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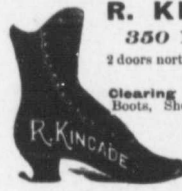
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"Pon my honor, jedge, Ise—er—Ise didn't done take 'em."

At last the judge grew tired, and was about to sentence him, when a broad smile illuminated the darky's face as he cried out,

"I's got it jedge; Ise can prove an alibi 'bout dem chickens."

"Well, what is it?" exclaimed the judge.

"You see, jedge, no poor colored man could take dem chickens at night-time."

"How's that?—what do you mean?"

"Cause, jedge, dey's nothin' but roosters at night, and de charge am dat I took chickens."

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THE ENGLISH LANGUAGE.

We'll begin with a box, and the plural is boxes,
But the plural of ox should be oxen, not oxes.

Then one fowl is a goose, but two are called geese,
Yet the plural of mouse should never be menses;

You may find a lone mouse or a whole nest of mice,
But the plural of house is houses, not hices.

If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?

The cow in the plural may be cows or kine,
But a bow if repeated is never called bine,
And the plural of vow is vova, never vine.

If I speak of a foot and you show me your feet,
And I give you a boot would a pair be called beet?

If one is a tooth and a whole set are teeth,
Why shouldn't the plural of booth be called beeth?

If the singular's this and the plural is these,
Should the plural of kiss ever be nicknamed keese?

Then one would be that and three would be those,

Yet hat in the plural would never be hose,
And the plural of cat is cats, not cose.

We speak of a brother and also of brethren,
But though we say mother we never say methren

Then the masculine pronouns are he, his and him,
But imagine the feminine she, shis and shim.

So the English, I think, "you all will agree,
Is the queerest language you ever did see.

FISH AS FOOD.

Mrs. S. T. Rorer's "Cooking Lesson" in the March "Ladies' Home Journal" is devoted to the preparation of numerous kinds of fish for the table, and the distinctive value of the various kinds of fish for food. She contends that there has not been a sufficiently accurate analysis upon which to base any table regarding the chemical composition of fish at all reliable. "The albuminoid matter in white fish, as cod, haddock and halibut, is in about the same proportion as in beef and mutton. They contain, however, more phosphorus—the active fish, such as trout and pickerel, containing a still greater amount, due no doubt to their activity. The amount of carbon depends largely upon the amount of fat they contain. The white fish are, therefore deficient in carbon. If you should ask an intelligent cook what vegetable to serve with a boiled whitefish she would answer quickly, potatoes, as they supply the wanting carbohydrates.

"There are other kinds of fish, however, such as salmon, catfish and sturgeon, that are quite well supplied with carbohydrates, in consequence of which they are not so easily digested as the white fish. The more oil they have dispersed through the body, the more difficult the digestion. In the white fish the fat is held in the liver; in the dark fish it is dispersed through the entire flesh. From this fact we learn that dark fish make a much better diet for the active man. Many authorities affirm that the more active fish, as well as the more active animals, give better muscle-making food than their more indolent relations."

HITTING HOME.

Lawyer—Now, Mr. Thrift, describe to me the court the chickens that you charged my client, the defendant, with stealing.

Farmer Thrift goes into the details, but he is interrupted by the lawyer, who exclaims, "I have some chickens like those myself.

Farmer Thrift (resuming)—The chickens he took are not the only ones I have had stolen!—New York Herald.

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Vol. XVIII.—No. 42.

TORONTO, MARCH 18, 1897.

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NOTES AND NEWS.

Corea—the land of the Morning Calm—is at present under the joint protectorate of Russia and Japan. But with Russian settlements in the country, a Russian telegraph line to the capital, it is not difficult to foresee that Russian influence will soon predominate. Japan is perfectly aware of this fact and is busy augmenting her navy to be ready for the coming struggle. Notwithstanding the reassuring statements recently made in the British Parliament, it is certain that the contingency of Britain being forced to re-occupy Port Hamilton is being seriously considered by the Admiralty, and the situation in the far East carefully watched.

The proposal to restore the name of the Royal Canadian Regiment, and to place its depot at Toronto meets with no little approval in England. The petition asking that the regiment shall be territorized has been universally signed in Canada. It is not proposed to alter the status or position of the Regiment in the very least. It is merely desired to have the home battalion stationed in Canada, the recruiting to take place here, while the other battalion will serve the Empire in Egypt, India or the Cape. We trust that the movement will not stop in Canada, but will be extended to other colonies. To establish Australian, New Zealand, and South Africa Regiments would be a fitting method of commemorating the longest reign.

There are four newspapers in Rossland, two of them dailies, and thirty-five hotels. Two militia companies are being formed from young men who have served in the battalions of Eastern Canada under experienced officers. Steps are being taken to establish a public library and reading room; in athletic sports the clubs of Rossland are prominent, while the town is becoming quite a musical and theatrical centre. The public school is well attended and the churches are crowded, while the gaol is usually empty, and the continued prevalence of order and quiet excites the wonder and admiration of those who come from the rougher mining camps of the other side to Canada's Eldorado.

The progress of the great mission which the British Government is sending to the Emperor of Abyssinia will be watched with vigilant interest. It has been entrusted to two of the ablest men in the Foreign Office. Mr. Rennell Rodd, who has done such good work in Zanzibar, is accompanied as second-in-command by Colonel Wingate, the head of the Intelligence Department in Egypt. No one has anything like the knowledge of North-Eastern Africa possessed by Colonel Wingate and very few have the same faculty of winning the confidence of half-savage men. These two officers will be able, it is hoped, to convince Menelek that his interest consists in a warm alliance with Great Britain, and defeat the very dangerous intrigues which have been going on in the Abyssinian Court.

The Hon. W. S. Fielding, Minister of Finance, made an important declaration of policy in replying to a delegation of representatives of coal mining interests. He said that while the tendency of the present Government has been towards a reduction of duty,—still if the report was true that the United States Government were to raise the duty on coal,

then the Canadian Government would be bound to impose not only a higher duty on bituminous coal but also on anthracite, which at present comes into our markets free of duty.

The movement against departmental stores has gathered astonishing headway in Chicago, where the Board of Aldermen have passed resolutions endorsing it, and there is every prospect of it becoming the chief issue in the municipal campaign. Though a departmental store may resemble a Trust or Combine in that it is in the hands of great capitalists, it is however essentially different. Trusts are formed to get rid of competition; by departmental stores competition is increased. Trusts have a tendency to raise the price to the consumer; departmental stores lower it. In so far as departmental stores introduce more economical methods of handling goods they are to be welcomed, we might as well endeavour to resist the introduction of labour saving machinery.

Canon Gore has recently delivered a striking address at Leeds on Christianity and Evolutions in which he urged that the Christian doctrine of sin and of the Fall is not necessarily bound up with one particular interpretation of Gen. iii. He also argued that the theory of Evolution is not incompatible with the inspired account of the creation.

The statement that a service in commemoration of the Queen's Long Reign will take place on the western steps of St. Paul's Cathedral on June 22nd. is corroborated. Her Majesty is very anxious that there should be a Thanksgiving Service, and is in favour of St. Paul's. The service will consist of a few prayers, an anthem or hymn, with a short address and is not expected to last more than fifteen or twenty minutes. In this connection it is interesting to note that not less than three hundred and nine years ago, Queen Elizabeth attended an open air service at St. Paul's to commemorate the defeat of the Spanish Armada and offer up thanks for that deliverance.

The solution of the Cretan difficulty does not seem any nearer at hand, though all agree that it will be a pacific one and that there will be no general war, perhaps not even one between Turkey and Greece. The great difficulty is to provide for the preservation of law and order in the Crete until the Powers are decided what is to be done, and then there is the further question involved if Turkey or Greece will agree to the proposed solution. It is difficult to imagine the warlike Turk quietly watching his largest island taken from him and it is not less easy to see how Greece, in the face of national enthusiasm and foreign popular support, can entirely withdraw.

By securing an option on some 64,000 acres of mining land in the Rainy River District, the South Africa Mining Company will give a tremendous impetus to mining industries in north-west Ontario. This means that capital, controlled by the ablest and richest men of England, will be directed to this Province and cannot but be without advantage to the whole of Canada. Following the lead of this big syndicate other investors will come and perhaps we may experience such a revival of trade as will rival the South African boom.

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All communications for either Business or Editorial Departments should be addressed THE CHURCH EVANGELIST, 17 Richmond Street West, Toronto, Ont.

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The Rev. Henry Softley has been appointed agent of the CHURCH OF ENGLAND PUBLISHING CO., and is authorized to receive subscriptions for the CHURCH EVANGELIST.

KALENDAR OF DAILY LESSONS.

	Morning.	Evening.
21 3 Sun. in Lent.	Gen. xxxvii. Mark xv. to v 42.	Gen. xxxix. or xl. 1 Cor. xii. to v 28.
22 M.....	Deut. xv. to v 16. Mark xv. v 42; & xvi.	Deut. xvii. v 8. 1 Cor. xii. v 28, & xiii.
23 Tu.....	Deut. xviii. v 9. Luke i. to v 26.	Deut. xxiv. v 5. 1 Cor. xiv. to v 20.
24 W.....	Deut. xxvi. Luke i. v 26 to 46.	Deut. xxvii. 1 Cor. xv. v 20.
25 Th. An. of V.M.	Gen. iii. to v 16. Luke i. v 46.	Isa. iii. v 7 to 13. 1 Cor. xv. to v 35.
26 F.....	Deut. xxviii. to v 15. Luke ii. to v 21.	Deut. xxviii. v 15 to 47. 1 Cor. xv. v 35.
27 S.....	Deut. xxvii. v 47. Luke ii. v 21.	Deut. xxix. v 9. 1 Cor. xvi.
28 4 Sun. in Lent.	Gen. xlii. Luke iii. to v 23.	Gen. xliii. or xlv. 2 Cor. i. to v 23.

DEPARTURE OF THE REV. MR. ROPER.

In common with the great body of Churchmen in this city, we deeply regret to learn that we are soon to lose the valuable services of the Rev. J. Charles Roper, who for the past eight years has filled the position of Assistant Rector of St. Thomas' parish with eminent success. Mr. Roper has been elected by the body of trustees of the General Theological Seminary in New York to fill the post of professor of Dogmatic Theology in that institution, and he will shortly enter upon his duties there. While we sympathize every strongly with the outcry that is being made against our Canadian clergy leaving their native land to accept work in the United States, yet we must remember that Mr. Roper does not justly fall under any censure in this regard. He is not a Canadian but an Englishman, both by birth and education; and Canada, so far from having any claim upon him, is herself debtor to him for eleven years of faithful and devoted service, which has redounded richly to the benefit of the Church in this diocese. Early in 1886 Mr. Roper relinquished a position of much promise as Lecturer in Honour Theology at Brasenose College, Oxford, to accept, on the nomination of the late Archbishop of Canterbury, a professorship in Trinity College, Toronto. After spending three years, winning the esteem of all who came in contact with him and greatly advancing the influence of the University, he yielded to the persuasions of a number of his friends and entered upon the position in St. Thomas' parish which he now holds, coupling with it later on the duties of Chaplain to the Sisterhood of St. John the Divine. This institution and the parish, both of which he has served with so much devotion, will sadly miss Mr. Roper's wise guidance and faithful ministrations. We believe we are right in saying that, if Mr. Roper felt himself free to choose in the matter, he would not relinquish either of these works. But the call to the General

Theological Seminary has come with such marked emphasis that he feels he must obey rather than choose. When nominations for the vacant position were sent in, it was found that Mr. Roper's name was nominated from three or four different sources, the several nominators acting quite independently one from the other; and when, later on, the trustees met for the election, Mr. Roper was elected with marked unanimity on the first ballot. Dr. Hoffman, Dean of the Seminary, and Bishop Doane of Albany at once wrote to Mr. Roper urging him in the strongest possible terms to accept the election. The Bishop desired him specially to note "with what absolute unanimity and satisfaction" his election had been made and received by the whole body of the trustees present, and the Bishop added that he believed the position to be one "of almost unequalled possibilities of usefulness." Indeed it would be difficult to exaggerate the importance of the post, when we consider that nearly one half of the whole body of the clergy of the American Church receive their training in this Seminary, and that they will have their theological thought as well as their views upon many of the great doctrinal and practical questions which the Church to-day has to deal with, moulded under Mr. Roper's guiding influence.

It would be ungrateful, at this juncture, if we of the Canadian Church were not to express the deep sense of our indebtedness to Mr. Roper for his many years of loyal service in our midst, or if we were to grudge him the higher position which he leaves us to fill. Most heartily therefore, do we wish him God speed in those new duties and greater responsibilities which he goes, in dependence upon God, to assume.

BISHOP BLYTH AND HIS WORK.

