

Canadian Churchman

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The Church of England Weekly Family Newspaper.
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TORONTO, CANADA, THURSDAY, MARCH 9, 1899.

[No. 10.

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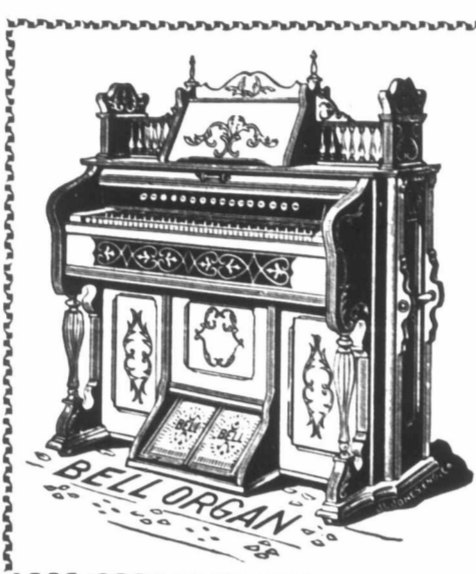
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Offertory: 86, 255.
Children's Hymns:
General Hymns: 9

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Holy Communion
Processional: 96,
Offertory: 213, 21.
Children's Hymns
General Hymns: 1

**OUTLINES OF
FIRST SU**

BY REV. PROF. CLA

Fifth S

Exod. iii., 10.
Pharaoh, that the
people."

God had grea
people. He had
and kept them t
trained and learn
them to go forth
but under Divine
i. Moses chose

Canadian Churchman.

TORONTO, THURSDAY, MARCH 9, 1899.

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FOURTH SUNDAY IN LENT.
Morning—Gen. 42; St. Mark 10. 32.
Evening—Gen. 43. or 45; 1 Cor. 4. 18 and 5.

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

FOURTH SUNDAY IN LENT.

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

FIFTH SUNDAY IN LENT.

Holy Communion: 97, 107, 310, 312.
Processional: 96, 200, 261, 281, 306.
Offertory: 213, 214, 267, 542.
Children's Hymns: 254, 258, 336, 342.
General Hymns: 106, 226, 252, 467.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Fifth Sunday in Lent.

Exod. iii., 10. "I will send thee unto Pharaoh, that thou mayest bring forth my people."

God had great purposes towards His people. He had brought them into Egypt and kept them there, until they should be trained and learn. Now the time come for them to go forth—not by their own might, but under Divine guidance.

i. Moses chosen by God for this work.

1. When God has work to be done, He finds an agent—prepared, qualified.

2. Moses a man of high qualities. Perhaps the most distinguished of all O. T. characters. Learned. Resolute. Gentle. Self-sacrificing. His very faults only the "defects of his qualities."

3. Similar choices seen in the history of the Church—men raised up to work deliverances from error, from bondage. (1) Champions of the faith, like Athanasius, Augustine, the Reformers. (2) Great soldiers like Charles Martel, Gustavus Adolphus, William the Silent.

4. If our ears are open we shall hear Divine calls bidding us to do work for God and His Church. Not often such work as these great men did, yet work necessary and useful for the Church. In one sense always the same, to bring forth God's people.

ii. The hesitation of Moses natural and instructive. "Who am I, that I should . . .

1. Was there want of faith here? Yes, perhaps. He had received a Divine commission, and that enough.

2. Yet also some excuse for his hesitation. (1) To go to Pharaoh a dangerous and not a hopeful proceeding. He had anticipated much of what happened. (2) Then there was the difficulty with the people themselves. He knew their character, and what the bondage of Egypt had made of them. (3) Then his sense of his own weakness. "Who am I?" Shall we blame him for this?

3. Yet certainly a defect. God's command must always be our sanction, and sufficient.

iii. The Divine assurance which decided him. "Certainly I will be with thee."

1. He should not be left to his own strength. That was evidently his fear. What could he—Moses—do—with Pharaoh, with the people, on the journey.

2. God was to be with him. This is all we can ever need. If we are sure of this, all is well. It is because we are not sure of this that our hearts fail us. Yet we have God's promise—if we cast ourselves upon His grace, all will be well. "Taste and see—blessed is the man that trusteth in Him."

3. And the promise is made emphatic. "Certainly I will be with thee." The condescension of God wonderful. Deigns to give strong assurance—even an oath.

Moses did the work to which he was called, and thus becomes an example to all who know God.

A SPIRITUAL COURT.

The troubles in the English Church have drawn fresh attention to the constitution of the ecclesiastical courts. It is probably well-known to many of our readers that not a few of the English clergy profess their inability to obey the decisions of courts

which are merely civil courts, established by Act of Parliament, and without any spiritual authority. The Archbishop of Canterbury has declared that he understands these difficulties and sympathizes with them, and that he is desirous of finding some way of meeting the difficulties of the clergymen in question. We do not propose to discuss these difficulties. There can be no doubt that our Church Courts have got into a very confused condition. Some little time ago, a good number of High Churchmen (including such men as Archdeacon Denison), declared that they preferred that the final Court of Appeal should consist of lay judges alone, who would decide according to evidence and the grammatical construction of the documents to which the clergy were required to conform. It is useless to discuss the subject at this time of day, since the leaders of the High Church party have now declared that they cannot in conscience be bound by the decisions of a court which has not spiritual authority. The Archbishops of Canterbury and York have taken this subject into their serious consideration and have resolved to do their best to meet the scruples of the clergy, or at least of that portion of them who declare these scruples. In the first place, they propose such a modification of the Church Courts as shall fairly meet the objections urged to the courts as at present existing. But it will take some time to do this. The proposed measures would have to be considered by the two Houses of the two Convocations of Canterbury and York, and, after they all come to an agreement, by the two Houses of Parliament. Now, the most sanguine person cannot hope that this will be accomplished very speedily. So many persons have to be satisfied, so many schemes to be considered, set aside, modified, and the like, that many months will probably elapse before the thing is completed. And in the meantime the Law is set at defiance, and heroic clerics will be telling us again that they are quite willing, or comparatively willing, to go to prison, but obey the Courts they will not. Well, then, as an interim measure, the Archbishops have resolved to sit together—to form themselves into a Court, and hear all cases that may be brought before them. We imagine, the case would be something like this—in the Province of Canterbury, the Archbishop would try the case with His Grace of York, as an assessor, and so in the Northern Province the Archbishop of York would be judge and the Archbishop of Canterbury the assessor. This would seem to be a very reasonable arrangement in any case, and a truly admirable device in the present distress. No one can question the spiritual character of such a Court. If that character cannot be found in the two Archbishops, it does not exist in the Church. Moreover, we cannot imagine that anyone should question either

the fairness or the ability of the judges. No doubt, it may be said that the judges will come to these trials with their pre-conceived opinions; but, after the Lincoln trial before Archbishop Benson it will hardly be possible to call in question the independence of judgment in such a tribunal. The Archbishop of Canterbury has declared his desire to hear all that may be urged by any accused person in defence of the practices which may be called in question. We may therefore be sure that these subjects will now be sifted to the bottom, and that, if a decision is even possible, it will now be arrived at. Moreover, the Archbishops are both men of very great ability, of well-balanced and impartial minds, not in the least likely to be carried away by breezes from either quarter. Will the Ritualists respond to this offer? We believe that a considerable proportion of them will do so; and we think those who refuse will, in the eyes of their fellow-countrymen, put themselves out of Court, and then perhaps other ways may be found of dealing with them. God grant that, in some way, these troubles may cease. Give peace in our time, O Lord.

THE PHILIPPINES.

We must confess ourselves among the number of those who rejoice to hear of the successes of the American arms in the Philippines, and who regret that a lack of intelligence on the part of a portion of the inhabitants should lead them to resist the measures, which are calculated to lead to their own ultimate benefit. We do not for a moment believe the report that the Americans had stirred up the resistance of the natives, that they might have an excuse for putting it down with the sword. In the first place, the Americans have shown no blood-thirstiness in any part of their recent campaign, whether in Cuba or in the Philippines. In the second place we cannot believe them so destitute of reason as to create difficulties in the way of the work which they have undertaken. The islands they have taken possession of, and they are bound to hold them and civilize them. When this is accomplished, they may then consider what they have next to do. But this need not specially consider the present generation, and certainly not the present generation of Canadians. We have the deepest sympathy with the work of the Americans on two quite clear grounds. In the first place, on account of the various peoples and tribes which are found in those Asiatic islands. There seemed no prospect of the Spaniards bringing them into a civilized condition. Whether that was the fault of their race, or of their religion, or of their form of government, we need not enquire. Now white men, especially men of our own race, have a very remarkable faculty of extending civilization and of making other peoples capable of being treated as civilized human beings. No doubt there are difficulties and recoils and relapses, but still the work goes on; and we can see no prospect possible for these wild peo-

ples, with so much of hope in it, as that they should become Americanized, receive civilization under that form. But we confess that we have another reason for wishing success to the Stars and Stripes in those regions. Americans and British are engaged in the same work. They are meaning to do that work in the same spirit, and largely by the same methods. It is a great thing that they should work side by side, and shoulder to shoulder. There is the least possible chance of any misunderstanding between them; and other nations will be less likely to meddle with them, when they are two and not one. It is sometimes said that all our interests, in colonizing and the like, are commercial interests, simply and solely. The best answer to such a reproach will be a consideration of the British methods. They claim nothing which they are not willing to concede. Who, then, are the rapacious colonizers—those who would shut out other peoples from their ports, their rivers, their stations? or those who would place no such restrictions? When this question is answered, there will be a complete reply to the silly and insincere accusation brought against our people.

LORD HALIFAX'S VIEWS.

The February number of the Nineteenth Century, which reached us too late for review until to-day, contains two articles interesting to Churchmen. The first is one by Lord Halifax, and forms an "apologia" for those who believing in the unknown continuity of the Anglican Church with the Church planted at Canterbury by Augustine, "maintain that she cannot be independent of, or indifferent to, the teaching of the rest of Christendom, or relieved from the obligation of those rules, regulations, doctrinal statements, and ritual observances which she has at any time laid for the guidance of her members, except in such definite and specific particulars as she has distinctly abrogated or altered them herself. In a word, that a Catholic interpretation is the only interpretation of which the formularies of the Church of England are really patient and the only interpretation by which they are bound." We do not propose to discuss the question of how far the XXXIX. Articles are susceptible of such interpretation where it is sought to add to or vary plain language used; we content ourselves with the consideration of the question of how far the plain language of Rubrics ought to be set aside or varied by reading into them extraneous considerations of alleged ancient Catholic practice. We think Lord Halifax is unfortunate in hitting upon "a celebration of the Holy Communion when there is no one to communicate with the priest," as a Catholic practice which he seeks to defend in the face of the plain directions of all the Post Reformation Prayer-Books, except, singularly enough, the present Prayer-Book of the Protestant Episcopal Church of America. Not only are the rubrics singularly clear, but the whole language of the most solemn parts of the office itself are inconsistent with such a celebration (and turn the use of solemn words into

a mockery). Then, the Confession is "to be made in the name of all those that are minded to receive the Holy Communion," followed by the Absolution, pronounced by the priest to the people. Absolution can only be pronounced after Confession, and to those who have confessed, who in this service are limited to those "that are minded to receive." At a "High Celebration," without communicants, unconfirmed choir boys repeat the Confession, can it be contended that they receive the benefit of the Absolution? In other words, does the priest pronounce Absolution to anyone but to himself alone! The wording of the "prayer of humble access," and of the precatory part of the Consecration is in the plural number: "grant us . . . so to eat, etc." "We receiving these Thy creatures of bread and wine." Is it not a mockery to use these words where only the celebrant is intending to receive? Can any ancient Catholic usage in vogue before the compilation of the Prayer-Book justify such a mockery of solemn words? If Lord Halifax is prepared to defend "solitary masses," he must pardon us if we advise our readers to adopt the safer guidance of the Bishops, who condemn such celebrations. Lord Halifax also censures the Bishops for condemning Reservation, while they do not condemn Evening Communion. Many of the English Bishops have, in charges to their clergy, deprecated the introduction of Evening Communion, but it is at least questionable whether any Bishop would be justified in forbidding it in his diocese. While the Rubrics against Reservation are couched in plain language, there is no Rubric which expressly or impliedly forbids Evening Communion, nor is there one word in the office for Holy Communion inconsistent with an evening celebration; and Lord Halifax is driven to read into the Rubrics "a point of discipline" (fasting communion we presume), "by which," (he says), "the whole Church of England in the sixteenth century was as strictly bound as the rest of Christendom, and one which she has never relaxed, except so far as corrupt custom can be held to relax universal rule." With all deference to Lord Halifax, we have never yet met with any reliable authority recognizing this ancient point of discipline as binding on the Church in this century, though a goodly number of eminent authorities, Pusey, Samuel Wilberforce, Walsham How and others have expressly taught that it is not binding. When we come to Lord Halifax's plea for the use of incense, as permissible, according to his reading of the "Ornaments Rubric," we are fain to ask His Lordship whether he can prove the use of incense at any time by such representative men as Keble, Pusey, Carter of Clewer, Butler of Wantage, Dean Church; and, if they did not show by their own practice that they considered its use desirable, why should its use be revived after centuries of disuse, against the opinion of all the members of the English Episcopate to-day? The other article, by Mr. George W. E. Russell on "Ritualism and Disestablishment," has more interest for Englishmen than for Canadians. Like pre-

vious articles by in the Churchman it is a somewhat Gladstone's Church his early writings Englishmen are when interpreted later years of has, in the Provi Church of Engl survive the blow Irish branch di reasonable peopl State gain by tl Church?" and ar ill-advised clergy the authority of sufficient justifi spoliation of tl Church, which wake of Disesta may gauge pub which took plac on the motion after the memb of reading Mr. shall aptly desc trifle "previous."

