

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.
The Church of England Weekly Family Newspaper.
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TORONTO, CANADA, THURSDAY, APRIL 19, 1900.

[No. 16.

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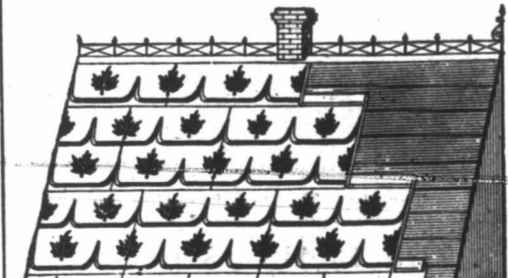
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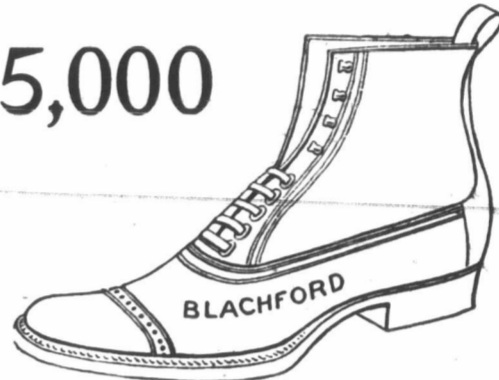


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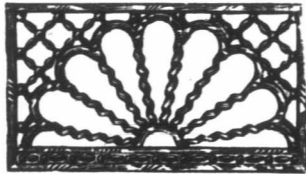
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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year; if paid strictly in advance \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS. FIRST SUNDAY AFTER EASTER.

Morning—Num. xvi. to 36; 1 Cor. xv. to 29.
Evening—Num. xvi., 36, or xvii. to 12; John xx., 24 to 30.

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

FIRST SUNDAY AFTER EASTER.

Holy Communion: 127, 321, 323, 555.
Processional: 130, 134, 136, 302.
Offertory: 135, 138, 503, 504.
Children's Hymns: 197, 329, 340, 561.
General Hymns: 132, 498, 500, 502.

SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.
Processional: 34, 133, 215, 547.
Offertory: 132, 140, 173, 520.
Children's Hymns: 330, 334, 335, 337.
General Hymns: 222, 469, 501, 550.

We have removed our business offices to Room 18, 1 Toronto St.

Mr. Sheldon's Experiment in Journalism.

Many of our readers will remember that we spoke some good words for Mr. Sheldon, and we must confess that we felt some considerable interest in his experiment in journalism. It would appear that it has not only failed, but that it has had little sympathy from newspaper managers. Naturally most of the criticisms from this quarter are of an adverse character. The newspaper man is not likely to sit quietly by and watch the parson giving him points in his business. Mr. Sheldon's dealings with his advertisers give occasion for a great deal of comment. He is said to have rejected, not only all advertisements of alcoholic drinks and tobacco, but to have refused to advertise even a magazine

which contains such advertisements. The newspaper proprietor cannot evade responsibility for what he brings to the attention of his readers. Mr. Sheldon's censorship is very likely over-rigorous, but the principle which underlies it is a sound Christian principle. As regards the actual exercise of this duty, we may have something more to say hereafter.

The Influence of Women.

We may smile at some of the forms taken by the movement in behalf of the "rights of women;" but two things are quite certain, first, that women have not had their proper place conceded to them, and secondly, that their influence in society is paramount. The subject is often discussed, sometimes wisely, sometimes otherwise. President Hazard, of Wellesley College, however, speaking before the Twentieth Century Club, in Boston, on "The Persistence of the Ideal," has said perhaps the wisest word as to the position of women in our modern life: "There are three ways," he says, "in which women are pre-eminent—they are the binders together of society; they are the beautifiers of life; and they are the conservers of morals. Thus women must stand for conservatism, for grace, for purity, and in these three directions they must have special training. Wise conservatism must be founded on law, and law must teach obedience, which lies at the root of all growth.

Gladstone and Ruskin.

Canon Scott Holland was once at Hawarden, when Mr. Ruskin was a visitor there. The amusement of the meeting of the two great men, the Canon told afterwards lay in the absolute contrast between them at every point on which conversation could conceivably turn. At one time Walter Scott was uppermost. Here, indeed, it was thought, was common ground, but Mr. Gladstone unfortunately dropped the remark that "Sir Walter had made Scotland." On Mr. Ruskin's enquiry as to the meaning of the phrase, Mr. Gladstone began telling of the amazing contrast between the means of communication in Scotland, before Sir Walter wrote, compared with the present day, mentioning the number of coaches that were now conveying masses of happy trippers up and down the Trossachs. Mr. Ruskin's face had been deepening with horror, and at last he could bear it no longer: "But, my dear sir," he broke out, "that is not making Scotland; it is unmaking it."

The Formation of Character in Man.

Sir G. Stokes, Bart., as president of the Victoria Institute, recently took the chair at a meeting of the members, when the consideration of this subject was introduced in an address by Dr. A. T. Schofield, who, in defining character, described it as the shape the mind assumes by use, as a glove takes the impress of the wearer. The "springs of character" enumerated were three in number, the

word being used in two senses. The springs in the sense of "sources" were two; heredity and habit, or nature and nurture. The spring as "impulse" or motor-power is the will. Several important points were brought out as to heredity, particularly as to the inheritance of tendencies, rather than of fixed vices or virtues. The point of time (in connection with habit), when an acquired virtue becomes a part of the character, was defined as the moment when it became unconsciously practised; the unconscious mind being the seat of character and the Ego. The unconscious influence of one's personality on another was illustrated by the beautiful thought of Maeterlink, where he says, "In silent company with another the character is often deeply formed; the truth often cannot be uttered in words which can be learnt in silence." The growth of character by food and exercise, which in the mind consist of ideas and the circumstances of life, was also briefly spoken of, and the whole lecture was full of practical instruction on the formation of the moral nature. We may venture to say there is no subject of deeper importance than this, either to the individual or to human society at large. We shall return to it again before long. In the meantime, we commend these reflections to the consideration of our readers.

The States and Their Spanish Dependencies.

Readers of these columns will remember that we espoused the side of the States in their conflict in the Spanish colonies; and for the simple reason that we saw a prospect of the triumph of modern civilization in those parts. We rejoice, therefore, to know that the Americans are there taking up the "white man's burden," and are introducing education into those islands. We are informed that, whatever else may have resulted to Puerto Rico, for example, there is considerable progress being made in its educational system. Under Spanish rule, there was not a Public School building on the entire island. The school sessions were held in private houses, the appliances were of the crudest, and there were no text-books. A year ago, General Eaton revised the school laws and re-organized the districts, but ill health obliged him to resign and the work was handed on to Mr. Clark, who organized a Board of Education, consisting of three Puerto Ricans and two Americans. There are now some seventy-five American teachers and five hundred Spanish. The schools are held in separate houses, salaries have been increased, the school year reduced from twelve to nine months, and modern text-books and methods employed. The Board proposes to remodel the native schools as fast as funds permit, on an American basis, which will be the more easily done as the higher education has for some years been given in the United States. The children seem eager to learn, and most of the teachers co-operate heartily in the re-

forms. It is said that at present but one in seven of the people can read and write, and of these two-thirds have learned what they know in private schools or in their own homes.

The Jews.

The Jewish Year Book estimates that there are in the world about 11,000,000 of that race, more than half being under Russian jurisdiction. It is very interesting to remark the place which the Jews have held in modern civilization. In England they are simply treated like other people. In France the populace seem to lose their heads when they think of a Jew. This is illustrated by the Dreyfus case. The Romans seem to be losing their heads over this question. The *Osservatore Romano*, which bears upon its title page the arms of the Pope, and is regarded as his semi-official organ, has recently distinguished itself by the violence of its denunciations of Jews and Englishmen, in which it includes its own English coreligionists and their journals, which stand in honourable contrast with the Roman press of the continent. With regard to the Jews, it does not hesitate, as we have shown, to reproduce the crudest superstitions of the middle ages, and it rebukes British editors for being more English than Catholic, in which course it enjoys the partial sympathy of Cardinal Vaughan, who has seemed to sanction an outrageous French pamphlet on "Americanism and the Anti-Christian Conspiracy," which contains disgraceful charges against distinguished Roman prelates in America. It is noteworthy in this connection that criticism by Roman Catholics finds frequent expression in *The London Times*, while some of their best journals, such as the *New Era*, treat the *Osservatore's* suggestion with indignant contempt.

Rome.

Whatever we may think of the Roman Communion, the papal authority is a fact which has to be reckoned with by all the powers of the earth. All that adds to our knowledge of this mysterious Power is of interest and importance. The *Pilot*, the paper set up over against the *Guardian*, contains the first of a series of articles on the Roman Curia that promise to be of remarkable interest. The Pope, like many other monarchs, rules, but does not govern. The real governing body is this administration of dignified priests, nearly all old, and nearly all of Latin race, whose characteristic is "a conservatism to which that of the most conservative courts of Europe is a vacillating feebleness." The system is marvellous, its survival perhaps even more so. There is little promise of change or of development. The *Spectator*, however, is of the opinion that survival in the past is not guaranty for the weathering of the rising storm. The Curia is, it says, in danger of losing its hold over its English, its German and its American devotees. They quiver when they read documents like the confession which Cardinal Vaughan asked Dr. Mivart to sign; they hesitate when they see so much sacrificed for the temporal power; above all, when simply told to obey, they

silently withdraw. Now the withdrawal of the English, West German and Americans from the authority of the Curia would not matter much as to numbers; but it would be the loss of all hope of control over the guiding races of the world. "We have no pleasure in the prospect," continues *The Spectator*, "for we hold this Church when wisely ordered, to be one of the bulwarks against materialism, but this is the risk which the Curia in its present temper is evidently running."

