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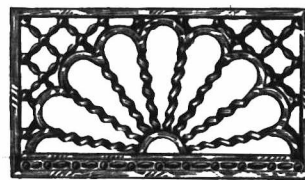
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Canadian Churchman.

TORONTO, THURSDAY, FEB. 25, 1897

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Lessons for Sundays and Holy Days.

February 25th.—QUINQUAGESIMA SUNDAY.

Morning.—Gen. 9. to v. 20. Mark 4. to v. 35.

Evening.—Gen. 12; or 13. Rom. 10.

APPROPRIATE HYMNS for Quinquagesima and First Sunday in Lent, compiled by Mr. F. Gatward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

QUINQUAGESIMA SUNDAY.

Holy Communion: 193, 197, 315, 316.

Processional: 189, 260, 261, 292.

Offertory: 20, 192, 259, 365.

Children's Hymns: 210, 330, 334, 568.

General Hymns: 4, 195, 210, 229, 262, 520.

FIRST SUNDAY IN LENT.

Holy Communion: 318, 324, 355, 472.

Processional: 92, 107, 291, 465.

Offertory: 6, 91, 252, 492.

Children's Hymns: 254, 332, 473, 569.

General Hymns: 84, 88, 94, 198, 354, 490.

QUINQUAGESIMA SUNDAY.

Repentance, to be real, must be known by its fruits. This is the truth which the Church would impress upon us to-day. By choosing "Charity" as the subject with which to close her preparation for Lent, she would remind us that all the exercises of that holy season are "nothing worth," unless the love of God be their motive and their end. Charity, or the love of God, and our neighbor for His sake, is then the fruit which God expects of His penitent and faithful people. This temper of mind, which Holy Scripture calls by the name of charity, is therefore described and explained to us in the epistle for the day. From what St. Paul here tells us, we learn that charity is produced by the love of God, influencing our outward actions. He shows us that the same actions, which with-

out this love profit us nothing, with it make up the Christian rule of charity. Thus we may possess the knowledge of God; we may practice self-denial, and even alms-giving, without possessing true charity. These are but a part of the duty, not the whole of it, and may have worldly objects for their end and view; but the holy disposition, which St. Paul calls charity, is of a far higher character. Having the love of God for its motive, and the good of man for its end, it regulates the inward disposition as well as the outward conduct. Those who possess it are "kind" to their brethren, out of love to Him Who is their common Father and their common Saviour. They give to the needy for the sake of Him Who hath said that he will count such gifts as offered unto Himself. Considering His long-suffering unto themselves, they "suffer long" with those who have wronged them. The sense of their own sinfulness also makes them humble towards their brethren. "Esteeming others better than themselves," and feeling that they have more than either they desire or deserve, they cannot "envy" those whose lot is better than their own; and thinking thus lowly of themselves, they will not "easily be provoked" to "think evil" of others. Again, regard for God's glory makes them grieve over iniquity, and rejoice in the truth, from whosoever and from whomsoever it may proceed. Faith in God's word, and hope in His promises, leads them to "bear all things" that may be put upon them; even rejoicing, if they are counted worthy to suffer for His Name. To the remembrance of His wondrous love and passion, therefore, does the remainder of the services turn our thoughts. The covenant of mercy through the merits of our Redeemer, which was renewed first to Noah, and then to Abraham, is a preparation for the closer contemplation of His sufferings in the gospel for to-day. Here do we behold our divine Saviour, the "brightness of His Father's glory, and the express image of His Person," going to suffer pain, reproach, and shame for our sakes. Knowing all things that should come upon Him, He voluntarily gives Himself up to be "wounded for our iniquities, and bruised for our sin," in order that "by His stripes" we might be "healed." When we have thought and dwelt on this unspeakable mercy, surely we can consider nothing too grievous to suffer for His sake, or too difficult to do in obedience to Him. We shall only wonder that the Lord our God has "bid us do no greater thing" than to "love him with all our hearts and our neighbors as ourselves." Like Abraham we shall be ready to go out into the heavenly Canaan whither He is leading us, following Him through evil report and good report, until we come to the city which hath foundations, whose builder and maker is God; and, like Noah, we shall gladly conform to any rules of abstinence or restraint which are to keep alive the remembrance of a crucified Saviour. But in the midst of the high aims and holy resolutions which this season especially calls forth, the history of the blind man in the gospel leads us back to the spirit of penitence and humility in which they should be undertaken. Feeling ourselves to be poor and miserable, and blind and naked, we now come to Him, crying, "Jesus, Master, have mercy on us." He commands us to be called. It is His will that we should follow Him, and glorify God. When we are brought near to Him through penitence and devo-

tion, he heals our blindness, He strengthens our weakness, and gives us grace to follow Him in the way.

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

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

Second Sunday in Lent.

I. Thess. iv. 1: "As ye have received of us how ye ought to walk, and to please God, so ye would abound more and more."

All life is guided by certain principles, rules ascertained partly by instruction, partly by action. And always a starting point. St. Paul had taught, and they had received. But this not enough. Perseverance—increase. Here two thoughts:

1. An idea of the Christian Life.

2. Progress in the same.

i. *An Idea of Christian Life.*—To walk so as to please God.

1. It is a walk. Life an energy, an activity. And its nature disclosed in its energies, not mere knowledge or contemplation, not mere feeling or experience. But these unified and illustrated in action.

2. It is a certain kind of walk—not mere activity, but regulated, characterized by:

(i.) Purity (v. 3, 4, 7). Impurity a prevalent evil then, and always deadening, blinding.

(ii.) Justice (v. 5). One special instance of injustice noted. But the general principle implied, the golden rule:

(iii.) Love to the brethren (v. 9). The true cure for our social evils. The beginning and end:

3. Pleasing God.

(i.) Such a walk, pleasing to Him.

(ii.) But a distinct and additional thought also: ii. *Progress in Christian Life.*—"Abound more and more."

1. Three possible courses in Christian Life: deteriorating, stationary, progressive. All possible—stationary not common, standing still means generally regression, "*Qui dixit, sufficit, deficit.*" Generally progress or relapse.

2. Normal course increase, progress. Nature decays, sin corrupts. Life of grace expands (normally). Source in God—sustained by Holy Spirit: widens, deepens, strengthens.

(i.) Clearer views of spiritual relations.

(ii.) Deepening love to God.

(iii.) More absolute self-consecration.

3. By what means helped forward. Not by mere wishing or even asking. But in putting forth of energies.

(i.) By avoiding evil.

(ii.) By diligent discharge of duty.

(iii.) By communion with God.

Inseparable from all true effort a consequence and a cause. Dependence, desire, effort. "This is the will of God," and pleasing to Him. "The righteous shall hold on his way."

PROFESSOR GOLDWIN SMITH'S GUESSES.*

We have read this little volume with a deep regret, with a sincere sorrow; and we think this feeling will be shared by most of those who respect the writer, as we do, as well as by those who have at heart the best interests of their fellow-men. We cannot imagine the author's reason for its publi-

*Guesses at the Riddle of Existence.—By Goldwin Smith, D.C.L. Price, \$1.25. Toronto: Copp, Clark Co. 1897.

cation. He cannot seriously think that he has contributed anything to the solution of these problems. He has the modesty to call his utterances guesses; and they are no more than this. He pleads, indeed, that he is guilty of no irreverence, and we gladly admit this plea; although his suggestions as to the possible future of the clergy (when Mr. Smith's guesses have exploded the Church) savour of rudeness. However, the clergy have long been accustomed to be warned that they will not be wanted much longer; yet somehow they survive. It is not quite easy to know where to begin with this book, so we will take it just as it comes. And the first thing that strikes us is that Mr. Goldwin Smith has taken in hand to write on subjects which he understands very little. Falling foul as he does of doctrines like that of the inspiration of the Scriptures and the Atonement, he might be expected to have given some time to the study of what has been written on such subjects by accredited theologians. But he gives no evidence of anything of the kind. As far as appears from this volume, he might have no acquaintance with any theology except that which appears in the rudest forms in the sermons of the most illiterate preachers. We find an illustration of this in the very preface. He speaks of liberal theologians giving up the "authenticity and authority of Genesis;" and he adds: "With these they must apparently give up the Fall, the Redemption and the Incarnation." The same statement, with variations, occurs more than once. Thus at page 50 we have: "With his belief in the fall of Adam he must surrender the doctrine of the Atonement as connected with that event, and thus relieve conscience of the strain put upon it in struggling to reconcile vicarious punishment with our sense of justice." These are really prodigious statements, and, if it were not that we believe Professor Smith is incapable of wilful misrepresentation, we should find it difficult to believe that he wrote them seriously. We cannot at this moment discuss the question of the Fall, either as taking place literally in a historical event recorded at the beginning of Genesis, or as a spiritual fact symbolized by that story. We would, in passing, refer Professor to the treatment of the subject by S. T. Coleridge, a man hardly inferior to Dr. G. Smith in scholarship, and certainly not inferior to him in philosophical insight. But what in the world has this to do with the Incarnation? For aught that we can tell the first Adam of St. Paul may be a mere illustration used in order to bring out the relation of Christ to the human race. St. John, who bears the clearest testimony to the Incarnation, makes no reference to Adam, and would certainly have been surprised at any one using such an argument against the doctrine. Then, how does any opinion in regard to the historical or allegorical character of the early chapters of Genesis affect our judgment respecting Redemption and the Atonement, provided we are assured that those doctrines are taught by Christ and those whom He commissioned to teach them? Mr. Smith seems resolved to make the worst of the Christian case when He speaks of the strain put upon the conscience by a belief in "vicarious punishment." We have a fairly wide acquaintance with the Christian literature on the subject of sacrifice and atonement; but we are not familiar with this phrase. Vicarious suffering was endured by Christ, as it is endured by many in this world, willingly or unwillingly—as it is endured joyfully by many who walk in Christ's footsteps. But this is a widely different thing from vicarious

punishment. It is quite possible that phrases like this may be found in popular sermons, preached by preachers who are not careful in the use of language; but Mr. Smith ought to know before he writes in this fashion, that such language is not sanctioned by those who can claim to be theologians. It appears that it is a great relief to Mr. Smith to turn from the thought of the Redeemer and Saviour to that of the mere Teacher. But one reflection may well weigh with him, and he is certainly not ignorant of the history of mankind. Mr. Smith must know perfectly well that it is not the "Smiling Prophet of Galilee," as M. Renan called Him who has drawn men to Him, but the Lamb of God that taketh away the sin of the world. It is Jesus Christ crucified who has laid hold of the hearts and minds and wills of the world. We must return to this book again; but we may state one other thing which Mr. Smith does not seem to be acquainted with, namely, that modern criticism is settling down more and more to a belief in the authenticity of the books of the New Testament. The Tubingen School has given way more and more, step by step, in this matter. Let us mention at present only one fact. Harnack, the most learned and one of the ablest of the representatives of that school, has just published a book in which he declares his conviction that all the books of the New Testament may safely be attributed to the writers to whom they are assigned, with the exception of the II. Epistle of St. Peter, and perhaps some interpolations in the pastoral epistles. We do not blame Professor Smith because his theology and his criticism are somewhat old fashioned; but it is quite clear that he ought to enlarge his reading before he takes in hand to overthrow the faith of the Church. But we have only made a beginning.

THANKFULNESS.

BY CANON GORE.

First, what is the prominent characteristic of their moral life, their character? It is gratitude. That first; gratitude for the positive gift of God; that gift which is both truth and grace. Truth, in that they were enlightened about the character and being and purpose of God. Truth, in that the horizon of their own views was enlarged. As through the resurrection of Christ they looked to life beyond the grave, so in the coming of the power of God into their lives—in the power of that living Spirit which had come into them—they were before all things thankful. Notice, then, the hilarity in all the expressions describing the life of these first Christians: "They partook of their food with gladness." A picture of a happy band of people, conscious that life had been enriched with a great and wonderful gift. Or a little later, when the Church had passed from Jerusalem over all the area of Samaria and Galilee, they were walking "in the fear of the Lord and in the comfort (or encouragement) of the Holy Ghost." You cannot doubt their life represented those descriptions; a body filled with contentment, strength, progress, brightness. So it was in days of tranquillity and popularity, when they had "favour with God and the people." Yet their happiness depended on an inward gift, not on outward circumstances. The favour passed into disfavour, prosperity into persecution. But nevertheless, they rejoiced that they were counted worthy to suffer shame for the name of Christ. The new Christian community did not depend for happiness on any outward condition. When Paul and Silas were at Philippi their prison resounded with their songs of thankfulness and gratitude, their hymns of praise. It is a picture quite central to Christianity. We cannot at all appreciate what Christianity means until that thought is natural to our minds; till we are able to look away from our surroundings, from all

those things not under our control, and find a satisfaction deeper than all circumstances looking up out of our very heart of hearts, out of the consciousness of a divine fellowship into which we are admitted, a living and divine spirit which we have all received. Well, then, let us pass on. There flowed out of this a great sense of power, a power for themselves and others depending freely on nothing, nothing but faith—a power proportionate to faith. They had a tremendous work before them—that of spreading the Gospel. Very soon they began to learn (as they had not known it yet) the difficulty of what they had undertaken. Very soon before the master-mind of St. Paul there unrolled the vision of the conversion of the world. But the motive on which all was done—all through the complexity of it—was what it was now at the first moment of simplicity—the inner consciousness of power proportionate to faith. You remember the words of St. Peter to the man at the Beautiful Gate of the Temple, "Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk." You know, I daresay—you may have heard it before—that famous tale of Thomas Aquinas, one of the great saints and doctors of the Middle Ages. Sitting at the palace of the Pope, at the time of the Papal Jubilee, and as the bags of gold were going into the sacred treasury, the Pope said, "Thomas, Peter could not now say, 'Silver and gold have I none.'" "No, your Blessedness," St. Thomas said, "nor could he say, in the name of Jesus Christ of Nazareth, rise up and walk." That puts this truth in the simplest form. Let the Church look at any time for her power to outward surroundings—to position, to dignity; at once the Church puts itself on false ground. It allies not itself with this or that political power or party; if it did, it would become mutable with the things mutable. If it wants to know its power in the body of its members, it must throw itself on its true strength. "In the name of Jesus Christ of Nazareth, rise up and walk." For the miracle is symbolical, like all the miracles of the Gospels and the Acts—symbolical of that inner life, living under all circumstances, the power proportionate to faith drawn simply from God. That was why the apostles were so indignant with any one proposing to link spiritual power to any outward condition. That is why they met with such indignation the proposal of Simon Majus to buy the gift of the Holy Ghost. "Thy money perish with thee, because thou thoughtest the gift of God could be purchased with money." That is why St. James was so indignant that even the sittings in church should be more available in the case of the well dressed man than of the ill-dressed man. He would have them understand that every vocation depended on that only which is possible for all human beings—namely, on faith.