It is difficult to overrate the urgency of work which concerns the Jews at the present day. It is indeed important that the Church should realise this, the most vital of Eastern questions. The return of the Jews to the Land that is theirs, (and which, the Turks have owned, is God's Land in their trust), presents such figures as arrest attention. Let them be stated in connection with the Bishopric of Bishop Blyth;—in 1841, when the Bishopric was founded, they were 8,000; in 1887, when it was revived, they were 20,000; now they are about 130,000. The exact number is not known; it is not to their advantage to challenge notice, but it is probably, not less, but more, than this. There has been of late a check to the tide of immigration, but the flow is constant and it increases; and very soon the present prohibition against their entrance must certainly be removed. The barrier will burst before the accumulating pressure. And what are we, the mere handful that is here, that we should be able to reclaim from amongst them the "Church of the Hebrews?" But if, in the work of the Anglican Church in Palestine, (at present alone permitted to take up Jewish Missions), there can be formed a congregation purely of believing Jews, may it not powerfully affect the future of their nation in that inevitable day when they shall study the claims of Christianity in their own land. At present the papers are full of the movements of the Jewish race: they have their hand upon the finance of Empires: and they have a very defined intention before them with reference to Palestine. There is no trifling with a question which we cannot ignore, and where beneficial action is more open to our own

Communion than to any other—through our mercy may they also obtain mercy. These important considerations have led Bishop Blyth the Anglican Bishop in Jerusalem and the East to address the following forcible appeal to every clergyman in the Anglican Communion.

REVEREND AND DEAR BROTHER,

In making earnest request to you that (if you are not already pledged, through any other Society or means, to assist Jewish work), you will kindly give me, as your representative at the Mother City of Christianity, an offertory for Jewish Missions, I would urge the following plea.

We all know that it is incumbent on every baptised member of Christ to do something for missionary work in foreign parts; and it is the general conviction that God's blessing is on the family, parish, and nation that undertakes such work for Him. Since our missionary spirit revived, and we became a missionary Church, we have been enlarged into the Anglican Communion including, with the Irish and Scotch Churches, the strong and loving sisterhood of the Churches in our own Colonies, and in America. And it is indeed a Communion powerful for good influence in the world, which we represent at this City.

But being missionary, we have a two-fold duty, to the Jew and to the Gentile,—“to the Jew first,” said the great Apostle to the Gentiles. The Christian Church has strangely forgotten this part of her commission. We cannot be faithful to our commission if we regard, (however devotedly) only one side of it, the Gentiles. Will you kindly bring this before your people? Will you strengthen my hands here to develop and extend existing work, and to take up new openings which are so many and so urgent? May I press upon you the opportunity, of which you hold the key, to close or to open; and I would say, less the responsibility of closing than the happiness of opening, this enterprise to your people?

I most gratefully acknowledge the support sent to me from every Province, I may soon say Diocese, of our Communion; and the growing sense that this work is that of the whole Church and it emboldens me this year to make a more general appeal, for which Christ's service here has most emphatic need.

I am yours most truly in Christ,

G. F. POPHAM BLYTH,

Anglican Bishop in Jerusalem and the East.

I would suggest Good Friday as a suitable day of appeal, being the the anniversary of the Crucifixion of the First Missionary to the House of Israel; and (being Friday in Passover week) the day when they specially wail over the stones of the boundary wall of their fallen Temple, and the day when we specially pray for the revival of the Church first planted, the Church of the Hebrews. But I leave it to your discretion to name any day more convenient to your people.

Friends in Canada should send contributions to the Reverend Canon Cayley, St. George's Rectory, Toronto, who has kindly consented to forward them.

THE HOLY COMMUNION.

BY THE LORD BISHOP OF QUEBEC.

(Continued from last week.)

Turning now to the Institution of the great and holy Mystery, I observe that it was instituted and ordained at the Paschal Feast. In this Feast the Jews were expected to feed upon their sacrificed

Lamb of God. And none could continue in covenant with God and receive His help and blessing, unless they obeyed His Commandment, by sprinkling the blood of their Paschal Lamb upon their lintels and doorposts, and by feeding, when they had offered their Lamb in sacrifice, upon the offered Victim. It was upon such an occasion as this, and when our blessed Lord, the true Paschal Lamb, was about to offer Himself up, once for all, upon the Altar of His Cross for the sins of the whole world, that He was pleased to ordain this holy Mystery—was pleased, in fact, to arrange that, instead of His followers feeding upon the body of the Paschal Lamb, which had been for ages a vivid type of Himself, the true Lamb, they should feed henceforth upon Bread and Wine, duly set apart and consecrated—Bread and Wine, of which our Lord Himself said: “This is my Body,” “This is my Blood.” It was as much as to say, “it has been hitherto necessary that you should feed upon the sacrificed Lamb or perish: now and henceforth it is equally necessary that you should feed upon this Bread and drink of this cup of the new Covenant, and that thus you should feed and be renewed in your union with the true Lamb, sacrificed for you, for the strengthening and refreshing of your souls, so that your sinful bodies should be made clean by His Body and your souls washed through His most precious Blood.” And this command we know was understood by those who heard it just in this way, so much so that the Apostles began at once to set apart or consecrate this Bread and Wine at their daily and weekly gatherings, and we read of the three thousand, who were gathered into Christ's Church or Family by Holy Baptism on the ensuing Day of Pentecost, that, having been baptized for the remission of their sins with, no doubt, the laying on of the Apostles' hands for the gift of the Holy Ghost, they all continued steadfastly in the Breaking of the Bread i.e. in the Holy Communion of the body and Blood of Christ.

Now all this goes to shew that our blessed Lord ordained here a great Mystery or Sacrament, and that the outward part of this Sacrament is Bread and Wine, while there is also, by virtue of the Consecration, an inward part or thing signified, i.e., “the Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.” Thus the Bread and Wine, after consecration, while retaining their natural substances, “would seem to be something more than they were before. Or, in other words, it would seem that, by virtue of due Consecration, an unspeakable something arises by the overshadowing of the Holy Ghost.” But this is something which cannot be defined, as Canon Mason well says, in the language of human schools: for it is Bread and Wine, and yet, without any change of substance, it is consecrated to be after a heavenly manner the precious Body and Blood of Christ, so that we ought to be able to say *ex animo* and unhesitatingly of the Sacred Food after Consecration either “this is the Sacrament or Sign of Christ's Body,” or “this is Christ's Body,” and of the Wine, “this is the Sacrament or Sign of Christ's Blood,” or, “this is Christ's Blood”? Not that the wicked, in receiving these consecrated Elements, really receive the Body and Blood of their Saviour, for “although they do carnally and visibly press with their teeth the Sacrament of the Body of Christ, yet in no wise are they partakers of Christ, but rather, to their condemnation, do eat and drink the Sign or Sacrament of so great a thing;” for “the means whereby the Body of Christ is received and eaten in the Supper is faith.”

Thus we are led from the accounts of the Institution, which have come down to us, to believe, that, while there is no change of substance, there is a true or real Spiritual Presence of our Saviour, ready to be beneficially appropriated by every faithful soul, but to the wicked, for lack of faith, unattainable.

HOUSEHOLD WORDS.

CALENDAR FOR MARCH.

3. Ash Wednesday.
7. The First Sunday in Lent.
10. Ember Day.
12. Ember Day.
13. Ember Day.
14. The Second Sunday in Lent.
21. The Third Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
28. The Fourth Sunday in Lent.

THE THIRD SUNDAY IN LENT.

THE COLLECT.

We beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

NOTES FOR MEDITATION.

BY THE RIGHT REV. A. C. A. HALL, BISHOP OF VERMONT.

The Gospel for the week, telling of our Lord's power over evil spirits, would seem to imply that the Enemies for defence against whom we pray are in the first instance the Principalities and Powers against whom we wrestle (Eph. vi. 12), and subordinately to them their two great allies, the World and the Flesh. Compare Rev. xii. xiii. where the spiritual conflict is represented by the war made upon the Woman with her child (i.e., the Church of God ever bringing forth Christ) by the Dragon (Satan) and his two allies, the Beast from the Sea (the World), and the Beast from the Earth (the Flesh). Compare Rev. xx. 10.

The redeemed are gathered round the Lamb triumphant over the enemy. Rev. xiv. 1-5.

I. The formidable character of our Spiritual Enemies:

on account of their malice, 1 St. Pet. v. 8; their power, Eph. vi. 12; Rev. xii. 12, 17; Isa. xiv. 4, 8, 9; Job. i. ii; their number, "The Dragon and his angels," Rev. xii. 7; 1 Kings xx. 19; their subtlety, Gen. iii. 1; 1 Tim. iii. 7, the snare of the Devil. Compare 2 Cor. ii. 11; 2 Cor. xi. 14; 2 Thess. ii. 9.

Consider the wondrous powers of the angelic intelligences all used against the Church and people of Christ in implacable hatred of God and envy of man.

II. The "hearty desires" with which we must beg defence against these formidable Enemies.

We must cry unto God for deliverance, like Israel in bondage, Ex. ii. 23-25; iii. 7; and in captivity, Ps. cxxxvii, cxx.

And that as His "humble servants," acknowledging our own weakness. 1 St. Pet. v. 6. (See context, 7-10.)

And looking to Him for help, while at the same time we submit to the affliction which is the due desert of our sin.

See Ps. cxviii. 2. where the figure is of a slave looking up with entreaty to the hand of a master who is inflicting punishment. God uses evil-doers for our chastisement, and allows Satan, to whom we have yielded ourselves servants, to afflict us. St. John viii. 34, 36; Rom. vi. 16; 1 Tim. i. 20; 1 Cor. v. 5.

III. The defence of God's Right Hand.

All things in Heaven and earth and under the earth are subject to Him. Satan cannot go beyond His permission. Job. i. 12; ii. 6; Rev. xx. 3, 7; ii. 10.

Christ the Incarnate Son, as God's Right Hand, has conquered Satan and all his host. Gen. iii. 15; St. John xiv. 30; Phil. ii. 10. His victory is our defence: in His Name we too can conquer. Ps. liv. cxxxviii. xci.

THE THIRD SUNDAY IN LENT.

The third Sunday in its Gospel again dwells upon our Lord's limitless power over evil spirits. Another phase of possession is noted, another instance of merciful deliverance from the devil's power is written

for our learning. Behold, Jesus was stretching forth His Right Hand, was casting out a devil and it was dumb. Do we not know that spirit? Has it not, does it not, possess us even in our Holy Lententide? But Almighty God is ever our defence against all our enemies. He calls us now, as dear children, to extraordinary acts of devotion. Lent, indeed, is a time of silence and seclusion, in order that we may hold converse with God. Every absolution is a conquest of Satan by the Lord Jesus Christ. As we value the awful gift, so often received, we must be ever more and more vigilant, that the unclean spirit which has been thereby cast out does not take to himself seven other spirits more wicked than himself and return to the empty house. After the cleansing by the Precious Blood the soul should cherish the sevenfold gifts of grace, do works of mercy, and, using its renewed power of speech, should in Holy Eucharists thank God through Jesus Christ our Lord.

ANNUNCIATION OF THE BLESSED VIRGIN MARY.

It would be easy to draw a picture of the Blessed Virgin in her early maidenhood at Nazareth, so innocently full of virgin purity as not even to be astonished at the message of the angel, and afterwards so full of meek submission that, when the aged Simeon told her of the sword which should pierce her own heart, she seems to have answered never a word. But the event of the Annunciation, unspeakably honouring as it was to Mary, and deeply as she should be held in veneration because of it, is not a festival of Mary. It is the festival of the Incarnation of the Son of God; of His assumption of our human nature when He condescended to tabernacle among men; of the entrance into our humanity of a new power, unknown and non-existent in man, even in the days of his primeval innocence, and now for the first time joined to all humanity by Him Who stooped to take our nature upon Him and so to bring the power of His eternal Godhead into an indissoluble union with our race.—Dr. Fulton.

TRUE REPENTANCE

implies a firm purpose of amendment, that is, a sincere and effectual determination to take all necessary precautions against relapsing into sin.

The most general prescriptions against all kinds of sin are, frequent prayer; meditation, and consideration of the four last things, and of the other great Christian truths; frequenting the Holy Communion with due preparation; reading spiritual books; daily examinations of conscience; devotion to the Passion of Christ; a continual watchfulness over oneself; giving alms according to one's ability; daily mortifying one's inclinations; chastening the body; and particularly taking care to shun the occasions of sin, and to resist the first motions of evil.

GLIMPSES THROUGH LIFE'S WINDOWS.

THE SERIOUSNESS OF LIVING.

Some people seem never to have any serious thought of life. They think only of amusement, and never get beyond the airy surface of things. But to one who thinks deeply, life is not all a round of empty pleasure. A traveller who tarried several days at Antwerp, describes the effect which the bells in the great tower had upon him. Every quarter hour they rang out on the air sweet notes, in soft melody, which fell like a delicious rain of music dropping from the heavens, as tender and holy as the song of angels. Then at the full hour, amid their shower of liquid notes of silver, there rang out the solemn strokes of the great bell, with iron tongue, deep and heavy; and these heavy tones filled him with a feeling of awe. As he listened, hour after hour, to the chime, the tender melody of the smaller sweeter bells reminded him of the mercy and love of God, and the solemn undertones that broke on his ear at the end of each full hour, spoke of the awful themes of justice, judgment, and eternity.

So it is that every thoughtful person is impressed in reading the Scriptures. Their usual tone is mercy. Love rings everywhere, like the notes of angels' songs. But here and there, amid the words of divine tenderness, comes some deep note, telling of justice, of wrath against sin, of the awful judgment day. It is the same in life. The flow of the common days is gladness. There is music everywhere. Flowers bloom. Love lights its lamp in our path. Then suddenly there breaks in, amid the merry laughter, a tone deep and solemn, which fills us with awe. Life is not all gaiety. Even now its undertone is serious. We should be thoughtful! Eternity lies close to time. The momentous things of judgment are hidden only by a thin veil of mist.