Rome and Babylon.

Our attention has been directed to a letter in the *Spectator* referring to the use of the word "Babylon" in the first Epistle of St. Peter. It has usually been considered to stand for Rome, although some have contended for the City on the Euphrates; a correspondent of the *Spectator* suggests that "there is another theory which also deserves consideration. If Rome was regarded in Apostolic times as the mystical Babylon, there was also a place—not a city, but a settlement—known actually as Babylon, or Babilun; a name which has survived to the present day. I refer, of course, to the site of the Coptic churches, a mile or two out of Cairo. This place is said to have been called "Babylon" by certain Babylonish captives, who were placed there many centuries before our era by one of the Pharaohs. In Japan there is a village called Corea, from the fact that it was originally a Corean settlement. In like manner the Babylonians called their Egyptian home Babylon—Little Babylon, perhaps, as we should say—in affectionate remembrance of their native city. Old Jewry does not mean Jerusalem; it means a quarter inhabited by Jews. And the Babylon of Cairo was simply the Babylonian Ghetto. Further, the Coptic churches at the Cairene Babilun claim to have been founded by St. Mark; and St. Mark, as we know, was intimately associated with St. Peter. I submit, therefore, that all these facts throw a very suggestive light upon St. Peter's words: "The Church that is in Babylon . . . saluteth you; as doth also Marcus my son." That Mark was officially connected with that church may very fairly be deduced." All this is very interesting and quite worthy of notice and consideration. On the whole, however, and having regard to the arguments which have been used on all sides, we must still hold to the theory that Rome was the Babylon of 1. St. Peter v., 13.

Our Universities.

It is interesting to remark that the problems which arise among ourselves are coming up elsewhere. In Scotland, as in Canada, the excellency of the university system is being called in question, and efforts are being made to place it upon right foundations. Principal Story, of Glasgow, is making earnest appeals on behalf of his university, and the representative organ of the Scottish Episcopal Church is counselling men to prefer their national universities to those of Oxford and Cambridge. Here is the complaint of the *Scottish Guardian*, which may arouse some thoughts among ourselves: "The question of the efficiency of our universities is one in

which our own Church cannot but be interested. As long as Scotchmen who intend to take Orders go to Oxford or Cambridge to get a training (especially in classics), which is beyond their reach in Scotland, so long shall we have to regret the comparatively small number of graduates who enter our Theological College. And that is not all. Men who have taken their degree at Oxford, and have been ordained, too often settle down in England, and their native country knows them no more. This is not as it should be. We need a ministry much more largely composed of Scotch graduates, but there is small chance of our getting our desire till Scotchmen all feel that they ought to go to the universities of their own land. And that again will not be while, in too many subjects, the Scottish training and education is inferior to the English."

THE NEW PROVOST AND FEDERATION.

One of the most important matters in the educational world of the Province of Ontario, at the present moment, is the completion of the scheme of Federation in the University of Toronto. We put it thus broadly because the case of Trinity College and University is not, by any means, the sole matter under consideration. The whole question of the relation of the affiliated Colleges to the University has now come up again. Moreover, the case of Trinity Medical School is also at this moment before the Legislative Assembly. It is, however, of Trinity College that we are chiefly thinking at the present moment; because we are sure that there has come a very serious crisis in its history; and much may depend on the course which is now taken by the authorities. Much speculation has been indulged in as regards the view on this subject taken by the new Provost, and it is perfectly well known that many persons did not think he had made his position sufficiently clear. We are, therefore, glad to draw attention to his own utterances, as placed on record in the *Globe* newspaper of Saturday, April 7th, which may be accepted as authentic, as no correction of their contents has appeared. Premising, said Provost Macklem, that anything I may say is merely the expression of my personal views, and that I hold no commission from Trinity to speak on her behalf—personally I am in favour of federation; not, however, under the terms of the present act, but under terms which will permit Trinity to enter into federation without compromising her principles. As a patriotic Canadian and devoted Churchman, I should like to see the whole weight of the Church of England in Ontario set on the side of the State, for the unification and consolidation of the educational system of this province, and for the strengthening of the State University." "Do you, then, consider that federation is essential to Trinity's future?" "By no means. Trinity is not an impecunious suppliant, who must needs take whatever she can get in the matter of federation. On the contrary, Trinity's attitude in approaching the question

would be that she represent of the comm always glorie her whole-he the building t thoroughly truly repres "What will b versity will p into effect? able terms o forth recipr whom she w will undoubt by the wisde of Ontario, England U great as her I hope for c integral and University." he consider contributor whole, repli the only pr at present c for those st to enjoy th maintain a ard of exc almost say and traditi this Trinity history of she has be Oxford ar ferred, in ; the traditi learning. continue t residential men of th residence centuries Mother I residentia appreciat quately maintain does for developm amination ever acc well-wisl of Trinit tions ar by, whe posed c enough we forb be mist than for THE P We charge especia tents c It is c those

would be that of one who, knowing well that she represents a large and intelligent section of the community and a Church which has always gloried in loyalty to the State, offers her whole-hearted support to the State for the building up of a university which shall be thoroughly comprehensive, and, therefore, truly representative of the whole community." "What will be the course which Trinity University will pursue if federation is not carried into effect? "If Trinity's desire for honourable terms of federation should fail to call forth reciprocal sentiments in those with whom she wishes to co-operate, then Trinity will undoubtedly be built up to real greatness by the wisdom and generosity of Churchmen of Ontario, as the independent Church of England University for this province. But great as her future would be in that event, I hope for even better things for her as an integral and honoured part of the one State University." Mr. Macklem, being asked if he considered that Trinity would make any contribution of value to the University, as a whole, replied that Trinity would contribute the only practical solution which is in sight at present of the vexed problem of residence for those students of the University who wish to enjoy this aspect of collegiate life. To maintain a residential system at a high standard of excellence needs experience, I might almost say that it needs a certain character and traditions inherited from the past. All this Trinity has, not only because of her own history of fifty years, but even more, because she has been in such close touch always with Oxford and Cambridge, as to have transferred, in a measure, to this new land of ours, the traditions of those grand old seats of learning. Under federation, Trinity would continue to be, as she has always been, a great residential college, affording to the young men of this country the benefits of collegiate residence life, as it has been evolved out of centuries of growth and experience in the Mother Land. The great advantages of the residential system have never been adequately appreciated in Canada, because not adequately known. Collegiate residence life, maintained at a high standard of excellence, does for the formation of character and the development of truest manhood, what no examinations, however high their standard, can ever accomplish. It will be apparent to all well-wishers of the University of Toronto, and of Trinity College as well, that these propositions are sound, rational, and wise. By and by, when we hear more in detail of the proposed conditions of union, there will be time enough to comment upon them. At present, we forbear from making remarks which might be misunderstood and might hinder rather than forward the work now contemplated.

THE BISHOP OF LONDON'S CHARGE.

We have already referred to the recent charge of the Bishop of London, more especially in respect to criticisms of its contents offered by some of the extreme papers. It is quite clear, from those criticisms, that those who make them are simply resolved to

have their own way, and to obey those set over them only so far as they bid them do what they like. This indeed has been evident for many a day, and it needs no further demonstration. But it may be well for us to weigh with deliberation some of the utterances of one who is so profoundly versed in history as the Bishop of London, besides being an able theologian. The Bishop shows all the thoughtful wisdom in dealing with difficult cases that we should expect of him. It has been complained, with or without reason, that the English bishops have been fathers in law rather than fathers in God; but the Bishop of London expresses his intention to be something more than a father, or rather to take less formal methods with his clergy before appealing to them as their Father in God. "It is a cause of great regret to me that I have been compelled to give directions to many whom I did not know with that personal knowledge which alone can enable them to interpret rightly letters which have to suffer from the brevity which is rendered necessary by the pressure of business. The true mode of procedure for a Bishop is to offer friendly, even before he has recourse to fatherly advice." This is excellent and we do not remember to have seen the thought put in the same way before. The invoking of the fatherly relation involves a certain decision and assertion of authority, whereas the friendly relation implies a kind of equality in consultation. The Bishop remarks: "His strictly official position should very rarely be needed;" and he adds, with a generosity which might well disarm every sentiment of resistance, "I am sorry that I have so often had to address you from that point of view first. I can assure you that it has been very contrary to my own inclinations. Formal and technical relationships are not those which are in accordance with the true meaning of the spiritual work in which we are all engaged." These remarks are admirable and deserve to be well considered by bishops and clergy alike. We do not mean to say that bishops have not often worked in the spirit of these remarks. We know that they have. We know the case of an English bishop who hardly received anything in the shape of a complaint against one of his clergy without sending the letter to the person complained of—with a friendly letter of his own asking what he should say. But of course all questions could not be dismissed in that simple manner. In many cases it would be necessary to begin with an interview; and, in a large diocese, that would involve the expenditure of a great amount of time which might not always be easily obtainable. The Bishop of London tells us that he is able to accomplish this work by the help of his suffragan bishops, and that of Bishop Barry, formerly Metropolitan of Australia, and now rector of St. James', Piccadilly; so that he does not find it impossible to sustain the relation to the clergy, in his intercourse with them, which he has declared to be the most desirable and useful. The question which suggests itself to Canadian readers of the Bishop's charge is, how his method may apply