MISSIONARY FIELD.

A MISSIONARY TOUR IN JAPAN, BY ARCHDEACON SHAW.

The readers of the *Mission Field* are doubtless aware that the Canadian Church has now, in connection with S.P.G., a vigorous mission in this, the central part of Japan. The work of the mission centres in and about two large towns of Shinshu, an inland province of the main island. In October last I was able to pay the workers a promised visit, and some details of my journey and of the manner in which the work is being carried on may not be without interest. Travelling in Japan is much more easy and rapid than it was a few years since, owing to the development of a railway system, and I was able to make a considerable part of the journey by train. The railway by which I travelled passes through the centre of the island from one sea to the other, and, leading as it does past one of the largest Buddhist temples of Japan, is much used by pilgrims to this famous shrine—one would imagine a rather incongruous method of performing pilgrimage. My fellow-travellers by the railway were a merchant and an invalid who, accompanied by his wife and son, was on his way to visit one of the numerous mineral baths which exist in the mountains of Japan. The invalid was very ready to dilate on

his sufferings, and the way in which he spoke of the cause of his attack is a good illustration of the weakness of the feeling of moral responsibility which is, I think, so often to be observed in Japanese character, and I suppose in all character where Christianity has not had its work of deepening and strengthening this feeling. "I am," he said, "a very hot-tempered fellow. The least thing has always made me fly into a violent passion. It was this that was the immediate cause of my paralysis. If I had been of a calmer disposition, it would never have happened." There was no sense of any moral principle being involved, but he spoke just as if he were describing some peculiar physical formation of his body. My companion the merchant was extremely polite, insisting upon spreading out his rug for me to sit upon and refreshing me with fruit. I was puzzled at first by his conduct at the various stations through which we passed. He would leave the carriage, and rushing excitedly up to the guard, would beg him to do him the favour of posting a letter which he gave into his charge. After having disposed of several letters in this way, he confided to us that he had purchased \$500 worth of the new postage stamp struck to commemorate the war with China, and had in the course of his travels been posting letters with them to his own address ever since, the date and post-mark on the stamp giving it an enhanced value. So has the Japanese intellect refined on the stamp-collecting craze of Europe! I had also in charge the matron and two girls from our St. Andrew's Orphanage. The latter are survivors from the disastrous earthquake of six years ago, and have been educated in our orphanage. One was now going to be trained as a sick nurse by Miss Smith, the excellent nurse of the Canadian Mission, and the other—dare I tell it?—to be inspected by a young man whose father had entrusted the Mission with the task of finding a Christian wife for his son. We parted at Uyedu, at which town I was to spend the night, and they were to go on to their various fates to Nagano, where Mr. Waller of the Canadian Mission, was to meet and take charge of them. They are sweet, good earnest girls, and will I am sure do us credit. The one confided to us that she would like to study and become a real doctor! From the other we kept quite secret the object of her journey, in case for any reason she should not prove satisfactory.

A night in a Japanese inn is not altogether the pleasantest or surest method of obtaining rest. The partitions between the rooms being only of thin papers, there is very little quiet to be had. The floors again are covered with thick straw matting, which forms an admirable lair for hordes of fleas, against whose attack one is powerless. Still, considering that for the two meals, attendance, and the night's lodging, a sum of from sixpence to a shilling is all that is asked, one's hopes should not be set too high. The next morning, bright and early, I set off in a jinrikisha, drawn by two men, for a long day's journey through the mountains to Matsumoto, the town of second importance in the province, and one of the stations of the Canadian Mission. Very soon after leaving Uyedu, traces of the disastrous floods which have visited Japan in the past summer were met with. The bridges everywhere had been entirely swept away, and in many places every trace of the road had disappeared and the stream had taken its place, in the bed of which we were obliged to walk, the men dragging or carrying the light vehicle as best they could. The road lay over a mountain pass between four and five thousand feet in height, and amid very beautiful scenery. From the summit for some miles another stream had entirely taken possession of what was once a road, and travelling was very difficult and wearisome, so that at one o'clock we were all very glad to rest at a little hamlet for our mid-day meal. The people were very friendly, but the only food they could provide was boiled rice and some soup made out of a species of fungus. On resuming my journey after lunch, I found that Mr. Kennedy with his Japanese teacher had walked out from Matsumoto ten or twelve miles to meet me, and had for the last hour been waiting for me at a more respectable inn in

the lower end of the village. Mr. Kennedy, with his young wife and little child, leads a very isolated life within the almost impassable barrier of these mountains, over which there are no roads worthy of the name. But both he and his wife seem most happy in their work and devoted to the Japanese by whom they are surrounded. Their life is an ideal one from a missionary point of view. It is worth recording, too, that nearly a quarter of a century ago, when Mr. Kennedy was but a child of six years old, he said to the writer of this paper that when he grew to be a man he would join him as a missionary to the Japanese. The fulfilment of this promise after such a length of time and in the face of many difficulties, is certainly a signal instance of determination of character and of the guiding providence of God.

(To be Continued.)

REVIEWS.

THE CLOCK OF NATURE—By Rev. Hugh Macmillan, D.D., LL.D. &c., author of "Bible Teachings in Nature," &c. 12mo. Pp. 366. \$1.50. New York: Thomas Whittaker.

The title does not do justice to the volume, and is merely the title of the first discourse or essay. The author is a sincere lover of nature, especially in its gentler moods, and perceives that there are many more analogies in nature and grace than the great Bishop Bull probably imagined. It is a noble aim to interpret and apply nature's parables, and point out the lesson set forth by the little weed between the pavement stones, or the analogy between the wind and the Spirit of God. But this Dr. Macmillan has done very successfully, although not with uniform success. Some of his topics are probably more easily handled than others, and more fruitful of appropriate teaching. Nothing, we imagine, would be better suited for reading to an advanced class; the ideas are clearly and concisely stated.

TOPICAL STUDIES IN CANADIAN HISTORY—By Nellie Spence, B.A., Toronto: C. J. Musson. 1897.

Miss Spence has given us a most useful book, one which appeals to the eye as well as the mind, and which will be found very easy for reference. We shall, perhaps, make her method more intelligible by giving a specimen. First, she chooses a topic or subject; then she gives the scheme or outline; then she fills up the outline, the whole being so tabulated that the points are taken at once. Thus Topic I. has for subject the "Indians in and about Canada," and the scheme is: 1. Chief Tribes, their Location and General Peculiarities; 2. The Indian Houses and Villages; 3. Occupations, Food, Dress; 4. Condition of Indian Women; 5. Indian Warfare; 6. Indian Government; 7. Religion and Superstition; 8. Home and Social Life. Under "Expansion of Scheme" we find the following amplification of No. 1:

1. *Chief Tribes, their Location and General Peculiarities.*—A. The Algonquins, the most numerous, yet the most degraded of the North American Indians, were scattered over the area extending from the Hudson Bay to the Carolinas, and from the Mississippi and Lake Winnipeg to the Atlantic. They were known by a great variety of names, e.g., the Delawares, the Illinois, the Micmacs, &c.

B. The Hurons lived in the peninsula formed by the Nottawasaga and Matchedash Bays of Lake Huron, the River Severn and Lake Superior. They were far more intelligent, industrious and warlike than the Algonquins.

C. The Iroquois, or Five-Nation Indians, occupied what is now the State of New York, and were composed of the Mohawk, Oneida, Onandaga, Cayuga and Seneca tribes, to which a sixth, the Tuscaroras, was afterwards added; hence the Iroquois are sometimes spoken of as the Six-Nation Indians. Though the least numerous, they were the most formidable of the three tribes. The Iroquois has been called the "Indian of Indians." This is a fair specimen of the careful, accurate and useful manner in which the whole volume is executed. It contains also a number of excellent outline maps.

PAPERS AND SPEECHES—Church Congress in the United States, held in Norfolk. 1896. 8vo. Pp. 187. Paper \$1. Toronto: Rowsell & Hutchison.

The Church Congress has come to hold an important place in moulding the thought of the present day. Its topics are usually carefully selected to meet the spirit of the time, and representative men are set up to discuss them on a popular platform. The papers and addresses may be taken to convey a just idea of the high-water mark in thought and literature, and, though they will not be equally valuable as utterances of experts upon selected questions, yet they must always command attention from those who wish to follow the currents of speculative thought and practical Christianity. In these addresses there is everywhere to be seen the expression of clear convictions, and a desire to handle all the subjects with fairness and sympathy. On "Archæology and the Bible" the reports are full of information and power, and to the clergy those upon "The pastoral office as affected by the conditions of modern life," are most suggestive. The addresses are, as a whole, more telling than the prepared papers, which tend not a little to elaborate heaviness, but the volume is a valuable record, and its tone is distinctly progressive.

THE RIGHT OF SYSTEMATIC THEOLOGY—By B. B. Warfield, D.D. Price 2s. Edinburgh: T. T. Clark. Toronto: Revell Co. 1897.

This is a very able and a very timely utterance. The spread of what is called Ritschlianism has been threatening the very existence of theology; and the denial of the science of religion (theology—the science of God) really amounts to the assertion of a religious agnosticism. This means not merely the upsetting of modern confessionals, but the undermining and destruction of the Catholic creeds. Are we prepared for this? If we are not, we have to make a stand on behalf of theology; and this is done well and effectually in this essay of Dr. Warfield's, originally published in the *Presbyterian and Reformed Review*, and now republished in this neat little volume before us. We strongly recommend it.

The *Critical Review* for January (published January 15th) brings home to us the vastness of the field of theological and philosophical literature. Certainly our teachers must be given to reading if they are in any way to keep abreast of contemporary thought. As usual, the notices of new books are carefully and ably done. We may specially refer to the reviews of Strong's Bampton Lectures on Christian Ethics—a very thoughtful and useful book; on Muller's *Symbolik*, which should be translated without delay; on the new edition of Cave's introduction, which has already been commended in these columns; and on Plummer's Commentary on St. Luke, also noticed by us.

STRIVING FOR THE MASTERY—Daily Lessons for Lent. By Willys Rede, D.D. New York: Longmans. 1897. Toronto: Rowsell & Hutchison.

These meditations, the author tells us, were used with his people at the close of Evensong, day by day, last Lent; and this may be accepted as a test of their usefulness; on the one hand, to the clergy who may wish to utilize the Lent services for the benefit of their parishioners in a similar manner, and to the laity who wish to make the keeping of Lent of practical utility. The meditations are divided into seven parts: 1. The Mastery over Self. 2. The Mastery over Temptation. 3. The Mastery over the World. 4. The Mastery over Adversity. 5. The Mastery over Sin. 6. The Mastery over Suffering. 7. The Mastery over Death. Under these heads there are meditations for all of the forty days in Lent, that is from Ash Wednesday to Easter Eve, not including the Sundays. The meditations are admirably adapted for their purpose—thoughtful, devout, and not too high pitched. No one can use these lessons seriously and earnestly through the Lenten season without being helped by them.

MAGAZINES.—The *Expository Times* for February begins with a new explanation of the supposed difficulty in the narratives of the resurrection of our Lord. We are told that there was a locality in the Mount of Olives called Galilee. This is rather a violent hypothesis, and we prefer the old explanation. Professor Findlay continues his good paper on the Basis of Morals. Mr. Redpath has a careful and appreciative article on Mr. Plummer's great Commentary. Several papers on the Homelessness of Christ criticise the theory advanced in a previous number. The smaller articles will be found most useful by teachers and preachers.

A FEW CAMEOS FROM THE EARLY HISTORY OF ANCASTER, AS FOUND IN THE CHURCH OF ENGLAND PARISH REGISTER KEPT BY THE REV. JOHN MILLER, 1829.

From within this quaint old book, with its stiff parchment cover fast kept by strong brass clasps, we gather pleasant reminiscences of the early enterprise, loyalty and generosity of ancient Ancaster. In this we learn that our beautiful St. John's was the mother Church of the whole Gore district and ministered to her daughters in Hamilton, Barton and Flamborough. We read, "Sunday, Oct. 10th, 1830, Ancaster Church was consecrated by the Lord Bishop of Quebec, who preached in the morning; congregation about 300. Rev. R. D. Cartwright preached in the evening. After morning service 85 persons were confirmed." We would like to know if any member then confirmed is now living? Hamilton shared in the benefits of Rev. Mr. Miller's services, though it does not seem to have been so fortunate as Ancaster in the possession of a church, judging from this entry: "Sept. 2nd, 1832. Hamilton court house being considered infectious from cholera, I did not use it this day." Hamilton also owes Ancaster a tribute of love in that here in 1835 "the Rev. John Gamble Geddes," late Dean of Christ Church Cathedral, who for over forty years gave loving and devoted service to its people, "was ordained priest by the Bishop of Quebec, assisted by the Archdeacon of Toronto and me." The day following, Oct. 12th, the bishop confirmed 31 persons. The Archdeacon of Toronto preached. "The Rev. Mr. Miller and the Rev. Mr. Geddes were present. The Bishop of Quebec seems to have had rather an extensive diocese in those days, and must have endured as much fatigue and privation as any modern missionaries. Not only is the village of Hamilton under tribute to Ancaster for religious services, but Guelph also. On the 11th June, 1831, Mr. Miller, "by desire of the Bishop of Quebec, and requested by the inhabitants, visited the township and village of Guelph, and preached at the village school-room on the evenings of the 12th and 13th July, and baptized 20 children." Ancaster experienced trouble in somewhat the same way as that of our modern villages, Toronto and Hamilton, when laying their asphalt pavement—"the roads being so cut up by the workmen engaged in preparing to macadamize them as to be impassable." They must, however, soon have been gotten into order, or the patriotism of its inhabitants most severely tested, for on Dec 15th 1837, we read: "This day and during the past week an alarm of rebellion was most extensively circulated; many hundreds of men were called by the Governor to Toronto. McKenzie and his followers appeared in open rebellion. Many persons were arrested in Toronto and in Hamilton. A proclamation appears this day thanking the men of Toronto for firmness. The rebels received a smart check in a skirmish during the week." The men going up from this district were renowned for their patriotism and bravery, public opinion knighted them as "The Men of Gore." On Christmas day there were "only 50 persons present at church owing to the disturbed state of the country and number of militia men proceeding to Chippewa to make an attack on McKenzie." On the 31st the men are still absent at Chippewa "watching McKenzie's rebel party on Navy Island." The sexton then, as now, was a most important personage, for he gets special mention as "being absent on the frontier." Peace with its white wings soon hovered over our pretty village, and on Feb. 6, 1838, some 80 persons were present at St. John's Church "at a public thanksgiving by proclamation from Sir Francis Bond Head, for victory obtained over the rebels in both Provinces." Not only the loyalty but the generosity of those early days finds fitting mention in this record. Think of the great city of New York, and remember that in its great fire of 1836 the people of Ancaster gave, through the cffertory, £2 5s. for the sufferers. This amount was enlarged by further contributions amounting to over 50 shillings, and deposited in the Dundas Bank to the credit of the Bishop of New York. Though Dundas had a bank (a private one perhaps), it had only a union church, and the results,

