloud, "and I won't stay, come along;" but as she turned to go a hand was laid on her shoulder.

"You come in here," said Joe, authoritatively, and he led them down a dark byway and into a house with brightly lighted windows, which looked most inviting in contrast to the dreary darkness around them.

The girls were led into a room full of a motley company of shabby, dissolute-looking men and women. Dazzled by the sudden light, Missie glanced round with anxiety and bewilderment, while Jenny, to whom the sudden warmth was comforting, stopped fretting. There was a shout of approbation as Joe said, "Ladies and gemmen, let me introduce my singing bird, Miss Lily Lovell."

A man came forward and put a mug of steaming hot liquor to Dorothy's lips, but she pushed it angrily away.

She never remembered the words Joe used to her that night, but she knew that they filled her with a terror which made her suddenly obedient to his will, and that she found herself singing, at first with a trembling voice, and at last with all her strength spurred on by fear, the song she had been told to sing. When she finished there was a storm of noisy applause.

She was trembling all over, and so white that a kind-hearted woman sitting near the door jumped up and pulled her down to a seat beside her, and when the company clamoured for another song she said the girl should have a rest first or they'd have her fainting. Dorothy looked at her gratefully as she leant back against the dirty wall. Jenny was still clinging to her hand. As she looked round on all the evil, degraded faces, and one oath after another reached her, she shuddered. The door was held open by a man who was talking to a woman outside, and as the cold air rushed in on her it braced her nerves and she felt suddenly strong with a great resolution.

"Come on, Jenny, quick! I am going back to mother," she whispered hurriedly, and an instant later she had dashed out into the street, pulling the blind child after; almost as instantly there was a sudden shout and she knew she was followed.

On she rushed; had she been free of Jenny she could have distanced her pursuers, but the thought only made her clasp the child's hand the tighter. They turned from the narrow street into the wider one, footsteps were close behind them, a carriage was coming down the street at a brisk pace. If she could only cross first it might cut off her pursuer. A mad rush across, and then Dorothy knew that the horse was trampling on her, and that Jenny was screaming wildly.

She did not scream and was not aware of any pain, only that she did not care to get up, and then she knew nothing more for some hours, when she awoke to consciousness, to find herself in a long room, full of beds covered with red coverlets, and in most of the beds lay a recumbent form; a bright fire burned where she could just see it; long darts of flame flickered merrily up towards the chimney. It was a wonderful fire, Dorothy thought as she watched it with a dreamy feeling of delight, while a delicious sense of comfort and warmth and

rest took possession of her, and she could only lie still and enjoy it.

It was only when she tried to move that pain seized her, but she did not care to move. For long hours she lay without any definite thought, hardly caring to wonder where she was; she watched a woman in a white cap moving softly from one bed to the other, and now and then she knew that she stood by her side, and that a hand was laid on her wrist, but she did not speak or move, fearing that if she did so this beautiful dream of rest and peace would fade away.

To be Continued.

#### Hints to Housekeepers

**DANGER FROM CARPETS.**—Do not let your carpets be cleaned on the floor, as is being done in some cities. The shiny compound that is brushed on the carpet is simply soft-soap, coloured and perfumed with sassafras; it is true the carpet will look clean, but it is well-known that more or less of the soap stays in the carpet, having worked its way along the sides and in the corners. A physician or any one versed in chemistry, knows that the soap is dissolved into common grease, attracting myriads of flies, carpet bugs and insects of all kinds, besides decomposing and filling the rooms with dangerous gasses from this disgusting compound of grease, wool and dirt.

**CORNSTARCH PUDDING.**—One and one-half pints of milk, one-half cupful of sugar, yolks of two eggs, two tablespoonfuls of cornstarch, one teaspoonful of extract—orange extract makes an agreeable change. Put milk in a pail and set the pail in a kettle of hot water; when it reaches the boiling point add the sugar, cornstarch and yolks of eggs; cook a few minutes, then turn into a deep dish. Beat whites to a stiff froth, add three tablespoonfuls of sugar, turn over pudding and brown in the oven.

**COOKIES.**—One cupful of sugar, one cupful of cream, two tablespoonfuls of sour milk, one teaspoonful of soda. These are nice to eat with soft puddings.

**COFFEE BREAD.**—3 quarts flour, 4 eggs, 1 tablespoonful butter, 1 tablespoonful lard, 1 cup sugar, 1 cup currants, 1 cup yeast. Mix all together with warm milk into a dough soft enough to work well, and set it to rise over night. In the morning, roll it into thin cakes the size of a pie pan, let them rise until very light, then brush them with melted butter, sprinkle on sugar and cinnamon and let them bake slowly.

**GERMAN TOAST.**—Beat two eggs, add one and one-half cups of milk and a little salt, soak slices of stale bread in this, brown them on a buttered griddle, spread with jam or jelly and serve while hot.