to our circumstances. It will probably be said that we have no such problems as those which are arising frequently in England; but we greatly doubt whether this is completely accurate. It may be true that we have no cases which come, or are likely to come, before the law courts; but it by no means follows that there are no cases affecting the interests of the Church, with which the Bishop may be required to deal; and it will be easily apparent that some of our dioceses are getting too large to be administered in the manner suggested by the Bishop of London. The Bishop—to return to the charge—does by implication (although he does not explicitly), point out the process which should be followed by a diocesan in dealing with irregularities on the part of the clergy. First, there is the friendly interview or communication; and, with most reasonable men, it would not be necessary to go further. If it should be necessary, then comes the more authoritative counsel or bidding of the Father in God; and, finally, if these fail, there is (where necessary), the appeal to law. We do not see how this last appeal can, in such a case, be objected to. If a clergyman defies his Father in God, sheltering himself under the protection of the law—for it amounts to this—he can hardly complain of his Bishop invoking the law. "Thou hast appealed unto Caesar; to Caesar thou shalt go." We hope soon to return to this.

HOMILETICAL HINTS ON THE COLLECTS.

By Rev. Prof Clark, LL.D., Trinity College.

Collect for the Second Sunday after Easter.

This Collect is so different from the Latin Collect for the same Sunday that there is no apparent connexion between them. The Latin runs thus: *Deus qui in Filii tui humilitate jacentem mundum crexisti, fidelibus tuis perpetuam concede laetitiam, ut quos perpetuae mortis eripuisti casibus, gaudiis facias sempiternis perfrui.* We have here to deal with the English Collect in our Prayer-Book, which in some respects resembles that of the previous Sunday. We have;

i. An acknowledgment of the gift of Christ. In previous Collect (1) to die for sin; (2) to rise for justification. Here,

1. He is, in like manner, a sacrifice for sin. Always fundamental.

2. An example of godly life. A thought made prominent in the Palm Sunday Collect. And this again from the Epistle (Phil. ii., 5). A very important aspect. Obedient unto death. The true life springs out of death. The great sacrifice is the sacrifice of the will. In Jesus Christ not only a sacrifice, an atonement, but in that sacrifice an example.

ii. A prayer for grace to imitate.

1. Need of grace. (1) A mere example insufficient. Just as mere teaching inadequate. (2) Need of interior aid; the heart must be touched.

2. And for a purpose, (1) That we may be thankful for what He has done. This the beginning of love. Unless grateful to God, and thus recognizing His love, we shall not learn to love Him. (2) And further, walking in His footsteps—of His most holy life. Here the end of all—likeness to God and fellowship with Him.

REVIEWS.

Scottish-Canadian Poets; With an Introduction by Dr. Daniel Clark. Price, \$1. Toronto: Imrie & Co., 1900.

It was an excellent idea on the part of the Caledonian Society of Toronto to get together the most striking poetical productions of Scottish-Canadian poets. It is described as a collection of the best poetry written by Scotsmen and their descendants in the Dominion of Canada; and it answers well to the description and certainly will do no discredit to the old land or the new. The selectors are Dr. Daniel Clark, Professor William Clark, Dr. George Kennedy, and Mr. Campbell, the secretary of the society. Excellent likenesses of these four gentlemen form the frontispiece of the volume; and a great many portraits are given of the authors of the poems. Among these we have every name of note among the Canadian writers of Scottish poetry, and the selections are made with ability, insight, and taste. Dr. Daniel Clark's Introduction is first-rate, in its remarks on the nature of Poetry in general, on the poems contained in the volume and their kinship to the Songs of Scotland. The Essay is not only admirable for its matter, but is embodied in choice, nervous, pure and picturesque language. The writer shows himself possessed of the true poetic vein.

Magazines.—The Literary Digest (March 31st), has many articles of present interest. Of course the War comes in for its share. But one of the most interesting is an Extract from Professor St. George Mivart's paper in the Nineteenth Century. One quotation may show how far he has now gone. He says, "Roman Catholicism is founded on absolute falsehood, as regards Scripture, and is intellectually untenable." Surely there is here no place of repentance.

The Critical Review (March), is, for students of divinity and philosophy, the most useful of publications, giving an account of all the principal new books in those departments, done by very competent writers. Among books of value, which here receive notice, we may mention Tiele's History of Religion in Antiquity (a German translation from the Dutch); Hunt's English Church to the Conquest, Domer's Sketch of the History of Dogma (German, not yet translated); Ramsay's Commentary on Galatians, and Caird's Fundamental Ideas of Christianity. The new Encyclopaedia Biblica receives qualified commendation.

The Homiletic Review (April), begins with a paper by Bishop J. H. Vincent, on the "Century's Progress in Sunday School Work." Dr. Vincent speaks more hopefully than most do of progress in this department, and his article deserves careful reading. Dr. Cunningham Geikie writes with ability on Isaiah of Jerusalem; and the sermonic parts of this valuable Review are excellent.

The International Monthly (April), goes on well. The articles are few, but weighty and valuable. We recommend specially "Recent Writing on English History," and the "French Drama at the End of the Century." An article by Captain Zalinski (U.S.A.), will interest many.

The Outlook has an article on the War, by Mr. Quinan, an American, a West Point graduate, who served for some years in the United States army. He remarks: "Whatever may be our admiration for and sympathy with the brave Boers, we must not forget that the present is a struggle between progress and mediaevalism. England's cause is the cause of modern civilization, of all that marks our advance in freedom, justice, and political altruism for the last hundred years. God be with her, for there is much at stake."

The Governors of Queen Anne's Bounty have made their annual distribution of surplus funds in grants to meet benefactions on behalf of poor benefices in England and Wales. The benefices approved for augmentation were 164 in number, ranging in value from nil to £200 per annum. The benefactions offered were of the value of £53,437 2s. 4d., and the bounty grants amounted to £31,820.

The Churchwoman.

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

OTTAWA'S WOMAN'S AUXILIARY.

At the April meeting of the Diocesan Board, when no report was forthcoming from Beachburg, the president referred to the honours that had lately fallen upon one of the former rectors of that place, namely, Rev. C. Anderson, who is now co-adjutor Bishop of Chicago, saying that she remembered a very bright and encouraging address given by him at an annual meeting of the W.A., some years ago. The Bishop, entering at that moment, gently called the attention of the women to the fact that there might be many others among our clergy equally fitted for honours, who perhaps are not appreciated by their congregations, and therefore cannot give out the best that is in them. The Bishop, at the request of the president, explained the changes about to be made in Carleton deanery, and the advantages to be gained by the city and suburbs being formed into a separate deanery. He invited the W.A. to their future conferences, saying that a better knowledge of the Church and her aims would often prevent those little bickerings and jealousies which sometimes disturb the harmony of our parishes. The first month's returns for the newly-organized Extra-Cent-a-Day Fund were reported, amounting to \$1.86. This is the day of small things, both in this matter, and in life memberships, but Ottawa diocese is itself only in its infancy. The president suggested that at each monthly meeting one member should give a resume of the "current events" of the missionary world. Arrangements are in progress for the annual meeting to be held in Cornwall on June 6th, 7th, and 8th. The Bishop promises to attend, unless prevented by confirmation engagements.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax.

Parrsboro.—The Rev. R. Johnston, who resigned the rectorship of St. George's, will leave for England about June 1st.

The Bishop of Nova Scotia has, on the unanimous nomination of the clergy, appointed the Rev. W. J. Armitage, rector of St. Paul's, Rural Dean of Halifax.

FREDERICTON.

Hollingsworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Musquash.—The attendance at the services on Wednesday evenings during Lent has been good. A series of addresses on the "Beatitudes" was given. On Saturday of each week, the members of the Girls' Sewing Band have been meeting at the rectory, and in a few weeks a sale of fancy work will be held. Owing to the absence of the men in the lumber camps, the parish reading-room has been closed during the winter. It will be reopened this month. White hangings for the pulpit and lectern, to be used on such festivals as Easter and Whitsunday, have been presented by a few of the ladies. Miss Peters, of Wright street, St. John, tastefully executed the work, kindly giving her time and labour.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec, Q.

Quebec.—The Rev. A. J. Balfour has resigned the position of secretary of the S.P.C.K. Depository, and the Rev. J. S. Brewer has been appointed to succeed him.

Waterville.—A memorial brass has been erected in St. John's church by members of the Ball family, to James Ball and Lucy Learned, his wife, who for some years before the founding of the church, more than half a century ago, were both active in Church work, in which they persevered until their deaths, 1872 and 1880.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.