THE LAMBETH CONFERENCE.

The provisional programme of the order of proceedings at the approaching Lambeth Conference, which opens in London, England, on Wednesday, 30th June next, has been received.

The Church of England in the Dominion will be represented by the Most Rev. Machray, Primate of all Canada and Archbishop of Rupert's Land, the Most Rev. Dr. Lewis, Metropolitan of Canada and Archbishop of Ontario, as well as by nearly all of the Bishops in the two ecclesiastical provinces. The Protestant Episcopal Church in the United States will also be represented, most of its Bishops having signified their intention of attending the Conference.

The following are the official arrangements as to the order of proceedings at the Conference which, however, are subject to modification should any of the speakers find it impossible to attend.

Wednesday, June 30—Bishops' devotional day; Thursday, July 1, service in Westminster Abbey; Friday, July 2, visit to the landing place of St. Augustine in the Isle of Thanet; Saturday, July 3, service in Canterbury Cathedral, and luncheon in St. Augustine's College, Canterbury.

The business sessions, which will be held in the great hall of the Church House in London, will commence on Monday, July 5, with a choral celebration of the Holy Communion in Westminster Abbey. This service will be followed by the first business session and the President's opening address.

A discussion on the subject of "The Organization of the Anglican Communion" will also take place, the speakers will be the Bishops of Brechin, Capetown, Jamaica, Long Island, Manchester, Pennsylvania, Salisbury, and Tasmania.

The rest of the programme is as follows:

Tuesday, July 6, morning—Discussion of subject, "The Relation of Religious Communities within the Church to the Episcopate." Speakers—The Bishops of Bloemfontein, Fond du Lac, Oxford, and Wakefield. Afternoon—Discussion of subject, "Critical Study of Holy Scripture," speakers, the Bishops of Adelaide, Durham, and Michigan.

Wednesday, July 7, morning—Discussion of subject, "Foreign Missions," under the following heads: (a) The duty of the Church to the followers of (i) Ethnic Religions; (ii) Judaism; (iii) Islam; (b) Development of Native Churches; (c) Relation of Missionary Bishops and Clergy to Missionary Societies." Speakers, the Bishops of Arkansas, Colombo, Newcastle, South Tokyo and Stepney. Afternoon—Discussion of subject, "Reformation movements on the Continent of Europe and elsewhere." Speakers, the Bishops of Albany and Gibraltar, and the Archbishop of Dublin.

Thursday, July 8, morning—Discussion of subject, "Church Unity, in its relation to (a) the Churches of the East; (b) the Latin Communion; (c) other Christian bodies." Speakers, the Primate of All Ireland and Archbishop of Armagh, the Bishop of Jerusalem; the Bishops of London and Pittsburgh.

Friday, July 9—Discussion of subject, "The office of the Church with respect to industrial problems; (a) with unemployed; (b) industrial co-operation." Speakers, the Bishops of Central New York; Christ Church, New Zealand; Hereford, and Washing-

ton. Afternoon—Discussion of subject, "The Book of Common Prayer," under the following heads: (a) additional services; (b) local adaptation. Speakers, the Bishops of Cork, Edinburgh, Ely, and Springfield.

Saturday, July 10, morning—Discussion of subject—"Duties of the Church to the Colonies." Speakers, the Archbishop of Rupert's Land and Primate of All Canada, and the Bishops of Norwich and Sydney. Afternoon—Discussion of subject, "Degrees in Divinity." Speaker, the Bishop of Goulburn.

Monday, July 26 to Saturday, July 31, Sessions of Conference to receive and consider the reports of the various committees.

Monday, August 2—Concluding service in St. Paul's Cathedral, when addresses will be delivered by the Archbishops of Canterbury, Armagh, Rupert's Land and Ontario.

SUFFERING.

How we ought to welcome suffering, if we understand that each pain truly accepted, according to the divine will is working out in us the development of moral being which is necessary in order for us to partake of the glory to which we are called.

Suffering avails not to remove evil, but the moral acceptance of suffering avails for the perfecting of Christ's members according to the law of God's glory. "If we suffer with Him, we shall also reign with Him." Shall we not welcome every form of suffering which fits us for the consummation of so great a reward?—R. M. Benson.

A DREAM.

The lady in her elegant victoria drove up to the great dry-goods store, and, stepping daintily out, she walked into the busy place. Approaching a weary-looking girl at one of the counters, she said:

"What time do you get off duty?"

"Usually at six, madam," replied the astonished girl, "but to-day at five."

"Don't you get very tired working so long?"

"Yes, madam; but I must work or starve."

"Well, will you let me take you for a drive of an hour, after you are through to-day? I'm sure it will do you good."

The girl, knowing the wealth and social position of the lady, blushed with pleasure, and she was only too glad to accept the invitation so politely and kindly extended, and the lady, with a cheery smile and bow, walked out. Then the man who dreamed this woke up and wondered how the mischief people could dream such improbable and ridiculous things.—Detroit Free Press.

THE REALITY.

A wealthy New York woman, leaving recently for a trip abroad, notified her physician that during her absence, her coach and horses would be at the service of the hospital with which he is connected, for the purpose of giving the nurses and convalescent patients regular drives in the park.

SOME PERSONAL QUESTIONS FOR LENT.

Let us ask ourselves during these days of Lent a few plain questions. And first as to prayers.

In what spirit do I pray? Is it in the contrite spirit? But it is the contrite heart's prayer that God answers. Do I feel true contrition? Do I regret my sin as I lament and bewail my mistakes and errors of judgment and bad luck in business? Or do I feel simply the gentle regret I feel for the inevitable misfortunes of my friends, interfering somewhat with my hilarity, but otherwise not so bad to be borne?

Is it an almost hopeless task to attend to the prayers I make, so thick upon me crowd thoughts of hard times and how to circumvent them? Is my mind, in the midst of my prayers, wandering at its own sweet will?

Do I come to God full of the thoughts that it is very good of me to do so and admiring my devout

and holy frame of mind? Do I come to Him with high notions of myself and low notions of other people? Am I strict and censorious and fault-finding towards others but easily reconciled to myself? Am I proud of my attainments, my education, my promising future or brilliant past? Am I vain of wealth or station or influence? Do I lay any flattering unction to my soul? Then I cannot pray the prayer of love, charity, contrition and true faith. Then I cannot pray the prayer which God will answer. Surely we do not need to be reminded that prayer is not words, a ceremony, a show, or any outward thing. It is the hungry longing of the soul toward God, that He may give us and the world of His boundless stores of Grace. Do I know what it is to hunger and thirst after righteousness, as I hunger for food after a fast, and thirst for water in an August sun? Are not the words a travesty and a mockery?

Have I prayed daily? Did I pray to-day? Yes, How about yesterday? I did not forget yesterday. But the day before? Oh, well, it was a very busy day, there was much excitement in it. I became deeply engrossed in a personal matter. I did not feel in the mood, or it slipped my mind altogether.

And have not days sometimes lengthened into weeks and weeks into months without God hearing from me one real prayer?

Shall I not consecrate myself anew this Lenten season, and strive for such a measure of God's grace as will enable me to pray better? As God poured upon the inhabitants of Jerusalem and upon the House of David, so may He pour upon us the spirit of supplication. Then shall it come to pass that before we call God will answer, and while we are yet speaking He will hear.—St. Andrew's Cross.

BIBLE SEARCHING ALMANACK.

Find out the texts and give the references. Seven texts will be given each week one for every day. Only a reference Bible should be used in finding out the texts. A handsome diploma will be given to all who find half the texts; and a special prize to any who find every text.

For the week commencing Second Sunday in Lent.

- Mar. 21 Let neither . . . herd nor flock taste, anything.
 " 22 With our flocks and with our herds will we go.
 " 23 The firstlings of our herds and of our flocks.
 " 24 The rich man had . . . many flocks and herds.
 " 25 All that followed the droves.
 " 26 What meant thou by all this drove?
 " 27 The locusts . . . go . . . forth . . . by bands.

THE CHURCH IN THE UNITED STATES.

The annual "Quiet Days" for the clergy and women of the Diocese of Western Michigan were held in St. Paul's church, Muskegon, Rev. P. W. Mosher, rector, on Wednesday and Thursday, February 24th and 25th. They were conducted by the Rt. Rev. John Hazen White, of Indiana.

The Rev. Dr. Charles Frederick Hoffman, rector of All Angels', New York, is dead. He was sixty-six years of age. He was a brother of Dean Hoffman, of the General Theological Seminary, and was the wealthiest and one of the most liberal clergymen in the United States. He has been rector of All Angels' since 1873. He built his church at a cost \$150,000 and presented it to the parish.

Dr. Mallory, who died at New York on March 2nd., has for the last thirty-one years he has been actively engaged in the management of "The Churchman" with his brother, Marshall H. Mallory. He was a man of general information, and had a wide acquaintance

among the clergy of his own and other denominations. He leaves a widow, a son and two daughters. The funeral was at St. John's church, Bridgeport, Conn.

The centennial of Trinity church, Seymour, Conn., the Rev. R. B. Kimber, rector, was observed on Feb. 20th and 21st. The principal service on the 20th was at 11 a.m., at which a large number of clergy were present, and the Bishops of Delaware and Wyoming and Idaho. A dinner was given the visiting clergy in the afternoon and a reception was tendered the Bishop of Delaware in the evening. On Sunday the chancel was formally consecrated.

The fine new parish house being erected by Miss Serena Rhinelander for St. James' church, New York, City is nearing completion, and it is hoped it will be finished by Easter. The property, including ten adjacent lots of land, is valued at over a quarter of a million dollars.

In connection with the 50th anniversary of the Rev. Dr. Ingraham, of Grace Church, St. Louis, a bound volume was presented to him containing the signatures of the teachers and scholars of the Sunday school, and over 100 letters of congratulation from laymen and clergy in all parts the country. These he placed upon the altar at the commemoration service. An exquisitely worked stole was made for him by the women of Grace church. His friends and parishioners also presented him with a purse of gold, stating that the givers bore for him a wealth of love and affection which could not be expressed in gold or silver.

The Bishop of Duluth, Dr. Morrison, preached his initial sermon at St. Paul's on Sexagesima morning, and on the following Tuesday a reception was tendered him and Mrs. Morrison. He begins his work by visiting the Iron Ranges, after which in company with the Ven. Archdeacon Gilfillan he will visit the Indian field.

The attendance at the noon day Lenten services at Chicago for business men and woman has been unusually large. The Rev. Joseph Rushton officiated at Ash Wednesday and the Rev. Dr. Stone during the remainder of the week.

The usual noonday services for business people are to be held every week-day during the Lenten season at old St. Paul's church, Philadelphia, the Rev. E. K. Tullidge, rector, Bishop Coleman, of Delaware, made the address on Ash Wednesday.

The new guild hall of St. Luke's church, Mozanie, which has just been completed, was opened and blessed by the Bishop of Milwaukee on the evening of Jan. 27th. Much of the mechanical work on this building was done by the priest-in-charge, the Rev. Thomas Beeson, and some of his laymen labored diligently with their own hands.

S.S. TEACHING AND BIBLE STUDY.

At the request of many who cannot attend the weekly lectures on the art of teaching and upon Holy Scripture, which are now being given under the auspices of the Toronto Deanery Sunday school Association, we have arranged to publish brief notes of each lecture, our limited space forbidding a full report.

The lectures on Saturday, March 13th., were as follows:—Rev. Rural Dean Sweeny, M.A., D.D., on "The Art of Teaching," taken chiefly from H. Clay Trumbull's "Teaching and Teachers."

I. "Definition." "To teach is to cause to learn," (Jactotot), or "to cause to know," (Hart).

In P. B. Version of Psalms "learn"—"teach"—e.g., Ps. xxv. 4; lxxxv. 5; xxxix. 66. So in "Romeo and Juliet," Act III. sec 2, "and learn me how to lose a winning match." Now, however, the two words are distinct; teaching objective, learning, subjective.

II. Teaching (1) motives, a teacher, a lesson, a learner, and (2) includes (a) improving (as a stamp or seal on wax); (b) influencing, by means of (a) repetition and (b) reviewing. Repetition much employed by our Lord, the Prince of teachers; e.g., St. Matt. ix. 44, 46, 48; xi. 15; xiii. 9-43; St. Mark iv. 9-23 vi. 16; St. Luke

viii. 5; xiv. 35, and the ending "He that hath ears to hear," in the Epistles to the Asian churches recorded in Rev. ii. 3. Aquaviva says, "nepitio mater studiorum." Our Lord's parables illustrates the same thing. So also the Lord's Prayer was given on at least two occasions, St. Matt. vi. 9; St. Luke xi. 2.

III. Certain Technical Teaching Methods, e.g., (a) didactic, (b) pictorial (e.g. in infant classes), (c) illustrative, (d) catechetical, (e) interrogation, (f) elliptical, (e.g., "Three great enemies, the world, the —, the —") (g) analytical, (h) objective.