as was sure to be the case, very often disappointing to our good clergyman. On one Sunday he finds the meeting house at Dundas "occupied all day by the Rev. Mr. Stark and congregation, it being Sacrament Sunday"; on another occasion the place was very cold at Dundas, there being no firewood (Jan. 8th, 1837). What thronging memories cluster round our old parsonage when on November 4th, 1835, the "Western Clerical Society" met, viz., the Revs. Robt. Suggs, Brantford; Francis Evans, Wodehouse; Abraham Nelles, Tuscarora; William Bettridge, Woodstock; Benjamin Cronyn, London; Geo. R. Grout, Grimsby; Frederick Flood, Caradoc; Frederick Mack, Wellington Square; John G. Geddes, Hamilton; James Usher, Glandford; Arthur Palmer, Guelph; John Miller, Ancaster—a truly representative gathering of the pioneer apostles of Western Ontario, men who left their mark upon the history of the Church here and throughout the whole Province, whose names are on the bead roll of the S.P.G., Ontario's patient, thoughtful, tender God-mother. The Ven. Nelles, early Canada's saint. The cultured, courtly Bettridge, with his wide influence over the Church life of his day—one whom Canada just missed having in her episcopate. Evans, the Paulinus of the Long Point country, whose sons are with us, known and honoured in the Church's ministry. Flood, the devoted apostle of the Indians; Geddes, Niagara's refined, dignified Dean of reverend faith and devout life; Archdeacon Palmer, who in those early days endured hardness as a backwood's missionary where the town of Guelph now stands. Revs. Logger, Grout, Usher, Mack, all earnest workers. Last, but not least, Cronyn, first Bishop of Huron, whose first ministrations in London tended so greatly to shape the history of our Church. All these were here, this galaxy of saints who now shine as stars in the firmament of His glory. We regretfully close this quaint chronicle of the olden time. Would that space were permitted us to tell how Toronto found its Mayor in an Ancaster lad; to linger over the hero legend entwining the grave of the wife of Col. Johnson Butler, of Niagara; to pay the tribute of tears to the tragic fate of a continent linked to that other grave of the Indian princess hard by the warrior trail of her race, inevitably passing to the hunting ground of the nether world; to tell of all that Christ-like missionary life recalled by the last entry written in a strange hand (that of the late Ven. Archdeacon McMurray) recording the passing of the chronicler himself to his long home in our sweet God's acre.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

HALIFAX.—*St. Luke's*—With the labours of the Rev. F. Smith (assistant to the Rector, the Rev. E. P. Crawford M.A.), parish work in the district of St. Albans, and at St. Augustine's, the new church across the N. W. Arm, is gaining ground. Clubs for men and for women and girls are held weekly in St. Luke's Hall, both being well patronized. During Lent a confirmation by the Lord Bishop will take place in St. Luke's Cathedral.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—*Synod Hall, Feb. 16.*—The eleventh annual meeting of the Montreal Diocesan Women's Auxiliary opened to day. It was prefaced with Holy Communion in the Cathedral at 11 o'clock, when a large number communicated. The Lord Bishop was celebrant, assisted by the Rector of Montreal and Rev. I. F. Renaud. The subject of the Bishop's address was from the text "and to know the love of Christ which passeth knowledge." In the evening of the same day, under the auspices of the Montreal Women's Auxiliary, an interesting address on China was delivered by the Rev. Prof. Steen of the Diocesan Theological College. The hall was crowded with members of the mission and their friends, and great interest was evinced in what the lecturer had to say. His Lordship Bishop Bond presided, and made a few prefatory remarks. Feb. 17.—The first business session opened on Wednesday morning at 10.30 o'clock, His Lordship Bishop Bond occupying the chair. The meeting was well attended by the members of the society, who were present in considerable numbers. After devotional exercises the meeting got down to work. A resolution of sympathy in the work from the Diocesan Synod was read, as were also the greetings from the Provincial Women's Auxiliary. The president, Mrs. A. Holden, then read her annual address, in which she dwelt on the fact that each member had a part to play and was responsible for the success of the con-

ference. After eleven years of existence they had twelve thousand women and children between the Atlantic and the Pacific praying and working for missions, which could not fail to be a power for good. The record for the year presented no marked incidents, but good progress had been made and they were now established on a firmer basis than ever. The Dorcas branch had increased and there was a deeper sense of personal responsibility on the part of the workers. The rise of kindred societies to theirs was a test of the faithfulness of the members. Regret was expressed that the Junior work was not so advanced as was hoped for. The meetings held last November in connection with the Zenana missions were referred to as having been very satisfactory. The address concluded with a hope for Divine grace to carry on the work successfully during the ensuing year, adding that although the amount of work to accomplish was almost overwhelming to contemplate, the Lord they had with them always. A reply to the president's address by Miss Mussen of Farnham, was, in her absence, then read by Mrs. Gordon Smith. The secretary, Mrs. M. W. Everett, then read her report. There were now fifty-four branches of the Women's Auxiliary in the diocese, of which three were but recently organized, namely, Frelighsburg, Franklin and Dunham. There was a falling off in junior work and each member was asked to bestir herself to prevent any further falling off. There were four new life-members, namely, Mesdames D. W. Ross, M. H. Gault, Ashley Carus-Wilson and Miss Ellerton. Regret was expressed at the loss to the society by the death of Mrs. Hardisty. A missionary was to be selected for missionary work in the North-west. There had been held during the year eight regular, eight preliminary, two executive and four special meetings. The report closed with reference to Zenana and children's work. The diocesan treasurer's report showed an expenditure of \$2,181.97 and receipts amounting to \$2,148.01, a balance in hand being left of \$16.04. The election of officers was then proceeded with and resulted as follows:—Hon. president, Mrs. Henderson; president, Mrs. A. Holden; vice-presidents, wives of the city clergy and presidents of parochial branches; recording secretary, Mrs. Everett; corresponding and Dorcas secretary, Miss A. McCord; diocesan treasurer, Mrs. C. G. Dawson; executive committee, Mesdames Carmichael, Norton, R. Lindsay, Cole, Henry Evans, W. Drake, Hollis, W. H. Hutton, Mills and Miss Moffat; editor of "Leaflet," Mrs. Henry Evans; literature, Mrs. H. J. Evans, convener; Mrs. Holden, Mrs. Day, Miss Mudge, Miss A. McCord; librarian, Mrs. H. J. Evans; printing and advertising, Mrs. Holden, Mrs. H. Evans, Miss A. McCord.

OUTREMONT.—An appeal has been issued in the name of Mr. Wm. A. Craig, B.A., student in-charge of the Church of England congregation at Outremont, and Messrs F. C. Sitcock, and James Greenbank, churchwardens, for funds for the erection of an Anglican church in Outremont. The appeal has been sanctioned by the Lord Bishop, and as only \$2,000 are required, it is hoped that it will be successfully met.

ST. JOHN'S, P.Q.—On Tuesday morning, Feb. 9, all the clergy in the rural deanery of Iberville met for devotional exercises. After prayer the Rev. G. Osborne Troop, of St. Martin's church, Montreal, gave an eloquent and spiritual address to the clergy there assembled. After the address the clergy partook of the holy communion. In the afternoon the clergy met for conference and reading of papers. In the evening a public missionary meeting was held in Baldwin Hall, which was packed to the doors. The rector in opening the meeting seemed a little surprised at having such an audience, and said it was a joyful surprise. After the opening prayers and reading of the lesson, the Rev. Mr. Overing, rector of Valleyfield, gave a very interesting and powerful address on domestic missions. Afterward the beloved rector of St. Martin's, Montreal, gave an earnest address, one which will not be forgotten. His remarks were on the person of Abraham and his faith in God. He said if mission work was to have God's blessing resting on it, we must have faith in Him. We come not asking money from you. If I had fifty thousand dollars offered me on the one hand, and on the other the prayers and faith of a band of true Christians, I would refuse the money and go forward in faith and in the prayers of those who were God's children. How can anyone expect God to bless what they give unless they first give themselves to God. In concluding his address he besought those present to first give themselves to God, then afterwards their substance. After a hymn had been sung the rector introduced Mr. Buckland, a returned Eskimo missionary from the far away diocese of Moosonee. Mr. Buckland appeared in his native dress, which is the same as those worn by the Eskimo. On his appearance there was much laughter. In his opening remarks he begged the audience not to depart from the spirit which

had prevailed during the last speaker's address. The diocese of Moosonee is eight hundred miles wide and one thousand two hundred miles long. In it are three different tribes of Indians—Crees, Ojibways and Chippeways, numbering some three thousand six hundred souls, who have been brought into the visible church of Christ. Mr. Buckland gave a very interesting account of the work which is being done by one who a few years ago had never been heard of, but now is known and whose name nearly all Churchmen know, and that name is the Rev. Mr. Lofthouse, who has spent ten years of his life in bringing the Eskimo, Chippeways and Crees in the neighbourhood of Churchill, to the knowledge of Jesus Christ. Mr. Lofthouse, the speaker said, is doing two men's work. If we would only take such an interest in our home heathen missions as we do in India, Africa and China, soon we could say that the Gospel has been preached to every creature in this land of ours. After briefly sketching the drawbacks and obstacles to be overcome in the work at Churchill, such as the terrible isolation which is so depressing and the want of communication with the outside world, Mr. Buckland gave an account of his work further north, describing the manner, life, superstition, etc., of those people. Half of the world does not know how the other half lives, and by the time Mr. Buckland was through with his address everyone in the audience thought and felt that such was the case. The people are very happy and contented with their hard lot. Go into their snow houses at this time of the year, and one would find them very warm and comfortable. But if food is lacking and deer scarce things are very much different. Two and three families live together in these houses and are very happy. There is no vegetation in the country, yet there are thousands and thousands of deer. The speaker brought out very clearly how God, who had brought those people to such a land, had provided for them. It reminds one of the Children of Israel in the wilderness, and how God in such a wonderful way provided for their wants. Mr. Buckland then impressed upon his hearers the privileges we enjoy, but above all of having and hearing the blessed Gospel of Jesus Christ and His love for sinners. After showing some Eskimo curios the rector pronounced the benediction, thus bringing to a close a day which will be long remembered in St. John's.

TORONTO.

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

St. Matthews.—The Woman's Auxiliary of this church held a meeting in the school-house last week. Mrs. Shore presided, and 22 members were present. The contribution asked for towards the cost of erecting a church at Nagano, Japan, has been raised.

St. Saviour's.—The Woman's Auxiliary in connection with this church, East Toronto, is arranging an entertainment to be given Thursday 25th. at Mr. Wilson's, Little York. These officers have been elected for the year:—President, Mrs. Empringham; vice-president, Mrs. Island; parochial secretary, Mrs. Rogers; corresponding secretary, Mrs. Creswick.

Church of the Epiphany.—The annual missionary meeting of this church was held last week, when addresses were delivered by Mr. C. H. P. Owen, Creemore, and Mr. H. W. Frost, Secretary of the China Inland Mission. The choir of the church under the direction of Mr. W. Wedd, Jr., is engaged in preparing for a rendering of Mendelssohn's "Hymn of Praise" on Monday, March 1st.

St. Philip's.—The annual missionary meeting for this parish was held in the school house on Wednesday, Feb. 17. Canon Sweeny opened the meeting with a short service, and after a few introductory remarks called on Rev. C. H. P. Owen, of Creemore, to plead the cause of missions in the Diocese of Toronto. Mr. Owen showed the necessity for more missionaries and by way of example referred specially to one Rural Deanery (West Simcoe), where several stations should be opened at once. The needs of Domestic Missions were presented by Mr. Merser, who gave an account of the immense Diocese of Moosonee and of the work done there by Bishop Holden among the Indians between 1852 and 1892, and which is being carried on by Bishop Newnham. Rev. T. C. Street Macklem followed with an address on the work of Canadian missionaries in Japan and the urgent duty of spreading Christianity among a people who have outgrown the religion of Buddha. The meeting was closed by a few words from the Rector and the benediction.

St. Thomas.—The annual missionary meeting was held on Monday, Feb. 15, Rev. J. C. Roper presiding. After a short opening service the chairman introduced the speakers, Rev. J. Gibson of Norwood, Rev. C.

H. P. Owen of Creemore, and Rev. F. H. Hartley of Young's Point, who very ably set forth the claims of diocesan missions, and the great necessity for their extension; each speaker illustrating and enforcing his remarks by references to his own experience in mission work. The incidents mentioned, especially by Mr. Hartley, should convince the most sceptical of the imperative need for increased work in the home mission field. During the evening a statement of the results of the parochial missionary organization for 1896 was presented and considered satisfactory. The proceedings were closed in the usual manner.

St. Clement's.—The Rev. T. Heathcoate has been appointed to this parish.

St. Matthew's.—We are pleased to hear that the Rev. Mr. Norrie, curate of this parish, is gradually improving.

Toronto Church of England S.S. Association.—The fifth regular monthly meeting of this association was held in St. Peter's Church school-house on Thursday, 18 Feb., when there was a large attendance of clergy and teachers. Ven. Arch. Boddy occupied the chair.

The Rev. Provost of Trinity College gave a lecture on the method of "catechising" known as that of St. Sulpice. It was replete with practical suggestions and information gained by personal experience in England. At the close of his paper a number of questions were asked by Rev. C. L. Ingles, Mr. C. R. W. Biggar and others.

The Rev. T. W. Paterson gave a very beautiful description of the "Tabernacle," having a model of the same on exhibition from the S.S. Assoc. Museum, which greatly enhanced the lecture. The next meeting will be held on Thursday, 18th March, in St. George's school-house. A special course of lectures on Teaching and Bible Study will begin on Saturday afternoons, commencing on 6th March, for an hour, from 8 to 4, and will continue in to May, at 17 Richmond St. west. All S.S. teachers are invited.