Montreal.—The new chancel of St. James the Apostle is about completed.

Verdun.—The work of erecting a new church in this parish will be commenced immediately. The rector, Rev. W. A. Fyles, has received a number of gifts in money.

Sabrevois College.—An audience, which completely filled the four class rooms of the college, assembled on Friday evening, the 6th inst., to hear Rev. Henry E. Benoit, lately returned from England, on the subject of "John Bull and His Island." The rector of St. Jude's, Rev. Canon Dixon, occupied the chair, and was ably supported by the rector of St. George's church, Dean Carmichael; Rev. Principal Lariviere, and Rev. E. McManus. A neat musical programme had been arranged to precede the lecture, which was given in aid of L'Eglise du Redempteur. Mr. Benoit gave a vivid description of impressions received during a stay of sixteen months in England. In moving a vote of thanks to the lecturer, the Dean of Montreal spoke warmly of the work accomplished by Mr. Benoit in England on behalf of the Sabrevois Mission. A delightful, as well as profitable evening was brought to a close by singing "God Save the Queen."

Valleyfield.—Fire destroyed the residence of Rev. Mr. Beatty, on the bay front, last week. It being out of town, and the roads bad, the firemen had great difficulty in reaching the place. Mr. Beatty lost all his personal effects. The damages are about three thousand dollars, partially covered by insurance. The cause is unknown.

ONTARIO.

John Travers Lewis, LL.D., Archbishop of Ontario, Kingston.

Kingston.—The Very Rev. Dean Smith arrived home last week. His health has been completely restored.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Morrisburg and Williamsburg.—The Lenten season has been duly observed in this parish. Special services, which were well attended, were held daily in St. James' Hall; on Tuesdays and Wednesdays in Nudell's house, and on Thursdays and Fridays in Holy Trinity church. At the celebrations of the Holy Communion in Mr. R. Nudell's house on Wednesday at 9.30 a.m., no less than 17 were present, 7 of whom were men. The congregation of Holy Trinity church has almost decided to restore and enlarge the old parish church. If the work is undertaken Holy Trinity, which is the oldest church in this section, will be made one of the most beautiful. The plan is to remove the old gallery and build a new chancel, organ loft and vestry, and finish the interior of the whole building in steel sheeting.

The annual meeting of the Morrisburg branch of the W.A. was held on Wednesday, 4th inst., and was one of the largest meetings in the history of the branch. Interest in the work is increasing and is manifesting itself in many ways. A large bale of bedding and clothing is about ready to be shipped to the mission field. No less than ten quilts have been made during the past five or six weeks. The women of Holy Trinity congregation donated a large share of the blocks, and the Morrisburg branch of the W.A. completed the work. The election of officers resulted as follows: President, Mrs. G. S. Anderson; 1st vice-president, Mrs. I. U. Stuart; 2nd vice-president, Mrs. Myers; recording secretary, Mrs. A. H. Bradfield; corresponding secretary, Mrs. Wm. Eager; treasurer, Mrs. Brady; Dorcas secretary, Mrs. F. M. Hepburn; delegates to annual meeting, Mrs. J. P. Whitney and Mrs. Eager; substitutes, Mrs. H. H. Bradfield and Mrs. Holden. Miss Lillie Baker was appointed to take charge of the W.A. Leaflets. The C.C.M.G. will be represented at the annual meeting by Mrs. Brady and Miss Baker. There is, however, another chapter of the branch's history, which is not so pleasant to record. On Sunday, April 18th, our branch, our parish, yea, the whole body of Christ's Church Militant, suffered an incalculable loss, when Mrs. A. F. Meikley passed from the battle-field of this world to the rest and unspeakable joys of Paradise. Mrs. Meikley had always been one of the most zealous workers in the Auxiliary, as well as in all other branches of Church work. She was, indeed, a woman of whom it could be said as was said of Dorcas, "this woman was full of good works and alms-deeds, which she did." The sick, the sorrowful and the needy were her constant care, and frequently she labored beyond her strength. She never grew weary in well doing, therefore she shall reap throughout eternity an abundant harvest from the seeds of faith and love which were scattered plentifully on every side, and though we are sorrowful, yet our sorrow is not the sorrow of those who are without hope.

Another memorial in the shape of a brass tablet has been placed in St. James' church. The tablet bears the following inscription: "In loving memory of George Ridgeway and Rebekah, his wife, who died in Cardinal, Ont. This tablet is erected by their affectionate daughter, Mary." "With Me in Paradise." The work was executed by Pritchard and Andrews, of Ottawa.

Mission of Maberly.—Contributions to the Mission Board of the Diocese of Ottawa from this parish amounted to \$68, made up as follows: Maberly, St. Alban's church, collected by Mrs. John Hughes, \$8.25; collected by Miss Mary Acheson, \$13.25; collected by Miss Bertha Duffy, \$5.00; collected by Miss Letitia Hughes, \$5.05; total, \$32.05. Bathurst, St. Stephen's church, collected by Miss Olive Perkins, \$8.25; collected by Miss Martha Cavanagh, \$7; collected by Miss Annie Perkins, \$6.35; collected by Miss Maggie Gamble, \$5; collected by Miss Isabel Charles, \$4.35; total, Bathurst, \$30.95; subscription, Rev. C. E. S. Radcliffe, \$5; making full amount, \$68. Laus Deo.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Grace Church.—A Confirmation was held in this church last week, when 27 were confirmed, twelve females and fifteen males. The Bishop was assisted by the rector. There was a large congregation present, who listened attentively to the address the Bishop delivered to the newly confirmed. The singing by the choir was very fine.

St. Simon's.—Burglars entered this church last Sunday evening between 5 and 6 o'clock, and stole the offertory, which amounted to \$1,200. At present there is no clue to the perpetrators of the robbery.

Easter Sunday.—The Easter services in the city churches were well attended, the congregations were unusually large; the communicants at the early and midday services were larger than usual. The singing was on the whole good, the special anthems were beautifully rendered, and, we think, the floral decorations exceeded those of previous years in design and beauty, and reflect much credit on those who did the work.

Caledon East.—The Rev. D. A. Madill, B.A., formerly incumbent of Beeton and Tottenham in the diocese of Toronto, died at the parsonage, Caledon East, on Palm Sunday, April 8th, at 8 a.m. Mr. Madill was graduated with honors in mental and moral philosophy from Trinity University, Toronto, in 1897, and having taken a course in theology was ordained deacon in St. Alban's Cathedral, Toronto, last Trinity Sunday. Having weakened his constitution by overwork, and contracting a cold, which settled on his lungs, he fell a victim to tuberculosis and died on the date mentioned, after spending the winter in Southern California, accompanied by his brother, Rev. A. S. Madill, of Caledon East. The remains were interred in Creemore cemetery on Tuesday afternoon, April 10th.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Hamilton.—Christ Church Cathedral.—The special Lenten services at this church have been well attended at this season. The Bishop preaching at Evensong generally. In addition to other week-day services in Holy week there were Matins and Ante-Communion at 10 a.m., and on Good Friday the Three Hours. The dignified and impressive rendering of the musical parts by the choir must commend itself to all lovers of a Cathedral service, and the efforts of the rector to sustain this high tone in its services much appreciated.

St. Thomas'.—On Holy Thursday at even service the choir gave Stainer's Crucifixion with good effect.

St. John's.—Bishop DuMoulin held Confirmation at this church, when seven persons received the Apostolic Rite of Confirmation.

All Saints'.—On Palm Sunday His Lordship the Bishop held Confirmation services at St. Thomas' church in the morning, and All Saints' in the evening. There were 41 confirmants at St. Thomas' church and 23 at All Saints'. The services were of a most impressive nature, and the Bishop's charge to those confirmed full of godly counsel.

St. Mark's.—The Apostolic rite of confirmation was duly administered at this church on Wednesday evening, when 20 were confirmed.

Church of the Ascension.—His Lordship took the Good Friday evening services; there was a large congregation present, and the singing very reverent and appropriate.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Thamesville and Bothwell.—This parish, which was vacant since the resignation of Rev. G. F. Sherwood, who left to take up post-graduate study in Columbia University, New York, will probably soon have a settled pastor again. They have extended an invitation to Rev. M. Freeman, of Tyrconnell, and it may be accepted, if the Bishop approves. Mr. Freeman has an excellent record for faithful and successful work.

Port Stanley.—The church here has recently been undergoing repairs, and was shut up one Sunday. The rector, Rev. H. D. Steele, preached that day at Thamesford and Lakeside, and lectured the fol-

lowing evening at Thamesford, on the subject, Genesis and Geology." Mr. Steele frequently lectures on four subjects of great interest to Bible students: (1) Genesis and Geology, (2) Astronomy, (3) the Assyrian Inscriptions (4) the Church of the Scriptures. The MSS. for the first of these, which was delivered in Thamesford, was submitted to the late Sir Wm. Dawson, one of the foremost authorities on Geology in the world, and it was examined and approved by him. Mr. Steele is an interesting personality. He was first a Nova Scotia barrister, then a minister of the old Presbyterian Kirk for 15 years, and has now been 18 years a Church of England minister. His health failed for a time, after which the Bishop appointed him to the single station of Port Stanley, which has made steady progress ever since he went there; new chancel furniture, a decorated interior, good missionary collections, and increased services and attendance, are some of the signs of healthy growth. It is interesting to know that the two books that most influenced Mr. Steele in deciding to unite with the Church of England, were Lightfoot's "Dissertation on the Christian Ministry," and Kip's "Double Witness."