IV. The Teacher's Plan of Study.—(1) Wilkinson's "five W's"—when? where? whom? what? why? (2) Gregory's "Bible" method, viz., B, book; I, intention; B, blessing or benefit; L, lesson, or losses; E, exhortation. (3) The Socratic method, (a) question, and (b) comment.

V. Practical Hints.—(1) Find the scholars' level and don't go above it. (2) Keep scholars busy, text-finding, map-searching, slate-using, eyes, ears, hands, tongue all fully employed. (How to use slates with Wilkinson's or Gregory's method). (3) Aim at clearness; avoid stilted and especially figurative language. (4) Use freely (a) illustration, (b) contrast, (c) comparison.

All methods presume (a) a full teacher, (b) an empty scholar, (c) readiness to impart, and (d) willingness to receive. Result, the transfer of knowledge.

Rev. Prof. Cody, M.A., introductory lecture on "The Four Gospels."

Object to present purpose and special peculiarities of each Gospel.

I. New Testament.—Title founded on inaccurate rendering of St. Luke xxii. 20; (testamentary dispositions unknown to Jews) more accurately the "New Covenant," the book which reveals the fresh covenant which God in this last epoch made with man in Christ, as contrasted with old covenant made with Moses.

II. Its contents—twenty-seven books—in general order of Historical, Doctrinal, Vision and Prophecy. Written by nine different authors (if Hebrews be not by St. Paul), yet all forming a divine whole, centred in Christ. All (except St. James' Epistle, A.D. 50), probably written in latter half of first century.

III. Its language.—Hellenistic or "common" Greek, whose growth was due to Alexander's conquests. Classical Greek of Athens became mingled with poetic, Semitic, provincial words and forms, due to the meeting of different forms of civilization in Alexandria, where the "common" dialect was most spoken. What this Greek "lost in polish, it gained in plasticity." It was clear, rich, flexible. The translation (called Septuagint) of Old Testament into Greek at Alexandria about 200 B.C. created a supply of religious phraseology, ready to hand for Evangelists and Apostles.

IV. Evangelic preparation.—Rapid spread of Gospel helped by concurrence of three great events (a) Conquests of Alexander the Great gave unity of language; thus Greek language became intellectual bond of civilized world. (b) Rise of Roman Empire gave social and political unity, which protected Christian faith. (c) Dispersion of Jews prepared way for purer morality and monotheistic faith. Though Greeks, Romans, and Jews were deadly enemies of earliest Christianity, yet each unconsciously prepared the way for its conquests. "New Testament has a Greek body, a Hebrew soul, and a Christian spirit, which rules both."

V. Gospel—The Saxon word means either "God's news" or "good news." It stands for a Greek word which (first meaning the reward given to him who brought good news, then the sacrifices offered for good news), finally meant "good news" itself. In the New Testament it always means good news preached, not written. Afterwards it was used as title of the books in which "good news" is contained.

VI. Position of Gospels.—First in New Testament (although not earliest written portions) because the life and work of Christ is the basis of the whole New Testament. This position shows Christianity to be an historical religion based upon facts. The Gospels (a) record historic facts, which are bases of our Christian Creeds, the Apostles' and Nicene Creeds, recite facts, not dogmas; (b) tell us almost all we are permitted to know in detail about Christ's earthly life.

VII. The four Evangelists.—(a) St. Matthew: publican: wrote primarily for his Jewish fellow-countrymen; an Apostle. (b) St. Mark: "an apostolic man": by some identified with the young man in St. Mark xiv. 51, 52: wavered when an attendant upon St. Paul and St. Barnabas; afterwards chosen son and companion of St. Peter. His Gospel represents that which St. Peter preached. (c) St. Luke: "an apostolic man"; perhaps of slave origin, and a native of Antioch; a physician: friend and helper of St. Paul in travel and imprisonment; compiled this Gospel for Gentile readers from oral and written sources; illustrates the truths most prominently taught by the great Apostle to the Gentiles. (d) St. John: Apostle: probably wrote this Gospel in old age, at Ephesus; left

last picture of Christ in a record of many discourses and incidents which are only partly or not at all related in other Gospels.

NOTE.—Names of first three Evangelists not likely to have suggested themselves to a forger; a forged Gospel would have borne some greater names than those of a despised publican, a wavering attendant, and a Greek physician.

NEW BOOKS.

THE MORE ABUNDANT LIFE. Lenten readings, selected chiefly from the published manuscripts of the Rt. Rev. Phillips Brooks, D.D., cloth, 12mo., gilt top, 244 pp. price \$1.25.

THE DAILY ROUND, for every day in Lent, cloth, 16mo., price 50 cents.

BOOK OF COMMON PRAYER, WITH HISTORICAL NOTES. The source of each component part, and the date at which it was incorporated in the work, are stated in the margin. Edited by Rev. James Cornford, M.A., cloth, 12mo., 338 pp., price \$1.50.

BOOK OF COMMON PRAYER, from the original manuscripts attached to the Act of Uniformity of 1662, and now preserved in the House of Lords with three appendices by the Rev. James Cornfield, M.A., cloth, bevelled red edges, 4to, 680 pp., price, \$3.50.

THOUGHTS ON THE BIBLE, by Rev. W. Gresley, M.A., cloth, 12mo., 220 pp., price 50 cents.

THE WAY OF LIFE. A manual of instruction on Holy Baptism, Confirmation, and Holy Communion, with Questions, Readings, Prayer, etc., by Rev. Walker Gwynne, cloth, 12mo., 241 pp., price 50 cents.

THE CHILD, THE WISE MAN, AND THE DEVIL, by Coulson Kernahan, author of "God and the Ant," paper, price 35 cents.

THE CHURCH OF ENGLAND PUBLISHING COMPANY, 17 Richmond St. West, Toronto.

CORRESPONDENCE.

The Editors wish it to be understood that they are not to be held responsible for the opinions of correspondents. Contributors are requested to make their communications as short as possible and to write on one side of the paper only.

A CANADIAN PRAYER BOOK.

Editor Church Evangelist.

SIR,—May I beg of you to let Mr. A. Bisset Thom alone (a la Sydney Smith)? He is trying to do a great work and needs sympathy and help; nothing less than—to quote a phrase you have possibly met with before—to "gild refined gold, and paint the lily, and cast a perfume o'er the violet." And this he would do by adopting the prudery and pedantry of the American Prayer Book. Mr. A. Bisset Thom to be consistent must go in for a Canadian Bible as well as a Canadian Prayer Book, and then we shall have a revivification, in a worse form if possible, of that semi-arian production—the "Revised Version."

On the Marriage Service, Mr. Thom "would just ask any one whether he would dare to use these words at his own table, before his own children?" Seventy-eight years ago I knew a devout woman of High Church principles, educated and refined, who had her children and servants read the whole aloud in company,—a part of every Sunday. If any one asked the meaning of any part, the answer would be to the effect, "As you read more you will understand." Sixty years ago I studied the Book of Leviticus with marginal references through the Prophets and the Gospel to St. Paul's high injunction "keep thyself pure."

A few years ago a girl in her seventeenth year asked me the meaning of "chastity." She had received as good an education as the common public schools can give. She had lived among what was practically promiscuous intercourse, of which she was the fruit, and did not know that it was sin. She was convicted by some reading and preaching which she had heard, and asked the question. I said "it is cleanliness of mind and body." She was convinced and asked to be baptized. We must not lose sight of the fact that there is much of the animal in human nature; and if that nature is to be assimilated to the Divine nature, the animal must be overcome, and that can be done only by knowledge and such knowledge as Mr. A. Bisset Thom would not have alluded to. A Presbyterian minister said to me that the suppression of such teaching, and the resultant sins, "was sapping the very foundation of our nature."

Does not Mr. Thom mistake the "Collect for grace" at Matins for the "Collect for peace" at Evensong? There is not any difficulty with the former; there is with the latter; and it requires a delicate intonation of the voice to avoid something like incongruity, and his suggestion of emphasis on the word "that" does not remove it; the tone should be nearly equal through the whole phrase with a slight stress on "our hearts" and a clear emphasis on "and also." But I think the difficulty would be removed by a slight transposition,—instead of "that both," say "both that;" but that would require revision, and revision we are not prepared for.

Of the Athanasian Creed Mr. A. Bisset Thom says "I am not the only one who would like to see its omission." No; but very devoutly I say thank God there are many ten thousands who say that it shall not be extruded. It is, in the words of Luther, "the great bulwark of Christianity." But modern Protestantism has a decided tendency towards Arianism. No true member of the Anglo-Catholic Church will ever submit to its being rejected from the Prayer Book.

Yours faithfully,
Apsley, March 1st. P. HARDING

S.P.G. REPORTS.

Editor Church Evangelist.

SIR,—I notice your query anent "a complete set of S.P.G. Reports" to be found on this side of the Atlantic.

I have a copy of 1799 and lack only 16 between the years 1811 and 1879 inclusive.

I have duplicate Reports of the years 1831, 44, 51, 56, 58, 63, 64, 66, 67, 68, 69, 70, 71, which I will exchange for Reports I lack of dates 1812, 17, 18, 19, 30, 33, 36, 37, 38, 39, 46, 54, 61, 62, 73, 76,—if any of your readers should happen to have them.

Or I will dispose of the whole for a material consideration, which I can apply to mission buildings in my parish.

FRED. M. OXFORD,
St. John's Rectory, Cornwallis, via Port William, N.S.

USE OF THE WORD ALTAR.

Editor Church Evangelist.

DEAR SIR,—Your correspondent E.S. challenges proof that the word priest in the Prayer Book ever means aught else than "iheres," and asserts that it always means so. Permit me to refer him to the following facts:—

1. In the New Testament the Christian ministry is never designated as priests ("iheres"). Especially is this to be noted in the pastoral epistles, where the absence of any reference to sacerdotal functions in connection with the work of an elder is proof positive that none such were intended. Only one passage can be cited in favour of an altar in the Christian Church, Heb. xiii. 10. Unbiased exegesis sees in it no more foundation for such a claim than can be found in Matthew xvi. 18, for the extravagant claim of the papacy. The New Testament speaks only of a universal priesthood of believers (I. Peter ii. 5, 9,) and one sacrifice once for all offered (Heb. x. 10).

2. None of the Apostolic fathers mention such a conception of the Christian ministry; on the contrary even the interpolator of the Ignatian epistles, full as he is of the importance of the episcopate, makes not the slightest appeal to any sacerdotal claim. Justin Martyr distinctly states that "we are the true high priestly race of God." A little later, Irenæus most vehemently upholds the episcopate, but does not apply this title to the ministry. There is absolute silence until Polykrates in a single isolated passage applies the title to St. John. Tertullian is the first to assert such claims, and from his time the doctrine grew apace. But for one hundred and fifty years from the time of the foundation of the Church no trace whatsoever of any sacerdotal theory of the ministry is discoverable. This argument, *a silentio*, amounts to an almost complete refutation of the theory.

3. Turning to the Reformed English Church we find that the compilers of the Prayer Book of 1552 deliberately expunged every reference to the altar from the Prayer Book. Surely this is a proof that they firmly believed that the Lord's Table was not an altar.

4. The "judicious Hooker" well says: "seeing that the sacrifice is now no part of the Church ministry, how should the name of priesthood be thereunto rightly applied."

We would commend to the respectful consideration of E.S. the 78th chapter of Book v. Hooker's Ecclesiastical Polity, commencing in Keble's edition on page 468, Vol. II. Should E.S. desire further proof of the position we uphold, we would refer him to Lightfoot's "Christian Ministry," as containing the whole question in compact form.

Yours faithfully
Toronto, March 4th., 1897. F. W. G.

LITERARY NOTES.

The Chap-Book, a bi-weekly review published in Chicago, which has hitherto appeared in small octavo form, and was chiefly conspicuous for the elegance of its appearance, is now aspiring to be the American literary review, and comes out in the size of the English weekly reviews, with a double-columned page. In a recent issue it attacks two idols of the hour, one living, one dead. Barrie is reproached for his recent biography of his mother, and Robert Stevenson's style is adversely criticised. The publicity that Barrie has given to a very tender relationship has already been noted with something like surprise by several English reviewers, but none has charged him with mercenary motives. Nor does the Chap-Book do so in so many words. But it implies that the author, in writing the book, had in view the adventitious popularity that it would meet with, on account of the light that it would throw upon his own private life. This is a most unfair imputation, and introduces just that personal element into criticism which the Chap-Book deprecates in the literature of the day. The remarks upon Stevenson's style are much more justifiable. The self-conscious cleverness of writing is contrasted with the serene and natural expressiveness of Swift, Goldsmith, Thackeray and other masters of English prose.

Dr. Nansen, the Swedish explorer of the Arctic regions, has published an account of his four years' voyage, in which he came nearer to the North Pole than any previous explorer. The book should be more agreeable reading than the usual narrative of Polar expeditions, from the pleasing absence of all privations and even hardship. He says, "I am almost ashamed of the life we lead, with none of those darkly painted sufferings which are indispensable to a properly exciting Arctic expedition." Not a single life was lost, nor did any case of illness occur.