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CHURCH

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vious articles by the same writer, appearing in the Churchman (New York), of last year, it is a somewhat fulsome eulogy of Mr. Gladstone's Churchmanship, as evidenced by his early writings and speeches, which some Englishmen are so impious as to depreciate when interpreted by his overt acts in the later years of his life. If disestablishment has, in the Providence of God, to fall on the Church of England, we doubt not she will survive the blow, at least as well as the Irish branch did; but the question which reasonable people ask is, "What will the State gain by the Disestablishment of the Church?" and are the eccentricities of a few ill-advised clergymen acting in defiance of the authority of their ecclesiastical rulers a sufficient justification for the sacrilegious spoliation of the ancient revenues of the Church, which will inevitably follow in the wake of Disestablishment. If, however, we may gauge public opinion by the division which took place in the House of Commons, on the motion of Mr. Samuel Smith, and after the members had had the opportunity of reading Mr. Russell's article, we think we shall aptly describe that article as just a trifle "previous."

TWO INDIAN APPOINTMENTS.

The vacant Sees of Madras and Lahore have been filled up by the appointments, respectively, of the Rev. H. Whitehead and the Rev. G. A. Lefroy. Mr. Whitehead was a Scholar of Trinity College, Oxford, and was ordained a deacon in 1879. In 1883 he was appointed principal of Bishop's College, Calcutta, and became examining chaplain to the Bishop of the diocese two years later. In the year 1890 he became Head of the Oxford University Mission at Calcutta. Mr. Lefroy is a Trinity College, Cambridge, man, and took his degree in 1878, taking a place in the 1st class, Theological Tripos. He was ordained in 1879, and for many years past has been engaged in the mission work of the Society for the Propagation of the Gospel. For some years past he has been a member of the Cambridge University Mission at Delhi, of the latter of which he is at present head, succeeding the late Bishop Bickersteth of Tokyo, Japan. He was appointed examining chaplain to the Bishop of Lahore in 1885.

CHURCH WORK IN JERUSALEM.

A layman in Ottawa has received a letter from the Rev. Jacob Khadder, of Bishop Blyth's staff in Jerusalem, from which the following interesting extracts are made: "After leaving Canada, I gave, in addition to 199 lectures delivered in England and Ireland, one on board the steamer as we were nearing Port Said, and had a large audience. The proceeds of all of these lectures were devoted to the Jerusalem mission. Nine days after my arrival in Jerusalem, I was ordained deacon by Bishop Blyth, in St. George's Collegiate Church, on September 25th, in the presence of a large congregation. The stone pulpit made in Dublin, and presented to the Church here by Irish Church-people, was used for the first time. On October 18th,

St. George's Church was consecrated by the Bishop of Salisbury and Bishop Blyth. A party of 35 came out with the Bishop of Salisbury from England and Ireland for the occasion. The ceremony was grand and impressive. All the Eastern Churches were represented, including two Greek Archbishops and one Bishop, the Armenian Patriarch and one priest, the Syrian Bishop and one priest, two Coptic and three Abyssinian priests, and thirty-six Anglican clergy and two Bishops. Three German Lutheran pastors also attended. A fortnight later, the Emperor and Empress of Germany arrived, with a long train, for the dedication of the Lutheran Church. They came in royal splendour, with gorgeous robes and glittering decorations. Jerusalem was gaily attired; thousands of flags floating everywhere; garlands and triumphal arches. The city was crowded with people, natives and foreigners, Germans and Turkish soldiers. Jerusalem has never seen such a day. It seemed as if another Solomon had appeared. The Emperor and Empress visited St. George's Church, and remained about an hour. When the Emperor saw the marble font, given by the Queen, he said, 'As soon as I get back to my camp I will telegraph to my grandmamma that I have seen her font.' I was one of those who received the Emperor and Empress at the Church, and heard them talk for a long time. They wrote their names in our register. My brother was interpreter to the Emperor's ministers and officers during his journey in Palestine, and received a gold medal. I am

now attached to St. George's Collegiate Church, as assistant chaplain, taking part in the daily services and assisting the Bishop in his correspondence, interpreting to him from English into Arabic, and vice versa, and doing sundry other things. I shall soon also take charge of the women's classes of Yemenite Jews, and when the Choir School is opened, I shall have plenty to do as the Bishop has appointed me head master. I am glad to say that the Church has at last been built and consecrated (although several additions are required), also the Bishop's house and the lower story of the Clergy House. But there is a great deal yet to be done. We have still to build: Cloisters (£900), the upper story of the Clergy House (£1,000); the library, two-thirds built (£300); the church tower and spire (£700); an orphanage for girls, with free day school (£2,000); choir school, with free day school (£2,000). I hope that you will try and interest your friends in the work. It is very important that our Church should be well represented among her sister Catholic Churches of the East, by whose good-will and invitation we are here in the mother city of Christendom. Any money subscribed can be sent to Rev. Canon D'Arcy Cayley, St. George's Rectory, Toronto. Please remember me to all my friends." The Rev. Mr. Khadder is a young man of Jewish parentage, a native of Jerusalem, and he will be remembered in Canada as a student of King's College, Windsor, N.S., who spent his holidays in travelling about, giving lectures on Eastern life and customs, which were listened to everywhere with great interest, and had the effect of making friends for the talented and earnest young lecturer and his cause.

REVIEWS.

With Nansen in the North. By Lieutenant Hjalmar Johansen. Price, \$1. Toronto: G. N. Morang, 1899.

Here is a very beautiful volume which will be welcomed as a companion to those al-

ready published by the great Norse sailor. It has one advantage over the cheap edition of Nansen's book, that it has a good many illustrations, and they are remarkably good. The expedition began in the spring of 1893, and the men who engaged in it were not far removed from each other in age, the eldest being forty, and the youngest, who took the astronomical and other observations, twenty-five, and the doctor only two years older. Lieutenant Johansen supplements his chief's work in a very interesting and not unimportant manner, since he tells us a good deal about the ability with which the expedition was managed, which Nansen could not very well have recorded himself. The outline of the story is much the same as that which we have already heard, but we feel sure that those who have read the book of the chief, will not fail to make themselves acquainted with this supplementary volume.

Friendship. By Hugh Black, M.A. Price, \$1.25. Toronto and New York: Revell, 1898.

This is in every way a very beautiful book—in its printing, in its illumination, in its binding, in its contents. The motto is the well-known saying of Cicero: "Ex omnibus rebus quas mitia aut Fortuna aut Natura tribuit, nihil habes, quod cum amicitia Scipionis possum comparare"—of all things which either Fortune or Nature has bestowed upon me, I have nothing which I can compare with the friendship of Scipio." The author, who is Co-pastor with the well-known and distinguished Dr. White, of St. George's, Edinburgh, is now considered about the first preacher in Scotland, and the present volume gives ample evidence of his powers of thought and expression. The particular subjects treated are: The Miracle of Friendship, the Culture of Friendship, the Fruits of Friendship, the Choice of Friendship, the Eclipse of Friendship, the Wreck of Friendship, the Renewing of Friendship, the Limits of Friendship, the Higher Friendship, the meaning of which might be guessed even without the motto from the "Imitation:" "Love Him, and keep Him for thy Friend, Who, when all go away, will not forsake thee to perish at the last."

The Town Traveller. By George Gissing. Price, 75 cents. Toronto: Morang, 1899.

This is a very pretty story of what would have once been called rather low life. And yet it is not altogether low, for it involves the history of a peer of the realm and a most respectable and estimable woman, who was reported to be his wife, although at that time she did not know that he was a peer. The fortunes of this excellent woman also involve those of Polly, who may be said to be the heroine of the story. Now Polly has various love affairs, which she turns to certain practical account, and in connection with which she affords a good deal of entertainment to the reader. We are a little afraid to give more of the story lest we should destroy its interest; but we can give the assurance that, although it does not belong to the highest art, and most of the characters are a long way removed from the "caste of Vere de Vere," yet there is a good deal of amusement and entertainment to be got from this story.

Harper's Magazine.—The current issue contains several articles or instalments of articles, dealing with the late war, by various writers. Also an article on "The Massacre at Fort Dearborn," written by a North American Indian. There are several short stories and an article by Julian Ralph, en-

titled, "English Characteristics." Russell Sturgis contributes an article on "The Building of a Modern City House," the first part of which appears in this number, and the third part of a novel by William Dean Howells, entitled "Their Silver Wedding Journey," also appears. Poetry is well represented, there being no less than six poetical effusions, one of which, written by Arthur J. Stinger, contains three separate stories. The whole is well illustrated throughout, the frontispiece being the copy of a photograph, representing President McKinley signing the ultimatum, which was sent to the Spanish Government. He is represented as being surrounded by the various members of his cabinet, and several other Government officials.

BROTHERHOOD IDEAL.

At a meeting of the Local Assembly of the Brotherhood of St. Andrew, in Montreal, the Rev. Henry Kittson, rector of the Church of the Advent, presented his views in an address upon the "True Ideal of Brotherhood," of which we give a brief synopsis. The speaker directed the attention of the assembly to the fact that the Brotherhood idea was coeval with the origin of man, and that the gregarious instincts of the human race easily suggested a common centre of personal influence for mutual help, comfort and encouragement. The traditional history of all nations hints at or clearly discloses the existence of societies for various purposes, whose object was to protect or develop the individual by the power or the influence of the community, or to establish and promote in every way possible some object of special interest to the community at large by the personal efforts of those pledged to carry on the same. The speaker referred (1) to the existence of secret and trade societies from the dawn of civilization in Egyptian and Assyrian history; (2) the divine conception of our Lord in the call of His disciples and the social character of His Church; (3) the existence of Guilds in the Middle Ages, these Guilds being religious, commercial, professional and social in character, the remnants of which are found, strangely changed in character, in the Guilds of the City of London; (4) the wonderful development in our day of beneficial, ecclesiastical, social and other societies, which all have the stamp of the Brotherhood ideal. By a close study and analysis of these societies, spread over so many eras and generations, influenced by so many divers minds, all apparently fulfilling their mission in their day and generation, it may be observed that the Ideal Brotherhood is one with a clear, definite and simple object before it, whether that object be to promote one branch of trade or to spread a distinct religious principle or custom within a particular sphere of influence, leaving the method of carrying on the work to such time, circumstances, opportunities, ways and means as may enable its members most easily and thoroughly to carry out the object of the societies. The Brotherhood of St. Andrew is the youngest, but by no means the least important of these many societies that have done so much for the welfare of mankind. The question that now meets those who control the destiny of the Brotherhood is whether they are to interpret the rule of prayer and service as to "fetter, crib and confine the members, and thus go right against the experience of ages, establish a new and perhaps a disastrous type of Brotherhood work, and thus place a barrier in the way of many a man who has the desire and capacity to carry on in his own way the object the Brotherhood has so much at heart, or will they consider carefully the Ideal of Brotherhood in its broadest sense with its wonderful history and extended influence, its growing powers and increasing popularity. The object of the Brotherhood is clear and well defined, and as simple as it can possibly be; (1) to pray for

young men; (2) to serve them as one brother would help another. So far the ideal is held free from all confusing thought, but the method of carrying out the rules must be left to the conscience and good sense of the individual upon whom lies the burden of fulfilling a sacred duty towards our fellow-men. Here the speaker pleaded for liberty, and suggested, as a great example, the Christian Church, and the Anglican idea of the Christian Church, a body with a clear and distinct faith, but every national Church in that body with liberty to carry out the will and teaching of the Divine Master, according to the times, and according to the circumstances by which it may be surrounded. Next Mr. Kittson referred to the fact that in Canada the Brotherhood is not making the progress reasonably expected by its founders, and one reason in his mind for that slow growth is the unwillingness on the part of young men to confine all their efforts on behalf of their brothers to one and an absolute line of action. He appealed to all the members to give a broad and liberal interpretation both to the rule of prayer and the rule of service, that the man who may have but one talent should not be obliged to hide that one talent for lack of opportunity to use it. In conclusion, he said there is needed in the Brotherhood a St. John, with all the winning ways of a gracious friend, as well as a St. Paul, impressing the world with his profound learning and deep religious earnestness.

The Churchwoman.

This Department is started for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief, addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

MONTREAL WOMAN'S AUXILIARY.