Religious Instruction.—The conference of Diocesan Committees on religious instruction in the public schools in Ontario has promulgated the following scheme:—1. Religious teaching may be given for one-half hour daily in the public schools of Ontario by the clergy and ministers of the various Christian communities or their representatives to the children of their own communion, and Biblical instruction, as hereinafter provided, shall be given by one or more of the teachers of the school to all pupils who are not in attendance upon the religious teaching given as aforesaid. 2. In all public schools in Ontario Biblical instruction shall be given by the teachers of the schools daily for one clear half-hour at such period during the morning session as the trustees of the school section shall determine. Such instruction shall consist of:—(a) Readings from the Bible, both the Old and New Testament as a textbook, and the examination of the pupils thereon. (b) Memorizing the Lord's Prayer, the Ten Commandments, the Apostles' Creed, and such selections from the Bible as may be directed in the curriculum hereinafter referred to. (c) The portions of the Bible to be read and memorized shall be those set forth in a curriculum to be issued by the Minister of Education. (d) In case the parents or guardians of any pupils do not desire the attendance of such pupils at this instruction, or at the religious teaching hereinbefore mentioned, they shall notify the teacher in writing of their objection, and such pupils shall be given some exercise to write or other occupation during that period; or, at the option of the parents or guardians, shall be excused from attendance during such teaching or instruction. (e) No denominational teaching shall be given in connection with such Biblical instruction. (f) Any teacher who has conscientious scruples with regard to giving Biblical instruction as aforesaid, shall be excused from giving such instruction on notifying the trustees to that effect; and it shall be the duty of the trustees to make such provision as they may deem expedient in every such case, so as to secure that the said Biblical instruction shall be given.

Teachers' Examinations.—The examination for teachers held annually by the Church of England Sunday School Institute will (provided a sufficient number of candidates present themselves) be held in Toronto on Saturday, April 24th, 1897.

The subjects for the present year are as follows:

DIVISION A.—PRELIMINARY.

1. Holy Scripture. St. Matt. xiv. to xxviii. (the last year of our Lord's public ministry.)
2. Church Catechism. The Commandments and the Lord's Prayer to the end of the Desire.

DIVISION B.—INTERMEDIATE.

1. Holy Scripture as above.
2. Prayer-Book as above together with Morning Prayer to the end of the Venite.

3. Lesson Sketch. To be selected from the Scripture portion.

DIVISION C.—ADVANCED.

1. Holy Scripture as above together with Ex. xvi. to xxiv., and xxxii. to xxxv.

2. (a) Prayer Book as above together with Articles IX. to XVI., or

(b) Church History. English Church History from 1547 to 1603 (the death of Queen Elizabeth).

3. Lesson Sketch to be selected from the Scripture as above.

Text books recommended.
Holy Scripture. "S. P. C. K. Commentary;" Bishop Ellicott's "Commentary"; Cambridge Bible.

Church Catechism.—Macpherson and Maclear.
Prayer Book. Macpherson, Daniel and Bishop Barry.

Church History. Canon Robertson's "Sketches of Church History," (S.P.C.K.) Canon Julius Luoyd's "Outlines of the Church History of England," Lane's "Illustrated Notes on English Church History," (S.P.C.K.)

CERTIFICATES.

Division A.—First Class Certificates require 50% in each subject. Second Class Certificates require 30% in each subject.

Division B.—First Class Certificates require 50% in each subject. Second Class Certificates require 40% in each subject.

Division C.—Honour Certificates require 60% in each subject. First Class Certificates require 50% in each subject. Second Class Certificates require 40% in each subject.

PRIZES.

Division A.—One of £1. Two of 10s. Five of 7s. 6d. Twelve of 5s.

Division B. One of \$2. Two of £1. Five of 15s. Twelve of 10s. each.

Division C. One of £5. One of £3. Six of £1. Twelve of 10s. each.

Fees. Members of Toronto Deanery Association are entitled to enter on payment of 25 cents, to be forwarded with application. All other Sunday school teachers pay a fee of 50 cents.

The Local Secretary of the Church of England Sunday School Institute at Toronto is Mr. C. R. W. Biggar, M.A., Q.C., 249 Simcoe St., Toronto, to whom the candidates' application and fee must be sent or delivered on or before Thursday, March 18th.

Lepers Mission.—An interesting meeting of the Toronto Auxiliary took place on Monday the 15th inst., Mrs. S. Trees presiding. The meeting was opened by devotional exercises; minutes of last meeting were read; the treasurer reported \$262.85 received during the month. A paper on "The Origin of the Asylum in Mandalay, Burma," and a letter received from Rev. W. R. Winston, a member of the Wesleyan missionary society, were read by Mrs. Wellington. Mrs. Trees read some notes about the famine in India and the distress caused by it; over 70 millions of people are affected. Extracts showing the urgent need of increased accommodation in the Purulia asylums for adults, as well as for the untainted children, were read by Mrs. Pim. Miss Macklem kindly sent a letter she received from Mr. W. C. Bailey, in which he writes:—As regards the famine, of course our poor lepers are amongst the most needy class, if not the most needy. They have been deprived of their usual means of sustenance—begging—and have consequently been crowding in great numbers into our already full asylums, though many, alas! have to be turned away for want of room and suitable provision. One friend writes of having 30 waiting to come in as soon as he could make room. Another, that the lepers who came into her asylum were in such a terrible condition of want and emaciation, that all they could do was to feed and take care of them for a few days, and then they died. It is a terrible sad story altogether, and I fear the effects will remain long after the famine has really departed.

DEER PARK.—A missionary meeting was held Wednesday evening in Christ church.

COLBORNE.—On January 19th the Rev. G. H. Webb and wife celebrated the tenth anniversary of their wedding by an "At Home" to the parishioners. Invitations were sent out to every member of the church, with the result that one of the most pleasant parish reunions conceivable was enjoyed by a large proportion of the church people. The people showed their good will toward the rector and his wife by making them presents of over one hundred articles of tin and granite ware. At the close of the evening Dr. Willoughby, M.P.P., as spokesman for the congregation, made a neat speech congratulating the rector upon the good will that prevailed between him and the congregation, and expressing the wish that he and his wife might have many years of hap-

piness, and that he might long remain in his capacity of pastor among them.

ALLISTON.—Missionary meetings were held in St. Andrew's Church, Alliston, and in St. Peter's, West Essa, on the evenings of the 3rd and 4th inst. Interesting and instructive addresses were given in behalf of the Mission Fund of the diocese by the Rev. E. Chilcott, of Bradford, and the Rev. Leo Williams, of Lloydstown.

BRIGHTON.—*St. Paul's Church.*—On January 24th the Rev. G. H. Webb, of Coborne, came to this parish for the purpose of preaching an eight days' Mission. An intense interest seemed to be awakened, and many were the expressions of regret that the time could not be extended. The services were all well attended, and the closest attention paid to the addresses of the Missioner on "The Christian Warfare and how to fight it." At the close of the Mission resolution cards were distributed, a large number of which were returned with the definite object of church work which the person was willing to take up, stated over the signature. A significant feature was the constantly increasing attendance at the daily celebration of Holy Communion, there being nearly five times as many on the last day as there were at the beginning.

NIAGARA

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

HAMILTON.—A very successful entertainment in aid of Girls' Friendly was given in St. John's Church last Thursday. The various benevolent societies are taking up with right good will the cause of the distressed in the town. The *Spectator* has opened a list for the starving in India.

One of the fortnightly entertainments which are being given in the basement of St. John the Evangelist Church took place Thursday evening, the 11th inst., and was a decided success, a large audience being present.

St. Peter's.—Sunday was a memorable day in this church, the rector, Rev. Thomas Geoghegan, having services so bright and cheerful that the people of the parish and many friends joined in heartily. The 11 o'clock service opened with a public baptism by Bishop DuMoulin, witnessed by a congregation so large that many had to stand all the time. Eight adults were thus received into the church. Following this was a confirmation service, in which the bishop was assisted by Rev. Rural Dean Mackenzie, of Brantford, and Rev. E. A. Irving, of Dundas. The confirmation class consisted of 10 girls and 17 boys and men. Previous to the laying on of hands the bishop gave one of those earnest and practical addresses for which he is noted. In language understood by young and old alike, a lucid exposition of the apostolic rite, its privileges and responsibilities, was delivered to an attentive congregation. It was an instructive, epitomized history of the Catholic Church from the days of the apostles down to the present era. At the celebration of the Holy Communion the bishop was celebrant, E. A. Irving, epistoler, Rural Dean Mackenzie, Brantford, Gospeler. The newly confirmed made their first communion, and with the regular members of the congregation, the number of communicants was about 80. At 3 o'clock Rev. Rural Dean Mackenzie addressed the children, and at 7 the same clergyman preached to a large congregation. Mr. Shaubolt, lay-reader of St. John's Mission, Brantford, and local manager of the Brantford branch of the Bank of Montreal, assisted. The musical portions of the various services were well rendered, the offertories were liberal, and the rector received many compliments for the energy he has displayed in gathering around him so large a congregation of devout worshippers as those who attend St. Peter's.

St. Mark's.—Rev. H. C. Miller, rector of St. Thomas' Church, preached in this church on Sunday evening, the 14th inst. His text was the 4th verse of the 134th Psalm. The sermon was a most able and eloquent one, and was listened to with attention by the large congregation present.

Mission of Dunganon and Mont Eagle.—Rev. E. Costigan visited this Mission, and with the priest-in-charge, held missionary meetings at eight stations as follows: Ormsby, Coe Hill, Faraday, Bird Creek, Reeve's, Maynooth, Whitechurch and Mont Eagle, driving with a team over 80 miles. The Rev. Canon Burke, who is always a friend to the Hastings Mission, had held meetings at some of the stations in the autumn, but found it an unsuitable season. The collections taken on both tours will be over \$20. Mr. Costigan thinks the three stations at the south of the mission should be cut off as a separate mission, as soon as the Mission Board and Rural Dean Bogert can act in the matter.

DUNDAS.—The Bishop of Niagara paid his first visit to this parish in his new capacity on Wednesday, 17th inst. Evensong was said by the rector, Rev. E. A. Irving, at 7.30. This was followed by an address on Mission work by His Lordship. At the close of the service the congregation, which was large, went by invitation to the rectory, where they were received by the rector and Mr. Irving, and introduced to the bishop and Mrs. DuMoulin, who shook hands with each person presented. Refreshments were provided in the parish room, to which all in turn adjourned. A short address from the congregation was presented by F. W. Holmsted and W. B. Call, the wardens; and from the Brotherhood of St. Andrew by D. McKechnie, director of the local Chapter. To these the bishop responded in his usual happy manner. A bouquet of daffodils and fern was presented by Miss Haun on behalf of the ladies of the congregation. After a little music, hymn 24 A. and M. was sung, and the bishop pronounced a benediction. Amongst the attendance at the Church service or at the subsequent reception were representative members of other communions in the town, including Rev. John Laing, D.D., of Knox Church. The bishop and party left by 10.30 train for Hamilton, pleased with their reception, and leaving the best impressions on the minds and hearts of St. James' congregation and other friends. The annual meeting of the Dundas Branch W.A. was held on Thursday, 18th inst. A most satisfactory statement of the previous year's work was presented. Officers were elected and reference made to the loss sustained by the decease of Mr. Niblett, the corresponding secretary of last year. Over \$60 was handed over to the incoming by the retiring treasurer, as the balance of cash on hand. The most of this will be devoted to the liquidation of the rectory debt, the missionary objects of the branch having all received their stipulated proportion of the funds. Mrs. Osler, of Toronto, continues to hold the position of hon. president.

HURON.

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

India Relief Fund.—A pastoral recently issued by Bishop Baldwin appointed Sunday, February 21st, for taking up an offertory for this purpose. In some churches offertories had already been taken up. The Sebringville Sunday school (Rev. Rural Dean Deacon, rector) had already made an offering for this purpose; also Rev. J. T. Kerrin, of Mitchell, and Rev. D. Williams, of Stratford, had exchanged, each preaching in the other's church for this object, and the offertory of St. James' Church, Stratford, on that occasion being over \$60.

MILLBANK.—Rev. A. Murphy, M.A., of Ingersoll, conducted a five days' mission in Grace Church, Millbank, Rev. T. G. A. Wright, rector. From Feb. 8th to the 12th inclusive, three services were held daily—the first at 10 a.m. for prayer; the second at 3 p.m. for Bible study; the third at 8 p.m. being the evangelistic service proper. Mr. Murphy brought his own hymn-books, and thus it was possible to put a book in the hand of every one attending any of the services, and the singing was correspondingly hearty. A fair number attended the early meetings for prayer. About 40 attended the afternoon meetings for Bible study, and the church was generally about full at the evening service. The subjects dealt with were such familiar passages of the Bible as the Passover, the Manna, the Sower, the Prodigal Son, the Lord's Prayer, the 23rd Psalm, etc., and the unexpected richness of the teaching in them was all the more awakening and instructive. At 7 p.m. on the last day an extra service was added to discuss practical methods of doing Church work. Only one collection was taken up and that at the last service. It was for a Bible woman in India whose work Rev. Mr. Murphy supports. On the Sunday following the mission, the number of communicants was larger than at any former time during the present incumbent's pastorate here.

ALGOMA.

EBBERSTON, Feb. 12.—Friday being the only evening when the school can be used for such purposes, a most enjoyable time was spent. A concert was given with recitations, readings and addresses; the school was well filled and everything went off well. Every one seemed to enjoy themselves until quite late in the night. The piece which seemed to take most with the children was when Sanlo telephoned to Montreal in great haste for a carload of flour, and in answer to his importunate demand for its immediate arrival received a cloud of flour in his face, which stopped his further use of the instrument. The proceeds (\$8.50) are towards seating the church. We deeply regret that we have to resort to so childish a plan to obtain money for such a purpose, but even this has its good side, for it helps to keep the people united by social intercourse, and this is no trifle.

The Ravensworth Glee Club performed in a most admirable manner. We thank all who helped us and shall be glad of their help again. Mr. George Wortley (churchwarden) worked hard to get up the entertainment and make it a success; he is in his office a good example to many who are slow in doing their duty.