Stephen Crane has written a companion book to "The Red Badge of Courage." It is called "The Little Regiment, and other Episodes of the American civil war," and deals with the same subject as the former work, and in the same fashion. He draws largely on the colour-sense in his pictures and similes, and the noise of course made much of in his realistic descriptions. One critic notes with gratitude that he at least leaves our sense of smell untroubled.

In the Review Section of the present number of the "Homilectic Review," Prof. B. B. Warfield, D.D., of Princeton, discusses "The Indispensableness of Systematic Theology to the Preacher;" Dr. Cunningham Geikie, author of the popular "Life of Christ," "How the Preacher may best make his People Familiar with Christ's Life;" Rev. E. F. Burr, D.D., LL.D., author of "Ecco Colum," etc., "The Missionary Problem;" Secretary Charles H. Payne, D.D., LL.D., of the M.E. Education Society, "The Coming Revival—Signs of its Coming;" Archdeacon Sinclair, of London, "Men's Services;" showing their growth and value in Great Britain; and Dr. McCurdy, the distinguished Assyriologist, "Arabia in the Old Testament."

The German Emperor has already come before the public as a musical composer and a critic of preaching, to mention only two of the numerous occupations of his leisure time, which one would suppose to be limited. He appears also to consider himself the supreme judge in matters of literary taste. There is in Germany a prize of \$750 awarded triennially to the author of the best play acted in Germany during the preceding period of three years. It was founded and endowed in 1859 by the old Emperor William, while still Prince William of Prussia, on the occasion of the centenary of Schiller's birth. A committee composed of nine literary men is appointed by the Prussian Minister of Education, to make the award, but the King of Prussia must approve of their verdict. It is needless to say that Emperor William I. never failed to endorse what his competent advisers recommended. Not so Emperor William II. Since the beginning of his reign he has had three opportunities of exercising his prerogative, and each time he has done so to veto the finding of the Committee, and has made the award according to his own notions of the best play. In 1891 the Committee named Sudermann's *Ehre* (Honour); the Emperor awarded the prize to two other dramatists to be divided between them. In 1894 the Committee's recommendation of Ludwig Fulda had no better success. This year, however, they set about their task with great cunning, and suggested a division of the honour and reward between Willdenbruch, who is known to be His Majesty's favourite author, and Hauptmann. Perhaps they hoped that the man of their choice would pass under the aegis of the favourite. Not at all; Willdenbruch receives the prize and Hauptmann is rejected. It is shrewdly suspected that the Emperor is taking his revenge on Hauptmann for a recent drama of his, *The Weavers*, that was full of sympathy for Socialism. The play selected by the Committee as entitled to the prize was not, however, *The Weavers*, but *Hannele*, an idyllic story of a poor girl and her religious dreams, with nothing politically or socially subversive to discredit it in the eyes of the strictest upholder of the divine right of Kings.

NEW WESTMINSTER.

FROM A CORRESPONDENT.

The Diocese of New Westminster is in a pretty bad way just now. A committee, appointed at the last synod, consisting of the most capable business men in the community, have just reported, after a searching investigation, that the Episcopal Endowment Fund is completely bankrupt, that not a dollar will be available for the income of the bishop, probably for many years to come. This is the greater pity as we are all looking forward to a vast increase in the near future of the very element that needs most of all the ministrations of the church, and that is least able to provide them—a mining population. The Bishop is the centre of unity and activity, and the directing and controlling mind in the diocese. When he is crippled and disabled the whole diocese is sure to suffer. It is a thousand pities that the old friends and helpers of the diocese in England should have chosen this occasion to sever their connection with it, when their help is most urgently needed, and is most likely to bring forth abundant fruit.

The principle cause of the trouble has arisen from the difficulty of providing the bishop with a stipend. He accepted the See on the understanding that the income would be \$2,500 per annum. The fund consists of mortgages and real estate in the city of New Westminster valued at \$46,000. The whole property is held by the S.P.G. in trust for the Bishop, but the money was invested with the advice of local Churchmen known as the S.P.G. attorneys. This property has so depreciated in value that, probably for years to come, the proceeds will no more than cover the expenses of repairs and taxes. When the Bishop realized his position, he naturally consulted the executive committee. With the best wishes in the world they were unable to meet the difficulty. When every other resource had failed, the venerable S.P.G. came to the rescue, with the offer that if the Indian mission at Lytton, to which they were making an annual grant of £300, were taken off their hands, they would devote this £300 to the bishop's stipend. As the archdeaconry was vacant at the time, and as the Incumbent of Lytton, Rev. R. Small, was one of the most eligible men for the vacant post, the bishop decided to make him archdeacon, and to work the Indian mission through the funds of the Archdeaconry, £460 per annum, and the S.P.G. at once transferred their grant from the Indian work to the Episcopal stipend. This came as an immense relief to many in the diocese who felt a heavy responsibility in connection with the bishop's appointment, and who saw that, through no fault of his, the bishop was suffering a most cruel wrong. Under the circumstances they felt that the first claim on any available missionary fund was for the bishop's stipend, the chief missionary in the diocese, and that there could be no reasonable objection to the S.P.G.'s disposing of their own funds in this manner. To their surprise, however, four of the clergy of the diocese sent a written protest to the Bishop, pledging themselves at the same time, to bring the matter up before the Synod. Had they confined themselves to this constitutional course all would have been well. Instead of that they sent their protest at once to the English Committee, accompanied by private intelligence of anything but a conciliating character. It did not matter to the English Committee that the Bishop was without income; that S.P.G., as they had a perfect right to do, had simply disposed of their own funds; that Bishop Perrin, of Victoria, and his chancellor, Mr. Justice Drake, entirely approved of the arrangement; that the great majority of the clergy of the Diocese and the leading laymen of Vancouver heartily endorsed it also; they met 6,000 miles away, condemned the action of the S.P.G. and of the bishop, and in a short time the "Guardian" and the "Church Times" contained the announcement of their resignation.

Much of this would be ludicrous, and much would be pitiful did it not mean the severance of many pleasing ties and the loss of £300 per annum. The Bishop may not have been all-wise, but he has acted throughout in a manly and straightforward manner in the midst of difficulties almost unexampled in Colonial work. And he has not met with the confidence and the consideration which he had a right to expect from the English Committee and from a small number of his clergy. He hopes to leave for England about the beginning of April, and to visit Toronto, Montreal and other places on the way. It is earnestly hoped that Churchmen in the East will bear his peculiar difficulties in mind and not suffer him and his diocese to be permanent losers through the sudden stoppage of the English committee's help. The diocese, in the end, can but be the gainer, for the continuance of help from England could only be purchased by a one-sided policy that would have been as shameful as it would have been disastrous, and by the subjection of the bishop and the constituted authorities of the Church to the dictation and control of an outside and irresponsible body.

WOMAN'S AUXILIARY.

THE LOVE OF CHRIST
CONSTRAINETH US.

MONTHLY SUBJECTS FOR PRAYER AND READING.

March—Athabasca, Africa.

April—Caledonia, B.C., India.

1st. For the Board of Domestic and Foreign Missions.

2nd. For increased liberality in the members of the Church.

3rd. For our lady missionaries.

The March meeting of the Diocesan Board was held on Thursday, 11th inst., in All Saints' schoolhouse. The president opened the meeting by reading the missionary litany with special petitions and thanksgivings. The minutes of the preceding meeting having been read and confirmed, the corresponding secretary reported another life member, making thirteen since the last annual meeting. The executive had decided to devote \$35 of the Education Fund towards completing the High School education of a clergyman's daughter. This action was concurred in by the Board. The annual meeting is to be held on April 21st, 22nd and 23rd, the place, and other particulars to be decided upon later. The Treasurer reported having received for the Parochial Missionary Collections, \$1,607.57, for the W.A. \$588.29. The expenditure was \$542.25, the treasurer having been so busy taking in moneys that the cheques had not yet been sent out. The Auxiliary subsequently, at the request of the treasurer, resolved that the Secy.-Treas. of the P.M.C. Committee shall receive the moneys for that fund. The Dorcas Secretary reported nine bales sent out, and eight in course of preparation. The response to the appeal on behalf of the burnt-out family having been so generous that two bales were sent, and afterwards a large quantity of clothing to three families who were burnt out in Apedun. Dorcas Treas. balance, \$20.23. Extra-Cent-a-day Treasurer reported \$68.00, this was subsequently given to the Bishop of Delhi for his orphanage. The juniors' secretary reported three new branches, and the juniors' treasurer \$22.50. The Literature Committee reported a number of new books in the library, and asked for further contributions. At the noon hour, the epistle was read by Mrs. Renaud, who also gave an earnest and helpful Bible reading on the subject of pardon and grace needed.

The Zenana Secretary announced that the Zenana Society having been sixty years in operation wished to celebrate the event and also the Diamond Jubilee by sending sixty more missionaries to India's women.

Interesting letters were read from Miss Turner, who told of her arrival at the Blackfoot Hospital; from Mrs. Smitherman of the Diocese of Algoma, and from Archdeacon Vincent of Moosonee. There was also an appeal for a surplice and a large prayer book suitable for a desk, from a clergyman. The invitation of the four branches in the west end, to hold the April meeting in the Y.M.C.A. Hall at the corner of Queen and Dovercourt road, having been accepted, it was decided to hold the next meeting on the first Thursday in April. The meeting was closed with prayer.

CEYLON.

"You commonly now find," writes the Rev. J. G. Garret, of Ceylon, "Buddhist lay preachers standing at street corners to anticipate or outpreach us—plainly an adoption of our methods; Buddhist schools, on the model of our grant-in-aid schools, springing up everywhere, often in manifest bitter antagonism, but still on the same lines; Buddhist Sunday schools, taught from modern Buddhist catechisms; Buddhist magic-lanterns, where hobgoblins are shown as what Christians turn into; Buddhist carols charm our ears in honour of one whom they admit 'can neither see, nor hear, nor eat, nor smell.' He is gone to Nirvana; he has no more conscious being. Birth is to him the proof and outcome of evil. His joy when last born that he would never be born again! Yet to parallels our Christmas they now celebrate Buddha's birthday!"

MASHONALAND.

The first baptized Mashona boy has come! Isandhlwana to be trained. A request came from Archdeacon Upsher that he might be taken into the McKenzie Memorial Training College. It was a request that could not be refused, and we said that we would try and do the best we could for him. We believe that this boy is the first fruits of the work of a Zulu Catechist, Frank Sigubi, who is working in Mashonaland. Frank originally went with Mr. Swinney to Central Africa, but returned from there and is now stationed in Mashonaland. There was a report that he had been killed in the Mashona outbreak, but this, we are glad to hear, is not true.

THE CANADIAN CHURCH.

DIOCESE OF ALGOMA.

The Lord Bishop of Algoma expects to leave for England in May to attend the Lambeth Conference.

BRUCE MINES.—We learn that Rev. Mr. McConnell contemplates leaving here as soon as the bishop can fill the vacancy. This move is absolutely necessary owing to Mr. McConnell's ill-health. His friends throughout the district will miss him very much as he is hard working and most popular.

DUNCHURCH.—The bishop of Algoma paid a visit here last week and held service in St. Andrew's church. He baptized a child and also an adult and celebrated Holy Communion, also giving a stirring address which could not fail to be helpful to the good congregation present, which was almost entirely composed of church people, only a few strangers being present. After the service, an adjournment was made to Creaser's hotel, where the bishop spoke to the people and shook hands with them and sat down to a dinner provided by the congregation. After a somewhat hurried meal the bishop left for Magnetawan on his way to Burk's Falls to catch the evening train. He said he would not have missed the visit for anything, and that he was surprised to find a thriving village and such an earnest and reverent congregation. A presentation of a purse of money was made to Miss Good, who has been the church organist here for the past five months, by Mr. Hay in a few well-chosen words. This took place before the dinner at Creaser's hotel.

DIOCESE OF FREDERICTON.

ST. JOHN.—The clergy of the Deanery of St. John met on the 9th inst., in St. John's church schoolhouse. At 9.30 Holy Communion was celebrated in the church. Rev. J. DeSoyres and the Rev. Joseph Smith conducted the service, and the Rev. A. F. Burt, of Shediac, preached an eloquent sermon. The balance of the forenoon was taken up in hearing and discussing a number of reports. There was quite a discussion in regard to the administration of confirmation and a resolution was passed to be forwarded to the Bishop on the subject.

The Rev. A. G. A. Dieker was conducting the noonday services at the Institute Room, last week.

DIOCESE OF HURON.

BRANTFORD.—Prof. M. A. Mackenzie, of Trinity University, Toronto, delivered a lecture on Rudyard Kipling in Grace church schoolhouse on Tuesday evening, the 9th inst. The "Brantford Courier" speaks in warm terms of the success which Mr. Mackenzie achieved, and the interest he excited both in dealing with his author as a writer of short stories and as the poet laureate of that greater Britain beyond the seas.

CARTWRIGHT.—The Church congregation has secured \$1,900 toward the building of the new church, which they will start as soon as the frost leaves the ground.

LONDON.—We have received a copy of "The Parish Visitor," the magazine of the Memorial church parish. It is a neat publication, printed in blue ink on good paper and reflects credit on its editor.

The Rev. F. E. Roy, of Clandeboye, has been appointed Incumbent at Wallaceburg by the Bishop. The Rev. W. F. Brownlee returns to his charge at Clandeboye.