The thirteenth annual meeting of the Montreal Diocesan Woman's Auxiliary took place Feb. 21st, 22nd and 23rd, and was opened on Tuesday, 21st, with Divine service in Christ Church Cathedral, when His Lordship, Bishop Bond, gave an earnest address, and the Holy Communion was celebrated. The music was excellent and the service most hearty. The thank-offering at the offertory amounted to \$65.39. At 2.30 p.m. the business session was opened by His Lordship, with prayer and a hymn. The roll-call showed a large number of delegates present. Mrs. Carmichael read a pleasing address of welcome, which was replied to by Mrs. Tritter, of St. John's, P.Q. Letters of greeting were read from the sister auxiliaries of Huron, Ontario, Ottawa, Toronto, and from the provincial president, Mrs. Tilton. Mrs. Holden, the diocesan president, then gave a very comprehensive address, which was followed by the recording secretary's report, stating an increase in membership, interest, zeal and devotion in and for mission work. The corresponding secretary's report showed an extensive correspondence. The treasurer's report stated the receipts of the past year to have been \$3,134.39. The treasurer, Mrs. C. E. Dawson, and the secretary for junior work, resigned office on February 2nd, much to the regret of the Woman's Auxiliary and their fellow-officers, to whom their efficiency and unselfishness had much endeared them. It was in token of this regard that Mrs. Dawson, who is soon to leave for England, was presented by her fellow-officers with the gold badge of a diocesan life member. The election of officers was by ballot, except the president, who was, as in former years, re-elected by the Bishop. The result of the ballot replaced, by a large majority, the following officers: Mrs. Everett, recording secretary; Mrs. Mills, corresponding secretary; Miss McCord, Dorcas sec-

retary; Mrs. Kohl, editor of Leaflet. Mrs. Marling was elected and welcomed as treasurer, while Miss Jackson, of Westmount, whose ability and love of mission work are well known, was elected as secretary for junior work. Appeals were read from Rev. R. C. Brewer, River Desert, from the Bishop of Mackenzie River, from missionaries in the North-West and in Japan. After some discussion a vote was taken which resulted in an equal division of the thank-offering between River Desert, diocese of Montreal, and the Bishop of Mackenzie River. The sum of \$85.59 was donated to the needs of Dynevor Hospital. On Wednesday, 22nd ult., His Lordship Bishop Bond, after opening the meeting with prayer, presented, on behalf of the Diocesan Board, a Prov. life membership to Mrs. Holden. His Lordship spoke enthusiastically of her zeal, devotion, and unwearying efforts in the mission cause, and the good work carried on through her energy in the diocese. All that was said by His Lordship in her praise was warmly endorsed by those who listened to his words. The gold badge of the Prov. life membership was also presented to the president, as a token of affection from the officers of the Board. Mrs. Holden thanked her friends in a few graceful, well-chosen words, for so acceptable a gift, a proof of their kindly feeling towards her. There was then read a resolution, congratulating His Lordship on having on January 25th attained the 20th anniversary of his episcopate, and hoping that he may long be spared to advise, counsel and preside at the annual meetings of the Montreal Woman's Auxiliary. To this His Lordship replied with his usual kindness. The sum of the combined annual pledges amounts to \$567, and these pledges are to be continued for the current year. It was moved and carried, that the life members of the diocese pledge themselves to support a girl (or girls), in a mission school in India. The members were during the session edified by the reading of some excellent papers. One on "Thrift," by Miss Ellerton, of Hallerton, and the "Chain of Missions," was most interesting and instructive. The Congo, Niger, Egypt, Uganda, and Madagascar, were each in turn made the subject of a delightful paper, in the hands of Mesdames Day, Leach and the Misses Mudge, Jackson and Gomery. An able paper was read by Mrs. S. W. Foster at the session on Wednesday; she also conducted the most helpful devotional meeting on Thursday at 10.30 a.m. In connection with the convention, there was a public missionary meeting, at which the speakers were Rev. Principal Hackett, and Rev. J. G. Waller, of Japan. The former took for his subject "Woman's Work in Indian Missions," and said he hoped the women would never feel inclined to pass on their business to the men, because the work women could do in missions was a work which women alone could do. Any missionary in India will tell us that the great want in India is women workers for the women of India. His own experience had taught him that this was so, and it had been emphasized by the missionaries, and the assembly of Bishops some two years ago, who said that in many forms of nationality, life and customs, it was only by women, that women, on whose influence so much depends, can be reached. Mr. Waller also held a meeting for juniors, when he again spoke on Japan, illustrating his subject with lime-light views. On Thursday at 5 p.m. a reception to delegates and friends concluded the largest and most encouraging convention ever yet assembled for an annual meeting of the Montreal Woman's Auxiliary.

From the distant dioceses in Northern and Western Canada one hears sometimes of the useful isolated lives a few brave women are leading, devoting themselves to the work of teaching and nursing Eskimo, Indians, and scattered white settlers. In the last letters from Mackenzie River diocese, Bishop Reeve asks for two more women workers, who would be willing to go out to take up work among his people at whatever

post their services. The same packet came of the missionaries could undertake would have a firm would enable her almost inaccessible simply expressed. known to the Church several suitable officers of the various are authorized to encouragement of appear as a possible taken from a letter Herald by Mr. A. of Hamilton. This River mission, Ma and writes of the pupils, as follows: were all as fat and and comfortably happy—so much so think of the day their kind shelter, liness, its comfort and vice and filth tepees. Miss Ma school, and Miss We tried to sympathize with their loneliness of their discomforts with but they flatly refusing their wanting to keep them but contented and happy the hum-drum life consideration. As theirs, nor has it remember it ever with in our travels.

Home & J

FROM OUR

FREDERICK CO

Annapolis, Ro; hard at work. Tuesday. The effort, when the The bale for Mo has just been fou \$90. The Band when the magic Some 42 are en lantern as a telli on the Sunday p chized on these Bible classes at this winter to i houses, kindly l are well filled; dded to the Sund

HOLLINGWORT

St. John.—St. of Toronto, F services in this by large cong good has been ed the Lenten Church of En; minutes each c quite large aud

Trinity.—The tor of this chu happy to say t

post their services are most needed, and by the same packet came a letter from the wife of one of the missionaries, asking for a companion, who could undertake household management and would have a firm faith in mission work, which would enable her to remain contentedly in an almost inaccessible region. These wants are simply expressed, and as they become generally known to the Churchwomen of Canada, probably several suitable offers will be made to the presidents of the various Women's Auxiliaries, who are authorized to receive applications. For the encouragement of any to whom this life may appear as a possibility, the following extract is taken from a letter written to the Hamilton Herald by Mr. A. D. Stewart, formerly Mayor of Hamilton. This gentleman visited the Hay River mission, Mackenzie River, on August 2nd, and writes of the women workers there and their pupils, as follows: "The children we saw there were all as fat and rosy as they could be; neatly and comfortably dressed, and apparently very happy—so much so that we could not bear to think of the day in which they should leave their kind shelter, exchanging its quiet, its cleanliness, its comfort and its teaching, for the want and vice and filth and squallor of their native tepees. Miss Marsh is superintendent of the school, and Miss Tims is the resident teacher. We tried to sympathize with the ladies on the loneliness of their lot, and the difficulties and discomforts with which they were surrounded, but they flatly refused to be sympathized with, declaring they wanted for nothing, had work enough to keep them busy all day, and were perfectly contented and happy, and would not go back to the hum-drum life of the East again upon any consideration. And truly a most happy home is theirs, nor has it room for discontent. We will remember it ever as the brightest spot we met with in our travels."

Home & Foreign Church News
FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Annapolis Royal.—Two sewing societies are hard at work. The juvenile has a sale on Easter Tuesday. The senior is preparing for a bigger effort, when the Grand Lodge assembles in June. The bale for Moosonee, which wandered last May, has just been found by the C.P.R. It was valued at \$90. The Band of Hope attracts some 60 children when the magic lantern exhibitions take place. Some 42 are enrolled. We recommend the magic lantern as a telling factor. The slides are specified on the Sunday previous and the children are catechized on these subjects on Friday night. The Bible classes at Lake la Rose have been confined this winter to instruction on "Paradise." These houses, kindly loaned for these cottage lectures, are well filled; 237 new books (S.P.C.K.) just added to the Sunday school library.

FREDERICTON.

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

St. John.—St. Luke's.—The Rev. H. C. Dixon, of Toronto, has been holding special mission services in this church. He has been listened to by large congregations, and apparently much good has been done. For one week he conducted the Lenten noon-day services for men in the Church of England Institute, where for twenty minutes each day he held the close attention of quite large audiences.

Trinity.—The Ven. Archdeacon Brigstocke, rector of this church, has been quite ill, but we are happy to say that he is now on the mend.

The Rev. A. J. Richardson, rector of St. Luke's church, Winnipeg, is in the Maritime Provinces, and is holding special services in connection with the Mission Fund of the diocese of Rupert's Land. He has been drawing large congregations by his earnest eloquence.

Special Lenten services for men are being held in the Church of England Institute in both the cities of Halifax and St. John. There are many business men and others who spend half an hour each day in hearing the message of salvation at these services.

QUEBEC.

ANDREW HUNTER DUNN, D.D., BISHOP OF QUEBEC.

Quebec.—Holy Trinity Cathedral.—A memorial window to the late Mr. T. H. Dunn and his wife, was recently placed in this cathedral church. It is a beautiful piece of workmanship, and is a facsimile of that erected to the memory of the late Hon. Thomas White, in Montreal.

MONTREAL.

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

Abbottsford.—St. Paul's.—The death of Mr. Crosfield, late postmaster here, took place on the 15th ult., in his 79th year. He succumbed to an attack of la grippe. The deceased gentleman resided in Abbottsford for 71 years and was postmaster for upwards of thirty years. During his lifetime he filled other public offices. Mr. Crosfield was a member of the Church of England, and was one of the lay representatives of the Diocesan Synod that elected the present Bishop of Montreal. He was a man of sterling integrity and of a kindly disposition, and will be greatly missed in the community. The funeral took place on February 17th.

Montreal.—St. Jude's.—The 1st Montreal Company of the Boys' Brigade, under the command of Captain Jordan, held their annual Church parade to this church on Sunday evening, February 26th.

St. George's.—The total of the offertory collected in this church for the Mission Fund reached the large sum of \$3,700. The Lord Bishop is greatly encouraged by the result of the Mission Fund Sunday collections.

At a recent session of the Woman's Auxiliary, Mrs. Albert Holden was presented by Bishop Bond with a life membership in the provincial society. Mrs. Holden has been president of the Montreal branch for upwards of thirteen years, having succeeded Mrs. Henderson in 1886. The presentation was accompanied by the gift of a very pretty badge, contributed by the officers of the Montreal branch.

The friends of Mrs. Henry J. (Canon) Evans, will regret to learn that while on her way to attend a meeting of the Women's Auxiliary she slipped on the icy sidewalk, and fell, fracturing her arm in two places and sustaining other injuries. She is doing as well as could be expected under the circumstances, but will probably be confined to the house for some time.

ONTARIO.

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

Stirling.—On Monday morning, the 27th ult., an old and highly respected resident of Stirling passed away in the person of Rev. John Halliwell, whose death took place at the residence of his son, Major J. Earl Halliwell. The deceased was born 14th January, 1830, at Preston, Lancashire, England, and was a priest of the Anglican Communion. During his residence in Canada he held charges at Finch, Stirling, Hillier and Vankleek Hill. In 1894 he was stricken with paralysis, which rendered him incapable of performing his

ministerial duties any longer. He was placed on the Superannuated Clergy list of the diocese of Ontario, and has resided since then with his family in Stirling. About a week before he died he was taken with la grippe, which developed into pneumonia, and in his feeble condition he was unable to survive it. Although he suffered during his illness, his end was so peaceful that it did not look like death. He folded his hands on his breast, and fell asleep, and nothing but the stillness of his great kind heart indicated that his spirit had flown to be forever at rest with the loving Saviour in whom he had always trusted, where there is no more sorrow or death.

His wife and five children survive him, viz.: Major J. Earl Halliwell, William E. Halliwell, Miss Charlotte E. Halliwell, Captain E. A. Halliwell, of Mexico, and Lawrence E. Halliwell. He was a member of the Masonic Fraternity, and the Royal Orange Association. He was past Grand Master of Ontario East, and was for years Grand Chaplain of British America, and was retained in that position since his illness in 1894, as a mark of respect, though unable to attend Grand Lodge or perform any duties. And by the affection and kindness of his brethren in Grand Lodge, he was permitted to die as Grand Chaplain of British America. At the Triennial Council or Grand Council of Orangemen of the world, he was elected Grand Chaplain of that body in 1891, and occupied that position until 1894. It was his work and energy that secured the pretty and substantial stone church at Marmora, and it was through his advice that a clergyman was appointed to this now flourishing mission. Throughout a large portion of Hastings county his name was a household word. His great gifts as a speaker were widely known, and his genial disposition won him a large number of very sincere friends. Patriotism was one of his great characteristics, and his brave and ringing words, delivered to large assemblies on national holidays, were sure to make a good and lasting impression. Another characteristic was his readiness to respond, even upon very short notice; one of his best efforts in this way being his masterly address, delivered at the opening of Canterbury Hall, Trenton. To the young clergy, who came in contact with him, he was both a friend and adviser, and he was always ready to assist them with addresses or sermons on special occasions. The funeral service was read in St. John's church, Stirling, by the incumbent, the Rev. H. J. Spencer, assisted by the Rev. C. M. Harris, of Marmora, who delivered an appropriate memorial address. The church was completely filled, and many had to remain outside until the close of the service. A large number of prominent Orangemen and leading citizens were in the procession, which was led by the Stirling band. Sir McKenzie Bowell, Mayor Johnson, of Belleville; A. W. Carscallen, M.P., and many other sympathizing friends were in attendance at the obsequies. The following tribute paid by his family is the highest we can render: "He was the tenderest, truest loving husband, the kindest father, and the most faithful and unselfish friend."