IFRACOMBE. About twenty of the members of the congregation of St. Mary's Church, Novar, met at the house of the incumbent on Tuesday, Feb. 16th. During the evening Mr. James Large, senior member of the church, who had been chosen on behalf of the "Women's Church Aid Society," and other members of the church, presented Miss Pardoe with a purse of money as a slight token of their appreciation of her constant and efficient services as organist. The secret had been so well kept and the gift was so unexpected that not only the recipient but also the other members of the family were entirely taken by surprise. In presenting the purse Mr. Large spoke of the spontaneous way in which the money had been given, and the pleasure afforded to the contributors by this opportunity to show their thorough appreciation of Miss Pardoe's efforts to make the musical portion of the service bright and hearty. The Rev. J. Pardoe, on rising to thank those present for the gift itself and for the kind thoughtfulness which had prompted the action, said he had noticed in the past that such instances show the union and good will which exist between the members of a congregation and those who are responsible for the ministrations of the Church. The gathering was a thoroughly representative one. Light refreshments were served, musical selections ably rendered, and then the singing of a well-known missionary hymn brought a very happy evening to a close.

The Rev. J. Pardoe acknowledges with many thanks the sum of \$6 from the Rev. Lawrence Sinclair, rector of Christ Church, Gilbertsville, New York, towards a fund now being raised to build a driving shed for Christ Church, Ifracombe. Donations for this purpose are urgently needed, and should be sent either to D. Kemp, Esq., Synod Office, Toronto, or to the Rev. J. Pardoe, Novar, Ontario.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., BISHOP, ARCHBISHOP AND PRIMATE.

WINNIPEG, St. John's College.—Rev. Mr. Tatham of Broadview, Assa., paid the college a visit last week.

The Church Society held its fortnightly meeting last week. The meeting was made an open one and several friends of the college took the opportunity of hearing the address by the Rev. D. O'Meara on the subject of "Christian Science."

The Literary Society are making preparations for their public debate to be held early in March.

Rev. Canon O'Meara, D.D., Professor of Mental and Moral Science, and Lecturer in Systematic and Pastoral Theology, was installed as Dean of Rupert's Land last Sunday morning week. The service took place in the cathedral.

Several of the students have become members of the newly formed branch of the St. Andrew's Brotherhood in connection with Christ Church (Rev. W. T. Mitton, M.A.) The meetings of the branch will be held every month.

Mr. S. G. Chambers has taken over the choir-mastership of Christ Church. He entered upon his duties in that connection last Sunday week.

M. A. F. Custance, B.A., has been visiting friends at the college.

The following theological students were out on mission work last Sunday week:—Mr. Tucker to St. James', Mr. Pritchard to Springfield, Mr. Bartlett to St. Matthew's.

CALEDONIA.

WILLIAM RIDLEY, D.D., BISHOP, METLAKATLA, B.C.

Mrs Ridley's death is a great loss, both to the noble-hearted Bishop of Caledonia and to his diocese, where she has worked so splendidly. In one of our most recent letters from the Bishop he had given an example of his wife's rare devotion and missionary spirit. In a mission which he and Mrs. Ridley started in a remote place on the Skeena River, residing there for a year in 1880 and 1881, the Bishop had placed a clergyman and his wife.

"They recoiled from the horrors of savage life, and to our great surprise, at the end of one year, suddenly appeared at my house on the coast en route to England. Then in November it was too late to find a clergyman to succeed him, and a long winter's

break would probably ruin the work and prospects. Before they had been in my house an hour, I had a volunteer. She said, 'Let me go, I will hold it together until you find somebody else.' 'Do you mean it?' I asked. 'Yes!' 'Then wait till morning and we will discuss it!' So before breakfast, being pressed for an answer, I said 'Yes.'

"It was difficult to get a crew to face a November 'Skeeps,' which freezes in hummocks from end to end; but that same day, with a year's provisions, we started. . . . It was a dismal journey for both of us, camping and sleeping on the snow being but the least of the discomforts. At the end of fifteen days we arrived, and packed the provisions in the snug log house. I offered my crew an extra pound a piece if they would delay their return but a single day, but nothing would induce them to wait. So I left her behind among Indians and miners, the only white woman within 170 miles, and the first to ascend the river. The isolation was complete. Events forced me to visit England, but I had returned before she knew I had left the diocese, and travelled 14,000 miles! . . . At the end of a year I had found an excellent man for the new mission, so that I was able to fetch away my wife. The miners said she was the best person they ever had, and the Indians call her 'mother' to this day. It was a hard time. Her entire household consisted of two Indian schoolboys."—*Mission Field*.

BRIEF MENTION.

Rents in the west end of London are said to have already doubled in expectation of the jubilee festivities next summer.

Spools are turned and bored by a simple machine, which is said to be able to complete from 5,000 to 6,000 per hour.

Rev. Arthur Gadd assisted in conducting a 12 days' union mission at Severn Bridge lately.

Slumming in the East end of London has been revived as a fashionable amusement, and the arrangements for personally conducted trips are managed by an agency.

The citizens of Belfast, Ireland, are to erect a statue of Queen Victoria, to cost \$25,000, in commemoration of the anniversary of her reign.

The traditional chronology of Egypt goes back 5,000 or 6,000 years before Christ. The first mention of Egypt in history was made by Herodotus.

Rev. E. I. Rexford, M.A., has been elected honorary president of the Montreal High School Old Boys' Association.

A remarkable success is claimed for the London Schools Swimming Association. During last year no fewer than 10,000 school children were taught to swim by its instructors.

In consequence of disturbances among the students, the Universities of Rome and Naples have been closed by order of the Government.

Colonial and American bishops will be invited to preach at Oxford University this year during the sitting of the Lambeth Conference.

Tom Burns, the Scotch diver, who some time ago jumped from the Forth bridge, recently succeeded in leaping from a moving train off the bridge over the Tay. The fall was 100 feet.

The Rev. Robert Ker, of St. Catharines, advocates a local fund for the St. Catharines General and Marine Hospital to commemorate the jubilee year.

Two hundred thousand barrels of souvenir buttons made and sold in the last three months is the record of one factory.

Mr. Gladstone is gradually transferring the bulk of the library to the institution of St. Deniniol at Hawarden, retaining only a few books which he treasures for personal rather than bibliophilic reasons.

Grand Duke George of Russia, the consumptive Czarewitch, is to spend part of the winter at Syracuse, in Sicily. While he is there two Russian men-of-war will remain in the port.

Sir Christopher Wren, the architect of St. Paul's and of many other churches in Great Britain, had a presentiment when rebuilding St. Paul's that he would die before the completion of the work. He did die while the walls were rising, and was buried in a cavity purposely made to receive his sarcophagus.

Ripley Church, south-west of London, is being turned into a sort of bicyclists' Westminster Abbey. It has now a memorial window to H. L. Cortis, who held a number of records a dozen years ago, and another window put up by cyclists to the memory of the hostesses of the Ripley Inn.

John C. Sutton, of Denver, spent all his money, \$30,000, a few years ago in building a church in Denver, on condition that he should be allowed to live in the tower and be employed as the sexton of the church.

British and Foreign.

The death has been announced of Mrs. Knox, widow of the late Archbishop of Armagh and Primate of Ireland, in the seventy-eighth year of her age.

The Rev. W. Stanton Jones, formerly curate of St. Mary's, Widnes, has been publicly instituted by the Bishop of Liverpool to the benefice of St. Polycarp's, Everton.

Mr. Ernest T. Hooley, of Risley Hall, near Derby, whose gift of gold Communion plate to St. Paul's we recorded, has set aside £15,000 per annum for the relief of the very aged poor, the infirm and widows in his district.

The Rev. Edward Harman, Rector of Pickwell, Oakham, died recently at his rectory, at the age of sixty-nine. Mr. Harman, who graduated at Caius, had been Chaplain to Bishop Waldegrave, of Carlisle, and had held numerous curacies and preferments.

The Bishop of Bath and Wells held a Confirmation service recently in the church of St. Margaret, Tintinhull. There were thirty-nine candidates out of a population of 426. This was the first Confirmation held in Tintinhull within the memory of the oldest inhabitant.

Services were held recently in the Church of St. Margaret Pattens, City, in commemoration of the 248th anniversary of the execution of King Charles I. In the evening the building was filled by a congregation almost entirely dressed in mourning, many of them wearing in their button holes white Stuart roses.

A meeting on behalf of the Society of the Sacred Mission was held recently at Bishop's House, Kennington. The object of this society is to increase the number of Church workers; it offers education and free maintenance to those who, without means, are prepared to serve, unpaid and unmarried, at any work assigned to them.

At the last meeting of the executive committee of the Archbishop Benson Memorial, it was decided to recommend to the general committee, at a meeting to be held shortly, that a sum not exceeding £2,500 be set apart for the Canterbury monument, and that the balance of the fund should be devoted to some definite portion of Truro Cathedral.

On a recent Wednesday evening, at the parish room of All Saints' Church, Stoke Newington, the Rev. H. Shrimpton, vicar, was presented by the churchwardens, Messrs E. H. Randall and A. Mottram, on behalf of the parishioners and friends, with a cheque for £260 on the completion within four days of twenty-five years of his ministry in the parish.

A petition of Viscount Halifax, on behalf of the E. C. U., was submitted to both Houses of the Convocation of the Province of Canterbury, stating that, for various purposes, it was highly desirable that the old procedure of inviting objectors at the confirmation of a Bishop elect should be retained, and that serious objections, when such are forthcoming, should not be discouraged.

It is proposed by the Church of England Waifs and Strays' Society to open a special fund, to be called the "Queen Victoria Fund," during the present year, in commemoration of Her Majesty's long reign, with a view to providing £25,000 for the establishment, enlargement, and rebuilding of Homes belonging to the Society, and for the payment of mortgages on existing Homes.

At a meeting of the Clerical and Lay Conference for the rural deanery of Spitalfields recently, in Oxford House Lecture Hall, Bethnal Green, the Rev. A. F. W. Ingram, Rural Dean, presiding, a discussion on "Rate Aid versus State Aid for Voluntary Schools" was opened by Lord Hugh Cecil, M.P., who said they might take it for granted that the Government's proposals were the best available at the moment.

There is a proposal on foot to restore the monument over the grave of Bishop Sawyer, the first Bishop of Grafton and Armidale, who was drowned twenty-nine years ago. It is also desired to erect some small memorial of the Bishop in the minster at Grafton, and friends who desire to contribute to these two objects should communicate with the Rev. Raynor Winterbotham, rector of Trinity Church, Edinburgh.

The condition of the Church in Scotland is highly satisfactory. The official statistics just issued for the last year show an increase in membership of a little over 3,000. The number of communicants during the same period has increased from 40,805 to 42,135. Other points worthy of notice are the large increase in the endowments capital of £14,000, and an increase in the aggregate of the whole of the Council's funds.

There is a rumour that the new Bishop of St. David's will be the Very Rev. Watkin Herbert Williams, Dean of St. Asaph. The Dean is at present in the south of Europe. He was appointed to his Deanery by the present Bishop of Asaph in 1892. Suggestions have been made to Lord Salisbury by Sir John Llewellyn and other Welsh Churchmen to divide the present diocese and create a new Bishopric at Swansea or Brecon.

The Ven. C. H. Leigh-Lye, formerly Archdeacon of Bombay, has died at Badger Rectory, Shropshire. The Archdeacon graduated in 1851, at Wadham College, Oxford, and was ordained in 1852. He joined the Bombay Ecclesiastical Establishment in 1857, and was appointed Archdeacon of Bombay in 1864. He held this office for fourteen years, and subsequently became Rector of Badger, and occupied that living for the sixteen years previous to his death.

The announcement made recently is confirmed, and Canon John Taylor Smith is appointed to the Bishopric of Sierra Leone. Canon Smith, who was educated at the London College of Divinity, was ordained in 1885 to the curacy of St. Paul's, Penge. Five years later he went out to Sierra Leone as Canon of St. George's Cathedral, Freetown, and missionary in the diocese. He acted as chaplain with the Ashanti expedition, and has done excellent work on the West Coast of Africa.

An interesting event took place recently to celebrate the twenty fifth anniversary of Canon Erskine's institution to the living of Battersea. For nearly a quarter of a century the Canon was proprietor and editor of "Church Bells," and made for it that position among Church people which it has so long enjoyed. At the evening service a new lectern with an inscription, presented by the past and present curates (upwards of thirty in number), was dedicated, and the vicar gave a short address.

A congregation entirely of men is always an impressive sight, but a congregation of over one thousand men is still more impressive, and one not often seen. But this large number now meets on Sunday afternoons at St. Mary's, Eastbourne, where the Rev. H. Terrington Sortwell, who is in charge during the temporary absence of the vicar, has exercised such an influence that, beginning in October last with little more than 100, the congregation has gradually increased until some 1,200 men are packed into the ancient edifice.

Recently there died in Newport Workhouse the Rev. Howell Thomas. He was ordained by the Bishop of St. David's in 1882. He held several curacies, and while in Monmouthshire his mind gave way. After a period in an asylum he was discharged, but though he obtained another curacy he was unable to continue clerical work, and became chargeable to the Newport Union; he bore an unblemished character, but was painfully shy and reticent. Upon his death it was found that he had made a will leaving to the Newport Guardians £150 due upon his insurance policy.

Correspondence.

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

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

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

The Sacrifice of the Death of Christ.