If you drop acid on your clothes, the immediate application of ammonia will destroy the effect?

**MEAT PATTIES.**—Chop bits of cold meat, add a cup and a half of bread crumbs to one cup of the meat, moisten with soup stock, add a well-beaten egg, salt and pepper to taste, make into flat balls, and cook brown in a buttered pan.

**IT LEADS THE LEADERS.**—The foremost medicine of the day, Burdock Blood Bitters, is a purely vegetable compound possessing perfect regulating powers over all the organs of the system and controlling their secretions. It so purifies the blood that it cures all blood humors and diseases from a common pimple to the worst scrofulous sore, and this combined with its unrivalled regulating, cleansing and purifying influence on the secretions of the liver, kidneys, bowels and skin, render it unequalled as a cure for all diseases of the skin. From one to two bottles will cure boils, pimples, blotches, nettle rash, scurf, tetter, and all the simple forms of skin diseases. From two to four bottles will cure salt rheum or eczema, shingles, erysipelas, ulcers, abscesses, running sores, and all skin eruptions. It is noticeable that sufferers from skin diseases-

are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B. B. B. Passing on to graver yet prevalent diseases such as scrofulous swellings, humors and scrofula, we have undoubted proof that from three to six bottles used internally and by outward application (diluted if the skin is broken) to the affected parts, will effect a cure. The great mission of B. B. B. is to regulate the liver, kidneys, bowels and blood, to correct acidity and wrong action of the stomach and to open the sluice-ways of the system to carry off all clogged and impure secretions, allowing nature thus to aid recovery and remove without fail bad blood, liver complaint, biliousness, dyspepsia, sick headache, dropsy, rheumatism, and every species of disease arising from disorder of the liver, kidneys, bowels, stomach and blood.

We guarantee every bottle of B. B. B. Should any person be dissatisfied after using the first bottle, we will refund the money on application, personally or by letter. We will also be glad to send testimonials and information proving the effects of B. B. B. in the above named diseases on application to T. MILBURN & Co., Toronto, Ont.

**PLEASANT AS SYRUP.**—Mr. Douglas Ford, Toronto, Ont., states that Milburn's Cod Liver Oil Emulsion with Wild Cherry Bark is free from objectionable taste, being almost as pleasant as syrup, while for coughs and colds it gives complete satisfaction, acting promptly even in obstinate cases.

—In this week's issue we publish the annual report of the Excelsior Life Insurance Company of Toronto. An analysis of the report shows the condition of the company to be eminently satisfactory in every way, the amount of new business secured being almost without a precedent. The total assets available for the security of policy-holders amount to the large sum of \$368,595.40, the company now having new assets of \$4.75 to every \$1.00 of liability. With the management in such able and efficient hands as those of ex-Mayor Clarke and the prominent and influential gentlemen who comprise the Board of Directors, we predict for the Excelsior a future of great success.

—The love of earthly things is only expelled by a certain sweet experience of the things eternal.

#### The Excelsior Life Insurance Co. of Ontario, Limited.

The annual meeting of this company was held in Toronto on February 9th, at the Company's offices, 66 and 68 Adelaide street east. The attendance of shareholders was large and representative, and the greatest unanimity characterized the entire proceedings.

Among the shareholders were Messrs. J. R. Armstrong, Ottawa; William Gillies, Carlton Place; S. J. Parker, James Craig, Owen Sound; Geo. E. Weir, Dresden; J. F. Palling, M. D., W. Kennedy, Barrie; John Rowland, Collingwood; Rev. John Vickery, Thornbury; E. F. Clarke, M.P.P., John Knox Leslie, J. W. Lang, James L. Hughes, Joseph J. Davies, John Ferguson, M.D., D. Fasken, E. H. Tallmadge, James Boddy, James D. Lee, J. J. Graham, Frank Wootten, Capt. Charles Hood, Henry Nixon, etc., Toronto.

The president, Mr. E. F. Clarke, M. P. P., occupied the chair, and submitted the directors' annual report, together with certificates of the actuary and auditors.

The report shows that the past year was an eminently successful one for the Company; 495 applications for \$596,250 were received, of which 447 for \$538,750 were approved and policies issued; 13 for \$14,000 were declined, and 35 for \$43,500 were on hand awaiting completion. During the 14½ months the company had been in business 657 applications for \$877,350 were received, and 607 policies were issued for \$806,250. The amount of insurance in force December 31st was \$715,250. The income of the Company during the year was \$27,453.31, and the expenditure for management, etc., \$14,593.30. The net assets of the company, which were increased during the year by the handsome sum of \$24,905.74, now amounts to \$68,733.97. The liabilities were \$16,581.56, including the reserve of \$14,783. The net surplus on policy-holders' account is \$52,152.14, making with the reserve and un-called capital, total available assets of \$368,595.44 for security of policy-holders.