Belleville.—The Rev. C. J. Hutton, who has been suffering from an attack of la grippe, has now recovered. He has resumed his canvass of the diocese on behalf of the Ontario Diocesan Augmentation Fund.

Kingston.—The Rev. W. P. Garrett, late rector of the parish of Douglas, has been transferred to the parish of Janeville, and the Rev. E. U. Brun, of Ste. Ursule, in the diocese of Quebec, has been appointed to Douglas.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

Tennyson.—The Rev. C. F. Lowe, the rector of this parish, has just completed a very successful 10 days' mission at the church of St. John the

Divine, Syracuse, N.Y. We started in with every discouragement. One of the worst blizzards we have experienced for many years came the day before the mission opened, and delayed the train the missionary came on, so that he was unable to officiate at the evening service. The cold weather was too much for our furnaces, and the people who attended the mission had to keep their wraps on, and even then suffered from the cold. However, such was the force of truth, and the wonderful presentation of it by the missionary, that large congregations were brought to receive with gladness and joy the acceptable Word of God. When the weather moderated, hundreds who had been kept home by the severity of it, flocked to the church to listen to the unvarnished truths of Christ and His Church. God only knows how many precious souls were brought to the feet of Jesus, and how many sheep, who had gone astray, were led back to the true fold, but "thanks be to God, which giveth us the victory through our Lord Jesus Christ," hundreds acknowledged in thankful terms the spiritual good the mission had done them. It was the beginning of a new life to many dear souls. The rector of the parish said before his congregation on the last day of the mission, that Mr. Lowe had made him see the duties of a parish priest in a way that he had never seen them before, and he confessed that he had not been a true priest of God and had been sadly remiss in his spiritual duties. The mission had opened his eyes, he said, and he would try, hereafter, to show what a priest ought to be and could be. We feel there will be no reaction, because there was no excitement, no working upon the feelings, but simply a quiet, teachable, and lovable presentation of the doctrines of God and of His Holy Church. The expenses, printing, travelling, etc., although rather large, were gladly paid by the congregation, in fact, we had a fair surplus. In addition to paying the expenses, the parishioners wishing to show their appreciation and love by a material expression, tendered a free-will offering to the missionary for the furtherance of his grand and noble self-sacrificing work in the vineyard of God. One of the remarkable features of the mission was the able and prompt manner in which Mr. Lowe answered the questions presented to him in the "Question Box." It seemed as though the parishioners and others took a delight in stuffing the box with every conceivable question they could think of. However, Mr. Lowe did not have to turn one down unanswered, even though some were hard nuts to crack. The missionary addressed one of the classes at Croton school, on "Queen Victoria," during the recess hours of the mission. He also spoke before the girls at "the Shelter for Wayward Girls," at the request of Miss Arria Huntington, the Bishop's daughter. He manifested a sympathetic spirit, which gave encouragement to the poor souls, and greatly surprised them by shaking hands with all the inmates. Mr. Lowe was urgently requested to remain another week, but owing to the fact of his holding another mission on the following Monday, he was reluctantly obliged to deny the petition. As it was, he was compelled to stay two days over the mission period to see people who had been attracted by his strong counsel and loving words. The Rt. Rev. F. D. Huntington, Bishop of the diocese, and the Rev. Dr. Babcock, examining chaplain, and other clergy were in attendance at one of the services. Dr. Ismar Perity, Professor of Semitic Languages, Syracuse University, also attended some of the services. May God bless the missionary's efforts, and may many other parishes be fortunate enough to get Mr. Lowe to conduct a mission for them.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO
St. James'.—The Rev. J. C. Macklem, rector of St. Simon's, preached at the mid-day services in

this church last week. There were large congregations present.

St. Martins-in-the-Field.—The Rev. Canon Macnab and Mrs. Macnab have returned from England after two years' absence. Their voyage was unusually rough, and they were nineteen days on the ocean. The canon has been appointed rector of this parish and commenced his duties Sunday week.

York Mills.—St. John's.—On Tuesday evening, the 28th ult., a deputation, comprising Messrs. John McKenzie, George Chadwick, James Duncan, and Lionel Trotter, representing this church, waited upon the Rev. T. W. Powell at his residence at Eginton. Mr. Trotter read the following resolution: "The congregation of St. John's church, York Mills, desires to express its deep appreciation of the untiring zeal and devotion of the Rev. T. W. Powell, and in acknowledging the fact that it is due to his unsparing efforts on their behalf that his health has suffered, and that his present precarious condition is the result of his earnest endeavours in behalf of Christ and His Church, beg him to accept the accompanying sum, as a token of gratitude and a mark of anxious solicitation for his restoration to health." Mr. J. Mackenzie then handed the reverend gentleman a purse containing over \$93. Mr. Powell, to whom the presentation came as a surprise, was deeply affected, and with difficulty made a reply expressing his sincerest thanks and his hope that such a kindly feeling might always exist between priest and people.

Error.—In Mr. DuVernet's letter, which appeared in our last issue, in speaking about the offer of the Rev. J. C. Robinson for work in Japan in 1887, the sentence should continue, as follows: "and arrived in the field in 1888," not "retired," as it reads at present.

Uxbridge.—St. Paul's.—The eleventh anniversary of the dedication of this beautiful church in this peaceful and prosperous parish was held on Sunday, February 29th, the special preacher being the Rev. Herbert Symonds, rector of Ashburnham. The congregations throughout the day were exceptionally large, the church being literally crowded at the evening service. The sermons of the visiting clergyman were especially enjoyed. The subject in the morning was based on Ps. iv., 6, "There be many that say, Who will show us any good? Lord lift Thou up the light of Thy countenance upon us." The evening discussion was founded on Ps. viii., 4 and 5, "What is man that Thou art mindful of him?" The congregation were heartily congratulated upon their beautiful structure, and upon the evident harmony and prosperity existing in their parish, as evidenced by the bright and hearty services of the day, and the large congregations. The parish owes much of the success of the anniversary to the free services of Mr. W. S. Haggas, the new and most efficient choir-master, and to the capable co-operation of Miss Alma Frankish (student of the Conservatory of Music), the new organist. The rendering of Hopkins' "Te Deum," and Burnett's "Magnificat," and "Nunc Dimittis," were especially admired, musical members of other denominations admitting that they had enjoyed one of the greatest treats of their lives. The day was further marked by the presentation of two gifts; one a framed photo, suitably inscribed, of the late Rev. Canon Davidson, a former pastor of St. Paul's (1873-1889), whose ministry culminated in the building of the present beautiful edifice. The likeness was presented by the Rev. I. C. Davidson, rector of Peterboro, a son of the deceased pastor. The photograph will be placed in the vestry, where it is also hoped to add the pictures of other past incumbents. The other gift was that of a new embroidered frontal and covering for the altar, presented by a lady, who desired her name to be

kept a secret. The gift has added much to the appearance of the chancel, as hitherto the Holy Table had been clad only with a simple covering of felt cloth. The total receipts for the day were some \$200, but this by no means corresponds to all that has been subscribed, a number preferring to wait till Easter to make their special annual offering. The rector, the Rev. A. J. Reid, who has been incumbent for nearly five years, justly feels highly encouraged by the present hopeful condition of the parish; and the greatest harmony exists between the pastor and his Church officers, the choir, and the loyal band of Sunday school teachers, who have not forgotten the lessons of the grand Teachers' Convention held in the parish last August.

Cobourg.—St. Peter's.—The Rev. Canon Spragge, the rector of this parish, is spending a short time in Toronto. He has been suffering for some weeks past from a bad attack of la grippe, which has left him in weak health. The Canon and Mrs. Spragge have suffered a severe affliction lately in the death of their only daughter, who succumbed to an attack of typhoid fever. Much sympathy is felt for the bereaved parents in their sad loss.

NIAGARA.

JOHN PHILIP TU MOLLIN, D.D., BISHOP, HAMILTON.

Hamilton Cathedral.—His Lordship preached to a very large congregation last Sunday night; the subject was the "Temptation of Our Lord."

The Woman's Auxiliary to Missions held its annual meeting on Tuesday, when the reports received were most satisfactory. His Lordship addressed the meeting.

All Saints.—The annual meeting of the All Saints' Auxiliary of the W.F.M. was held last week. The reports presented were very satisfactory. These officers were elected: Mrs. Forneret, honorary president; Mrs. Leather, president; Mrs. Stewart, vice-president; Mrs. Herring, secretary; Mrs. Lemon, treasurer; Mrs. Briggs and Mrs. Herring delegates to diocesan board.

HURON.

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

Chatham.—Christ Church.—Bishop Baldwin visited this church on Sunday, February 12th, and preached both morning and evening. He lectured in the S. S. Hall the following Monday, on his "Travels in Egypt." His sermons and lecture were very much appreciated. Christ Church Guild succeeded in raising \$710 during the last twelve months, with which they paid the interest on the church indebtedness, and reduced the principal from \$3,500 to \$3,000. The debt on the rectory has also been reduced to \$900. Christ Church will soon be entirely free of debt. The Lenten services thus far have been well attended. Service is held every Tuesday and Thursday evenings and every Friday afternoon.

ALGOMA.

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

Haileybury Mission.—We regret that, through a printer's error, a mistake occurred in our report concerning the work being done in this mission, which appears in our issue of the 9th ult. In speaking of the new stone church, which is being built at Haileybury, our report stated that about \$12,000 had already been expended. The report should have read \$2,000 in the place of \$12,000. The Church-people, resident in the mission, are doing their utmost in the matter of getting together the necessary funds for the building and the furnishing of the church, but some of them are very poor and are unable to help. The Rev. F. Brittain-Stover, the curate-in-charge, is being helped also in this respect by friends in

England, but he has one of the great son bequest. Thornloe hopes soon to build growing village and of England families Saturday, February 13th was held with a view of a small church in cash, and much labour offered. The some help in cash the diocese, from fu building purposes. lately appointed to see many of the C Thornloe and distri church are hopeful ing that with the bl historic Church of in the district, and be built to the hon they may worship i of, as at present, in for Church of Engl

We, the undersig Committee of the D fully considered the establish a Mission i al of the life and w Sullivan, desire here currence with the s hope that the Chur province will see th vision for the contir and scattered missi Sullivan's heart, an pending withdrawal Signed: Thomas J. James Boydell, ex-Chowne, Rural De Thursty, Rural De Piercy, editor A.M. Frederick Frost, n River; Frank H. Mahaffy, Braecbrid H. Plummer, Sault

WILLIAM CYPRIAN

Red Deer.—St. I of the work of the been vacant since W. Goodman, som obtained the servi Rev. J. Hinchcliff the Bishop, has be in charge of St where he has sho The financial diffic understand, led to from a work in v and for which he tude. His appoi sion gives genera mission means dif believed that Mr. obstacles. May Prayers the new and the Red Dee

NEW

JOHN DART, D.

Steveston.—A b Anne, has recent the untiring exert ed, though not New Westminster 1897. Lately, th in England, supp it has been lined

England, but he has not received help from any one of the great societies or from the Marriott bequest. Thornloe, in the Haileybury mission, hopes soon to build a church. This is a rapidly growing village and district, and several Church of England families have come there lately. On Saturday, February 11th, a most successful meeting was held with a view to forwarding the building of a small church; about \$40 was promised in cash, and much lumber promised for building purposes, as well as a good amount of voluntary labour offered. The people of Thornloe hope for some help in cash through the Lord Bishop of the diocese, from funds to be used for church building purposes. Rev. F. J. Brittain-Stover, lately appointed to the mission, has been able to see many of the Church of England people of Thornloe and district, and the signs for the church are hopeful there. The people are hoping that with the blessing of God, the grand and historic Church of England will make headway in the district, and that this spring a church will be built to the honour and glory of God, where they may worship in decency and order, instead of, as at present, in a school-house, quite unsuited for Church of England services.

We, the undersigned members of the Standing Committee of the Diocese of Algoma, having carefully considered the proposal of our Bishop to establish a Mission Sustentation Fund as a memorial of the life and work of the late revered Bishop Sullivan, desire hereby to express our hearty concurrence with the said proposal. It is our earnest hope that the Church throughout this ecclesiastical province will see the fitness of making such provision for the continuance of the work in the poor and scattered missions of Algoma so dear to Dr. Sullivan's heart, and now imperilled by the impending withdrawal of the English societies' grants. Signed: Thomas Llwyd, Archdeacon of Algoma; James Boydell, examining chaplain; Alfred W. H. Chowne, Rural Dean of Parry Sound; John W. Thursby, Rural Dean of Thunder Bay; Charles Piercy, editor A.M.N. and secretary of committee; Frederick Frost, missionary to Indians, Garden River; Frank H. Keefer, Port Arthur; A. A. Mahaffy, Bracebridge; G. S. Wilgrass, Huntsville; H. Plummer, Sault Ste. Marie.

CALGARY.