A course of sermons by the city clergy will be delivered on Sunday evenings at the Memorial church. Last Sunday the Ven. Archdeacon Davis preached on "The Church's Feast." Next Sunday Rev. J. H. Moorehouse will preach on "The Church's Worship."

The Women's Auxiliary Missionary Association held its annual meeting in this city, March 10th to 12th. The sessions were full of interest. A number of delegates came from all parts of the Diocese.

MITCHELL.—The birthday party given by Rev. J. T. Kerrin, Rector of Trinity church, on Tuesday evening of last week, was an unqualified success. About 150 members of the church were present, and the proceeds reached \$85. A large number of the members could not be present, or probably the total would have reached \$100. Mr. Kerrin is evidently very popular.

PROSPECT HILL.—The Rev. Mr. Roy preached his farewell sermon to his congregation at Clandeboye, Granton, and Prospect Hill, last Sunday week. His parting address to his people in Trinity church was most opportune, being based on "I have a message from the Lord to thee." In the departure of Mr. Roy, the "St. Mary's Journal" says, "this parish loses an able and eloquent preacher, and a faithful worker in all the departments of the church in which he is minister."

STRATFORD.—The sum of \$2,575.44 has been received by the Bishop of Huron up to March 8th, from the churches of the diocese toward the Indian Female Fund. Of this sum St. James' church gave \$50.32; Millbank, \$8.20; Milverton, \$1.42; Atwood, \$1.95;

Lakeside, \$11; Granton, \$3.86; Crosshill, \$1.42; Kirkton, \$4.10; Staffa, \$3.34; Dublin, \$1.

DIOCESE OF MONTREAL.

AYLMER.—Frank Beaupre has presented Christ church with a beautifully finished prayer desk. The gift is much appreciated as a valuable addition to the furnishing of the church. At the evening service last Sunday week the Rector, Rev. R. F. Taylor, publicly thanked Mr. Beaupre for his beautiful gift. Fred. Flatters has also donated a piece of his own handiwork to the vestry in the shape of a receptacle for the vestments. Mr. Flatters is giving much valuable assistance to the Rector.

The Ven. Archdeacon Lauder, Mr. Dawson, organist, and others together with twenty-four boys of Christ church choir, Ottawa, paid a visit to Aylmer Monday week, and took dinner at the British Hotel. The Archdeacon called upon Rev. Mr. Taylor, Rector of Christ church. Mr. Lauder inspected the church and basement chapel, and was highly pleased with the improvements recently made therein.

MONTREAL.—All Saints' church, corner of St. Denis and Marianne streets, finding itself cramped for room, is taking steps to provide the necessary accommodation by making an extension to the present building.

DIOCESE OF NIAGARA.

PORT ROBINSON.—Rev. Rural Dean Spencer is giving a series of illustrated missionary lectures in St. Paul's church Sunday school building on the Holy Land and Japan every Tuesday evening during Lent after the regular Lenten services.

ST. CATHERINES.—The annual meeting of the W. A. of St. Thomas was held on the 17th of February. There are now twenty-seven members. The Treasurer's report showed that the sum of \$100 had been raised for missions and missionary objects. The work last year was in behalf of Rev. W. H. Young's mission at North Bay and the Rev. F. Swinson's mission, Blood Reserve, N.W.T.

DIOCESE OF NOVA SCOTIA.

AMHERST.—The third of the series of Parochial Conferences was held in the Parish House, on Feb. 16th. The subject, "Sunday Observance," was one in which special interest was shown by the parishioners. The chairman introduced the subject in an address in which he laid great stress upon the two duties of Rest and Worship on the Lord's Day. In the discussion that followed it was freely admitted that much harm had been done by people in this country holding Sabbatarian or Puritan ideas of Sunday, but there was no desire to see too many liberties taken by our people on Sundays, when every one of them have ample time for driving, bicycling, visiting, etc. on week-days.

PORT MORIEN, C.B.—A meeting of the Rural Deanery of Sydney was held here on February 10th. There was a large attendance of clergy. The Holy Communion was celebrated in St. Paul's church, at 10.30 a.m., the Ven. Archdeacon Smith being the celebrant and the Rev. Mr. Draper the assistant. The sermon addressed was preached by Mr. Abbott. At 2.30 p.m. the Chapter meeting was convened in the rectory, the Rural Dean, W. J. Lockyer, presiding. After the opening office had been said and usual routine business transacted, a portion of Heb. xii. was read in the original and critically discussed. A resolution expressing deep regret at the death of the late Rev. S. Gibbons, Rector of Parraboro, and a former member of the Chapter, was carried unanimously. A resolution of sympathy was also passed with the Rev. T. R. Gwiliam of Baddeck in his present serious illness. Rev. A. E. Andrew, the recently appointed curate, was heartily welcomed to the Deanery. In the evening a hearty service was held in St. Mary's church, Little Glace Bay. The Rev. T. F. Draper preaching the sermon on the character of Nicodemus. The Rev. F. C. Berry, Rector of Port Mulgrave, was present. The clergy were most hospitably entertained by the Church people of the town. The next meeting is to be held at Louisburg after Lent, when the Rev. John Reeks is to be the preacher.

WINDSOR.—The Rev. H. A. Cody, who was at college last term, and was ordained to the diaconate last Advent has been placed in charge of the parish of Greenwich, N. B. The Rev. G. T. Foster, B.A. and the Rev. A. P. Shatford, B.A. both expect to be ordained to the priesthood this Lent. Services have been taken by members of the S.M.S. at the following places during the month: Cornwallis (in the absence of the Rector, who is at present in England), Hantsport, Ellershouse, and the Three Mile Plains.

DIOCESE OF ONTARIO.

BARRIEFIELD.—Rev. Prof. Worrell has been laid up with an attack of pneumonia, he is recovering. On Sunday morning, 7th inst., Mrs. Worrell met with a painful accident while driving to church. She was thrown out of the cutter which went over her breaking her leg.

BROCKVILLE.—The alms-chest at St. Peter's was robbed last week, having apparently been forced open with a heavy piece of iron which was left in one of the seats. Fortunately the chest had been emptied before Ash Wednesday. It is thought the robbers secured about \$1.50.

HAVELOCK.—Mr. and Mrs. John Fox made St. John's church a present of a beautiful collection plate in memory of their baby's

christening, which took place on the 25th of December last. It is reported that Rev. Mr. Tarrant, of St. John's has been offered and has accepted a church in the States. He will leave here in about a week.

KINGSTON.—The monthly meeting of St. George's Branch of the W. A. was held on Monday, 8th inst. Interesting letters from China and the Northwest were read. This branch has worked steadily and successfully ever since its formation, and has not only given pecuniary assistance to Foreign and Domestic mission work, but has also rendered substantial aid to many a poor mission in the remote parts of this diocese.

A letter dated Assouan, Feb. 6, Upper Egypt, has been received from Mrs. Lewis, wife of the Archbishop. She reports that the Archbishop's health is much improved. Among other items of news she states that Mrs. Benson, widow of the late Archbishop of Canterbury, and Miss Tait, a daughter of a former Archbishop, as well as the Bishop of Hereford, and Professor Sayce, famed for his knowledge of Egyptian antiquities, are staying at the same hotel, that they had met a student of the R. M. College, and two persons who were present at the Archbishop's consecration in Kingston in 1862. Mrs. Lewis speaks of visiting Luxor the ancient Thebes, of seeing wonderful temples built by the Pharaoh of the time of Joseph, of the fascinating surroundings, of the enjoyable nature of the climate, the heat 80° in the shade, being tempered by north winds; of the beneficial effect which European civilization is having on the natives in the matters of dress and the style of ordinary living.

NORTH FRONTENAC.—Missionary meetings have been lately held in Arden, Mountain Grove, and Parham, by the Rev. A. T. Smith, who exchanged with Rev. Wm. Robinson, of Parham. In these places, as well as in Clinton, Cloyne and Harlowe, where a few years ago the church was scarcely known, and which were virtually unknown to the older parts of the diocese, the church is slowly making her way. It is hoped that in a few years more church services will be held in every one of the many remote villages in North Hastings and North Frontenac. But that will depend upon the condition of the mission fund.

WOLFE ISLAND.—The Rev. W. T. Lipton has accepted a curacy at Grace Church, Newark, N.J., and expects to leave for his new field of work in about a week. The people all regret his departure. The protest in the last issue of the "Evangelist" against clergymen leaving this country to accept positions in the Church in the States is forcible and timely.

YARKEE.—The services in the beautiful church of St. Anthony have been much improved lately. Other musical instruments beside the organ are used, a cornet has just been added to the choir. There is a desire on the part of the congregation to make service of God in keeping in reverence and attractiveness with the building itself.

DIOCESE OF OTTAWA.

PEMBROOKE.—Rev. Wm. Garrett has been placed in the charge of the Mission at Douglas.

EARDLEY.—There has been no services in the churches of this mission the last two Sundays, owing to the illness of the clergyman. Rev. A. Elliot who has been laid up with a severe attack of pneumonia.

DIOCESE OF QUEBEC.

BEAUCO.—With the permission of the Bishop of Maine services have been opened up at Moose River. During the Incumbency of the late Rev. Mr. King, this place had the privilege of more or less regular Church ministrations, but of late years it has not been reached. There are some twenty families in this district, who either are members of the Church or have expressed a desire for her ministrations.

Active preparations are being made for the erection of our much needed parsonage. It is hoped that everything will be in readiness to start building operations early in April. The Incumbent, Rev. H. S. Harte, desires to express his gratitude to the many friends in the Diocese for their generous assistance.

LENOXVILLE.—Five thousand dollars is still urgently required by the Jubilee Fund to enable the Corporation of Bishop's College to claim the S.P.C.K. grant of £1,000 promised to the Bishop last spring. Robert Hamilton, Esq. D.C.L., has given an additional subscription of \$700, and James King, Esq. M.P.P., has subscribed \$100. His Lordship the Bishop paid a visit to the College last month to hear the divinity students read and preach. On the evening of Feb. 12th., the Bishop gave a lecture illustrated by views, which formed one of the winter course of lectures given to the school. The lecture was thoroughly appreciated by those who heard it.

QUEBEC.—The special collection in behalf of Compton Ladies' College will be made on the fourth Sunday in Lent.

The Rev. J. N. Hunter has resigned his charge at Agnes, Lake Megantic, and we believe is removing to the Diocese of Ottawa.

The Bishop will, after this month, make just two Confirmation tours before going to England, the first will embrace the fifth

Sunday in Lent and the other will include the first after Easter. Clergymen needing Confirmations before August or September, should make application at once.

In the decease of the Hon. Judge Irvine, on Wednesday, Feb. 24th., the Church of England in Canada loses a faithful and devoted son, who in earlier years did services in her behalf which ought never to be forgotten. Mr. Irvine was a life long member of St. Matthew's, representing it as lay delegate at the Synod since 1860.

DIOCESE OF SASKATCHEWAN AND CALGARY.

An ordination will probably be held sometime before the Bishop leaves for England.

The number of pupils at the Calgary Industrial School at the present time is fifteen. Principal Hogbin has been authorized to admit up to forty. It is hoped the number will soon be admitted.

A recent visitor to the mission of Onion Lake writes as follows: The general appearance of this mission is good, the buildings are well put together, everything down to water being very handy indeed; but the church is rather shaky and it is Mr. Matheson's intention to rebuild it another summer. The school is going on every day, and the progress improving. Miss Phillips trying what she can, her whole heart and soul is in the work, but she requires assistance.

The Bishop of Saskatchewan and Calgary is arranging to attend the Lambeth Conference to be held this year. His Lordship expects to leave for England towards the end of May.

The Bishop of Athabasca has most kindly undertaken to visit the missions in northern and eastern Saskatchewan, at the request of the Bishop of the diocese. The visitation will be made in June and July.

DIOCESE OF TORONTO.

THORNHILL.—Rev. W. W. Bates has signified his intention of resigning the Rectorship of the parish at Easter, having received a request to take another charge.

TORONTO.—Rev. L. G. Wood, curate of the Church of the Redeemer and late Rector of Trinity church, Blenheim, has accepted an invitation to a large congregation in Washington, D.C. He has lately been suffering from nervous prostration, and it is hoped that the change will benefit both himself and his wife.

The resignation of Rev. J. C. Roper, of St. Thomas', to accept the chair of Dogmatic Theology at the Seminary, New York, came as a great surprise to his many friends and admirers. It is hoped Mr. Roper may yet see his way to reconsider his determination and continue the good work he has been doing in our midst.

Under the auspices of the Brotherhood of St. Andrew, a devotional service will be held in St. Margaret's church, on Monday evening, March 29th., at 8 o'clock. The Rev. C. H. Shortt will deliver an address.

A most amusing and entertaining lecture was delivered by the Rev. A. H. Baldwin, of All Saints', at Trinity College, last Saturday on "A Canadian at Oxford." The lecturer kept his audience in good humour, treating the subject in a light and humorous style. The next lecture of the series will be delivered by the Rev. Prof. E. C. Cayley, on "A Son of Oxford."