The chairman stated that the company had many causes for congratulation. The immunity from death losses evinced care in the selection of risks, and would be no mean factor in promoting the future welfare of the company. The expenses for salaries and general management were remarkably small, proving that the strictest economy had been exercised in all departments. The average rate of interest upon investments was larger than



that of any other Canadian company, and, as the question of security is first considered, this fact is all the more satisfactory. The Excelsior has a larger percentage of assets to liabilities than any other company. The Government blue-book shows, that of twenty-nine companies doing business in Canada in 1890, fifteen wrote up a larger amount of business than the Excelsior did last year, while fourteen did less business. The Chairman was only aware of two Canadian companies which did a larger business at the same stage of their career. A comparison with the average business of twenty-five of the largest American companies is even more gratifying, and shows nearly \$100,000 in favor of the Excelsior.

The company is organized on a particularly strong basis. Its 239 shareholders are distributed in thirty-eight cities and towns of the Province, and comprise many of Ontario's most prominent and influential citizens. The company, by confining its operations to the Province, will secure a lower rate of mortality than that experienced by other companies doing business over a wider territory.

The success of the company has been phenomenal, and its prospects for the future are extremely good. Its progress in respect to growth and financial strength has been such as to warrant the public support. The large amount of business written up is an evidence that the plans and policies of the company are liberal and attractive, and the fact that the lapsed and cancelled policies amounted to only 11 per cent. is a proof of the confidence which the policy-holders have in the future of the company. The Excelsior will strive to merit a continuance of that confidence by dealing in a fair and equitable manner with its patrons, by avoiding excessive estimates, by demanding from its agents a strict avoidance of every form of misrepresentation, and by insisting that they shall always compete for business solely on the plans and merits of the company.

The report of the board was unanimously adopted. The retiring board was re-elected, and the position of the company throughout the Province has been greatly strengthened by the consent of the following gentlemen having been obtained to act as directors:

Hon. Peter White, Pembroke; Capt. John Gaskin, Kingston; Joseph J. Davies, Toronto; Hon. Senator Gowan, Barrie; S. J. Parker, Owen Sound; and S. A. Macvicar, Sarnia.

The chairman said he had great pleasure in bearing testimony to the faithfulness and efficiency with which the various officers and agents of the company had discharged the duties devolving upon them.

A cordial vote of thanks was tendered the directors for their services during the past year, and for having voluntarily waived all fees up to December 31st.

Before the meeting was brought to a close several of the company's agents and shareholders delivered short addresses, and expressed themselves as having unbounded confidence in the company's future.

At a subsequent meeting of the board Mr. E. F. Clarke, M. P. P., was re-elected president, and Ald. J. Knox Leslie and J. W. Lang, Esq., vice-presidents.

Western Assurance Company.

The annual meeting of the shareholders of this company was held at its offices in Toronto on Thursday, February 25th.

Mr. A. M. Smith, president, occupied the chair, and Mr. J. J. Kenny, managing director, was appointed to act as secretary to the meeting.

The secretary read the following annual

REPORT.

The directors beg to submit herewith their annual report showing the transactions of the company for the past year, together with a statement of its assets and liabilities on 31st December last.

The premium income, it will be observed, was \$1,754,262.25, after deducting the amount paid for re-insurance, and the receipts for interest on investments were \$43,732.78.

Although no serious conflagrations have occurred during the year, fire losses, both in Canada and the United States, have been unusually numerous and severe, bringing the ratio of losses to premiums considerably above the average of ordinary years.

In the marine branch the volume of business has been somewhat less than in 1890, but the year's transactions have resulted more satisfactorily.

While the profit balance of \$40,120.67 is much less than that shown in the preceding annual balance sheet, your directors feel that in view of the unfavorable results of the fire business for the year 1891 to companies generally, there is cause for congratulation in the fact that the excess of income over expenditure, with the balance at the credit of profit and loss account, enabled them to pay two half-yearly dividends at the rate of 10 per cent. per annum upon the paid-up capital without drawing upon the company's ample reserve fund of \$900,000. The amount estimated as necessary to re-insure or run off all existing risks is \$578,654.19. Deducting this from the total surplus funds of the company, a net surplus of \$325,527.17 is shown over capital and all other liabilities.

One important result from the generally adverse experience in fire underwriting for the year 1891 has been the withdrawal of a number of companies from the business. The risks of these retiring companies have been assumed by other and stronger companies, so that in no case have the policy-holders been sufferers; while the terms on which the business has been taken over, have, in most instances, been such as will permit the winding up of the companies without loss to the stockholders. The natural effect of these withdrawals will be the concentration of the business among a smaller number of

offices, and concerted action where necessary, to place it upon a more satisfactory basis. These movements, with a return to a normal loss ratio, which may be reasonably looked for, must eventually result favorably to the companies remaining in the field.