WILLIAM CYPRIAN FINKHAM, BISHOP, D.D., CALGARY

Red Deer.—St. Luke's.—This parish, the centre of the work of the Red Deer mission, which has been vacant since the resignation of the Rev. F. W. Goodman, some three years ago, has at length obtained the services of a resident priest. The Rev. J. Hinchcliffe, who has been appointed by the Bishop, has been for the past five or six years in charge of St. Peter's mission, Peigan Reserve, where he has shown great ability as a linguist. The financial difficulties of that mission have, we understand, led to Mr. Hinchcliffe's withdrawal from a work in which he took a keen interest, and for which he possessed no little natural aptitude. His appointment to the Red Deer mission gives general satisfaction. A long-vacant mission means difficult and uphill work, but it is believed that Mr. Hinchcliffe can overcome the obstacles. May the faithful remember in their prayers the new priest-in-charge of St. Luke's and the Red Deer mission.

NEW WESTMINSTER.

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

Steveston.—A beautiful church, dedicated to St. Anne, has recently been erected here, through the untiring exertions of the vicar. It was opened, though not completed, by the Bishop of New Westminster on Passion Sunday, April 4th, 1897. Lately, through the kindness of a friend in England, supplemented by public subscriptions, it has been lined and a tower and spire added to

it, which has made it one of the finest edifices in the whole province.

Eburne.—St. Alban's.—This mission church, which is situated a few miles from Steveston, has been placed under the charge of the vicar of that place, the Rev. J. M. Donaldson, who holds regular service there every Sunday morning.

British and Foreign.

The Rev. E. H. Swann, M.A., senior curate of St. Andrew's, Gorleston, has been appointed successor of Ripon cathedral.

St. Paul's cathedral is to be lighted throughout by electricity at a cost of £5,000, the whole of which sum has been already subscribed.

The portrait of the new Bishop of Calcutta, painted by the Hon. John Collier, has been hung in the Vaughan Library at Harrow.

Bradford parish church is to be re-dedicated by the Bishop of Ripon on April 12th. It has been for some time past in process of restoration.

The free-will offerings of the Church of England for the year ending Easter, 1898, for all purposes, amounted to the large sum of £7,500,000.

The Dean of St. Paul's was presented with his portrait by a number of his friends on his 80th birthday. Canon Scott-Holland made the presentation.

The reredos in Winchester cathedral is at length about to receive the central figure—the crucified Saviour. This will be done by the generosity of Canon Valpy.

Lord Northbrook has given a second donation of £1,000 towards the restoration of Winchester cathedral. A sum of £4,000 is still needed to complete the work.

The Archbishop of Canterbury preached recently to about 900 male prisoners in Wandsworth prison. The Home Secretary, Sir Matthew White Ridley, was present at the service.

An unseemly attempt was made recently to interrupt Father Dolling, during the delivery of one of his Lenten addresses at St. Paul's cathedral. The intruding objector was promptly ejected by the vergers from the cathedral.

A gentleman named Mr. Alton has promised a donation of £1,000 towards the cost of the erection of new schools in the parish of St. Werburg, Derby. The Bishop of Derby, who is the vicar of the parish, has given a site for the new schools.

A marble altar was recently erected in the Garrison church, Mhow, as a memorial of the long reign of the Queen, and also in memory of all those men, women and children, who have died during the stay of the various regiments in that station. It is of pure white Indian marble with green marble columns.

An interesting event took place recently at Hoddesdon, when the vicar, in the name of a large number of subscribers, presented to a Miss Tuck a testimonial consisting of an arm-chair and a purse containing £10. Miss Tuck has been a teacher in the Sunday school in that parish, and for a time the superintendent thereof, for a period of half a century.

The Rev. J. Armitage Robinson, D.D., the new rector of St. Margaret's, Westminster, is one of

five brothers, all of whom are clergymen, the two best-known of whom, perhaps, are the Rev. Arthur Robinson, the rector of All Hallows, Barking, the widely-known missionary, and the Rev. Forbes Robinson, Fellow of Christ's College, Cambridge, Dr. Robinson, besides being Norrisian Professor of Divinity at Cambridge University, was also a prebendary of Wells cathedral. He is the author of many books on classical and theological subjects, and is an excellent preacher.

A generous gift has just been made to the parish of North Somercotes, in Lincolnshire. Two ladies, whose names are not published, having inherited each a third part of a quarter of the rectorial title of the parish, have given their shares to Queen Anne's Bounty, for the benefit of the present and future holders of the benefice. The gift represents a capital sum of about £500 each. The donors are quite strangers to the present vicar. Their gift is to him for his office's and the Church's sake, and it will be of interest and encouragement beyond the particular parish.

The Right Rev. John Mitchinson, assistant Bishop in the diocese of Peterborough, has been elected by the Fellows, Master of Pembroke College, Oxford, in succession to the late Dr. Bartholemew Price. Dr. Mitchinson was successively a Scholar and Fellow of Pembroke. He took a Double First at Oxford, and was for some years Head-Master of the King's School, Canterbury, which he made famous by his rule. In the year 1873 he was consecrated Bishop of Barbadoes, but resigned that See in 1881. The Bishop is a good administrator and a man of wide culture.

Work Amongst the Jews.—We take the following from an important paper, recently put forth by the Board of Foreign Missions, for the diocese of Exeter. The words are remarkable, not only for their intrinsic truth, but also as another evidence of the increasing acknowledgment, by those who hold responsible positions in the Church, of the duty of instruction in, and the reflex benefits which will result from the spread of the principles of Christian faith amongst the Jews. "The Church is gradually realizing that the work of Foreign Missions is her primary business in the world. But the conviction can hardly be said to have dawned upon her that the preaching of the Gospel to the Jews ought to take precedence in her great work of evangelizing the nations. Yet in the first days of the Church's enthusiastic devotion to the great duty devolved upon her by her Lord, when the success of the Gospel was most marvellous, this Divine order was ever observed, not only in the Holy Land, and whilst St. Peter and St. John were the chief leaders, and Jerusalem the centre of operations; but quite as much when the Church of Antioch came to the front, and the great Apostle of the Gentiles entered on his world-wide labours. . . . If the Jew be won, the world is won; for instructed in the sacred Scriptures as no other students are, acclimatized in every land; familiar with the speech and habits of all peoples, himself the most convincing proof of the truth of the Bible and the power of the Gospel, the Jew can in this latest century accomplish with comparative ease that thorough and world-wide evangelization, which he carried out in the 1st century (Col. i., 6), and which the missionary societies of to-day with all their zeal and expenditure of men and means (to meet the cost of acclimatization and learning the language and of transport over sea), have not been able to fulfil. The Church needs to lay to heart the words of her Master's parting charge to her (St. Luke xxiv., 47). 'Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.'"

* It is estimated that there are 10 millions of Jews scattered throughout the world. They have ancient communities even in China and India.

Correspondence.

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

ST. PAUL'S MANUAL.

Sir,—In reply to my enquiry a correspondent "R.W.S." refers to "the whole section on the Holy Communion" in St. Paul's Manual to show that "no one need be alarmed that they teach transubstantiation, or the change by the act of consecration of the natural substances of the bread and wine;" and yet among those which he cites is one on page 153, as follows: "Are we sure that the change from being mere bread and wine to being the sacrament of Christ's body and blood is brought about by consecration?" "Yes," etc. This surely implies, as plainly as words can, that there is a "change" in the substance of the elements. He praises the whole teaching as "delightfully definite," which, without the adverb, it certainly is, although he seems to understand it to mean the reverse of what it says. I will repeat the question and answer I first referred to: "Can we explain how the consecrated elements become the body and blood of Christ?" "No; this is a mystery known only to God, and a reverent faith will be content to accept the blessing without attempting to explain or argue about a thing so deep and sacred." I submit that there is no force in the English language if this is not the doctrine of transubstantiation; nor does any of the context modify the "delightfully definite" terms in which it is placed before the learner. Church doctrine it may be, but not Church of England doctrine, as I showed from the Rubric and articles quoted in my former note. The other question and answer evidently confound the sacramental emblems with the thing signified; and thus in the words of Article 27 "overthroweth the nature of a sacrament," which we are taught by the catechism is "an outward and visible sign of an inward and spiritual grace." I submit that the teaching of the Church of England in the Rubric at the end of the Communion service and the Article is just as "delightfully definite" as that of the Manual; only that the latter teaches what the Church of England has never professed to teach since the Reformation. Assuming, as some of my critics do, that the Manual and the Church's authoritative standards mean the same thing, whence comes the necessity of a manual of instruction which substitutes for the "delightfully definite" terms of the Prayer Book those which I have quoted from the Manual? There is no dissenter from the doctrines and discipline of the Church who does not support his opinions from Scripture. Every sect in existence in the Christian world appeals for its pretensions to the inspired Word. Just so dissenters within the fold seek, as "R.W.S." and the compiler of the Manual do, to support their peculiar opinions, not wholly by her articles and liturgy; where these do not bear out their views they go behind them to the Scriptures, interpreting the latter for themselves. As a loyal son of the Church and a humble layman I esteem it my duty rather to rely on the interpretation and application of Holy Scripture that the Church herself has adopted, and presented for my own and my children's acceptance. If the Church of England understood the words in John vi., 53-56 to refer to the sacrament, then not instituted, instead of merely recognizing in them the expression by a common Jewish figure, of the idea of thorough saturation with the principles and ideas of another (in the particular case the full acceptance of the blessed Gospel of the Divine Speaker), surely she would never in the Rubric of the "Communion of the Sick" have said that under

the conditions there mentioned "he doth eat and drink the body and blood of our Saviour, Christ, probably to his son's health, although he do not receive the sacrament with his mouth." Nor would we have found in our Prayer Book the expressions I cited in my former article; nor any prohibition against reserving, carrying about, lifting up or wrapping up the sacrament, or she meant her former children to understand, as the Manual teaches, that when St. Paul says "the bread which we break is the communion of the body of Christ," he really meant that it was the actual body itself. I have pointed to a statue on a certain public square and said "that is Sir John Macdonald," without being understood to mean that the material of which it is made has become the real body of the deceased statesman; and the Church in the "delightfully definite" language of Article 27 teaches us that our Saviour's words plainly referring to His "natural" not His "spiritual" body, "this is My body, which is broken for you," must be similarly taken in their usual popular sense, of which every language furnishes examples. She declares that "the change of the substance of bread and wine in the supper of the Lord cannot be proved by Holy Writ, but it is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions." Meanwhile the compilers of the Manual and "R.W.S." dissenting within the Church from this "delightfully definite" teaching, seek to prove that there is a change in the elements by going behind the expressions of the Church and interpreting certain passages of Scripture for themselves. "R.W.S." in effect attaches a higher authority to Bishop Medley, the Bishop of Albany and Dean Church than to the authorized standards of the Church, when he defends the Manual by their imprimatur, and their and his interpretation and application of certain texts, rather than by the Prayer Book. The Prayer Book and the Prayer Book alone, is, I apprehend, the religion of Church people, as such. The Horatian maxim "Nec Deus interit dignus nisi vindice nodus" did not satisfy the priestcraft of an ignorant and credulous age, the people, but recently converted from Paganism, loved miracles and mysterious incantations and processes; and so the mysterious and miraculous doctrine of the real, objective, corporal presence upon an altar was in course of time introduced into the visible Church. Our own branch of that organization—the Church of England—rejected it at the Reformation, with the ritual that symbolized it, as mediaeval inventions, and not parts of the faith "once delivered to the saints," or the practice of the primitive Church. Its re-introduction by a party in the Church, with the accompanying ritual, has rendered it possible for an able and zealous divine to tell us in the Synod that our Church has lost the country. Perhaps if we take the various decennial censuses for the last fifty years as our guide we might find that there is no Canadian diocese of which this is so true as it is of the one presided over by the clarum et venerabile nomen cited by "R.W.S." as an upholder of the Manual. I may add she would lose the city also but for the churches in which the older laity can worship with the same grand yet not meretricious ritual, and hear enunciated the same pure doctrine in the same "delightfully definite" manner, under the influence of which they were built up in the doctrines and discipline of the Anglican Church. The leaflets teach us nothing but what the Prayer Book teaches; the St. Paul's Manual, on at least this one vital point does; and therefore we must expect disaffection whenever it is introduced. I cannot see with Rev. L. Stone that Luther's doctrine on the subject is that of the Church of England, nor find that she teaches anywhere in her articles or rubrics any such change in the substance of the bread and wine as he illustrated by the magnet and steel; and I would further say that before the days of Pusey and Newman, or their distinguished disciples Medley, Doane and Church, the Church of England gave to her sons "delightfully definite" teaching. The laity are bold enough to believe that

it is as "delightfully" pure as it is "delightfully definite."

A LAY DELEGATE.

IS BAPTISM NECESSARY?