NEW WESTMINSTER.

John Dart, D.D., D.C.L., Bishop, New Westminster

Vancouver.—On the Ordination Sunday, the second in Lent, two were admitted to the office of deacon, viz., D. D. Moore, M.A., and H. W. L. Laffere, B.A.

British and Foreign.

The Bishop of Bangor has gone into residence at Glyn Garth, on the Anglesey side of the Menai Straits. The house has been purchased as a palace.

Canon Gore has been appointed Chaplain-in-Ordinary to the Queen in succession to Archdeacon Lawrance, who vacates office on appointment by the Crown to the deanery of St. Albans.

Following upon the presentation of a site for a new church at Church End, Finchley, by the lord of the manor, Mr. F. A. Hamilton, of Brent Lodge, Finchley, has promised to give £7,000 towards the £9,000 required for the fabric.

The late Rev. Henry Twells, of Thornleigh, Bournemouth, canon of Peterborough, priest in charge of St. Augustine's, Bournemouth, bequeathed to the Ecclesiastical Commissioners for the endowment of St. Augustine's, Bournemouth, the sum of £5,000.

The Rev. Cunningham Geikie, D.D., has recovered from his recent severe illness. Dr. Geikie, who was in his 76th year, has for the past ten years lived in retirement at Bournemouth. Before retiring, he was for four years vicar of St. Martin-at-Palace, Norwich.

An article in the Japan Mail says that of all the missionary work carried on in the empire, that of the Episcopalians stands first as regards rapid development. The number of baptisms for the past year was 518. This includes baptisms in the Church of England mission as well as those in our own Church mission.

At St. Cuthbert's, in the diocese of St. John's, Kaffraria, the number of the clergy has been increased and the area of the mission has been extended, with the result that its population has been doubled. These changes have been made in connection with the formation of the mission staff into a brotherhood.

Nearly £6,000 has already been subscribed towards restoring the south transept of Chester Cathedral and erecting a marble monument in it

to the memory of the late Duke of Westminster. The proposal is meeting with cordial response in Cheshire and North Wales. The total cost is estimated at between nine and ten thousand pounds.

The choir boys of St. George's chapel, Windsor Castle, in accordance with ancient custom, have the right to claim five shillings as "spur money" from any military man wearing his spurs in church during service. On a recent Sunday an officer had innocently infringed this regulation, and at the close of the service the boys, to his surprise, demanded the fine.

A missionary in China appeals strongly to all Christians at home, saying, "Do you realize that you are where your missionaries go, and that you preach where they preach? The banner of Christ leads you as well as us to the missionary work. The grandest work of the ages demands the best devotion of our hearts, the best service we can render, and all that we possess."

At a missionary convention a lady said: "If I had a paper to read to-day my subject would be, 'How to Evangelize the Ministry.' If we can get them stirred up to the needs of this work, the people will respond." That lady was right, and her paper would be well worth hearing. The truth is, a church, as a whole, seldom rises above the level of the pastor in any one thing. If he be dormant on the subject of missions, foreign or domestic, his people will not be imbued with the missionary spirit. Like priest, like people.—Rev. W. W. Clark in Christian Intelligencer.

The Anglican Bishop of North and Central Europe attended the Mid-Lent service at the Riga Cathedral on the eve of the fourth Sunday in Lent—third of the Russian calendar—the Archbishop of Riga and Courland conducting the service. The Anglican Bishop was placed by the Cathedral authorities within the railings immediately in front of the ikonostasis and the Holy Gates. The Cathedral was filled with Russians from east to west, many being officers of the regiments forming the garrison of Riga. The Bishop preached and confirmed in the English Church the next day, many Russians being present.

The Archbishop of Canterbury, addressing a meeting of elementary school teachers at Rugby, said that in his judgment the first aim of the schoolmaster should be the formation of character. Nothing could compare with the formation of character in men and women, and this depended very largely upon the handling of the boy and girl. The inculcation of moral and religious principles stood above everything else, and conferred greater blessings on pupils than anything which could be done for them. It was more important to teach at school the beauty of truth, justice, kindness and self-sacrifice than to aim merely at proficiency in arithmetic, geography and writing.

The Bishop of London sent the following answer to a letter from a correspondent who wrote to him on the subject of auricular confessions: "London House, 32 St. James' Square, S.W., February 26th, 1900. My Dear Sir,—Confession is a private and personal matter. There is no service prescribed for it except in the case of the sick. If anyone seeks a clergyman's counsel and advice, he does so of his own free will. A clergyman is called 'a minister of God's Word.' He can only minister that Word, and his advice, in whatever form it is given, must rest on that, and that only.—Yours faithfully, M. London. C. J. Wiseman, Esq."

The Rev. Principal Chavasse, Bishop-designate of Liverpool, has issued an address to the clergy and laity of his diocese, in which he declines, at this early stage, to "define a policy or lay down rules of work." He does not expect to "please everybody;" indeed, he will not try, but he demands the

prayers of everybody, their patience, and their sympathy. "I do not ask for them at first," he says. "I shall make mistakes. A man who never makes mistakes seldom makes anything. I shall have much to learn. But till confidence and sympathy come give me a patient trial." The new Bishop hopes to enter upon his duties at Liverpool before the end of May.

Knowle church, in the Midlands, has been reopened after considerable restoration. The work done includes the erection of a new organ chamber, choir, and clergy vestries, on the north side of the chancel. The organ was formerly placed in the north transept, hiding the handsome window there, which is to be filled with stained glass. The fine old stalls which were placed at the end of the south aisle and originally in the nave connected with the old rood screen have now been fixed in the choir. Taking down the stalls at the east end of the south aisle has exposed to view a piscina and ambry. The south aisle was probably a chapel connected with Knowle Guild.

The annual meeting of the East London Church Fund was held in the Egyptian Hall of the Mansion House. The Lord Mayor presided. The district contains more than 220 parishes and 1,800,000 people, and the object of the society is to encourage a larger number of Church workers to devote themselves to the East End. The annual report stated that before there could be a reasonable hope of being able to offer efficient spiritual ministrations to the nearly two millions of people in the East London district, the staff of lay workers must be considerably augmented, and the present number of clergy increased by at least fifty per cent. The income received last year was the largest on record, amounting to £20,021, irrespective of £4,251 derived by legacies. The Lord Mayor having described the society as one which did incalculable good, the Bishop of London, who moved the adoption of the report, said it was much easier to work in the East End than in any other part of London. The poor had ideas and opinions, and had to be led and not driven. Viscount Cross, seconding, said that there was no body of men so self-sacrificing as those who were fighting in the East End.

Correspondence.

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

A STEP TOWARDS CHRISTIAN UNITY.

Sir,—I would like to ask Mr. Symonds a few questions relative to his last communication on the subject of Christian Unity, in order to elucidate the matter, which to my mind requires very much more light thrown upon it than he has yet been able to produce. 1. I understand him to endorse the views of "Church Bells," that "no fundamental opposition of doctrine separates the Anglican from other communions." I would call his attention to the truths pertaining to salvation, revealed to us by our Lord Jesus Christ in the New Testament, which no one will deny are fundamental, essential doctrines, in which there must be unity, not nonessentials, in which there may be diversity. Our Lord taught Nicodemus, "Except a man can be born again of water and of the Spirit, he cannot enter into the kingdom of heaven." He taught the people at Capernaum, "Except ye eat of the flesh of the Son of Man and drink His Blood ye shall have no life in you; He that eateth My Flesh and drinketh My Blood, dwelleth in Me and I in him." He solemnly invested His apostles with ministerial authority,

saying, "Whosoever sins ye remit, they are remitted, and whosoever sins ye retain, they are retained." To His disciples, on another occasion, he said: "Whosoever shall not hear the Church, let him be unto thee as an heathen and a publican." Now here is the point, the first of these is applied, by the Church of England, to the Sacrament of Baptism ("whereby ye may perceive the great necessity of this Sacrament, where it may be had," Service of Adult Baptism). The second to the Sacrament of the Eucharist, ("If with a true penitent heart and lively faith we receive that Holy Sacrament, then we spiritually eat the Flesh of Christ and drink His Blood; then we dwell in Christ and Christ in us," Exhortation Communion Office). The third is applied to the ordination of priests, ("Receive ye the Holy Ghost, whosoever sins ye forgive, they are forgiven, and whosoever sins ye retain, they are retained," Ordination Service). The fourth is applied to Church authority, ("That person that is cut off from the Church and excommunicated ought to be taken off as a heathen man and a publican," Art. 33.). Now is it not a fact, that all these interpretations and applications of our Lord's words are emphatically repudiated by all Nonconformist teachers, without exception, and violently denounced under the name of Sacerdotalism? How, then, can anyone truthfully affirm that there is no doctrinal difference between the Church and the Separatists? 2. Next as to the "sporadic activities," spoken of in the New Testament, were they not the outcome of supernatural gifts that were vouchsafed to the Apostolic Church, but have long since ceased to be bestowed; though even now the eccentric sect of the Irvingites claim to have these gifts, though curiously enough, instead of driving out Sacerdotalism and Ritualism, they have both in a most elaborate form under the authority, they assert, of a Divine Revelation. If it could be proved that dissenting ministers had these gifts that of course settles the question, but can it be proved? 3. I think Mr. Symonds must be mistaken in regard to the sentiments expressed in Church Bells, to which he refers. I have been a reader of that journal for several years past, and I have no recollection of reading any article putting forth such views, but I have a clipping from that paper, that may, perhaps, interest Mr. Symonds, by which it appears that his "bell" is out of harmony with "Church Bells," in more senses than one. Here it is, "The British Weekly informs us that Mr. Symonds, a clergyman in Canada, in a public lecture, in defending the historic episcopate, the fourth article of the Chicago Lambeth Quadrilateral, has candidly given up the whole question, by allowing that the basis on which this article is put forth has but a low degree of probability. I fancy we must take this opinion of the British Weekly, cum grano salis, for it is curious that one starting to defend a position should publish a lecture which candidly allows that he has failed in finding an adequate defence."