STATEMENT OF BUSINESS FOR THE YEAR ENDING 31st DECEMBER, 1891.

|   |                |
|---|----------------|
| <i>Revenue Account.</i>   |                |
| Fire premiums .....   | \$1,414,109 97 |
| Marine premiums .....   | 607,970 31     |
|   | \$2,022,080 28 |
| Less re-assurance .....   | 267,818 03     |
|   | \$1,754,262 25 |
| Interest account .....  | 43,732 78      |
|   | \$1,797,995 03 |
| Fire losses, including an appropriation for all losses reported to Dec. 31st, 1891 ..   | 845,655 50     |
| Marine losses, including an appropriation for all losses reported to Dec. 31st, 1891 .. | 340,757 97     |
| General expenses, agents' commission, etc.  | 571,460 89     |
| Balance to Profit and Loss .....  | 40,120 67      |
|   | \$1,797,995 03 |

|                                   |              |
|-----------------------------------|--------------|
| <i>Profit and Loss Account.</i>   |              |
| Dividend No. 60 .....             | \$ 25,000 00 |
| Dividend No. 61 .....             | 25,000 00    |
| Sundry accounts written off ..... | 2,125 70     |
| Balance .....                     | 4,181 36     |
|                                   | \$56,307 06  |
| Balance from last year .....      | 16,186 39    |
| Profit for the year .....         | 40,120 67    |
|                                   | \$56,307 06  |

|  |                |
|--|----------------|
| <i>Liabilities.</i>                    |                |
| Capital stock, paid up .....           | \$500,000 00   |
| Losses under adjustment .....          | 122,645 73     |
| Dividend payable January 8, 1892 ..... | 25,000 00      |
| Reserve Fund .....                     | \$900,000 00   |
| Balance Profit and Loss .....          | 4,181 36       |
|  | 904,181 36     |
|  | \$1,551,827 09 |

|  |                |
|--|----------------|
| <i>Assets.</i>                             |                |
| United States and State bonds .....        | \$451,795 00   |
| Dominion of Canada stocks .....            | 211,417 50     |
| Loan company and bank stocks .....         | 181,181 70     |
| Company's building .....                   | 65,000 00      |
| Debentures .....                           | 95,490 35      |
| Cash on hand and on deposit .....          | 194,064 05     |
| Bills receivable .....                     | 46,601 08      |
| Mortgages .....                            | 6,834 88       |
| Re-assurances .....                        | 38,392 82      |
| Interest due and accrued .....             | 5,291 13       |
| Agents' balances and sundry accounts ..... | 255,758 58     |
|  | \$1,551,827 09 |

A. M. SMITH, President.  
J. J. KENNY, Managing Director.

Western Assurance offices, Toronto,  
February 16th, 1892.

AUDITORS' REPORT.

To the president and directors of the Western Assurance Company:

GENTLEMEN,—We hereby certify that we have audited the books of the company for the year ending 31st December, 1891, and have examined the vouchers and securities in connection therewith, and find the same carefully kept, correct, and properly set forth in the above statement.

R. R. CATHERN,  
JOHN M. MARTIN, F.C.A., } Auditors.

Toronto, February 16th, 1892.

In moving the adoption of the report the president said:—

The annual report of the directors which has just been read, with its accompanying statements of the accounts of the company, presenting as they do a clear synopsis of the past year's business and its results, render unnecessary any lengthened remarks or explanations from me. Compared with the figures of the preceding year, you will have noticed a moderate and satisfactory gain in the net premium income, a considerable increase in the amount of losses incurred, and a marked reduction from the handsome profit balance which we were able to show as the result of our operations for the year 1890; and yet, notwithstanding this diminution in the profits on the business transacted last year, those of us who have watched from month to month the fiery record of 1891, and have noted the inroads which in many instances it has made into the surplus funds which companies have accumulated in more prosperous years, cannot but feel that we are exceptionally fortunate in making so favorable a showing as is presented to you to-day. To fire insurance companies the past year has proved a veritable "Waterloo," and, in addition to winding up a number of smaller American companies, we, as Canadians, must regret that it has resulted in the retirement of two of our own companies, which have re-insured their risks with offices whose wider experience leads them to look beyond the records of such an exceptional year as the past one has proved.

The effect of this reduction in the number of competitors for business, judging from our own receipts thus far for the present year, is already being felt in the increased volume of premiums of the remaining companies; and while, in a business such as ours, subject to a large extent to elements beyond human control, it is impossible to forecast the probable results of any one year,

we may safely rely upon the law of average asserting itself, and may fairly assume that by conducting our business on lines laid down by past experience and adhering to a policy of just and liberal treatment of our insurers, we shall in the future, as we have heretofore, earn fair profits for our shareholders upon their capital.

A full consideration of the present conditions and prospects of the business, which I have briefly outlined, has led the directors to consider the question of increasing the capital stock of the company, and believing that such action will be advantageous at the present time in strengthening, in proportion to the growth of its business, the financial position of a home institution which already stands high in public confidence, they have taken advantage of the present gathering of its shareholders to call a special meeting at the close of this regular meeting to approve, as required by the act of incorporation, of an additional issue of stock.