Sir,—In your issue of Jan. 26th "F.M." asks for information on the following: "A member of my congregation has been confirmed, but has not been baptized, (a) in such a case is baptism necessary? (b) if so, is the rite of confirmation valid before baptism?" I would answer to (a) most certainly, yes; to (b), no. Now, what is there in an unbaptized person to be confirmed? Baptism imparts to a man "that which by nature he cannot have"—the life of the Incarnate Son of God. What spiritual life can there be in the unbaptized which may be confirmed, sealed and anointed? Confirmation bestows certain spiritual powers in addition to regeneration—received in baptism—necessary to enable the regenerate person to fulfil the purposes of his new state and divine obligations, i.e., a certain character is bestowed which abides forever. But character can only be sacramentally bestowed when the life of Christ has been already sacramentally received. From the stand-point of the spiritual life of the Church, an unbaptized man must be regarded in some such light as a corpse: is regarded in the natural life. To speak of an unbaptized person receiving the grace of confirmation is about as reasonable as to speak of imparting to the dead certain things which, in the order of life, pertain to the living. In the case of persons desiring confirmation, about whose baptism there is any doubt, baptism conditionally administered is the only safe rule. At the present day when there is much laxity and irregularity with respect to these necessary things—matter, form, etc., in the denominations, and when much passes for baptism which is not baptism at all, e.g., the "dedication of children," and "baptism in the name of Jesus," the ministry of the Church must exercise the greatest care lest there be sinful omissions and the requirements necessary to a valid sacrament be disregarded.

THE STATE OF THE CHURCH.

Sir,—Much has been said and written of late regarding the state of the Church, the crisis in the Church, etc., that I feel somewhat reluctant to add anything further. Still, I feel constrained to take up my pen, and in so doing I will aim at brevity. I confess that I am somewhat disappointed at the tone and temper displayed by some writers on this question. That the subject has been pretty well threshed out is evident to all, but the yield has been a very small one. I was looking for something suggestive and helpful, but so far I have looked in vain, and still the question presses itself upon us for solution. "Where are we, and whither tending?" That the Church of England in Canada is not making that progress which her position warrants is patent to all. That there is need of a general awakening all along the line is only too true. But the disposition of writers on this subject in your paper appears to me to be to shift the problem, instead of solving it, to be fringing the shore instead of starting out in the deep waters. My own humble opinion is that we are all to blame for this condition of things, both clergy and laity, and that we should humble ourselves in the dust before God. That we all should realize more earnestly and deeply "that it takes all the powers of the Church to carry out the work of the Church," and that if one member suffers all the members should suffer with it. 1st. I would say, let us, as ambassadors, as stewards of the mysteries of Christ, as clergymen in our various capacities, examine and scrutinize ourselves and our methods in this matter, test them in the crucible of God's Holy Word, and where they fail to stand the ordeal, let us relegate them to the unimportant, or abandon them, if need be. Let us ever keep in mind the

fact that our people, too, and they expect chaff. Let us be in action, and we will find the temporal and spiritual contact with. Let and varied duties of used at our ordination as those who are in the Sunday school preach—and here I hesitation or qualification in teaching a Let us all realize that the Church of God entails, and consequently. In a word, and we will find that Let our laity realize Church, that they at that the priesthood them an ideal which out; that they shot they should throw th God's work, and b all that they can fo With the clergy at trolling, and our le one and all ready. Church would prog we would be haste which we are desir pray.

COMMUNION.

Sir.—Adverting to issue of February He vouchsafes to be use of the imperat benediction or ab numerous instances; See 1 Thess. iii., 1 Rom. xv., 33; also the blessing in th same service the e before the final e of the sick the mighty Lord who These are only so this mode of expr

SUNDAY SCHOOLS.

Sir,—In your is ter, signed "B," consists for the Mr. H. Holman tains the answer day schools un course being th schools are them ter of, and the have to teach. I of our Church our discussions at various gat usually affirms good, and the and therefore, pr Yet Sunday sch main—until whe God gave them They are the n lessons in god longest rememb their duty mo clergy must be too, to the chil said, "Feed My the Church is s by the lambs o up this means try to improve

fact that our people are hungering for Scriptural food, and they expect from us bread, and not chaff. Let us be men of prayer, thought, and action, and we will find that it will redound to the temporal and spiritual welfare of all we come in contact with. Let us be faithful in the many and varied duties of our office, which we promised at our ordination, visiting the sick, as well as those who are not sick, gathering the young in the Sunday schools. Let us teach, as well as preach—and here I may say, without the least hesitation or qualification, that those who are engaged in teaching are doing the very best work. Let us all realize that the higher the position in the Church of God, the more responsibility it entails, and consequently the more need of humility. In a word, let us strive to do our best and we will find that success will crown our efforts. Let our laity realize their true stations in the Church, that they are kings and priests unto God; that the priesthood of the laity brings before them an ideal which they should strive to carry out; that they should help and not hinder, that they should throw themselves into the work which is God's work, and both by person and purse do all that they can for the furtherance of the work. With the clergy at the head, guiding and controlling, and our laity bringing up the rear, and one and all ready at the drum-tap of duty, our Church would progress by leaps and bounds, and we would be hastening that glorious kingdom of which we are desirous and for which we always pray.

J. M. COFFIN.

COMMUNION SERVICE.

Sir,—Adverting to the query of "L.S.T." in your issue of February 23rd, the formula, "Unto which He vouchsafed to bring us all" is merely an archaic use of the imperative mood to express invocation, benediction or absolution, of which there are numerous instances in the Bible and Prayer Book. See 1 Thess. iii., 11; 2 Thess. iii., 16; 2 Tim. i., 18; Rom. xv., 33; also absolution in Communion office, the blessing in the marriage service, and in the same service the invocation of blessing immediately before the final exhortation; also in the visitation of the sick the invocation beginning "The Almighty Lord who is a most strong tower," etc. These are only some of many other examples of this mode of expression which might be instanced.

S.G.W.

SUNDAY SCHOOLS.

Sir,—In your issue of 16th ult., you have a letter, signed "B," on the above subject. B's letter consists for the most part of a quotation from a Mr. H. Holman, and that quotation really contains the answer to the question, "Why are Sunday schools unsatisfactory?" The answer of course being that many of the teachers in these schools are themselves untaught, both in the matter of, and the method of imparting what they have to teach. How it may be in other portions of our Church in Canada I cannot say, but in our discussions on the subject of Sunday schools, at various gatherings in this part, one side usually affirms barely that Sunday schools are good, and the other that they are indefensible, and therefore, presumably, ought to be given up. Yet Sunday schools remain with us and will remain—until when? Until parents learn again that God gave them their children to train for Him. They are the natural and the best teachers, the lessons in godliness learnt from them are the longest remembered. But until they begin to do their duty more fully than they do now, the clergy must be in this respect father and mother, too, to the children. Christ foresaw it when He said, "Feed My lambs." In her Sunday schools the Church is simply endeavouring to do her duty by the lambs of Christ's flock, she dare not give up this means of doing it, but she may and must try to improve her instrument. And the one way

to improve it—to make the Sunday schools efficient—is for the clergy, who are the representatives of the Church, to see that the teachers are taught. First and foremost the teachers must themselves be godly persons, but this is not sufficient, they must know what they have to teach and how they are to teach it—and this means that they must be ready to learn, and their clergyman ready to go to the trouble of systematically instructing them in all that he wishes them to teach the lambs committed to his care. For, all said and done, he is ultimately responsible for their souls. Nothing that I have said must be supposed to imply that catechizing is superseded—catechizing is still necessary to test the reality of, to deepen and to fix all of good that has been learnt in the Sunday school, just as it used to be necessary, before Sunday schools began, to perform the same function in regard to what had been taught by father and mother, or, in the case of apprentices, master and mistress.

PRESBYTER.

THE FIRST CANADIAN CHURCH MISSIONARY TO JAPAN.

Sir,—I sympathize with Anglican's sentiment regarding the C.C.M.A. It has a vitality which all interested in missionary enterprise must rejoice at. But Anglican ought to be a little more accurate. The appeal calls Mr. Waller the first missionary sent out by the Canadian Church, Anglican says Mr. Robinson is the first "Canadian clergyman, etc." Quite a different thing. I should think Archdeacon Shaw would, as a matter of fact, be the first Canadian clergyman to go to Japan. I heartily admire the C.C.M.A., but what I don't like is that they have set up a society, practically a rival to the official channel, and then force the Church to accept their society. It does not seem fair. If I am incorrect, I am ready to withdraw this statement.

A. B. C.

THE LAST SUPPER.

Sir,—Some two months ago, I believe it was, Dr. C. H. H. Wright, in England, made a statement which appeared in the English Churchman, that in the institution of the Sacrament at the Last Supper, our Lord, as speaking Aramaic, did not use the word "is," in His words over the bread, as that language would not so express it. His words were eagerly taken up by a correspondent of the paper, and Dr. Wright was asked to make his statement in terms that would at the same time convey his authority for it. Dr. Wright replied, reaffirming what he had said, but not in the most unhesitating way. I suppose he would quote as an authority Dean Mansel in the "Speaker's Commentary," who, in commenting on St. Matt. xxvi., 26, has these words, "Secondly, estin is only the logical copula of the sentence, which, on the supposition that our Lord spoke in Aramaic, would not be expressed in the original." Now, the most charitable account to give of this is to infer that Dean Mansel did not read Syriac or Aramaic. On turning to the Syriac Peshito, to the four accounts given of the institution, we find St. Matthew (xxvi., 26), St. Luke (xxii., 19), and St. Paul (I. Cor. xi., 24), all making our Lord say, "Honoau Pagry," this is My body. Now Honoau is made up of the masculine demonstrative "hono" (this), and the third personal pronoun masculine "hau" (he), and is the usual Syriac way of expressing "This is." But St. Mark is more explicit. The Aramaic of St. Mark xiv., 22, is "Hono aythauhy Pagri." Now there is used here the third person, singular, of the verb "ayth" (the same as the Hebrew "yash"), denoting the positive, actual existence of something of which it is used. Everyone at all acquainted with Hebrew knows of the use of the third personal pronoun to express the same notion, viz., something is. Examples of the use of the mascu-

line pronoun are Exod. xii., 27, Levit. xvii., 14, and of the feminine, Eccles. v., 18. Surely, then, such a statement as that in the Speaker's Commentary can hardly be justified, and certainly ought not to be made use of in controversy.

W. E. COOPER.

"HE VOUCHSAFE."

Sir,—In answer to L. S. T., the solution of the alleged difficulty is one for authorities rather on grammar, than on the Prayer-Book. The fact is there is no more difficulty about the above form in the communion service than about many other similar expressions, to which L.S.T. has been accustomed, doubtless, all his life. Take for instance the commonest of these subjunctive forms, "The Lord be with you," in which no one would dream of inserting "may," before the subject. It seems to have been as natural to the language, as the indicative in its simplest form, though perhaps we may say it is not now in use except in poetic style. Compare all the similar expressions found in the Bible and Prayer Book: "Thy will be done," "The Lord bless you," "The peace of God which . . . keep your hearts," etc. I may refer the enquirer to Seath's High School Grammar VIII., 27, p. 193, and XVI., 18, p. 367, but of course other grammars of any repute discuss the subject.

G. B. WARD.

IS BAPTISM NECESSARY.

Sir,—May I be allowed to observe that the question put by a "Country Missionary," concerning the value of confirmation administered previous to baptism, seems to imply a most un-Churchlike doctrine on his part, as to the sacrament of baptism, and the rite of confirmation. How could anyone ask such a question if he believed that in baptism we are "grafted into Christ's Church and our adoption as sons of God by the Holy Ghost, visibly signed and sealed?" (Art. 26). Surely it is plain enough that a person cannot be confirmed in a covenant or membership into which he has never entered.

ANOTHER COUNTRY MISSIONARY.

COMMUNION SERVICE.

Sir,—In reply to "L.S.T." "unto which He vouchsafed to bring us all, for His infinite mercy," is, of course, identical in meaning with "may He vouchsafe." "L.S.T." will note the absence of the "s"—"vouchsafe," not "vouchsafes"—that is to say, that it is the subjunctive and not the indicative mood. The use of the simple subjunctive to express a desire, without the auxiliary "may," or some other, is of course now-a-days unusual, but it is in no way grammatically incorrect, and still is sometimes used. (See Whitney's Essentials of English Grammar, sec. 479, or any good English grammar), and c.f., "the Lord bless thee," for "may the Lord bless thee," "Thy will be done," for "may Thy will be done," and so forth.

Nashotah, Wis. M. O. S.

—Talkativeness has another plague attached to it, even curiosity; for praters wish to hear much that they may have much to say.

—Christ in us that we may never despair when we are beset by difficulties; we in Him, that when we have attained something we may reach forward to greater victories.

—Perhaps it were better for most of us to complain less of being misunderstood, and to take more care that we do not misunderstand other people. It ought to give us pause at a time to remember that each one has a stock of cut-and-dry judgments on his neighbours, and that the chances are that most of them are quite erroneous.

LET IT PASS
 Be not swayed to base desires;
 Anger is a foe to sense;
 Brood not darsly over a wrong
 Which will disappear e'er long
 Rather sing this cheery song;
 Let it pass, let it pass

Strife corrodes the purest mind;
 As the unregarded wind,
 Any vulgar souls that live
 May condemn without reprieve,
 'Tis the noble who forgive.
 Let it pass, let it pass

Echo not an angry word;
 Think how often you have erred;
 Since our joys must pass away,
 Like the dewdrops on the spray,
 Wherefore should our sorrows stay?
 Let them pass; let them pass

If for good you've taken ill,
 Oh, be kind and gentle still;
 Time at last makes all things straight,
 Let us not resent, but wait,
 And our triumph shall be great;
 Let it pass; let it pass

Bid your anger to depart;
 Lay these lonely words to heart;
 Follow not the giddy throng;
 Therefore sing the cheery song;
 Let it pass; let it pass

Yet whene're you can restrain,
 Kind words were never used in vain;
 Let not others injure you
 In deed nor word of interview;
 Make them do right—speak kind but true;
 Then let it pass, and it will pass.