SIR,—Many efforts have been made to settle difficulties about the sacrifice of the death of Christ by reasoning. Have any been successful? After a show of reasoning touching various matters not strictly to the point, transition is made as imperceptibly as possible from trying to lead rationalistic doubters link by link to an incontrovertible conclusion, to helpless assertion of the faith in terms of inspired dogma. The missing links cannot be found. Has the human mind ever accomplished more than expose the fallacies of diverse explanations of the

Cross by throwing upon them the light, not of reason, but Scripture? Even the Church in her general Councils has never ventured to answer the question. How can the slaying of the immaculate Lamb make atonement for the sins of the world? How then shall the strongest minded of her sons succeed where the Spirit-bearing Mother has humbly acknowledged her inability to do more than reiterate the language of Holy Writ? God has been pleased to save us by mysteries. Christ has ordered us to preach these mysteries. We bear no commission to satisfy reason. If men seek what they would deem rational exposition of God's dealings, we can but repeat His own inspired words, even as Christ answered doubting Jews wanting to know how the carpenter's son could give his flesh and blood for man's sustenance. We are all obliged to take the position of the blessed Virgin before the Archangel Gabriel, and accept the wondrous Gospel in humbleness of mind by faith. May it please you to hear a suggestion to those who stand around the Cross arguing, while Christ dies for their pardon. Let us go first to the cradle. If we carry on a debate here upon the question whose son is He, there is no hope that we shall ever glory in the Cross. So long as He is the carpenter's child in the manger, he will be nothing but a man upon the Cross. No amount of clever talking will convince us that one man's death can atone for another man's sins, much less for the sins of the whole world. To point out that we often suffer, brother for brother, does not, in the least remove our righteous anger at the thought that one innocent man should be made the scape-goat for all other men's iniquities. We must cry out against such cruel injustice. But when we have come so to believe that the human nature of the Babe was but a veil hiding the glory of His Godhead, even as the swathing bands screened the glory of His human flesh from vulgar gaze, so to believe in the one Divine Person with two natures that we fall upon our knees to adore the infant in Bethlehem, then it is easy to take our stand beneath the Cross at Calvary, with hearts ready to receive the sweetest of all messages of love, "The Son of God loved me and gave Himself for me." Acceptance of this teaching, under the guidance not of reason, but of the Holy Spirit, is the way appointed by our Father for relieving our hearts from all the misery caused by pride of intellect demanding from infinite wisdom a humble explanation of His mysterious ways before we acknowledge that they are right and just. If we persist in being conceited about our strength of mind, the Cross will ever be a stumbling block. As soon as we submit to be as little children before the all-wise God, the Cross will become a staff whereby we mount from Calvary to Heaven. S. D. H.

Principal Rexford's Report.

SIR,—In your account of the recent Diocesan Synod, you say that the discussion of said report was tedious. Now, sir, I should like to know if any discussion of an unwelcome truth would not be tedious? The charge against the Protestant clergy of P. Q., as a whole, is, that although the school law prescribes the first half hour of every school day for religious instruction, of which half hour any minister of the Gospel may avail himself by arrangement with the teacher, yet nevertheless, and notwithstanding the favourable opportunity provided by the law, as a matter of fact, according to the testimony of school inspectors and teachers, this golden opportunity is not utilized by the clergy as it might be, and I understand the school law desires that it should be. L. S. T.

Victorian Order of Home Helpers.

SIR,—At a public meeting held in Ottawa on Wednesday, February 10th, at the instance of the National Council of Women of Canada, under the presidency of His Excellency the Governor-General, the following resolution was unanimously passed having been moved by the Hon. Wilfrid Laurier, Premier of the Dominion, and seconded by the Hon. Clifford Sifton, Minister of the Interior:—"That this meeting heartily approves of the general character of the scheme described as the 'Victorian Order of Home Helpers' as a mode of commemoration by the Dominion of the Queen's Diamond Jubilee, and that a fund be opened for the carrying out thereof." The need that exists in country and remote districts throughout the Dominion for the services of trained practical women as district nurses seems to be universally admitted, and there appears to be a very general consensus of opinion that no better national scheme could be devised for commemorating Her Majesty's Diamond Jubilee than the establishment on a permanent footing of a Victorian Order of public servants whose patriotic mission it would be to meet this want. All candidates for this Order will have to undergo examination and be practically tested as to their fitness for the work which they are to undertake. The standard

for this examination and the tests to be undergone will be prescribed by medical men and others who understand the need which has to be met. It is proposed that the co-operation of various hospitals and medical men in different parts of Canada be invited in carrying out this examination, so that there may be convenient centres for all candidates. Already such co-operation has been heartily promised in several centres. The examination will especially bear on the three following points:—

- (1) A practical knowledge of midwifery, sufficient to attain a prescribed certificate.
- (2) A practical knowledge of first aid to the injured and of simple nursing.
- (3) A general knowledge of home-keeping, simple home sanitation, with the ability of preparing suitable food for invalids.

It is proposed that no person under twenty eight or thirty years of age should be admitted into the Order, and when admitted, an undertaking should be given to continue the work, provided health does not prevent it, for a period of at least three years. A uniform will be provided, and a badge which may take the form of the St. Andrew's Cross with the letters V. R.

Trained nurses who may desire to enter the Order will be made very welcome. They will have to pass the examination and be personally approved by the Committee. Women who have already lived in these country districts, and who are respected, and have the confidence of their neighbours, would be preferable to any others, in many instances, and it would be well to encourage parishes and townships to choose some one whom they know, and send her down to one of the centres where the necessary training could be given. Arrangements will be made whereby candidates can be enabled to obtain the necessary training. Districts wanting to secure the services of a Home Helper, will be required to raise a certain sum towards her maintenance, which they would undertake to give yearly to the Central Committee during her residence, or to provide suitable board and lodging for her and means of conveyance. On application to the Central Committee, a suitable Helper will be selected for the district applying, and a grant would be given towards her expenses to meet the sum raised by the district, and her salary would be paid by the Central committee. It may be mentioned that the scheme has been most favourably received by them edical men to whom it has been mentioned, and their valuable co-operation in carrying on this work will be anxiously sought for in all districts affected by the plan. All arrangements should be made so that it should be considered an honour to belong to this Order and that the members of it should be regarded as public servants. Her Excellency the Countess of Aberdeen having thought it but right to acquaint her Majesty's Secretary with the project that was being planned by the National Council, has received the following telegram from Sir Arthur Bigge:—

"Osborne:—

"In reply to your telegram the Queen has refrained from expressing approval of any particular scheme for commemorating the Diamond Jubilee though of course any project for the relief of the sufferings of the sick in Canada will be assured of Her Majesty's sincere sympathy.

"(Signed) BIGGE."

It is proposed therefore to open a Fund for establishing such an Order of Home Helpers in Canada. Not less than a million dollars should be raised to make the scheme effective. This would mean but a contribution of one dollar from every family in the Dominion. The Bank of Montreal has kindly undertaken to receive subscriptions for the Victorian Order of Home Helpers in Canada at any of their Branches. The Local Councils of Women will undertake the collection wherever they are formed with the co-operation of others, and it is hoped that committees for the purpose will be organized in all districts, and Mrs. Edward Griffin, Russell House, Ottawa, has kindly consented to act as Secretary-Treasurer. Allow me to express the hope that you will bring before your readers the institution of this Fund as a means whereby a suitable national commemoration of Her Majesty's Diamond Jubilee may be carried out by the people of the whole Dominion unitedly, and in a manner which will both be in accordance with the known wishes of the Queen and be of permanent benefit to all parts of the country. It will of course be observed that the carrying out of this scheme need in no way interfere with any local forms of commemoration which may be contemplated. I remain, yours faithfully,

ISHBEL ABERDEEN.

Government House, Ottawa, Feb. 15, 1897.

Western Canada Loan & Savings Co.

THIRTY-FOURTH ANNUAL REPORT OF THE DIRECTORS.

The Annual General Meeting of this Company was held at its offices, No. 76 Church St., Toronto,

on Monday, 16th February, 1897, at 11 o'clock, a.m. A number of shareholders were present. The Hon. Senator Allan occupied the chair and the Managing Director, Mr. Walter S. Lee, acted as secretary of the meeting.

The following financial statements were read, and with the Directors' annual report, were unanimously adopted and passed on motion of the president, seconded by George W. Lewis, Esq.

The Directors beg to submit the Thirty-Fourth Annual Report, together with the balance sheet to the 31st December, 1896.

After deducting cost of management, interest on debentures, and all other charges, the net profits of the Company amount to \$114,762.95. Out of this sum two dividends, one of four per cent. and the other of three per cent., on the paid up capital stock of the Company, have been paid, and the balance carried to the contingent account. The amount standing at the credit of this account is \$59,679.98.

The repayments on account of mortgage loans, both in Ontario and Manitoba, and notwithstanding the continued depression in business in the former Province, have upon the whole been satisfactorily met.

The Directors have to record, with great regret, the death of one of their colleagues, the Hon. Sir D. L. Macpherson, K.C.M.G., whose connection with the Company had extended over the long period of thirty-one years. The vacancy in the Board has been filled by the election of George F. Galt, Esq., of Winnipeg.

The balance sheet and profit and loss account, together with the auditors' report, are submitted herewith.

G. W. ALLAN,
President.

FINANCIAL STATEMENT FOR THE YEAR ENDING ON 31st DECEMBER, 1896:

LIABILITIES AND ASSETS.

Liabilities.

Capital Stock	\$1,500,000 00
Reserve Fund	770,000 00
Contingent Account Dec. 31st, 1895	\$63,005 86
Contingent Account added, 1896	7,782 95
	<hr/>
	\$70,788 81
Contingent Acc't written off	11,108 88
Contingent Acc't. balance Dec. 31st, 1896	59,679 98
Dividend, payable Jan 2, 1897	45,000 00
	<hr/>
	\$2,374,679
	<hr/>
	TO THE PUBLIC.
Debentures and Interest	\$3,562,806 88
Deposits	880,255 25
	<hr/>
	\$4,442,561 88

Sundry Accounts, including coupons outstanding	600 02
	<hr/>
	\$6,817,841 78

Assets.

Land Mortgages	\$6,491,452 84
Loans on Municipal Debentures and other securities	25,815 20
Office Premises and Furniture, Toronto and Winnipeg	129,418 40
Cash on Hand and in Banks	171,660 84
	<hr/>
	\$6,817,841 78

PROFIT AND LOSS ACCOUNT.

Cost of Management, viz.:	
Salaries, Rent, Inspection and Valuation, Office Expenses, Branch Office, Agents' Commission, Auditors Fees, etc.	\$50,083 56
Directors' Compensation	3 800 00
Interest on Deposits	29 827 62
Interest on Debentures	144,121 19
	<hr/>
	\$227,882 87
Net profits for year, applied as follows: Dividends and tax thereon	\$106,980 00
Carried to Contingent Acc't.	7,782 95
	<hr/>
	\$114,762 95

	<hr/>
	\$842,595 82

Interest on Mortgages and Debentures, Rents, etc.	\$842,595 82
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WALTER S. LEE, Managing Director:
Toronto, Feb. 5th, 1897.

To the Shareholders of the Western Canada Loan and Savings Company:

We beg to report that we have completed the audit of the books of the Western Canada Loan and Savings Company, and made the usual inspection of the securities (with the exception of the business of the Manitoba branch, which has been audited and inspected by a local auditor), and certify that the above statements of Assets and Liabilities and Profit and Loss are correct, and show the true position of the Company's affairs. The bank balances and cash are certified as correct.

W. R. HARRIS,)
A. E. OSLER,) Auditors.

Scrutineers having been appointed, a ballot was taken, and the retiring Directors, George Gooderham, Esq., Alfred Gooderham, Esq., George W. Lewis, Esq., and Walter S. Lee, Esq., were re-elected. These gentlemen, with Messrs. George F. Galt, Thomas H. Lee and the Hon. G. W. Allan, form the Board.

At a subsequent meeting held by the Directors, the Hon. George W. Allan and George Gooderham, Esq., were re-elected president and vice-president respectively.

Family Reading.

If We Could Know.

If we could know when soft replies
And smiling lips, and tranquil eyes
Hide hearts that tremble, throb, and ache,
As silently they grieve and break,
Beneath their mask of graceful lies,
We might not deem ourselves so wise
To measure grief by tears and sighs;
Some hasty judgments might not make,
But spare, for hidden sorrow's sake,
Our friend behind the gay disguise.

If we could know how in the mines
Of tenderness the pure gold shines,
We might not feel the smarting stings
The lugged for message often brings,
From heart that round our own entwines;
We'd read, between the formal lines
And careless words, unerring signs
Of love that onward, upward springs
To meet its own on steadfast wings,
And commune hold on sacred shrines.

—Margaret Holmes Bates.

The Motive Power of Noble Lives.

Now, what has been the motive power of noble lives? What is it which has lifted them on the double wings of purity and kindness, above the oozy waste of our commonplace? I think the moral power which has given such sweep to their wings has been always twofold: first, "mercy and human pity." There are beautiful souls who have so deeply suffered with those whom they always see suffering that they have asked for no higher service than to do them good, and no higher reward than that service, than the unspeakable gift of being intrusted with such a task. The other great motive for such noble lives has been "the love of Christ." The love of Christ has constrained them. I do not say that before Christ came there was no true pity, or that all men were friends. The Athenians built an altar to Pity. Yet whole populations of ancient pagans could look on enraptured while hundreds of wretched gladiators hacked each other to pieces in the arenas, and some even of the best ancient philosophers regarded pity as at best a pardonable weakness; but I say that since Christ came, pity has acquired a thousand-fold force. It was pity that rescued the perishing children, it was pity that led Telemachus to descend into the arena to end the cruel wrongs of gladiators; it was pity that built our hospitals, it was pity which purified our prisons, it was pity which flung theegis of the State over the children in factories, and over the women in the mines; it was pity which made the Swedish princess say that the tear of gratitude which fell upon her hand from the eyes of a sufferer was worth more to her than all the jewels she had sold to help the poor. And whence came this pity? It came from the love of God. Even as it requires the sun and the air and the clouds and all the sea and the stupendous laws of the universe to produce so much as a single dewdrop, so it requires great principles to enable any of you to perform even little duties.

National Art Society.

We are glad to welcome among us an institution well known and appreciated in Europe, but new to this country. The National Art Society founded in England in 1876, with the object of enabling all classes to participate in the pleasure and profit to be derived from the works of the best artists, has recently opened a branch at 8 Snowdon Chambers, 9½ Adelaide street east, Toronto, and is offering at nominal prices the engravings detailed in another column. These engravings are produced from the original fine line copyright plates by a new process which, while saving wear and tear to the plate, softens the engraving and makes it more closely resemble the original painting. Those who cannot afford original National Gallery pictures, cannot do better than secure some of the National Art Society's reproductions. This opportunity may not recur.

The Prayer Book.

The Book of Common Prayer is our peculiar inheritance, which in the providence of God we hold for the good of this people, and for the distribution of which we alone are responsible. It is the talent—or five or ten talents, if you please—entrusted to this Church. Shall we use it, or keep it wrapped up in a napkin? The Prayer Book is the one bond of unity between all Churchmen. However we may differ among ourselves, we are all Prayer-Book Churchmen. We all believe in it and love it, and vie with each other in the value we set upon that inestimable treasure. And the people will learn its worth. "After the Bible," said the great Nonconformist, Adam Clarke, "the Book of Common Prayer is the book of my understanding and my heart." It carries the Gospel in fullness and in due proportion in the system of the Christian Year. Its festivals and fasts expound the great facts and doctrines of Divine Revelation, and group the incidents and teachings of our Lord's Ministry; its creeds embody the faith of Christendom; its anthems and canticles lift up the soul in loftiest acts of worship; its psalter, in proportion for daily use, sweeps the whole range of human experience; its catechism instructs childhood in the elements of religion; and its various offices, fitting into all the changes of life, carry cheer and solace to the sick, the aged, the afflicted, and sanctify the varying conditions of human existence.