ANGLICAN.

IS A MISSIONER REQUIRED FOR ENLIGHTENED CONGREGATIONS?

Sir,—I fully expected satisfactory answers to my numerous questions, but the only answer is that from Rev. Mr. Dumbell—that I "am wholly ignorant." Mr. Dumbell should have known that I would not have asked so many questions had I been a man of great literary attainments, yet he affords little information, save that he himself has utilized the "missioner" in his own parish. Yes, I do believe, and the whole Christian world believes, that, if a minister of God be faithful to his own soul, he will also be faithful to the souls of those committed to his charge, and that God will most assuredly crown the labours of such. Does Mr. Dumbell deny the truth of the statement? Mr. Dumbell has voluntarily offered us this information, that "the custom of missions is one of Catholic practice." Has the Church, then, all those centuries forgotten her duty in not utilizing the "mis-

sioner" to teach enlightened congregations, such as we have in Toronto? Mr. Dumbell ought to labour most earnestly to instruct the Church in this her duty, and to bring about a better state of things than exists in his diocese and mine, and he can rest assured that there will redound to him an eternal weight of glory.

A LAYMAN.

IS A MISSIONER REQUIRED FOR ENLIGHTENED CONGREGATIONS?

Sir,—A most remarkable letter appeared in your last week's issue, written by "a Layman," protesting against certain clergymen, in the city of Toronto, for the unpardonable offence of having missions in their churches. The writer apparently possesses equally as much hatred for the diocese of Huron, as ignorance in the character of missions, which is most lamentable in this enlightened age. He characterizes parochial missions as something new introduced into the Church. He certainly must have lived in an obscure place not to have heard of the great "Church of England Parochial Mission Association," which for many years has provided a large staff of mission preachers to conduct missions in the United Kingdom. He would have been greatly grieved had he been in Birmingham two years ago, when fifty-two English churches in that city had missions at the same time, and these churches were crowded twice every day for two weeks. He must be much out of touch with the work of our Church in England, where High, Broad, and Low Churchmen have their parochial missions, and in this work men like Aitken, Haslem and Canon Knox-Little have grown old. He also brackets missions with dead churches. In England, the churches which have missions regularly (that is every three or four years), as a rule, are crowded, and are contributing largely to charitable objects. In Canada, churches that have missions regularly, are not dead. St. Paul's Church, Halifax, has had several parochial missions, and its average evening congregation is over two thousand, which is larger than any other English Church congregation in Canada. Its Sunday school is equally large, and where is the church in the Dominion that is doing more for Domestic and Foreign Missions? This "Layman" considers the Presbyterians should be our guide in Church work, and cites some clergymen of that denomination, who once were favourable to missions, but have now changed their views. This is not the only subject upon which some Presbyterian ministers have changed their views. Fifty years ago, when that Church took an active interest in parochial missions, they believed in the inspiration of the Bible. Since then many of them not only have abandoned missions, but the inspiration of Scriptures as well. Contrast the position of that Church, when great interest was taken in missions, with her position to-day; almost rent asunder with higher criticism, and, I think, you will discover the secret why these men are opposed to this work. Mr. "Layman" must certainly never have attended a mission in our Church, or he would never associate it with sensational revivals in Methodist churches. These mission services are conducted strictly on Church lines. The principal difference, instead of two services on Sunday, there are two on the week-days as well; and as iron, when brought to a white heat, is much more sensitive to the stroke of the hammer than when cold, so congregations, when interested by continuous services and much prayer, are much more easily impressed than when attending Divine service only on Sundays. This "Layman" does not take into consideration that it would be impossible for a clergyman in his own parish, when he has so many calls upon his time, to prepare and preach two sermons every day for two or three weeks. Two sermons every week, with parochial visiting, is heavy work, so that if a special effort, like a mission, is to be made for the deepening of the spiritual life of a parish, it can only be

done by securing the assistance of some brother clergyman, who has sufficient addresses prepared beforehand, and as most clergymen find it difficult to leave their parishes, the most suitable person to conduct such services is someone like a mission preacher, who has no other charge. I cannot understand how any Churchman should be opposed to missions. Was not the Christian Church born in a revival on the day of Pentecost? The English Church being apostolic, is, therefore the child of that religious awakening. Where did the Lutheran Church come from, if it was not born in a revival in the days of Martin Luther? Where did the Methodist Church come from, if not out of the great religious awakening in the days of Whitfield and Wesley? Where did the Quakers come from, if not from a revival in the days of Fox? Is not the Young Men's Christian Association a result of the revival in 1857? Have not all our best institutions grown out of religious awakenings, and why is it people are afraid of such, and, bring objection after objection against them? There are a few people in the Church like "Layman," who have a strong aversion to any religious enthusiasm in the Church. They see activity and sensation in business, and the different enterprises of the world, and tolerate them, but cannot endure such in the Church. Their ideal of Church life is found in the graveyard, which is absolutely free from excitement and sensation. Will not the resurrection morning give offence, because where there is life, there certainly will be commotion? Surely sensation is preferable to stagnation, and what the Church needs to-day is more life, not more death.

A CHURCHMAN.

CHRISTIAN UNITY.

Sir,—Arising out of Dr. Langtry's letter, contained in your issue of April 5th, two main topics call for reply. (1) The relations between the Church and the Synagogue; and (2) The antiquity of the oft-drawn analogy between the functions of the Temple ministry and the Christian. (1) With regard to the Synagogue, Dr. Langtry, identifying my views with those of Grotius and others, says they have been rejected by all the theologians of the English Church except Dr. Sheraton and Mr. Symonds. This is not the case, as the reader of "Christian Unity" may easily satisfy himself, nor would it be difficult to add other names to that of Dean Plumptre, who says: "Widely different as the two words and things they represented, afterwards became the Ecclesia, which had its starting-point in the Synagogue." And again: "It will be seen at once how closely the organization of the Synagogue was reproduced in the Ecclesia." I have further quoted many passages of Scripture in support of the position assumed, and shown that the very word Synagogue is used in the New Testament and in more than one of the Fathers for the local churches. Dr. Langtry does not seriously examine this testimony at all. (2) The second point has reference to the antiquity of the analogy between the functions of the Temple ministry and the Christian. If Dr. Plumptre's above-quoted conclusion, that "the Ecclesia had its starting-point in the Synagogue," be admitted, then nothing more need be said. With regard to this point, I observe that Dr. Langtry does not claim to have the testimony of Scripture on his side. It is a very striking fact, and one that should be of especial weight with those who regard the organization of the Church as completed by our Lord or His Apostles; that the New Testament, in which so many terms, descriptive of ministerial functions, are used, nowhere calls any kind of minister a priest (niereus), apostle, prophet, presbyter, minister, pastor, but priest never. As to the fathers, may I draw Dr. Langtry's attention to the fact that I admit that the analogy between the Aaronic and Christian ministry was fully drawn by 250 A.D., so that his quotations from Hilary and St. Jerome are not to the point. Lightfoot, the foremost