A circular letter has been issued by Mr. N. Ferrar Davidson, President of St. Andrew's Brotherhood in Canada, addressed to the different chapters throughout the Dominion, directing their attention to the annual Convention which is to be held at Buffalo, N.Y., next October, and urging preparations to be made at once to send representatives. A circular letter is also enclosed from the International Committee bidding all members of the Brotherhood welcome and inviting them to be present.

The third annual meeting of the Church Boys' Brigade of the city was held in the Pavilion last Thursday evening, when there was a large attendance. The Bishop of Toronto presided, and there were also present on the platform Lieut. Col. Otter, D.O.C., Major F. F. Manley, Rural Dean Sweeney, Rev. H. C. Dixon; Rev. C. H. Shortt, Chief Warden; Rev. G. L. Starr, Commandant; G. T. Shaw, and Major Pellatt, Brigade Major. The companies represented were:—St. Cyprian's, St. Stephen's, St. John's (Norway), St. Thomas', All Saints', St. Simon's, St. Luke's, St. Philip's, St. Anne's and St. Matthias', the parade state being 376 of all ranks. In opening the meeting, the Bishop said that he was very glad to welcome the boys again. His statement that the total number of companies in the city had increased during the year from twenty-eight to forty-six was greeted with great applause. He hoped that the companies would attend regularly to the drill during the winter months. He praised Rev. C. H. Shortt for the good work he had accomplished, and complimented his ability as an organizer. "Temperance, Purity and Reverence," the three words composing the motto of the Boys' Brigade, were the subjects of brief addresses. Lieut. Col. Otter and Major Manley addressed the meeting. The chairman presented the trophies for sports won during the year. The senior team of St. Luke's won the hockey cup, and the football cup went to the St. Saviour's team of East Toronto. The meeting was brought to a conclusion by a stereopticon exhibition, giving scenes of camp Sweetman, from photographs taken last summer.

CHILDREN'S PAGE.

A LUCKY STONE.

"I wish I were of some use in the world, but I never shall be, I'm only a stupid white stone that is kicked about by every passing foot; I wonder what I was made for?" sighed a round white pebble that lay in a gravel path beside the river.

Almost as the pebble spoke a boy's small brown hand caught it up at random, while a passionate childish voice exclaimed "They may say and do as they like, they both hate me, but I don't care, I won't care any more than this stone does," and the boy hurled the stone with all his force into the middle of the river.

It fell into the deepest part, and a silvery ring of light appeared on the water where it had fallen, then another, and another, in ever widening circles, till the last one spread quite to the bank of the river on each side. The boy stood watching the circles with an angry frown on his handsome face, and his small fists tightly clenched in the pockets of his knickerbockers. "They are all against me," he muttered, "and it is a shame—a shame!"

A girl, two or three years older than the boy, had been watching the rings on the water also, though an alder-bush concealed her from his view; she had a fishing rod in her hand.

"Your stone has disturbed my fish," she remarked as she came forward, smiling, "but you seem unhappy, can I help you?"

The little fellow turned his flushed face aside, inclined to resent being spoken to, but he was very lonely, and this young lady had a pleasant face, and such a kind voice that he changed his mind. People did not often speak kindly to him.

"I am unhappy," he blurted out, dashing the tears from his eyes, "no one here is kind to me, I get rowed and punished whatever I do or say."

"What is your name? and who is it that is unkind to you?" questioned the girl. "Please come and sit beside me on the bank, and tell me all about it. My name is Mary." Taking the boy's hand she pulled him down beside her and very soon drew all his little story from him.

Gerald Gordon was an orphan, recently come from Australia to live with his guardian, an old gentleman who lived with a maiden sister in the house across the river. The old people were unaccustomed to children. They had been very unwilling to receive the son of their old friend into their home, but felt at the same time that duty-obliged them to do so—his presence upset their quiet and precise habits of life, and he soon discovered, as children will, that he was unwelcome, and misunderstood.

As he himself said, everything he did or say appeared to be wrong in their eyes. At home in Australia everyone had loved him; his pretty young mother most devotedly of all, and the child naturally felt the change bitterly. Indeed, the lack of love in his small world was rapidly making him really as sullen and unamiable as his guardian believed him to be.

"Poor Gerald?" said Mary, laying her arm round the boy's shoulder when he had finished, "I am more sorry for you than I can express, but Mr. and Miss Duncan are not really such disagreeable; it is only that they have grown old living all alone, and they are unused to children and do not understand them. You must try and not annoy them in so many little ways, as I fear you do, and not take their scoldings so much to heart. They are so good to the poor that I am sure they do not mean to be unkind to a little boy like you.

"I wish you lived with us," sighed Gerald. "I should never feel so wicked and so unhappy as I do if I had someone to be kind to me. I used not to be such a bad boy with mother, but somehow I do not care to try to be good here, it's all of no use."

"Poor Gerald," repeated Mary, "but I live close by, in that house on the hill, and you shall come and see me whenever you like. Come fishing to-morrow,

will you?"

Gerald joyfully assented, and from that day forward a new and happier life commenced for the lonely little lad, who became almost the shadow of the tall, bright-faced girl who had constituted herself his friend and protector.

"See, Mary, there is a fish!" exclaimed Gerald one afternoon, as he stood on the river bank beside his friend. "It rose at the very spot where that stone I threw went down, on the day I first saw you! What a lucky stone that was to be sure, for you would not have spoken to me had I not vented my anger and misery by throwing it. I remember standing here watching the rings it made in the water, and the last one had just touched the edge of the river when you came from behind the bush. I think," continued the boy thoughtfully, "that those rings are somehow going on still; you took them up by speaking so kindly to me, and your kindness has gone on making wider and wider rings of happiness in my life ever since."

Meanwhile the fish dropped down to the bed of the river, where a round white pebble lay shining.

"Ha, my friend! it is you at last," he said. "I have often wished I could find and thank you for dropping into the river and warning me away as you did. You saved my life. A boy up yonder has also to thank you for bringing about some happy change in his life; he called you 'a lucky stone.' Certainly it does not often fall to the lot of a pebble to be of so much use in the world as you have been."

IS IT WORTH THE WHILE.

"Pshaw: I do not care whether they like me or not!" was what a young girl said, partly to herself and partly to her friend, as a group of girls passed by with only careless nods.

And yet it was this very apparent feeling of indifference, this unconcerned manner, which had caused the half dislike and the avoidance on the part of the other girls.

In all social life it is the cheerful girl—not necessarily the gay one—the cheerful girl, who has a pleasant word, a kindly smile, or a moment to spare for each, who is the most liked and the most popular.

"A good listener is always in demand," says some one. Why? Simply because a good listener is one who is willing to listen with apparent and kindly interest to the words of her companion.

Sympathy on any matter is the bond which will unite any number otherwise un congenial natures.

Shakespeare said, "How much better it is to weep at joy than to joy at weeping."

"Well," says the indifferent girl again, with a weary tone to her voice, "what is the use of trying to make so many people like you by appearing to take an interest in them? Is it worth while to try and make people like me?"

Let us consider a moment.

From a moral and unselfish standpoint, you will concede that the Golden Rule should be employed in this, as well as other instances, and that since you would like others to consider your interests and pleasure on all occasions, you ought to do likewise unto them.

From a selfish standpoint, it is to your advantage to have as many people as possible like you. You cannot tell when a passing complimentary word from some one will carry a good impression to another and bring you untold benefit.

Influence counts for much in this world, and even if you think that some people have no special influence or power to ever aid you, it is still better to have their good will than their ill will.

Once more, from a sympathetic standpoint, should you try to please everyone. Into most of our lives more rain than sunshine comes, more darkness than brightness; and if, by a little effort on our part, even though it must be forced, sometimes, by reason of our sad or dejected feelings, we can send one little ray of light across another's path, it is well worth the while.

POVERTY OF THE BLOOD.

A Trouble That is Making the Lives of Thousands Miserable.

IT BRINGS IN ITS TRAIN, NERVOUSNESS PAINS IN THE BACK AND SIDE, HEADACHES HEART PALPITATION AND RESULTANT FATALLY WHERE EFFICACIOUS TREATMENT IS NOT RESORTED TO.

From the Sussex, N.B., Record

There are many ways in which people may prove benefactors of the human race. There are those who of their abundance spend large sums in erecting public buildings and beautifying public parks. Others spend their money in charitable work, and in alleviating the sufferings of less fortunate fellows, and for these acts these people are honoured. The person who having obtained relief from sickness and makes public the means by which health was regained, is none the less a public benefactor. Among these latter is Miss Elens O'Neil, daughter of Mr. Jas. O'Neil, a well-to-do farmer living near Millstream, Kings Co., N.B. Miss O'Neil was attacked with anæmia (poverty of the blood) a trouble unfortunately too common among the young girls of the present day, and one which is certain to terminate fatally if not promptly checked, and the blood enriched and renewed. Having discovered a remedy that will achieve this happy result, Miss O'Neil is willing that less fortunate sufferers may reap the benefit of her experience. To a correspondent of the "Record" Miss O'Neil related the story of her illness and cure. She said: "I believe that had I not begun the use of Dr. Williams' Pink Pills my trouble would have ended fatally. My illness came about so gradually that I can scarcely say when it began. The first symptoms were a loss of colour, and a feeling of tiredness following even moderate exertion. Gradually I became as pale as a corpse, and was extremely nervous. Then I was attacked with a pain in the side, which daily grew more and more intense. I coughed a great deal and finally grew so weak that if I went upstairs I had to rest when I reached the top. My appetite forsook me. I was subject to spells of dizziness, and severe headaches and was gradually wasting away until I lost all interest in life. I had tried a number of medicines but found no relief. In this apparently hopeless condition, while reading a newspaper, I saw a statement of a young lady whose symptoms were almost identical with my own, whose health had been restored through the use of Dr. Williams' Pink Pills. This statement was so encouraging that I determined that I would try this medicine. In my case, as in that of the young lady whom I had read about, the result was marvellous. The pain in my side from which I had suffered so much, disappeared, my nerves were strengthened, my appetite returned and my whole system seemed to be strengthened and renewed. I am now as well as any member in the family and have not known what sickness was since I discontinued the use of Dr. Williams' Pink Pills.

My gratitude toward this grand medicine is unbounded and I hope my statement may be the means of bringing encouragement and health to some other sufferer.

The gratifying results following the use of Dr. Williams' Pink Pills, in the case of Miss O'Neil prove that they are unequalled as a blood builder and nerve tonic. In the case of young girls who are pale or sallow, listless, troubled with a fluttering or palpitation of the heart, weak and easily tired, no time should be lost in taking a course of Dr. Williams' Pink Pills, which will speedily enrich the blood and bring a rosy glow of health to the cheeks. They are a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

Dr. Williams' Pink Pills are sold in boxes (never in loose form by the dozen or hundred) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont.

COACHMEN AND THE CHURCH.

The private secretary of the late Archbishop Benson, Mr. Mandeville B. Phillips, recalls, in the January "Sunday Magazine," a couple of good stories which the Primate used to tell. One day a clergyman who called at the palace asked Archbishop Tait's coachman whether he had still as much to do as ever. The answer was sublime. "There's always a goodish bit doing, sir, but it's been a trifle easier since we took young Mr. Farry into the business." The Right Rev. Edward Parry had recently been appointed Bishop Suffragan of Dover! Another of the Archbishop's stories, also of a coachman, will be new to many. A gentleman living in the neighbourhood of Addington, finding that the stablemen were not in the habit of attending church, spoke to his coachman about it. "They ought to go," he said. "That's just what I say myself," was the rejoinder; "I say to them; look at me—I go, and what harm does it do me?"

Annual Meeting of the Federal Life Company.

THE RECORD OF A SPLENDID YEAR'S BUSINESS.

The fifteenth annual meeting of the Shareholders of this Company was held at the head office, in Hamilton, on Tuesday, 2nd March, 1897, at 2 o'clock Mr. James H. Beatty, President, occupied the chair, Mr. David Dexter, Managing Director, acting as Secretary, when the following report was submitted:

DIRECTORS' REPORT.

Your Directors have pleasure in submitting herewith for your approval the fifteenth annual statement of the Company, showing the amount of insurance written, and the receipts and disbursements for the year 1896, together with the assets and liabilities of the Company at the close of the year.

Sixteen hundred and sixteen applications for insurance, amounting to \$2,291,150, were received during the year. Of these applications, fourteen hundred and ninety-six were accepted, for \$2,085,050. The remainder were either declined or in abeyance, waiting further information at the end of the year.

The average premium for each thousand of insurance, and the average amount at risk on each life, are now more satisfactory than at any previous time.

The amount of insurance in force has not been greatly increased, but a considerable number of new lives have been added, consequently the distribution of the risk has been widened.

The assets of the Company were increased during the year by \$107,938.91, and are now over six hundred thousand dollars. A very satisfactory result, in view of the considerable amount paid to policyholders for claims and profits.

The security to policyholders, including guarantee capital, was at the close of the year, \$1,226,415.81, and the liabilities for reserves and all outstanding claims, \$517,878.25, showing a surplus of \$708,537.56. Exclusive of uncalled guarantee capital, the surplus to policyholders was \$89,834.56.

The death claims amounted to \$94,620, on the lives of thirty-six persons. Including cash dividends and dividends applied to premium reductions, (\$42,755.70), our total payments to policyholders amounted to \$137,375.90 during the year.