In purity of language, elevation of thought, chaste and sublime eloquence, it is a model of literary style. In reverence and humility toward God, and in respect for law and order, it is a wholesome teacher. In mercy, justice and charity toward the lowliest, it breathes a spirit of brotherhood. No other book is so worthy to become the religious book of the households of America, taking its place beside the family Bible as a witness to the truth, a treasury of devotion, and an incentive to right thinking and righteous living.—Rev. Wm. S. Langford, D.D.

The Lily of France, the Thistle, the Cactus and the Shamrock.

There is a pretty tradition about the lily of France. Three black toads formed the curious device on the shield of King Clovis. But one night, as an aged hermit sat musing in his lonely cell, there appeared an angel before him, bearing a shield of wondrous beauty. On its azure front three golden lilies shone like radiant stars. This shield the angel bade the hermit deliver to Queen Clothilde. Receiving the celestial shield, Clothilde gave it to the King, whose arms thenceforth were always victorious.

The Thistle of Scotland—Once upon a time, many hundred years ago, the Danes made war upon the Scots, and invaded their country. One dark night, as they were marching upon an encampment of sleeping Scots, one of their number trod upon a thistle. The pain was so sudden and intense that the man gave a loud cry. This awakened the slumbering Scots, who sprang to arms and defeated their assailants. In gratitude for their deliverance, the Scots made the thistle their national emblem.

The Cactus of Mexico—Many, many years ago

the Aztecs were journeying southward to the country now called Mexico. They had been told by one of their wise men that when they came to a spot where an eagle was perched upon a rock, in that place they must build their city. As they drew near Lake Tezcucoc they saw an eagle perched upon a branch of a cactus, which grew out of a crevice in a rock. The eagle held a serpent in its beak. They recognized this as the spot designated by the wise man, and here they builded their city. In recognition of what the omen had done for them they placed the eagle upon their coat of arms, and adopted the cactus as their national flower.

The Shamrock of Ireland—The adoption of the shamrock as the emblem of Ireland is placed to the century when St. Patrick, the great apostle of Erin, was preaching to the Celts and laying the foundation for the spread of Christianity in the "Green Isle." The story goes that he was preaching one day on the hillside, and, wishing to illustrate from nature the doctrine of the Trinity to his pagan hearers, he bent down, plucked a piece of shamrock at his feet and held up its tripartite leaf as the symbol of the Almighty—three in one.

The Gospel Revelation.

As on the darkness of the physical world light rose at the Eternal "Be," and all things appeared as they were, not a creation, but a manifestation—and yet, in truth, a real creation (as but for light, this world were as if it were not, since it is what it is in consequence of light); so, on the moral darkness of a world in sin and ignorance, the light of revealed truth showed things as they are, and exhibited them in their true relative proportions. That revelation created, indeed, a new world, which yet was not a creation of things that had not existed before, for the Gospel did not make God our Father; it revealed what He had ever been, is, and ever shall be; it disclosed Him, not as a tyrant, but as a Father; not as a chance or a fate; not as a necessary thing, but as a Person; and in the life of Christ, the love of God has become intelligible to us. The Gospel threw light on God, light unknown before, even to the holiest hearts among the Jews. "Clouds and darkness are the habitation of His seat," spoke the Old Testament. "God is light, and in Him is no darkness at all," declared the New. For out of Christ our God is only a dark, dim, and dreadful mystery. There is only an awful silence, which is never broken by an articulate voice. But all is brightness in the Redeemer's life and death.—F. W. Robertson.

"For All Things are for Your Sakes."

This passage teaches this glorious fact, that "all things are yours" or "for your sakes." Every process of godly advancement is all to our advantage. Christ is heir of all things. Then if Christ is yours all things are yours. Let us understand and do justice to that expression, "all things are yours" as to this, not only the present wealth and possession, but also the power we have in connection with that wealth for present enjoyment and usefulness. It is in proportion as I feel "all things are mine" that I feel joy unspeakable and full of glory. Exactly in proportion as we have faith to grasp these mighty truths do they carry us through all our difficulties. Lay hold of these truths now; they will give you a joy, strength, and power no tongue can tell. It turns our attention off from self to others. "All things are yours." There is the value of the doctrine of the sovereignty of God. Whether we see what He is doing or not, whether we can understand its bearing or not, whether we can realize its benefit or not, the fundamental truth in regard to practical and experimental Christianity is "the Lord reigneth." With His Son He has promised, pledged, and secured to me eternal happiness and glory. Then what follows? Everything that occurs to me must be subordinate to that. All things must of moral necessity work together for my good. Trials serve to bring me nearer to God, to make me more meet for the everlasting inheritance, and finally to be the means which will bring me before my God perfect as He is perfect, and holy as He is holy.]

Pax Vobiscum.

"My peace I leave with thee."
O words most sweet to me—
Inheritance divine.
Thou weary, longing heart,
Rise and possess the part
Of what is freely thine.

O soul, bend not to care,—
His face is everywhere;
Only be wise to see
What things are worth thy thought;
All is too dearly bought
That keeps His peace from thee.

Not pleasure, fame nor gold,
Nor aught the world doth hold
Bring thee the gift with them.
Only when day by day
Thou followest the way
Of Him of Bethlehem.

No living thing to wrong,—
Thy spirit pure and strong
Thy being thus shall keep.
His peace shall then be thine.
Peace, love and light divine
As endless ages sweep.

The Singer of the "Holy Angels."

BY GENEVIEVE IRONS.

(Continued.)

You may imagine how much he was missed at the Cathedral; all Val-d'or came to inquire how he was getting on, and if he would ever be well enough to be chorister again; but for a fortnight, as we have said, Prosper lay unconscious, and the doctor gave small hope of his recovery. After that he began to mend, but very slowly indeed.

The weeks went on, and the colour began to creep back into Prosper's cheeks, and he was able, with help, to walk from his room into the next, where he could watch the birds making their nests in the ivy, and hear them sing. He had never sung since that Christmas night. He could only speak now in a faint whisper, which you could just hear if you were very close to him; his voice was gone! The doctor said that the violent injury to his head, and then the long unconsciousness in the snow, had given him such a shock as to make it most likely that he would never recover it. It was hard as he sat there, looking at the birds in the ivy, to know that they could sing, but that he could only listen; and it was harder still to hear the Cathedral chimes, and to think of all the other boys taking their parts in the service, while his place was empty. The tears came very often into Prosper's eyes, ay, and they ran down his cheeks too, when he remembered the happy days when he was the singer of the Holy Angels.

Sometimes at night he would hide his face in the pillow, and pray and pray with all his boy's heart that God would give him back his voice. "I'll never be vain of it any more," he would whisper; "only, good God, let me sing again."

And now the spring was nearly gone, and Prosper was well at last,—fat, rosy, and brown, quite like himself in all but his voice. The doctor said that for this nothing more could be done; a sudden shock might perhaps bring it back again, at any rate it was more likely to do so than anything else. Meanwhile, they could only wait, and hope for the best. Prosper was wonderfully cheerful and happy, and he was looking forward to returning before long to live with his grandfather. But before this Madame de Coulanges would have it that he should go away for change of air. She would take him to Germany, to Switzerland; he should have baths, and drink waters, and see if that would not restore his voice. Early in June they started, and late in August they returned; but nothing had come of it all. It was hopeless then.

"When I get home," Prosper said to himself, "I must go and see the Cathedral." Months back they had wanted him to go, but he felt that he couldn't.

It was a lovely day in August when he reached Val-d'or. He left the house of Madame de Coulanges up on the hill, and walked through the town towards his home. He must needs pass the Cathedral—would he, dared he, go in? Yes, he would; he had not seen it for more than eight

months; he was brave enough now, surely. No service would be going on, there would be no singing. So he passed through the porch, and went in. The full morning sun was streaming through the stained windows into the dim, misty aisles. A low murmuring sound of a voice in the far distance was just audible, but Prosper heard nothing. He only saw the great columns and arches laid on with tender, creeping coloured lights from the windows. He only felt that he was there, in the Cathedral his boyhood's heaven. He knelt down on the wide floor, close to a clustered marble pillar, and kissed it; it was cool and strong.

There came a voice, very sweet, but uncertain, as if the singer were not sure of his part. A service was going on then, after all; it was the Office for the Dead. The voice rose again very tremblingly, sang a few notes and stopped. Would there be a break down? The choristers looked at each other, wondering what they should do. Just then a voice came up from the nave, clear, full and strong; it seemed to gather strength as it went, and the boys recognized at once that it was Prosper's. For a moment after the first outburst he stopped, but only for a moment; he had taken up the part quite unconsciously, he was actually singing before he knew of it. It had broken upon him as a sort of lightning flash of joy: God had heard his prayer, "Let me sing again!"

And oh, it was singing, Prosper's very best, as he knelt there by the pillar in the August sunshine. Only one in the Cathedral did not hear it, and that was old Simon, who lay quietly asleep on the bier. No doubt Marc was singing to him to-day.

For long after this, Prosper was known far and wide as the singer of the Holy Angels. His prayer had been fully answered, his voice had come to him again. Do you doubt that his promise was faithfully kept—"I will never be vain of it any more"?

THE END.

Coming to Christ.

Christ's Spirit is given to Christ's redeemed; it is His promise to His people. Think you that you can obtain it of yourselves, before you offer yourselves to Him? No; it is not only a great truth of the Gospel, but it is the very Gospel itself, that all which is demanded of us, in the first instance, is that the love of Christ should constrain us to come to Him, that feeling our own weakness and His power, we should come to Him in repentance with faith, grieving for our own evil and trusting to Him to cure us.—*T. Arnold.*

Getting Ready to be Happy.

Too many of us are looking forward to happiness in the future years, instead of getting all the enjoyment possible out of the present. It is well to remember that the time will never come, in this world, when we shall have everything we want, just where and when we want it. The only way to be happy is to enjoy all we have, to the utmost, as we go along. It is right to lay up for old age in youth: right to prepare for a rainy day; but it is not right to bend all our energies to this end, and put off until the future the happiness we might enjoy every day. It is far too common to see people working and saving, denying themselves all recreation and many comforts, to lay up money to buy more land, to build a larger and finer house, or to save for their children, thinking that when they have accomplished this they will be happy, and begin to take comfort. The hoped-for point may never be attained, or, if it is, sickness or death may have come first, and the dear ones whom we expected to be happy with may be gone for ever.

How much better to use some of the good things of life as we go along; to make our humble homes as cheery and bright as possible now, instead of waiting for a better house! Don't starve to day, either body, mind, or soul, thinking that you will riot to-morrow. Don't hoard and scrimp through all the best years of your life, that you may be generous in your wills.

If we are ever happy in this life, we must enjoy what every day brings us. We must be grateful and glad for all the good which comes into our

lives, and patiently bear our trials, believing that all, if rightly used, will fit us for the enjoyment of perfect happiness hereafter.

True to God

Never lower your principles to this world's standard. Never let sin, however popular it may be, have any sanction or countenance from you, even by a smile. The manly confession of Christ, when His cause is unpopular, is made by Himself the condition of His confessing us before God. If people find out that we are earnestly religious, as they soon will if the light is shining, let us make them heartily welcome to the intelligence. And then, again, in order that the lights may shine without obstruction, we must be simple, and study simplicity. This is by no means so easy as it at first sight appears; for in this highly artificial and pretentious age all society is overlaid with numerous affectations. Detest affectation as the contrary of truth, and as hypocrisy on a small scale, and allow yourselves to be seen freely by those around you in true colors. There is an affectation of indifference to all things, and a lack of sensibility, which is becoming very prevalent in this age, which is the sworn foe to simplicity of character. The persons who labor under this moral disorder pretend to have lost their freshness of interest in everything; for them, as they would have it believed, there is no surprise and no enthusiasm. As Christians we must eschew untruth in every form; we must labor to seem just what we are—neither better nor worse. To be true to God and to the thought of His presence all day long, and let self occupy as little as possible of our thoughts; to care much for His approval, and comparatively little for the impression we are making upon others; to feed the inward light with oil, and then freely let it shine—this is the great secret of edification. May He indoctrinate us into it, and dispose and enable us to illustrate it in our practice.

Hints to House-keepers.

A useful means of washing the hair is a solution of moderately strong borax in warm water; rinse with clear water and dry thoroughly.

Two ounces of borax to eight or nine gallons of water for washing clothes will not only save a great deal of labour, but also save nearly half the quantity of soap ordinarily required, while the linen itself will be as white as snow.

FROZEN STRAWBERRIES.—After carefully steaming, lightly rinse one quart of strawberries. Mash them thoroughly and add the juice of two lemons and one pound of granulated sugar. Set them aside in a cool place for an hour, then add one quart of water and place in an ice cream freezer and freeze.

BROWN BREAD BREWIS.—The left-over crusts of brown bread may be utilized by placing them in a tin pan with a pinch of salt and covering them with cold water; cover tight and set over the fire to boil until they are quite soft. Serve in a deep dish. Eat with milk, butter or syrup.

INDIAN BANNOCKS.—Scald eight heaping spoonfuls of meal, stirring in two cupfuls of boiling water; add four large spoonfuls of flour, a little salt, one-fourth teaspoonful of soda, two well-beaten eggs and milk or cold water enough to make a thick batter; drop from a spoon into hot fat and fry brown.

SPICED APPLE TARTS.—Stew the apples, sweeten them, and flavor with mace and cinnamon; add the juice and grated rind of one lemon if the apples have not much flavor. Line pie-dishes with paste, fill them with the prepared apples, and bake until the tarts are thoroughly done. Bars of paste, about a quarter of an inch wide, crossing the top of the tarts, are quite ornamental.

INDIAN GRIDDLE CAKES.—Dissolve one teaspoonful of soda in boiling water and stir it into two coffee-cups of sour milk, add one saltspoonful of salt. Make a batter stiff enough to pour, using half meal and half flour. A beaten egg may be added. Indian griddle cakes take longer to bake than wheat griddle cakes do.

Children's Department.

Do what You Can.

There's enough for you children to do in the house,
To keep you as busy as any old mouse,
There are errands to run,
Little tasks to be done
That will do much to lighten your mother's hard work,
So children, don't shirk,
But do what you can;
You'll be glad when you're grown
To a woman or man.