I cannot close without bearing testimony to the zeal and watchful care manifested by our managing director in conducting the business of the company, and the efficient manner in which the other officers have fulfilled their respective duties during an unusually trying year, and expressing our appreciation of the active and loyal services of the managers of our various branch offices and the agents of the company generally throughout its wide field of operations.

Mr. George A. Cox, vice-president of the company, said:—

In seconding the adoption of the report last year (when after paying a 10 per cent. dividend, we carried \$75,000 to the Reserve Fund.) I pointed out the necessity of providing in favorable years for less fortunate ones, such as the experience of all companies leads them to look for, when fire losses exceed what may be regarded as an average ratio. The past year has been one to impress this lesson upon all companies. The experience of the "Western," however, I am glad to be able to add, has been more fortunate than a majority of companies operating in the same field. In Canada our loss ratio is (as it has been for several years past) below the average of all companies doing business here, while in the United States we compare favorably with the home and foreign companies which make returns to the New York Insurance Department. In the matter of expense in conducting business, our figures show that we are as low, if not lower, than most of the companies doing similar lines of business.

I quite concur in the president's expressions of regret at the winding up of some of our Canadian companies. It is a remarkable fact, however, than when an unsuccessful fire insurance company decides to give up business, its risks and its agents are readily assumed by some foreign corporation, and its stockholders, who get something beyond the market price for their stock, retire from the life underwriting field, leaving the business to be carried on by the purchasing company through the same agents and usually under the same general manager as previously conducted it; but as Canadian institutions they cease to exist. I admit the necessity of foreign capital in fire insurance, but I believe there is also a field in this country for home companies, and I point with much satisfaction to the "Western" as evidence that a Canadian company, under proper direction and management, can hold its own against all comers.

Looking at its record for the five years preceding that embraced in this report, you find that during that term our total income was \$8,175,293; that we paid losses amounting to \$5,189,218; that our shareholders received in dividends \$246,000, and that we have added to our Reserve Fund \$240,000—not a bad showing for five years, and the general history of the company for many years back shows equally favorable results.

I am glad that the shareholders will have an opportunity of expressing an opinion upon the proposal to issue an additional \$200,000 of capital, divided pro rata amongst the present shareholders. It is a most opportune time, while some of our Canadian companies are retiring from the field, for the shareholders of the "Western" to strengthen the position of our own company, and to express their confidence that a well managed Canadian fire company affords safe and profitable investment to its shareholders.

At the last annual meeting, when we had an exceptionally favorable showing, I congratulated our managing director and his faithful and competent staff upon the results of the year, and I feel that there is even more reason for doing so upon the report now submitted, when the "Western" makes such a comparatively favorable showing at the close of a year that has been so disastrous to many companies. I have pleasure, Mr. Chairman, in seconding the adoption of the report.

On motion of Mr. G. R. R. Cockburn, M.P., seconded by Mr. David McGee, a cordial vote of thanks was passed to the board of directors for their services and attention to the interests of the company during the past year.

Messrs. John Stark and J. K. Niven having been appointed scrutineers, the election of directors for the ensuing year was proceeded with, which resulted in the unanimous re-election of the old board, viz:—Messrs. A. M. Smith, George A. Cox, Hon. S. C. Wood, Robert Beaty, A. T. Fulton, George McMurrich, H. N. Baird, W. R. Brock and J. J. Kenny.

At the close of the annual meeting the question of increasing the capital stock of the company to \$1,200,000 was submitted to a special meeting of the shareholders and unanimously approved, the new stock (\$200,000) to be issued at 25 per cent. premium and allotted to shareholders in the proportion of one share to every five held by them on 15th March next.

At a meeting of the board of directors held subsequently, Mr. A. M. Smith was re-elected president and Mr. George A. Cox vice-president for the ensuing year.

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Children's Department.

Courtesies to Parents.

Parents lean upon their children, and especially their sons, much earlier than either of them imagine.

Their love is a constant inspiration, a perennial fountain of delight, from which our lips may quaff and be comforted thereby. It may be that the mother has been left a widow, depending on her only son for support. He gives her a comfortable home, sees that she is well clad, and allows no debts to accumulate, and that is all. It is considerable, more even than many sons do; but there is a lack. He seldom thinks it worth while to give her a caress; he has forgotten all those affectionate ways that kept the wrinkles from her face, and made her look so much younger than her years; he is ready to put his hand in his pocket to gratify her slightest request, but to give of the abundance of his heart is another thing entirely. He loves his mother? Of course he does! Are there not proofs enough for his filial regard? Is he not continually making sacrifices for her benefit? What more could any reasonable woman ask?

Ah! but it is the mother-heart that craves an occasional kiss, the support of your youthful arm, the little attentions and kindly courtesies of life, that smooth down so many of its asperities, and make the journey less wearisome.