There has been no perceptible improvement in general business and, in consequence, life insurance in common with other lines of business in which money is required at given periods has been affected unfavorably. In view of the prevailing dullness, the amount of life insurance written and carried is very large. The increase in the amount assured each year must be accounted for by a better understanding of the advantages afforded thereby.

Our field staff has been strengthened in the past few months, and we anticipate our full share of the business to be done.

Your directors have now to surrender their trust to your hands, and in doing so desire to express their appreciation of the confidence reposed in them from year to year, and to acknowledge the able co-operation and

efficient services of the office staff of the Company.

The accompanying certificate from the Company's Auditors vouches for the correctness of the statements submitted herewith—all accounts, securities and vouchers have been examined by them.

JAMES H. BEATTY,
President.
DAVID DEXTER,
Managing Director.

Auditors' Report.
To the President and Directors of the Federal Life Assurance Company: Gentlemen—We have made a careful audit of the books of your Company for the year ending 31st December, 1896, and have certified to their correctness.

The securities have been inspected and compared with the ledger accounts and found to agree therewith. The financial position of your Company as on 31st December is indicated by the accompanying statement, Respectfully submitted.

H. STEPHENS,
SHERMAN E. TOWNSEND,
Auditors.

Hamilton, 1st March, 1897.

FINANCIAL STATEMENT for the year ending 31st December, 1896.

INCOME.	
Ledger Assets, Jan. 1st, 1896.....	\$ 401,223 91
Premiums, cash.....	\$260,338 25
Premiums secured by Loans.....	27,889 70
Premiums paid by Dividends.....	36,631 26
Less Re-insurance.....	\$323,859 21
	11,460 42
	\$312,368 79
Interest.....	22,272 50
Rents.....	671 62
Capital Stock.....	1,100 00
	336,742 91
	\$ 737,966 82

DISBURSEMENTS.	
Claims by Death.....	\$ 82,793 11
Annuity.....	100 00
Dividends to policy holders, cash.....	12,124 44
Dividends to policy holders, Re Premiums.....	30,631 26
Surrendered Policies.....	6,307 64
Total to Policy holders.....	\$131,856 45
Commission.....	\$ 28,221 21
Medical fees.....	5,660 41
Salaries.....	34,427 70
Travelling Expenses.....	13,983 52
Printing, Advertising, and Stationery.....	4,578 63
Rents.....	1,662 52
Expenses, general.....	10,068 80
Written off Sundry Accounts.....	
	\$ 97,968 19
	\$ 229,824 64
Balance.....	\$ 508,142 18

ASSETS.	
Municipal Debentures.....	\$ 68,133 39
Mortgages on Real Estate.....	127,470 05
Real Estate.....	25,000 00
Loans on Policies.....	142,721 67
Cash in Bank and on Hand.....	73,989 11
Advances to Agents, secured.....	5,270 97
Agents Ledger Balances.....	2,815 99
Office Furniture.....	2,923 94
Premiums Deferred and in Course of Collection.....	90,633 81
Interest Due and Accrued.....	10,554 78
	\$ 607,712 8
Guarantee Capital.....	618,746 00
Total Resources for Security of Policy Holders.....	\$ 1,226,415 81

LIABILITIES.	
Reserve Fund.....	\$ 495,478 25
Claims Unadjusted.....	22,400 00
	\$ 517,878 25
Surplus to Policy Holders.....	\$ 708,537 56
Paid up and Guarantee Capital.....	\$ 700,000 00

On motion of the President, Mr. J. H. Beatty, seconded by Mr. William Kerns, the Directors' Report was adopted unanimously, after favourable remarks concerning it were made by the mover, seconder and others.

The report submitted by the Medical Director, Dr. Wolverson, was both interesting and satisfactory.

The thanks of the Shareholders were given to the officers and agents of the Company.

The retiring Auditors were re-appointed. All of the retiring Directors were re-elected, and at a subsequent meeting of the Directors, the Executive officers were also re-elected.

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NORTH AMERICAN LIFE ASSURANCE COMPANY.

We publish in this issue a full report of the proceedings at the annual meeting of the North American Life Assurance Company held at Toronto on January 26th. The company in 1895 claimed to have had "the banner year in all that goes to make the real success and solidity of a life insurance company." Looking over the statistics of its business for 1896 we believe the banner will have to be passed on from 1895 to 1896, for last year shows even better general results than its predecessor.

During the past year the company paid dividends on the regular five-year participating policies, also upon its ten and fifteen year accumulation investment policies. The amounts of these were stated by Mr. Standen, the eminent New York Actuary, as "comparing very favorably with the results obtained by the best managed companies." It will be noted that the payments to policyholders amounted to \$256,172, which is \$124,746 over what was paid to them in 1894, and \$150,460 in excess of the payments of 1895. After these payments for claims under policies, for matured endowments, for profits and surrenders, and to annuitants were effected the reserve fund stood \$195,704 higher than in 1895, and the surplus to policyholders was increased in 1896 by \$16,328. The actuary remarked that "such results show a good surplus earning power, which is the crucial test to which a life insurance company has to submit, a test which the North American Life has met successfully year after year." A gratifying feature in the report is the statement of Mr. Galley, a highly reputable and experienced valuator in Toronto, that "the real estate owned by the company was one of its best assets," it having been taken at a very low cost, and certain to be disposed of at a considerable profit. President Blaikie, who understands the real estate market thoroughly, expressed the same judgment, so, also, did the Hon. Senator Allan, whose opinion is entitled to the utmost confidence. Mr. William McCabe as an actuary and clear-headed business man stands in an eminent position; he is a very safe man to confide in. The Secretary, Mr. Goldman, is also well qualified for his onerous duties.—Insurance and Finance Chronicle, Montreal, February 15, 1897.

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Before the horse is stolen. Purify, enrich and vitalize your blood and build up your physical system before disease attacks you and serious sickness comes. Hood's Sarsaparilla will make you strong and vigorous and will expel from your blood all impurities and germs of disease. Take Hood's Sarsaparilla now.

Hood's Pills are the favorite family cathartic. Easy to take, gentle, mild. 25 cents. 6

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing with stamp, naming this paper, W. A. NORRIS, 820 Powers' Block, Rochester, N. Y. 1

CATARRH RELIEVED IN 10 TO 60 MINUTES.

One short puff of the breath through the Blower, supplied with each bottle of Dr. Agnew's Catarrhal Powder, diffuses this Powder over the surface of the nasal passages. Painless and delightful to use, it relieves instantly, and permanently cures Catarrh, Hay Fever, Colds, Headache, Sore Throat, Tonsillitis and Deafness. 60 cents. Sold by all druggists.

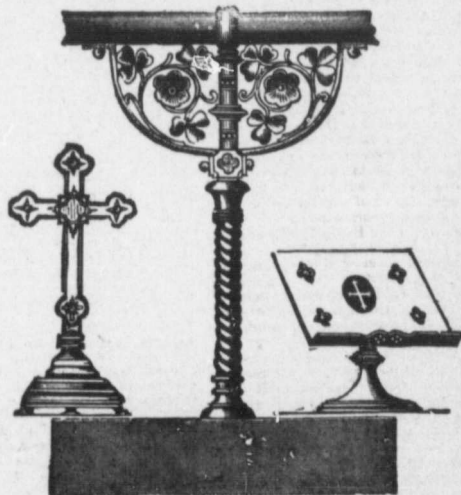
Heart Disease Relieved in 30 Minutes.—Dr. Agnew's Cure for the Heart gives perfect relief in all cases of Organic or Sympathetic Heart Disease in 30 minutes, and speedily effects a cure. It is a peerless remedy for Palpitation, Shortness of breath, Smothering Spells, Pain in Left Side and all symptoms of a diseased heart. One dose convinces. 3

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Births, Marriages and Deaths.

BIRTHS.

SYMONDS—At Grace Hospital, Toronto, the wife of the Rev. Herbert Symonds, of a son.

SHARP—On March 1st, at 170 Fort st., Victoria, the wife of Rev. C. Ensor Sharp, M.A., Rector of Esquimalt, of a son.

MARRIAGES.

HORNING—McFARLAND—On March 2nd, at 208 University avenue, Kingston, by the Rev. J. K. McMorine, Sheldon H. Horning, of Waltham, N.D., to Bella, only daughter of George McFarland.

SHERLOCK—BODWELL—At Christ Church, Vancouver, B.C., on the 2nd March, by the Rev. L. Norman Tucker, H. W. Sherlock, third son of the late Capt. F. G. Sherlock, 72nd Highlanders, of Castle Bickford, County Meath, Ireland, to A. E. L. Bodwell, second daughter of the late E. V. Bodwell, Esq., of Vancouver.

DEATHS.

BOYD—At his residence, 529 Sherbourne street, Toronto, on Friday, March 12th, John Boyd, ex-judge of the County Court of York.

PENŒ—At Kingston, Ontario, February 28th, Cornelia Marcia Vaughn, wife of Edward J. B. PenŒ, aged 47 years.

TUCKER—At 453 Ontario street, Toronto, on Tuesday, March 2nd, Sarah J. Tucker, widow of the late John Tucker, in the 67th year of her age.

MUTCH—At his late residence, 110 Havelock street, Toronto, on Saturday, March 13th, at 1.15 a. m., Rev. John Mutch, M.A., pastor of Chalmers' Presbyterian church, aged 41 years.

IT DOESN'T PAY

TO PARLEY WITH RHEUMATISM.

Rheumatic joints, and aching limbs mean inability to work, and inability to work, for most people, means inability to gain a livelihood. So from that point of view it doesn't pay to parley with Rheumatism. Then there's another side of the question—the days of agony and suffering.

How many people are there whom Rheumatism compels to give up their occupation, and throw up a splendid position that it took them perhaps years to attain?

Mr. Thomas Warren, of 134 Strachan St., Hamilton, states under oath that he had to give up his situation in the shops of the "Big Four R. R." on account of Rheumatism. He tried mineral springs in Indiana and mud baths, but these did him so little good that he returned Home to Hamilton a cripple.

Then he started taking Ryckman's Kootenay Cure, and four bottles have completely cured him. He feels fit to start to work now.

If he'd only known of Kootenay at the outset, how much time and money he would have saved, and how much suffering he would have escaped.

Mr. James Watson, living at 64 Florence Street, in the City of Hamilton, makes a sworn statement, he is employed as moulder in the Grand Trunk shops. He had Rheumatism so bad in his feet and knees that he could not work steadily. He says since taking Ryckman's Kootenay Cure he has not felt a twinge of Rheumatism.

Now he can work every day, without the slightest suffering. Kootenay has put the Rheumatism to rout.

It will pay you if you are a victim of Rheumatism or Sciatica to investigate the Merits of Ryckman's Kootenay Cure. To parley with these diseases means loss of time, loss of money, loss of health.

Sworn statements of cures sent free on application to the Ryckman Medicine Co., Hamilton, Ont.

One bottle lasts over a month.

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- 1 "The Good Shepherd."
By DOBSON, R.A.
"I am the Good Shepherd and know my sheep, and am known of mine."
- 2 "The Shepherd of Jerusalem."
By P. R. MORRIS, A.R.A.
An impressive scene on the summit of Mount Calvary after the Crucifixion.
- 3 "La Madonna dei Anseli."
By RAPHAEL.
A touching representation of motherhood and childhood, and one of the noblest embodiments of Christianity ever painted. The original was bought by the British nation for \$350,000, and the National Art Society has secured the only copperplate that exists. Each of the above measures 34x22 in.
- 4 "The Monarch of the Glen."
35x24 in. By SIR EDWIN LANDSEER.
- 5 "The Sanctuary."
37½x22 in. By SIR EDWIN LANDSEER.
- 6 "The Challenge."
37½x22 in. By SIR EDWIN LANDSEER.



The Right Reverend Bishop Sweetman, of Toronto, writes: Toronto, February 16, 1897.—"I have to thank you for sending me copies of the three engravings published by the National Art Society of the well-known pictures 'The Madonna dei Anseli,' 'The Shepherd of Jerusalem,' and 'The Good Shepherd.' The object of the Society to disseminate among the people a taste for a purer and more elevated standard of art, and to put it within their reach to replace the inferior and too often debased types that disgrace rather than adorn their homes, by copies from the best masters, which will educate both eye and mind, is worthy of all commendation and encouragement. You have my permission to use my name as one of the patrons of your Society."

The Right Reverend Bishop Hamilton, of Ottawa, writes: Ottawa, February 16, 1897.—"I hasten to make my acknowledgments of your kindness in sending me three engravings of the National Art Society. 'The Good Shepherd,' 'The Shepherd of Jerusalem,' and the 'Madonna dei Anseli' are admirably fitted to promote the excellent objects which the National Art Society has set before itself."

ANY OF THE ABOVE SIX ENGRAVINGS will be sent carriage paid to any address in the postal union for \$1.25 EACH or \$3.50 for three. The supply is limited. Applications will be attended to in order as received. If supply is exhausted money returned in full. Please mention this paper.

Special 8 Days Offer—The National Art Society have agreed with the Church Evangelist to present any of the above engravings at the further reduced charge of \$1 each, or \$2.50 for three, to any of our readers who cut out this paragraph and send it with their order to the Society within the next 15 days.

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