authority on St. Clement, has examined with great care the passage Dr. Langtry quotes from that writer, and concludes thus: "In St. Clement's conception, the sanction possessed in common by the Aaronic priesthood and the Christian ministry is not the sacerdotal consecration but the divinely appointed order." Lightfoot gives weighty reasons for supposing that the sacerdotal conceptions were imported into the Church through the influence of Gentiles not of Jewish Christians, and then having obtained a footing in the Church, were established by Old Testament quotation. Dr. Langtry quotes a passage from the Ep. to Hero, as being the words of St. Ignatius. I presume he knows, and he ought at least to have mentioned the fact that the Ep. to Hero, is a fabrication of an unknown date, and its testimony absolutely worthless to any teaching of St. Ignatius. In conclusion, sir, permit me to make one or two remarks of a more general character. First, I entirely agree with Dr. Langtry that personalities and violent language are not good form. I do not think I have fallen a prey to this besetting sin of the controversialist. But a writer is not always the best judge of the tone of his own letters, and therefore if I have erred in this respect, I wish to express my sincere regret. Secondly, Dr. Langtry appears to regard the questions discussed in "Christian Unity," as closed questions. If this is so, I must beg to differ from him. They are open questions not simply from the point of view of the historical student or the theologian, but also from that of the Anglican. Hence, I wish, temperately, but firmly, to protest against the use of the words heresy or heretic as applied either directly or indirectly to the contents of my book or to me. By a singular and happy coincidence, you, Mr. Editor, published at the time this discussion was at its height, an abstract of a sermon preached in no less a place than the university pulpit of Oxford, and by no less a personage than the Regius Professor of Divinity, in that university. Therein, Dr. Ince refers to the Anglican position on the ministry, a reference, which you, sir, describe as an "excellent statement of the case." Dr. Ince affirms that the Church of England "pronounces no opinion whether Christ Himself prescribed a fixed form of government or whether the apostles did so. It contents itself with declaring, as an historical fact, that, from the apostles' time, which would carry us back to the old age of St. John, there have been these three orders, (i.e., bishops, presbyters and deacons). It leaves untouched the question whether Episcopacy was an original institution or a very early development. . . . It prescribes that these orders shall be continued, and reverently used and esteemed in the Church of England. Such prescriptions contain no assertion that Episcopacy is an absolute necessity for the existence of a Church." Reference to "Christian Unity," pp. 119-124, will show that this is essentially the position I have taken with regard to this particular point, and it leaves the High Churchman at liberty to prove, if he can, that episcopacy is of the "esse" of the Church, and the Low Churchman at liberty to prove, if he can, that it is but of the "bene esse" of the Church, and the Broad Churchman at liberty to show, if he can, that episcopacy was an early development under the guidance of the Holy Spirit. Since these things are so, he who seeks to contract the wide bounds of the Anglican Church, whether on the Low Church, or the High Church, or the Broad Church side, is less truly "a good Churchman," than he who contends for that breadth and charity which are amongst the noblest features of our Communion.

HERBERT SYMONDS.

SHORTENED SERVICES.

Sir.—In your issue of April 5th, the letter signed "B. Seldon" says: "The 12th Canon of Provincial Synod does not sanction the omission of any of the appointed Psalms," "The rubrics of the shortened form of service expressly provide that

the appointed Psalms shall be read." This is not correct with respect to "Evening Prayer," where the rubric reads "then shall be said or sung one or more of the Psalms in order as they be appointed." The same rubric occurs in the English form for shortened Evening Prayer, as sanctioned by the English Convocations and Parliament. The English rubric for shortened Morning Prayer reads: "Then shall follow one or more of the Psalms appointed." Further, the 12th Canon of Provincial Synod expressly states that it is intended to extend the English form to Canada. The word "such" in its preamble must be interpreted in the old English and modern legal sense, namely, "the same." The preamble reads: "Whereas the Convocations of Canterbury and York did introduce certain modifications into the order of the public service of the Church; and, whereas, the Imperial Parliament did, in Act 35 and 36 Vic., Cap. 35, sanction and authorize the same as amendments to the Act of Uniformity; and, whereas, it is expedient to extend such (the same) modifications to this Ecclesiastical Province." The Canon having stated its intention to extend the English form to Canada is followed by a schedule repeating "verbatim" the whole of the English schedule, excepting that the four words "one or more of," are dropped out of the rubric about the Psalms for Morning Prayer. This extraordinary omission, which has the appearance of a printer's or copyist's error, brings the Canadian schedule into direct conflict with the body of the Canon itself, and also into conflict with the English schedule. It seems, under the circumstances, quite legitimate for a clergyman to follow the expressed intention of the Canon and to shorten the Psalms on Easter Sunday morning, if he has (as is often the case with the rector of Montreal Cathedral on that day), to take part in six services, including three celebrations of Holy Communion with several hundred communicants. The shortest form of Matins with Holy Communion (fully choral), and a considerable congregation of communicants actually receiving in obedience to the Church's call, means a very long service.

CHURCHMAN.

WHERE ARE WE DRIFTING?

Sir,—Is it a proper thing for a "magic lantern" entertainment to be given in the Church? It is the first time in my lifetime (nearly 70 years), that I have known our church to be made use of for such a purpose. We have a large school-room in the basement, with a good-size sub-chancel, and yet the incumbent must take the church itself for the purpose. Where are we drifting? It is time that the archdeacon and rural dean were authorized to oversee the churches in the deanery, and how the work is being carried out.

CHURCHMAN.

A PLEA FOR UNITY AMONGST
CANADIANS.

Sir,—It has been with great regret that I have lately observed some attempts to stir up strife between the English and the French in Canada. If the thoughtless pranks of some wild young students, in moments of excitement, have been the cause of any angry feelings on either side, I trust all may now agree to let them be buried in oblivion, and that a better spirit will prevail and continue. Undoubtedly the two races should and can live side by side in peace and harmony, and I cannot but regard any attempt to disturb their friendly relations as positively wicked and criminal. The two races are here and here to remain. For both there is abundant room and useful occupation in this vast Dominion. Why, then, should they not regard one another with respect and esteem, and, as citizens of a free country, gladly allow to each other all the rights and privileges which those of every creed and nationality can lawfully claim under just and generous British rule. An old

clergyman of the Church of England, I have lived nearly fifty years in Eastern Canada, in those parts of the country where the French are largely in the majority. I have never had the least difficulty in maintaining friendly intercourse with my French neighbours. I have almost invariably found them respectful and kind. I have exchanged very friendly visits with their clergy, and have partaken of their hospitality. Though conscientiously obliged to differ from them in some important tenets of religion, I have found this no obstacle to neighbourly civility. Why, then, I ask, should not like harmony exist, at all times and everywhere? In those of each nation, there is much to respect and esteem. Surely we have just now plain proof that it is quite possible for all to be loyal to the same throne and even valiantly to fight and shed their blood in the same ranks under the same glorious old flag. I maintain, then, that without the sacrifice of any religious or political conviction, conscientiously held, all, not only English and French, but Scotch, Irish and those of other nationalities, can combine loyally to make this noble Dominion one of the brightest jewels in the British Crown. I am sure all who have the welfare of Canada at heart will thoroughly commend Sir Wilfred Laurier's words when he says: "If there be one thing to which I have given my political life, it is to try to promote unity and harmony and amity between the diverse elements of this country." Noble words also are those of the Hon. Mr. Flynn, spoken lately at Quebec, when alluding to the Queen's brave Irish soldiers: "Their admirable exploits at the seat of war by the side of Canada's brave sons, who were also fighting the Empire's battles, would tend to the greater union of the Empire, and in Canada that truer union of the various nationalities inhabiting the Dominion, which would merge them into one people, no matter what their origin, making them Canadians before all, so that without forgetting the lands of their birth or of their forefathers they would devote themselves under the aegis of the British flag to the development of the resources of their common country."

P.A.X.

WAS IT BABYLON?

Sir,—It would be almost amusing were it not saddening to observe the tendency to give way to a captious and critical spirit, in the exposition of the sacred Scriptures. Why, for instance, when we read in I. Peter v., 13, "She that is in Babylon, elect together with you, saluteth you," and when the natural question arises, why should not Babylon be Babylon, rather than Rome or some out of the way place in Egypt, bearing the name of the mighty city on the Euphrates—which was one of the wonders of the world? Surely St. Peter would be only too ready to go to that great metropolis—whose walls were 87 feet thick, 350 feet high and 60 miles in circumference—forming an exact square, having 100 gates of solid brass, 25 on each side, with a street running from each in a straight line to the opposite gate; so that there were in all 50 great streets, each 15 miles long. Surely, the pathetic history of the Jewish people, who, for 70 years were detained as captives in Babylon—who there hung their harps on the willows and wept as they remembered Zion; surely St. Peter with St. Mark would find a congenial mission in evangelizing the great Babylon of the East; especially when their marching orders were to "Go into all the world and preach the Gospel to the whole creation." Why should not the Primus visit the eastern metropolis as well as Rome? L. S. T.

—It is little words you speak, the little thoughts you think, the little thing you do or leave undone, the little moments you waste or use wisely, the little temptations which you yield to or overcome—the little things of every day, that are making or marring your future life.

Family Reading.

LIFE.

How beautiful it is to be alive;
To wake each morn as if the Maker's grace
Did us afresh from nothingness derive,
That we might see how 'happy is our case!
How beautiful it is to be alive!

To read in God's great Book, until we feel
Love for the love that gave it, then to kneel
Close unto Him whose truth our souls will shrine,
While every moment's joy doth more reveal
How beautiful it is to be alive.

Rather to go without what might increase
Our worldly standing than our souls deprive
Of frequent speech with God, or than to cease
To feel through having wasted health or peace
How beautiful it is to be alive;

Not to forget, when pain and grief draw nigh,
Into the ocean of past time to dive
For memories of God's mercies, or to try
To bear all, sweetly hoping, still to cry
How beautiful it is to be alive!