Material aid is good so far as it goes, but it was not that sustaining power which the loving sympathetic heart bestows upon its object. You think she has outgrown these weaknesses and follies, and is content with the crust that is left; but you are mistaken. Every little offer of attention, your escort to church or concert, or for a quiet walk, brings back the youth of her heart; her cheeks glow, and her eyes sparkle with pleasure, and, oh! how proud she is of her son.

Exhaustion

HORSFORD'S ACID PHOSPHATE,

A wonderful remedy, of the highest value in mental and nervous exhaustion.

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

Dr. Edwin F. Vose, Portland, Me., says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free. Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

CAUTION.—Be sure the word "Horsford's" is on the label. All others are spurious. Never sold in bulk.

Three Little Chicks

Three little chicks Got into a fix, Would you like to know what about? Well, listen a minute, There's something in it It is well for you all to find out.

Hear the old hen say, In an old hen's way, That each little chick understood, "O dear! O dear! I dreadfully fear You are all very naughty and rude!"

But they stretched up their necks, And continued their pecks, As they wickedly fought with each other; And the hen saw beside her A hairy, fat spider, And then she knew what was the bother.

It hung by a thread From the rafter o'erhead, And Whity and Speckle and Gray Each wanted the bite, And you see how the fight Began in the usual way.

Whity crowded off Speck, And gave Gray a peck, And said, "Go away; it is mine!" But Speckle and Gray Said emphatically, "Nay; I am bound on that spider to dine!"

And now would you see Just which of the three Secured the prize he was after? While they were fighting, And scratching and biting, The spider went home to the rafter.

And each little chicken Had lost a good dinner, And the spider might chuckle and say, "Ha, ha, my fine chicks, That is one of my tricks, And I gain and you lose in that way!"

The old mother hen Turned soberly then, And said to her children three, "You may see, if you chose, How you always will lose By acting so selfishly.

"You go hungry to bed, With each a sore head, While the spider sits up on the rafter To enjoy your defeat, In taking his meat, And is shaking all over with laughter."

From this little fable I am sure you are able To learn what you all ought to know— That selfish contention, As I hardly need mention, Will never a good thing bestow.

Singing in the Dark.

You do not know what a favor certain creatures make of their existence. It happened that the night was rather a dark one, and that was not at all to the taste of the pool, who grumbled from his very depth of depths, saying he was made for the light, to sparkle in the sun, not to lie there in the night, all black and cold. The water-lily on his surface rocked uneasily, closing up her petals as tightly as ever she could. The owl, sailing along noiselessly as a spirit, seated himself in a hollow trunk, and with a most melancholy "tu-who," declared night was very wearisome to him, and that he wished day would come, that he might cease his wanderings and rest. Then they all betook themselves each to his or her own different mode of self-conciliation. The owl remarked that his wanderings must end some time or other, so he would endure until then; the pool gave a long sigh, oh! such a long one, saying he would "be resigned"; the water-lily owned that she had had bright times, to be sure, and said she would, in consideration of that, endeavor to be content. They were all martyrs—every one of them, according to their own thinking, creatures enduring hard times; and it was with a great lamenting over their misery

that they settled to resign themselves, as they said, to their appointed lot.

They all gave one sigh that went up with a weary sound.

"What is this?" was the inquiry of an old acquaintance—the night-wind—as he felt himself burdened with that voice of discontent.

"It is resignation," the pool said; and the other, not at all pleased, bore it upward. As he left them, and their murmur died away, there burst forth a song from among the trees at the end of the avenue; a long, sweet, trilling song which echoed through all nature with a sound of rejoicing.

"Is there any creature so mad or so much of a hypocrite as to pretend to be happy in this gloom?" grumbled the pool.

It was towards midnight when the wind next came slowly sweeping by, lifting the willow boughs, and ruffling for a moment the pool, which thereupon heaved and sighed again and again.

"Heigh-ho! sighing, what does it mean?" said the wind.

"Ah!" replied the pool, with another deep-drawn moan; "it means,—yes, it means resignation."

"Oh! indeed!" and the wind whistled as if it were amused, but added: "What are you so resigned about, if I may enquire?"

But the pool was not sure he could make him understand. "You see you are the night-wind," said he.

"I am; but what of that?"

"Why, night is all natural to you; but if you had been a creature made for the day, made, as I was, to sparkle in the light of the sun, you would know the misery of being condemned to the gloom of night."

The wind admitted that probably he might.

"And if so," continued the other, "what would you do, I should like to ask?"

Before the wind had time to answer, the song broke forth again, lingering with a flood of music on the midnight air.

When at last it sank into silence, there was a hush for some time, but by-and-by the pool spoke.

"Folly! what do you call all that?" said he in his most contemptuous tone.

"I call it resignation," answered the night-wind, quietly, and he sped away to carry the sweet notes upward.