THE OCCUPATIONS OF HEAVEN.

What ought to be the occupations of Heaven? Men have pictured them according to their own ideas of what constitutes to them the highest happiness. Great intellects like Origen have thought that the principal enjoyment will be the gratification of the desire after knowledge—then we shall understand all the types of the Old Testament, all the dealings of Providence, all the constitution of the physical universe. Men of deep social instincts have looked forward to the supreme happiness of seeing with their own eyes the patriarchs, apostles, prophets, martyrs, all the great heroes of sacred history and their own loved relatives, now for ever re-united. Others, again, imagine to themselves a state where "congregations ne'er break up and Sundays never end," which it is not given to all to conceive as the supreme joy. All these are in different ways but faint and shadowy infantine guesses at truth. It is conceivable that there may be ministries of active service as well as occupations of intense adoration, adapted to different dispositions of soul. The redeemed may be those destined to become in some other worlds the pioneers of a wider spiritual perfection, and the foremost in working out the higher pur-

poses of God, the supreme Ruler of the whole universe. Such thoughts may not be condemned as betraying irreverent curiosity, but may nurture pious meditation; but our ignorance of the true answers to be given to such questions does not affect our present duties. —William Ince, D.D.

THE VALUE OF OUTWARD WORSHIP.

Because true worship is spiritual communion, it does not at all follow that outward worship, public worship, the proper use of forms even, are of no value and may be dispensed with. The forms of worship—using the word "form" here in its good sense—are of the greatest value. As someone puts it: "Our devotions, said to be ever done, will be found never done, unless sometimes solemnly done."

The Christian cannot well live his life without outward worship, public and private. Most certainly we ought to be spiritual at our daily business. But how is one to keep in the spiritual condition day by day, save as the Sabbath finds him in the sanctuary, where he walks upon the high places of his faith? The Sabbath and the sanctuary are to be sure means, not ends, but as means they are practically indispensable to the good ordering of the Christian life. Is our life nowing along the ranges of ordinary prosperity? We need the fervor of public worship to keep it from material monotony. Does it chance that we have met with some great good fortune? We need these holy influences to keep us from becoming sordid and worldly. Has sorrow fallen upon us, and do our hearts ache? Where is a better place than God's house to which to turn with our griefs? Surely there something of divine peace will come, as balm to the wounded spirit.

The prayers, the songs of praise, the Word of God, the truth spoken by God's ambassador—these all combine to make the Sabbath a day of holy rest, and the sanctuary a spot of brightness in the midst of the turmoil or the monotony of our daily lives. For the time our spirits are disenthralled, and we come closer to the Almighty Spirit, and so find strength and patience and courage to bear the cares and anxiety and toil of the work-a-day world. Here is found the value of the Sabbath, and of all that is implied in keeping it holy. Here is found the value of the family altar, and of the place for the "still hour." The outward worship greatly helps the inward spiritual life.

JUDGE NOT.

Who are you that you should dare to judge another? Is your own life blameless? Perhaps your brother has wronged you most grievously. Granting that you have done so nearly right as you know how; it may be that your brother cannot see as you see. Or it may be that he sees and is too weak to acknowledge his fault. If he does not realize that he has need of pardon, then I would say, only pity him the more.

How infinitely sad to possess the power to wound others and yet to be unconscious of that power. When we are disappointed in our friends and can find no reasonable excuse for their conduct, let us leave them to the Father. God made every human heart and has patience to bear with it, shall not we? What depths of divine tenderness in the words of the Saviour, "Neither do I condemn thee; go, and sin no more." Where the Eternal Son is shining, the shadows of sin abide not; there we shall understand why He permitted such things to be. We go not simply to meet a just God, but a loving

Father, our Father, full of mercy and compassion for his wayward children. "Blessed are the merciful, for they shall obtain mercy."

TORONTO CONSERVATORY OF MUSIC.

The large and steadily-increasing attendance at the Toronto Conservatory of Music, of pupils from all parts of Canada and from the United States, indicates most clearly how widely the superior advantages afforded by that institution are appreciated by those seeking a thorough and artistic musical training. The number of students registered in the winter term, which recently closed, was 721, being the largest enrollment at one time since the Conservatory opened. To meet the requirements of this ever-increasing patronage, the directorate of the institution are making arrangements to extend the buildings, providing some 25 or 30 additional class-rooms and studios, all to be completed by first of September next.

HINTS TO HOUSEKEEPERS.

Creamed Mackerel.—Having soaked the mackerel for 24 hours, lay it in a shallow stew-pan and cover with milk or cream. Let simmer for fifteen minutes. Remove the fish carefully, and place on a hot dish. Add to the milk or cream in the stew-pan one tablespoonful each of butter and flour rubbed together. Stir until a little thickened, and the flour cooled; add a little pepper and chopped parsley, and pour the sauce over the fish.

Codfish balls.—Take the fish and potatoes that are left from a meal, and a grated piece of bread. Mash well together in a pan. Season with butter, pepper, a little sage and thyme. Then moisten with sweet cream sufficiently to mix it into balls. Then roll it in flour, and fry in boiling lard until very brown.

Steamed Eggs.—Butter a tin plate and break in your eggs; set in a steamer, place over a kettle of boiling water, and steam until the whites are cooked; they are more ornamental when broken into patty-tins, as they keep their form better; the whites of the eggs, when cooked in this manner, are tender and light, and not tough and leathery as if cooked by any other process; they can be eaten by invalids, and they certainly are much richer than by any other method; if cooked in the shell they taste of the lime contained in them, and if broken into boiling water it destroys their flavour.

Welsh Rare Bit.—To one quart of warm milk, grate or slice thin one-fourth of a pound of cheese. Let this come to a boil and pour it over sliced toasted bread. This is an excellent breakfast dish.

Banana Cake.—One cup sugar, one-half cup butter, one egg, one cup sweet milk, three cups flour, two large teaspoonfuls baking powder. Bake in jelly tins. For the filling use boiled frosting with the juice of half a lemon in it; spread a little on one layer of the cake, then put thin slices of banana on the frosting; then another layer of cake with frosting and banana, and so on, covering the top with frosting only.

Ladies' Fingers.—One egg, one cup sugar, one-half cup butter, one-quarter cup sweet milk, one pint of flour, two teaspoonfuls baking powder, one teaspoonful vanilla. Beat the butter, sugar and egg together until very light, add the vanilla and milk, last the baking powder and flour sifted together. Cut in little strips, roll in sugar and bake in a quick oven. Use your hands to roll them instead of the rolling pin.

Children's World

WHAT THE LITTLE

I saw two dusty little shoes
 A-standing by the bed
 They suddenly began to
 And this is what they

"We're just as tired as you
 We've been most ever
 And now our little ma
 It really is not fair

"He's had his bath, and
 Twixt sheets both cool
 While we are left to sta
 Now don't you think

"We carried him from
 He's quite forgot, tha
 While here we watch, a
 Till morning comes a

"And then he'll tran
 tramp
 The livelong summer
 Now this is what we'd
 Just carry him away

"Where he could never
 But stay up all the ni
 Unwashed and covered
 Indeed, would serve

WESTERN ASSUR

The Annual Meeting held at the Company yesterday. The President, occupied the chair. The following are Directors, with acco Sta'ement, was read b

FORTY-EIGHTH A

The Directors beg their Annual Report 31st December last. a very slight change income, as compared ceding year, the loss Marine Branch, show There has been a mo expenses incurred, nearly \$2,000 is shi ings—due to the sm tainable upon invest

It is probably un Shareholders that t has been, generally able one to Fire and. The conflagration w destroyed the City of September last, inv ance Companies of while a few days b year the destruction sale warehouses in almost an equal a losses. In both of pany was intereste tent. The exceptic business are mainly of disastrous storm: ing the fall and ea which rendered thi ness both on the f: not profitable to all C. This experience has ing about co-opera which are continui securing improve in the conditions t conducted in the fu

While the results the past year are le shown in many pre the Directors feel t unate in being in is not compelled to come of any one y its regular dividen they deem it well of the fact that t business (although t years in which a shown) resulted i over expenditure i after payment of t ten per cent. per ar

The Directors t expressing their ap of the Officers of t Office, as well as c Managers and Age GE

Toronto, 18th Fe

Children's Department.

WHAT THE LITTLE SHOES SAID.

I saw two dusty little shoes
A-standing by the bed,
They suddenly began to talk,
And this is what they said

"We're just as tired as we can be ;
We've been most everywhere .
And now our little master rests—
It really is not fair

"He's had his bath, and sweetly sleeps
'Tis sheets both cool and clean,
While we are left to stand outside ;
Now don't you think it mean ?

"We carried him from morn till night ;
He's quite forgot, that's plain ;
While here we watch, and wait and wait
Till morning comes again

"And then he'll tramp and tramp and
tramp
The livelong summer day.
Now this is what we'd like to do :
Just carry him away —

"Where he could never go to bed
But stay up all the night,
Unwashed and covered o'er with dust ;
Indeed, 'twould serve him right "

WESTERN ASSURANCE COMPANY

The Annual Meeting of Shareholders was held at the Company's Offices in this city yesterday. The President, the Hon. Geo. A. Cox, occupied the chair.

The following Annual Report of the Directors, with accompanying Financial Statement, was read by the Secretary.

FORTY-EIGHTH ANNUAL REPORT.

The Directors beg to submit herewith their Annual Report for the year ending 31st December last. While there has been a very slight change in the net premium income, as compared with that of the preceding year, the losses, particularly in the Marine Branch, show a marked increase. There has been a moderate reduction in the expenses incurred, and a falling off of nearly \$2,000 is shown in interest earnings—due to the smaller returns now obtainable upon investments.

It is probably unnecessary to remind Shareholders that the year under review has been, generally speaking, an unfavorable one to Fire and Marine Underwriters. The conflagration which almost totally destroyed the City of New Westminster, in September last, involved a loss to insurance Companies of upwards of \$1,000,000, while a few days before the close of the year the destruction of some large wholesale warehouses in Montreal contributed almost an equal amount to the year's losses. In both of these fires this Company was interested to a considerable extent. The exceptional losses on Marine business are mainly attributable to a series of disastrous storms which occurred during the fall and early winter months, and which rendered this Branch of the business both on the Lakes and on the Ocean, unprofitable to all Companies engaged in it. This experience has had the effect of bringing about co-operation among the offices which are continuing in the business, for securing improvements in rates as well as in the conditions under which it will be conducted in the future.

While the results of the transactions of the past year are less favorable than those shown in many preceding Annual Reports, the Directors feel that the Company is fortunate in being in a position in which it is not compelled to depend upon the outcome of any one year for the payment of its regular dividends. In this connection they deem it well to remind Shareholders of the fact that the preceding ten years' business (although this period embraces two years in which an adverse balance was shown) resulted in an excess of income over expenditure of close upon \$250,000, after payment of dividends at the rate of ten per cent. per annum.

The Directors take this opportunity of expressing their appreciation of the services of the Officers of the Company at its Head Office, as well as of the work of its Branch Managers and Agents during the past year.

GEO. A. COX, President.

Toronto, 18th February, 1899.

SUMMARY OF FINANCIAL STATEMENT.

Total Cash Income.....	\$2,290,977.72
Total expenditure, including appropriation for losses under adjustment.....	\$2,259,580.78
Balance	\$31,396.94
Dividends declared	100,000.00
Total Assets	\$2,343,308.05
Total Liabilities	1,254,515.05
Reserve Fund.....	\$1,088,793.00
Cash Capital	1,000,000.00
Subscribed Capital	1,000,000.00
Security to Policy-holders ..	\$3,088,793.00

On motion of the President, seconded by the Vice-President, the Report was adopted, and the election of the Directors for the ensuing year was then proceeded with, resulting in the unanimous re-election of the following gentlemen, viz: Hon. Geo. A. Cox, Hon. S. C. Wood, Messrs. Robert Peaty, G. R. R. Cockburn, Geo. McMurrich, H. N. Baird, W. R. Brock, J. K. Osborne and J. J. Kenny.

At a meeting of the Board of Directors, held subsequently, Hon. Geo. A. Cox was re-elected President, and Mr. J. J. Kenny, Vice-President for the ensuing year.

BRUNO AND PIGGY.

Mr. Kane's Bruno is a great Newfoundland dog, so large that when he stands on his hind feet he can rest his paws on Mrs. Kane's shoulders. But, though so tall, he is only a year old, merely a puppy, and as full of fun and play as you can think. Mrs. Kane and he are great friends, and he seems to think she belongs entirely to him.

For a long time she had no other pet; so Bruno was petted to his heart's content. But one day Mr. Kane brought home a pig—a little, pink-skinned fellow, with white bristles, looking pretty enough for any lady to take into her lap.

Mrs. Kane was charmed with the pig, and made a pet of him at once, much to Bruno's disgust. He would act as sulky and jealous as could be, whenever Mrs. Kane petted piggy, and would never notice the little fellow, unless to give him a spiteful little nip whenever he had a good chance.

Piggy was so little that they gave him the run of the yard. One day, Mrs. Kane heard a fearful squealing, and stepped out to see what was the matter. What do you think?