There's enough for you children to do all about,
If you try you will very soon find some work out.
There are chickens to tend,
Little tasks without end,
You will find you can do if you just take a start.
So, children, be smart,
And do what you can;
You'll be glad when you're grown
To a woman or man.

There's enough for you children to do anywhere,
So hurry around and each do your full share.
And just see how bright
You will feel when at night
You can think you have done what is honest and fair,
So, children, take care
To do what you can;
You'll be glad when you're grown
To a woman or man.

And, children, whatever you do, do it well,
People always in looking it over can tell
If you hurry it through,
Whatever you do,
Not caring at all if it's done ill or well;
So whatever you do,
Do the best you can;
You'll be glad when you're grown
To a woman or man.

Exhaustion

Horsford's Acid Phosphate.

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

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

Descriptive pamphlet free on application to
Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.
For sale by all druggists.

Suppose!

Suppose there were never any quarrels between brothers and sisters!
Suppose brothers were never rough and thoughtless, and sisters never peevish or perverse!
Suppose 'I shan't' were words never heard from little lips, and little fists were never clenched to strike!
Suppose tears of passion were never shed, and the sun never went down on anger between little ones!
Suppose all this to be the case, and would not some homes be brighter, would not father and mother be happier, and would not the Great Father 'which is in Heaven' see it all with approving eye?
A. R. B.

Truth in a Nutshell.

Impure blood is the natural result of close confinement in house, school room or shop.
Blood is purified by Hood's Sarsaparilla, and all the disagreeable results of impure blood disappear with the use of this medicine.
If you wish to feel well, keep your blood pure with Hood's Sarsaparilla.

—Hood's Pills are the best family cathartic and liver medicine. Gentle, reliable, sure.

Useful Flowers.

"Oh, how these nasty thorns do catch me! And the sun is so hot! I hate picking blackberries, nasty, horrid things! Why can't the boys get them, if mother must make such a lot of jam? It is too bad to be set to do this on a holiday afternoon," grumbled Agnes dolefully.
Jessie was picking, too, and the sun was just as hot, the thorns quite as sharp, and the basket as big to fill. But Jessie sang over her work, and looked as happy as possible.
"You've picked ever so many more than I have!" Agnes went on fretfully, which was not to be wondered at, seeing Jessie had not wasted her time in grumbling.
"Pick away, Agnes; I'll help you when I've finished mine," she said.
"You are good, Jessie," said Agnes, when she saw both baskets full.
"Don't you mind picking fruit?"
"I don't like it," owned Jessie; "but I put a flower in my basket before I began, and then I didn't mind at all."
Agnes peered into the baskets.
"What flower? I don't see one!"
"A flower that can't be seen," laughed Jessie. "A 'please mother flower' helped me fill my basket, and a 'please-sister flower' helped me fill yours. What useful flowers these are! Won't you try them?"

—Hood's Sarsaparilla is known to be an honest medicine, and it actually cures when all others fail. Take it now.

Making the Best of It.

When grandma came into the nursery she saw Ted staring out of the window with a scowl on his forehead. Mary Esther was lying stretched out on the floor drumming her heels up and down, and Dick was pulling the cat's tail.
"What's the trouble, Teddy?" she asked, sitting down in her chair and beginning her knitting.

"Oh, this rain is such a bother!" said Ted. "I was going over to John's to make a bird-house, and I took my tools over last night to have 'em there, and now I can't go because I've got a cold, and it rains."

"I saw a carpenter making a mud house the other morning without tools," began grandma; and the three children came over and clustered around her chair.

"And that wasn't all," she went on; "he had no arms, and he made it with his head."

"He acted very oddly, too," said grandma, lifting Dick up on her lap. "First, he rubbed his floor in, and he sang a funny little song as he did it. Then he went off for more mud. When he got back, he walked in every direction but the right one, and I thought he had lost his way; but I really think he wanted to make me stop watching him, for he finally got there, and he went on building, always singing his queer little song. After his pile of mud was large enough, he pressed his head against one end until he had bored a little round room in it. I thought it must be hard work; but he always sang, and seemed determined to make the best of it."

"Where is his house?" asked Dick.
"Out in the roof of the back porch," said grandma, so they all scampered off to find it.

"Oh, yes!" said Ted, pointing up in one corner. "There it is. It's a mud-dauber's nest."

"It's a wops's, I think," said Dick.
"Well, a mud-dauber is a wasp," said Ted, laughing. "That's built better than I could do with tools," went on Ted. "I believe I'll make the best of it, too."

So, when grandma saw them again, Ted was mending Mary Esther's doll's head, which had waited a long time for her glue medicine; Mary Esther was sewing on her doll's quilt, and Dick was rubbing up the nickel parts of their bicycle, and they sang so hard and worked so steadily that when the dinner-bell rang they were surprised to find the rain all stopped and the sun shining.

At Bedtime.

Don't nag the little ones when the bedtime hour comes. Make it bright and bonny, as if it were the happiest place to go to—Slumber-land—at nightfall.

Some mothers are unwise enough to bring up the unpleasant things that have occurred during the day—summing up, as it were, the short-comings, the mistakes and wrong doings that the little ones have unfortunately committed during the day. It is a sad thing to see little ones going to

March

April, May are most emphatically the months for taking a good blood purifier, because the system is now most in need of such a medicine, and because it more quickly responds to medicinal qualities. In winter impurities do not pass out of the body freely, but accumulate in the blood.

April

The best medicine to purify, enrich and vitalize the blood, and thus give strength and build up the system, is Hood's Sarsaparilla. Thousands take it as their Spring Medicine, and more are taking it today than ever before. If you are tired, "out of

May

sorts," nervous, have bad taste in the morning, aching or dizzy head, sour stomach and feel all run down, a course of Hood's Sarsaparilla will put your whole body in good order and make you strong and vigorous. It is the ideal Spring Medicine and true nerve tonic, because

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are purely vegetable, carefully prepared. 25 cents.

Scott's Emulsion is Cod-liver Oil prepared as a food. At the same time, it is a blood maker, a nerve tonic and an up-builder. But principally it is a food for tired and weak digestions; for those who are not getting the fat they should from their ordinary food; for children whom nothing seems to nourish; for all who are fat-starved and thin.

It is pleasant to take; at least, it is not unpleasant. Children like it and ask for more.

Some druggists have a "just as good" kind. Isn't the kind all others try to equal good enough for you to buy?

Walter Baker & Co., Limited.

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The Oldest and Largest Manufacturers of

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CANADIAN HOUSE, 6 Hospital St., Montreal.

bed with tears in their eyes and sad faces, and mothers with frowns on their faces, giving good-night kisses in a sort of a protesting way, as if the little ones were not worthy of them. Don't read or tell sad stories or exciting ones to children as bedtime stories; better even nonsense stories than such. But there are always sweet bits of child-life to tell that are helpful and leave a happy thought in the heart.

"O, mamma, I am so glad," said a child, who had asked for a good-night story, "that the little girl got her doggie back; if the dog catchers had taken it I could not have slept a wink. I should have been so sorry."

And the little one, satisfied as to the way the pretty story had turned out, closed her tired eyes and went to sleep. A little bedtime frolic with papa, who is rarely seen these times except about the bedtime hour, is a healthful, cheery thing for the little ones, as well as for big man papa. Fathers see but little of their children. They are off to business early in the morning, and they do not come home until it is nearly sleepy time for the children. It is a rare treat to have a frolic with papa.

The sorrows of little children are pathetic in the extreme; so many of them we meet among the poor with marks of care on their young faces; even their smiles are sad ones. Bedtime for such is devoid of all the attractions of the children of the more fortunate ones.

Wearily, they lie down on uncomfortable beds, the harsh tones of the over-worked mother the last sound they hear as they close their eyes. And many times are they awakened by the angry tones of a drunken father coming home in the dark hours of night, and jumping frightened from their beds, they go off to hide themselves from his powerful hand. And yet, how often we read of touching exhibitions of such ill-used children's love and unselfish devotion to those wicked parents.

A great problem, and as yet an unsolved one: How can we make the bedtime hour for those neglected children happy and bright?

Hasty Words.

Most of the friction which makes the machinery of living more rough and discordant is caused by things too petty to be noticed. The hasty word spoken in petulance may be explained, forgiven and forgotten. But the letter written in an ebullition of wounded feeling is a fact tangible, not to be condoned. There it lies with a certain permanence about it. You have sent it to a friend, who, reading it half a dozen times, will each time find it more cruel and incisive than before. Letters once written and sent away cannot be recalled. You cannot be sure that your friend or enemy will burn them. Hidden in bureau drawers or in compartments of desks, folded up in portfolios, locked in boxes, they will, it may be, flash up again in sudden feud and fire, months after you have ceased to think of the folly which incited them, or the other folly which penned them. Never write an angry letter when you are angry.

All heated feeling seeks the superlative as an outlet, and superlatives are apt to be dangerous. So long as we cling to the positive in speech we are pretty safe.

We all need to be cautioned against undue haste in speech, but mothers most of all. It is so easy to misunderstand a child; so easy to grieve a little person who is forbidden to answer

back; so easy to leave a picture of yourself in the plastic memory, which will be photographed there for the remainder of life and of which in coming days you will be ashamed.

SKIN ERUPTIONS CURED FOR 35c.—Eczema, Tetter, Salt Rheum, Barber's Itch, all itching and burning skin diseases vanish when Dr. Agnew's Ointment is used. It relieves in a day and cures quickly. No case of piles which an application will not comfort in a few minutes; try it. 35 cents.

It was His Way.

Out in the yard James was sawing wood. And, as he finished a certain quantity, he laid aside the saw, and piling the chunks of wood neatly and compactly into a barrow, wheeled it away to the cellar and piled it up there.

"Hurry up with your wood, Jim, and come on to the woods," said one of his boy friends, leaning over the fence. "I can't till I've finished this pile," he said, as he returned with the empty barrow.

"Oh, come on. Finish sawing that when you come back," said easy-going Harvey.

"No, it's my way to finish a thing when I have begun it. And I'm going to pile up this wood before I go to bed to-night," he said determinedly.

"You take life too hard, Jim," said Harvey, with a laugh, as he sauntered leisurely away. "You ought to take it as easy as I do. There's a pile of wood waiting for me at home, but I let it wait till I feel like doing it. That's my way." And he was gone, with his soft, easy laugh.

But we would recommend James' way to the one who wishes to succeed.

"I'm Just Going to."

Few sins of omission are more mischievous than the habit of lazy good intentions. Even the ill-minded person who blunders into doing right, but does it, has more credit than the amiable well-wisher who does nothing.

"I suppose you posted my letter in time, Fred?" said his father.

"N-n-o-o," he answered. "I was just going to run over to the office with it, and the clock struck."

"Then I must send a telegram, and that will cost a shilling."

A MAGICAL LIFE SAVER is Dr. Agnew's Cure for the Heart. After years of pain and agony with distressing heart disease, it gives relief in thirty minutes. Thos. Petry, of Aylmer, Que., writes: "I had suffered for five years with a severe form of heart disease. I was unable to attend to business. The slightest exertion produced fatigue. Dr. Agnew's Cure for the Heart gave me instant relief; four bottles entirely cured me."

"I am so sorry," said Fred; "I will try to be more quick next time."

But one day soon after, when he was coming home from the mill, he stopped to see Rodney Brown's grey squirrel.

"Your horse seems a little restless," said Mrs. Brown, opening the window; "had you not better fasten him to the post?"

"Yes; I was just going back to tie him," said Fred.

But at this moment a bit of white paper fluttered over the ground; the horse took fright and ran down the street, breaking the wagon and losing most of the flour.

"Oh, dear!" said Fred; "I wish I had started a little sooner."

That was the way with him generally. He was a little late at table, at school, and at church; and people soon began to see that he could not be trusted or relied upon.

What kind of a man will the boy make who is only "just going to" do things?

To Keep a True Lent

Is this a fast; to keep
The larder lean
And clean
From fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour?
Or ragged to go?
Or show
Of downcast look and sour?

No: 'tis a fast to dole
Thy sheaf of wheat
And meat,
Unto the hungry soul.

It is to fast from strife,
From old debate
And hate—
To circumcise thy life.

To show a heart grief-rent,
To starve thy sin,
Not bin—
And that's to keep thy Lent.

—Herbert

—It is a poor soldier that runs when the first gun is fired. So the Christian that can't stand trial and affliction without losing his faith, is not much of a Christian after all.

SCPTICS TURN BELIEVERS AND ARE CURED.—"When I read that Dr. Agnew's Catarrhal Powder could relieve Catarrh in 10 minutes I was far from being convinced. I tried it—a single puff through the blower afforded instant relief, stopped pain over the eye and cleansed the nasal passages. Today I am free from catarrh." B. L. Egan's (Easton, Pa.) experience has been that of thousands of others and may be yours.

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Would you rather pay a doctor \$50 to drug you to death, or \$10 for a cure by simple means?

Since being cured of valvular heart trouble and neuralgia of the heart by the Electropoise, I have recommended it to many sufferers, but most of them would rather pay a doctor \$50 to drug them to death than to pay \$10 and be cured by some simple means like the Electropoise. I have used it since June, 1893, and only wish I had heard of it sooner, as it would have saved me much suffering and needless expense.

I. D. STERLING,
MAYWELL, ONTARIO,
January 6, 1897.



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Is a little instrument, the application of which enables the system to take on oxygen freely from the atmosphere. This addition of Nature's Own Tonic increases vitality, tones up the nervous system, purifies the blood, and by expelling the morbid matter and diseased tissues, restores the body to its normal condition—health. Quite frequently it has effected cures where other remedies have proved powerless. How the Electropoise accomplishes all this is briefly explained in a neat little book that will be mailed to you for the asking.

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Trinity College School,
PORT HOPE.

Will re-open after the Christmas holidays on
Thursday, January 7th

The new fire-proof buildings are furnished with everything that can conduce to the comfort and welfare of the boys, and are unsurpassed in the Dominion. For a copy of the Calendar or other information apply to the

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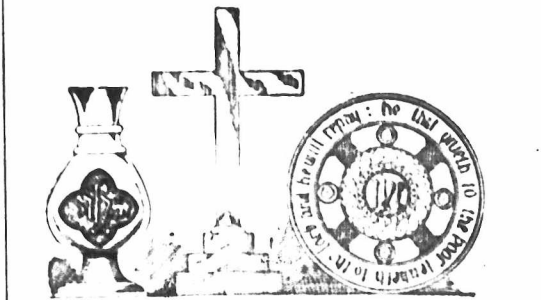
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