"We are no such hypocrites, but we are resigned, you and I," said the pool to the water-lily; "we accept our lot."

"That's because you can't help it," remarked a voice; and a dip of the broad wing in the water told that the wind was listening yet.

"You never dreamed of this, did you, lily," continued the murmurer, "when the sunlight drew you up, up from the deeps, and wakened you into beautiful

Kennedy's Medical Discovery

Takes hold in this order:

Bowels, Liver, Kidneys, Inside Skin, Outside Skin,

Driving everything before it that ought to be out.

You know whether you need it or not.

Sold by every druggist, and manufactured by

DONALD KENNEDY, ROXBURY, MASS.

More than Wonderful.



To remove deadly sickening poisons, make the weak strong; it is wonderful; but to establish in people claiming good health degrees of strength and enjoyment in life never before attained, it is more than wonderful. Such, however, is the experience of all who thoroughly test St. Leon Water. To perfect the organism, regulate and preserve long life, it is invaluable. DR. WELSH.

St. Leon Mineral Water Co., Ltd.,

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Central Canada Loan and Savings Co.

10 KING STREET WEST, TORONTO. Interest allowed on saving accounts from day of deposit to day of withdrawal. Special rates on term deposits. Money is obtainable from this Company on approved real estate security at the LOWEST CURRENT RATES OF INTEREST. GEO. A. COX, President. FRED. G. COX, Manager. E. R. WOOD, Secretary.

life? You never dreamed that that light was so soon to be withdrawn and you were to be left in the night?"

"Don't you go to make her discontented," interrupted the watchful wind; and then he went to the water-plant, whispering, "Never fear; there is a morning coming yet, lily."

"I never dreamed of it, that is certain," complained the pool; "I never dreamed, when first I glittered in the light, that I was ever to be left so cold and miserable. Indeed, I could not endure it but for the thought that, as you have just observed, there is a morning coming yet." And then he relapsed into a melancholy silence.

Once during that night a single star, bright and beautiful, shone between the trees and down full into the water; whereupon the lily was gladdened, and whispered, "Cheer up, friend; don't you see a little light?" But the murmurer, not to be cheered by anything so trifling, met the kind little speech with rebuke.

GOLD MEDAL, PARIS, 1878.

W. BAKER & CO'S Breakfast Cocoa



from which the excess of oil has been removed, Is absolutely pure and it is soluble.

No Chemicals

are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.



"How easily some folks are misled," said he; "don't allow yourself to be deluded into the notion that that is anything worth rejoicing in;—poor little paltry light that it is beside the light of day. I wait for the morning; nothing less than the morning for me."

"You are a grumbling, ungrateful fellow!" exclaimed the wind. "As you did not make yourself, and made no bargain about the conditions under which you were to be created, I don't see why you are to give yourself these airs, and fancy yourself too good for the darkness."

Again the nightingale's song was heard, and the night-wind commented on the superiority of one who could take dismal times so cheerily.

"Perhaps she sees the morning coming, she is perched up so high in the tree," the lily suggested. "No such thing—morning coming? not it! why, it is only just past midnight, and the very first glimmer of dawn is yet below the horizon. No! I understand most tongues that talk in wood and wild, and I fancy the purport of that song to be that it is all right, somehow, this darkness:—I fancy, too, she does not think herself too good for the night."

"She is certainly expecting the morning," insisted the water-plant, unable to give up her favorite thought; and the wind, saying, "Maybe, maybe," went on his wanderings.

All the night long the poor pool lay sighing and talking about resignation; and the lily, folding her petals, waited silently for the morning; while ever through the gloom thrilled the song of one who, dearly as she loved the day, thought herself not to good for the darkness.

Repentance at the Cross.

LENTEN THOUGHTS.

Repentance is the tear of faith, and he who sheds it stands beneath the shadow of the cross.—*Anon.*

True repentance has a double aspect: it looks upon things past with a weeping eye, and upon the future with a watchful eye.—*Dr. South.*

Repentance without amendment is like continually pumping without mending the leak.—*Dilwyn.*

He that finds it easy to repent will not find it hard to sin.—*Brooks.*

Genuine repentance is not attainable without grace, and grace must be sought for in prayer. "Lord, give me grace to know my own sinfulness."—*Bishop Blomfield.*

Though it is certain that true repentance is never too late, it is as certain

Mothers

Nestlé's Milk Food for infants has, during 25 years, grown in favor with both doctors and mothers throughout the world, and is now unquestionably not only the best substitute for mothers' milk, but the food which agrees with the largest percentage of infants. It gives strength and stamina to resist the weakening effects of hot weather, and has saved the lives of thousands of infants. To any mother sending her address, and mentioning this paper, we will send samples and description of Nestlé's Food. Thos. Leeming & Co., Sole Ag'ts, Montreal.