Bruno had the poor little fellow in his mouth; and he carried him, to a puddle of black, sticky mud, and dropped him into the very middle, where he stuck fast, squealing louder than ever. Then Bruno came running to his mistress, with his tongue lolling out, and his brown eyes twinkling, as much as to say, "I've fixed that little duncer now, haven't I?"

"Shame on you, Bruno!" said his mistress. "A great dog like you teasing that poor little piggy! Go straight and get him out!"

Bruno turned and scampered back to the puddle. He fished out the little pig, brought him back, and laid him at his mistress' feet, the dirtiest little pig you ever saw.

She had to get warm water and a broom and scrub him. And all the while Bruno sat there, with his head on one side and tongue hanging out, watching her. And

I almost think I could see that dog laugh!

THE SINGER AND THE BEGGAR.

"I want to tell you a story about a man who had a 'gift.' This man was a wonderful singer, known all over the world. His name was Mario.

"In the course of his journeys as a singer, he chanced to be in the city of Lyons. Now Lyons, as you know, is in the south-east of France, and about half-way on the railway journey between Paris and Marseilles. In the summer-time this city is warm and pleasant. But in the winter it is terribly cold, and the reason of this is that the city stands partly between and partly on the farther side of two great rivers, the Rhone and the Saone. And one of these rivers, the Rhone, has its rise in one of the glaciers of Switzerland, and is fed for a part of its course by the ice and the snows of the great Swiss mountains. Thus it is that the city of Lyons, with these two great rivers running right through the midst of its streets, is often very cold. So it was when the great singer visited the town. Walking through the market square the singer came upon a poor woman begging. In her arms was a little child, dark-eyed, and beautiful, but hungry and ragged and cold. The woman begged for herself, and begged still more because of her child. The singer put his hand into his pocket, but lo, it was empty! No copper and no silver, not even so much as one poor sou. He would have passed, but as he prepared to do so, something within him seemed to speak and bid him do something, however small it was, for the poor shivering mother and her child. What could he do? So this great, world-famed singer stopped—stopped there in the market place—took off his hat, and with it shielded his face. Then he began to sing. He sang not for himself, but for others; not for gain, but for compassion; not to get, but to give. And the open street began to fill with listeners. Men going to their work, merchants going to their business, boys passing on their errands, ladies hastening to their shopping rich people and poor people, all stood in a thick crowd listening to the wondrous voice. And the voice, like the song of some glad lark, went straight upward to the sky above. At last the song was ended, and the singer sent a hat round among the throng. Back it came to him, heavy with coins of copper and silver, perhaps even of gold. And the singer poured them all upon the beggar's knee. And then, escaping her thanks, he went his way. And as he went he muttered to himself: 'No man will know by whom this deed was wrought.'

"But he was wrong in this, for that night, when he stepped upon the stage of the great opera house, in which he had to sing, he was greeted with a very tempest

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of applause. Wreaths of loveliest flowers were flung down upon the stage about his feet, and nothing would content that eager, crowded house than that he should sing for it the song he had sung that morning for the two beggars in the market-place."

The singer had used his "gift" to do good to another.

We all have one or more gifts. Some have the gift of music and song, some the gift of speech, and all have the gift of being able to do kindly deeds and speak kindly words. These gifts we ought to use for the good of others, and so do our share of adding to the world's happiness.

AN IDEAL BROTHER.

"Guy is coming, mother," said little Walter, running up the steps; "I can see him on the car; can I go and meet him?"

"Bless the dear boy! Yes," cried the mother, her face beaming.

"Is brother Guy coming?" cried Lillian, running to the door.

The visitor immediately decided that Guy must be a paragon of a brother. Everyone was eager to see him.

At this moment a fine-looking young man came up the walk with his arm around the little brother, Walter.

"Did you think I had forgotten you, mother?" he said, and hat in hand, he leaned over and kissed her tenderly.

"And here is little sister. You must be well, dear, for your roses are so bright," he said.

While Guy remained everyone of the family circle exerted themselves to be entertaining. It was easy to see how everyone loved him. It was quite easy to see why. He was as chivalrous to his

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mother and sisters as he would have been to his sweetheart; he listened to the little ones and told stories for their special amusement. They are always an agreeable family, but his coming was like a burst of sunshine even to them. His work was such that he could not be with them often, but how they treasured his visits when he did come!

I wonder how many brothers could be so ill-spared from the family circle? Surely only those who, like Guy, love their relatives enough to be agreeable to them.

DO YOU KNOW IT?

Here is an amusing game: Paste or pin several newspapers together. Cut a number of holes in them about eighteen inches apart, and each a little larger than the human eye.

Now fasten this big paper round three sides of a clothes-horse. Some of the party go inside and look through the holes in the paper, placing their faces close to it. The rest remain outside and try to decide the owner of each of the various eyes beaming upon them.

Strange to say, however familiar all the players may be, they will find this a very difficult task.

Try it and see. The game is well worth the very slight preparation required.

"A LENTEN OFFERING."

The holy season of Lent has come round again! In the pleasant country-vales and on the uplands, purple and yellow-tinted violets were pushing their dainty little heads from under the green leaves; the small, brown balls of the ferns were beginning to untwist and ere long would be waving their feathery fronds in all their beauty; the sweet forget-me-nots were opening their little blue eyes, and the tall, graceful, Lenten lilies bowed their stately heads in the bright spring breeze. But there were none of these charms to delight the weary eye of the dweller of old London's slums. A drizzly rain was falling, and a sharp east wind was blowing, as a boy of twelve years threaded his way up one of the busiest thoroughfares. After many turnings he reached a narrow alley, which gloried in the name of Nelson Lane. It was one of the dirtiest, closest and most miserable of London streets. At the end of the court was a large tenement-house, and in one of the smallest rooms on the top story lived Kit Williams, the boy before spoken of. His father had died a year before, and Kit, with his widowed mother, who was a charwoman, rented the small, scantily-furnished room they called home. It was a hard climb up the old, rickety stairs, and Kit looked awfully tired when he at last reached his destination. He was not a strong boy and had just recovered from a severe illness which had almost proved fatal. He had been at the hospital

three weeks and during his stay there he was visited daily by a very kind and rich lady, who not only brought him fruits, but told him of the holy truths of the Bible. On the day that Kit left she brought him a beautiful lily, which he treasured greatly. A fortnight later, as Kit was walking slowly along a street, trying to earn a few pence, he heard singing issuing from the door of a large cathedral which he knew to be St. Paul's. He stood for a while listening to it, but curiosity to see the singers prompted him to push open the massive door and step inside the magnificent cathedral. Kit had never been in St. Paul's before and he never imagined that anything could be so superbly beautiful. He stood gazing in speechless wonder at the beauty of the stupendous place. His eyes wandered from massive pillars to the gorgeously-stained windows with the sun shining on them and sending rays of crimson, orange and gold onto the tombs of those long dead; from its immense dome to the beautifully carved stalls. After contemplating these glories for a while, Kit directed his gaze to the little boys of the surpliced choir, who were just finishing the beautiful Lenten hymn:

"Forty days and forty nights,
Thou wast fasting in the wild;
Forty days and forty nights,
Tempted still, yet undefiled."

When the hymn was over, Canon Gardner ascended the pulpit. He preached a beautiful sermon, and as Kit listened, he thought it must have just been written for him, it was so simple. Before the clergyman finished he spoke a few earnest words beseeching everyone to give something to God this Lenten-Tide—no matter what it was. The lowly gift of the poor would be as acceptable to Him as the costly gift of the rich. When the clergyman had pronounced the Benediction, and the organ pealed out again, Kit stole out into the busy street. But he did not joke or whistle, as he was wont to do, for he was pondering deeply on Canon Gardner's words. The first thing that met Kit's gaze as he entered his room that night was his beautiful snow-white Easter lily. As he looked at it a sudden thought flashed over him. Why not give his lily to God? It was the only valuable thing he had. Yes, he would give it to Him. But it was not without a few tears that he again turned his steps in the direction of St. Paul's Cathedral, with his precious flower under his arm. At the door he met a verger, who informed him that the Canon was in the vestry. Hurrying thither, Kit encountered him just at the vestry door. At first the boy was rather confused and did not know how to begin, but when the good clergyman patted him on the head and kindly asked him what he wanted, Kit took courage and told that him he would like to give his lily to God. Canon Gardner was rather surprised when he heard the sacrifice Kit was go-

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ing to make, but I pleased, and after and earnestly to goodness, he gave and Kit departed. did so he made I he would come t service on Sunday the lily in the good he left feeling very do when we know a sacrifice that v When Sunday ca his face and com then started fort Cathedral. Upon he took a seat where he could s most unobserved. seated he glanced cel of the cathedr did he see but hi standing alone o lifting its little f as though in pi the holy place w aroma, and Kit paid for the sacri —Sydney Mortin

BE NOT DE

In casting abc many young pe wisely. In har misguided choic and make plar and otherwise effort. Circums so as to frustra and to bring to expenditure of effort. Experi are sent to us. Father to teach working along and that the L better for us in tion. When nar trials, we shoul couraged, and Ever remember and that He Neither should frustrated plar stumbling-block it a stepping- of the series w stairway by wh heavenly things

A BEAUTIFUL ST

When Jennv of her triumph tour through stopped at Ne when the late there. It bein of Lent, he fel cline the invita tend her conce The next d hers as she w the boat. He her that the r courtesy, but of conscience

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ing to make, but he was also very pleased, and after talking kindly and earnestly to him about God's goodness, he gave him a shilling and Kit departed. But before he did so he made Kit promise that he would come to the children's service on Sunday. After leaving the lily in the good Canon's charge, he left feeling very happy, as we all do when we know we have made a sacrifice that will please God. When Sunday came, Kit washed his face and combed his hair, and then started forth for St. Paul's Cathedral. Upon arriving there, he took a seat beside a pillar, where he could see everything, almost unobserved. When he was seated he glanced toward the chancel of the cathedral, and lo! What did he see but his own Easter lily, standing alone on the high altar, lifting its little fair head to God, as though in prayer, and filling the holy place with its fragrant aroma, and Kit felt doubly repaid for the sacrifice he had made. —Sydney Mortimer Fitzgerald.

BE NOT DISCOURAGED

In casting about for a vocation, many young people choose unwisely. In harmony with their misguided choice, they go ahead and make plans, incur expense, and otherwise put forth great effort. Circumstances come about so as to frustrate all their plans, and to bring to naught all their expenditure of money, time, and effort. Experiences of this kind are sent to us by our Heavenly Father to teach us that we are working along the wrong line, and that the Lord has something better for us in some other direction. When passing through such trials, we should not become discouraged, and lose faith in God. Ever remember that God is good, and that He careth for you. Neither should we ever permit a frustrated plan to become a stumbling-block, but rather make it a stepping-stone—indeed, one of the series which shall become a stairway by which we may rise to heavenly things.

A BEAUTIFUL LENTEN STORY.

When Jenny Lind, in the days of her triumph, was making a tour through the country, she stopped at Natchez, at a time when the late Bishop Green was there. It being the sacred season of Lent, he felt it his duty to decline the invitation sent him to attend her concert.

The next day his carriage met hers as she was being driven to the boat. He, wishing to assure her that the refusal meant no discourtesy, but was simply a matter of conscience connected with the

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holy season, requested the driver to stop. By the interview the Queen of Song became so much impressed, that, alighting from the carriage and kneeling upon the bare earth, she begged his paternal benediction. A gentleman who was with the Bishop relates the incident as one of the most affecting he ever witnessed. The minister of God, standing bare-headed, his long white locks glistening in the sun, laid his hand upon the head of the kneeling woman, and prayed God's blessing to rest upon her, that her wonderful art might redound to His glory, and that the voice so tuneful upon earth might one day sing the angel's song in Paradise.

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"Or leave me out in the rain. Books can catch cold, as well as children.

"Or make marks on me with your pen or pencil. It would spoil my looks.

"Or lean on me with your elbows when you are reading me. It hurts.

"Or open me and lay me down on the table. You wouldn't like to be treated so.

"Or put in between my leaves a pencil or anything thicker than a single sheet of thin paper. It would strain my back.

"Whenever you are through reading me, if you are afraid of losing your place, don't turn down the corner of my leaves, but have a neat little book mark to put in where you stopped, and then close me and lay me down on my side, so that I can have a good, comfortable rest.

"Remember that I want to visit a great many other little boys

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after you are through with me. Besides, I may meet you again some day; and you would be sorry to see me looking old and torn and soiled. Help me to keep fresh and clean, and I will help you to be happy."

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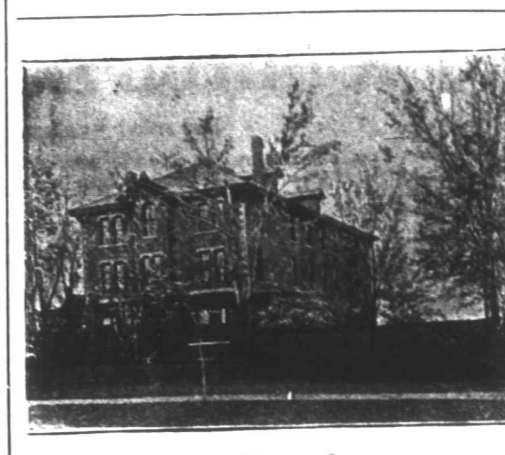
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