Nestlé's MILK FOOD

**The Cod**  
That Helps to Cure  
**The Cold.**

The disagreeable taste of the  
**COD LIVER OIL**  
is dissipated in

SCOTT'S  
EMULSION

Of Pure Cod Liver Oil with  
**HYPOPHOSPHITES**  
OF LIME AND SODA.

The patient suffering from  
**CONSUMPTION,**  
**BRONCHITIS, COUGH, COLD, OR**  
**WASTING DISEASES,** takes the  
remedy as he would take milk. A perfect  
emulsion, and a wonderful flesh producer.  
*Take no other. All Druggists, 50c., 1.00.*  
**SCOTT & BOWNE, Belleville.**

THE  
**Accident Insurance Company,**  
OF NORTH AMERICA.

HEAD OFFICE, - - MONTREAL.

Issues policies on the most liberal terms. No  
extra charges for ocean permits.

**MEDLAND & JONES,**  
General Agents Eastern Ontario,  
Mail Buildings, King St. W.  
TORONTO.

A Wonderful Nutritive Luxury  
**ADAMS' NERVE FOOD TABLET**


FOR all Nervous Complaints and Dyspepsia,  
from whatever cause arising. Sold  
by all Druggists in 10c. package, or sample  
box will be sent postpaid to any address on  
receipt of price (50 cents) by addressing—  
**ADAMS & SONS Co.,**  
11 & 13 Jarvis St. TORONTO, ONT.

Toronto Markets

| Grain.                           |           |        |
|----------------------------------|-----------|--------|
| Wheat, white.....                | \$0 91 to | \$0 00 |
| Wheat, spring.....               | 0 88 to   | 0 00   |
| Wheat, red winter.....           | 0 00 to   | 0 88   |
| Wheat, goose.....                | 0 00 to   | 0 81   |
| Barley.....                      | 0 48 to   | 0 52   |
| Oats.....                        | 0 35 to   | 0 35½  |
| Peas.....                        | 0 63½ to  | 0 64½  |
| Rye.....                         | 0 00 to   | 0 89   |
| Hay, timothy.....                | 14 50 to  | 15 50  |
| Hay, clover.....                 | 11 00 to  | 13 00  |
| Straw.....                       | 9 00 to   | 10 00  |
| Straw, loose.....                | 6 00 to   | 6 50   |
| Meats.                           |           |        |
| Dressed hogs.....                | \$5 75 to | \$6 00 |
| Beef, fore.....                  | 5 00 to   | 5 00   |
| Beef, hind.....                  | 6 00 to   | 8 00   |
| Mutton.....                      | 8 00 to   | 8 00   |
| Lamb.....                        | 7 00 to   | 10 00  |
| Veal.....                        | 8 00 to   | 10 00  |
| Beef, sirloin.....               | 0 12 to   | 0 12½  |
| Beef, round.....                 | 0 00 to   | 0 10   |
| Mutton, legs.....                | 0 00 to   | 0 10   |
| Mutton chop.....                 | 0 10 to   | 0 12   |
| Veal, best cuts.....             | 0 10 to   | 0 12   |
| Veal, inferior.....              | 0 05 to   | 0 08   |
| Lamb, hindquarters.....          | 0 00 to   | 0 15   |
| Lamb, forequarters.....          | 0 00 to   | 0 08   |
| Dairy Produce, Etc.              |           |        |
| (Farmer's Prices.)               |           |        |
| Butter, pound rolls, per lb..... | \$0 00 to | \$0 18 |
| Butter, tubs, store-pack'd.....  | 0 15 to   | 0 18   |
| Butter, farmers' dairy.....      | 0 18 to   | 0 00   |
| Eggs, fresh, per doz.....        | 0 00 to   | 0 15   |
| Chickens, spring.....            | 0 00 to   | 0 67   |
| Chickens, old.....               | 0 55 to   | 0 65   |
| Ducks.....                       | 0 85 to   | 1 00   |
| Turkeys, per lb.....             | 0 12 to   | 0 14   |
| Geese, per lb.....               | 0 08 to   | 0 09   |
| Vegetables, Retail.              |           |        |
| Potatoes, per bag.....           | \$0 45 to | \$0 50 |
| Carrots, per p'k.....            | 0 00 to   | 0 15   |
| Onions, per peck.....            | 0 25 to   | 0 00   |
| Onions, per bag.....             | 1 35 to   | 1 50   |
| Parsley, per doz.....            | 0 00 to   | 0 20   |
| Beets, per peck.....             | 0 00 to   | 0 20   |
| Turnips, Swede, per bag.....     | 0 25 to   | 0 30   |
| Turnips, white, per peck.....    | 0 00 to   | 0 20   |
| Cabbage, per doz.....            | 0 25 to   | 0 40   |
| Celery, per doz.....             | 0 50 to   | 0 75   |
| Apples, per peck.....            | 0 15 to   | 0 20   |
| Apples, per barrel.....          | 1 25 to   | 2 00   |

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