Thus ever towards man's height of nobleness
Strive still some new progression to contrive,
Till, just as any other friend, we press
Death's hand; and, having died, feel none the less
How beautiful it is to be alive!

THE SILENT PEACE-MAKER.

It often happens that sharp words pass between real friends, words which are sad to hear and sorrowful in memory; or little estrangements creep in without spoken bitterness, and chilly mists and coldness veil the face we love. This last is hard to bear and hard to remedy, for confession and explanation are not always easy, or, if willingly offered by one, the other may not care to hear them. "What shall be done? A lady told the writer of a sweet resort kept in reserve for such emergencies. She lives in a "sensitive" household, where feelings are easily "hurt," where offence is quickly taken and really loving words and acts are suspected. The household, withal, is a loving one enough, but the members do not quite understand each other, and it is often hard to keep the peace, even with the best intentions.

"I long ago learned," she says, "to call in my 'silent peacemaker.' Peace I would have, even friendliness. One roof-tree should be the bond of peace for all beneath it. The thought came to me quite by accident.

"The morning's mail one day brought me two pleasures. One was a longing, half-pathetic letter from a friend long-estranged. We had no quarrel, we had simply neglected one another. It was a request for a new-cemented friendship. Of course it was gladly answered, and to this day I rejoice in my old-new friend and am glad of that long-ago letter.

"The other communication was no letter—had no written words at all, if I except the initials that showed the sender: "From H. L." So the little box was marked in the well-known handwriting, and when I lifted the cover, what sweetness of kind thoughts seemed to exhale from that small pink mat of 'May-flowers!' There was the charm. We used to go a-Maying, we two, long ago, in the deep, damp, fragrant woods, bringing home the brown-stemmed arbutus, and a heartfelt apiece of sweeter things we both remembered. Since then what things had happened! No broken friendship, only outgrown kindness. We had grown apart.

Here, now, this morning came that mute appeal for its renewal. I cannot tell you how it touched me, or how all day I thought over old forgotten words that had been sweet to say and listen to, nor how at evening I sat down and wrote a note of thanks and heart-remembrance. It seemed so strange to get those two things in one day. As I compared the two—the long, half-tearful letter and the little silent peace-maker—the little box seemed by far the better. It was easier to reply to. It bridged the gap of neglect more pleasantly. My own heart warmed to the giver all day long, as I kept the little gift beside me.

"From that time the idea dawned on me to make little, frequent, unexpected gifts to those I ought to love, or whom I wanted to love me. I began to act on it at home, where there was so much need of gentle thoughts and genial attentions. If I went for a walk, I treasured up the acorns that fell across my path, the bright leaves that flecked the roadway. If I walked on the beach, there were shells or sea-weeds for somebody. The boys began to get stamps from my foreign letters for their albums, the girls were enriched daily with bits of ribbon or silk from my dress-making, the sick or shut-in one was remembered if by nothing more than a scrap from the poet's corner of my favourite newspaper. I can't begin to tell you how happy I suddenly became. Pleased looks began to take the place of sourness and unresponsive faces, and somebody was always saying 'thank you,' instead of finding fault, which was far pleasanter, I assure you. If ever anybody was downright cross, I never minded, but took occasion soon to win a sweeter mood with one of my silent peace-makers. Oh," she added, gaily, "it is a great discovery! I hope you'll practice it. You don't need to spend money, you know. It is all in the thoughtfulness, and the evident planning to give pleasure."

DOING GOD'S WILL.

"Jesus said unto them, My meat is to do the will of Him that sent Me," (St. John iv., 34). Remember, the will was done on the earth and not in heaven, done among men, not angels; among such men as some of those you dealt with last week, and very likely were disgusted with, men not fair but mean, not trusty, not pure or patient or true or generous or reverent; among women whose hearts were not unstained, whose tongues were not charitable, whose temper was not gentle, unwomanly women, not much like those who, Christ said, should be mother and sisters to Him. Among such people, in a vicious, selfish, grasping, dishonest, over-reaching, monopolizing, crucifying society, one Man, born of woman, did God's will. And what is wonderful, the next sentence tells us how He did it, or what the doing of it was to Him. "My meat is to do the will of Him that sent Me, and to finish His work." His meat! To be homeless and friendless, to be misunderstood and hated, to toil all day with the multitude in the market-places, teaching stupid pupils and healing unthankful lepers, and then to watch and pray all night on the mountain that He might know or do that Father's will more perfectly, this was His meat. It was to Him what eating is to hunger. It fed Him, refreshed Him, the joy of a feast. It satisfied Him. Think of this as your idea of religion. More than that. He saw the future Church rising and spreading in all lands, true worshippers in it, saints loving it, and giving money and labour to spread it; missionaries sailing and travelling for Him, martyrs holding their hands in the fire, and singing in prisons for Him,

the Cross shining on the shores of far-off islands and in the deserts of dark continents, pagan wildernesses turned into the fruitful fields and wedlock-guarded homes of a peaceful industry, hospitals, orphan houses, asylums, shelters, sons and daughters of God running, waiting, denying themselves, helping neighbours in His name; all this He saw coming after Him. This was the meat that satisfied Him, "content to do that will." It appears more and more what religion was to Him.—Bishop Huntington.

A TURK PREFERRED.

An English gentleman, who has resided in Constantinople for twenty years, and employs a large number of men, in speaking of the labouring population, exclaimed: "The labouring Turk has a great future before him. If I want a good, reliable watchman to watch my mill, or a boatman to row me down the Golden Horn to Pera, where I reside, I employ a Turk, and prefer him to a Christian." And among the reasons which he gave for preferring Turks for such offices was, that they are always sober. As it is against their religious principles ever to drink any kind of intoxicating drinks, distilled or fermented, they are consequently free from "the enormous sin of drunkenness."

What shall we say for ourselves and Christianity when we read that the religious principles of the Turks cause them to be free from "the enormous sin of drunkenness?"

OVER-HELPING.

We all need help. No child would grow up without help and care. But too much help is not a benefit. Many a boy has been helped to an education which he could never use; helped till he had expensive tastes which he could not gratify; helped into debts which he could not pay; helped into society which was a curse to him; helped away from the paths of prudence, economy, and hard work, into ways of ambition and extravagance and failure.

Says a sensible writer: "The most subtle danger of home love is the danger of over-helping. Parents who owe all that is noble and strong and worthy in their own character to the hardships of their early days, which compelled them to toil unceasingly, deny themselves continually, and make personal sacrifices, dwarf all the fine possibilities of their children's lives by over-indulgence, by sparing them from hardship, and shielding them from necessities of toil and self-denial. 'My children shall never struggle, as I had to do,' parental love says, not knowing, or not remembering, that struggle was God's blessed means of grace to them; that to it they owe all they are, and that in saving their children from it, they are keeping them out of life's best school."

BE A DISCIPLE OF JESUS.

If we will be Jesus' disciples, we must learn really, and not only in profession, to love Him above and before everything, to allow nothing to interfere with His service, nothing to draw us aside from our duty to Him. And let us remember that we have more done for us than had been yet done for the Apostles, when they were blamed for forsaking the Lord. He had not yet died to atone for their sins of nature. He had not yet sent the Holy Spirit to strengthen and embolden them in His service. After He had done these things for them, they never failed again as they did now. Within a few weeks or months, Peter and John first, and then all

the Apostles, did follow Jesus to prison, and there was talk even of putting them to death; within a few years, James the brother of John, first, and then almost all the others, did die for the name of the Lord Jesus. Now, we have been redeemed, as they were, from the power of sin; we have received, as they did, the Spirit of Righteousness. We have, then, no excuse if we show in our lives a weakness sinking below their weakness; we ought to be like them—like, if not equal to them—in their new, vigorous, spiritual life. It is not indeed necessary—it is not, we may say, possible—that we should have grace equal to that given to the Apostles; but we are not tried as they were. It is necessary that we shall be as faithful, as devoted to our Lord as they were; that we shall resist our petty every-day temptations, which are all that God in His mercy allows to attack us, as resolutely as they met their sore trials and persecutions, and that we shall overcome them as completely.—W. H. Simcox.

HINTS TO HOUSEKEEPERS.

Potato Fritters.—Break open four nicely baked potatoes; scoop out the insides with a spoon, and mix with them a wineglassful of cream, a tablespoonful of brandy, two tablespoonfuls of powdered sugar, the juice of one lemon, half a teaspoonful of vanilla extract, and well-beaten yolks of four and the whites of three eggs; beat the batter until it is quite smooth; drop large tablespoonfuls of the mixture into boiling fat and fry to a light brown; dust them with powdered sugar and send to table hot.

Julienne Soup.—Scrape two carrots and two turnips, and cut in pieces an inch long; cut slices lengthwise about one-eighth of an inch thick; then cut again, so as to make square strips; put them in a saucepan, with two ounces of butter, three tablespoonfuls of cabbage chopped fine, and half an onion, chopped; set on the fire and stir until half fried; add broth as you wish to make thick or thin; boil until done; salt to taste; skim off the fat and serve; it takes about two hours to prepare this soup properly. It can be served with rice or barley.

Southern Gumbo Soup.—Cut up one chicken, and fry it to a light brown, also two slices of bacon; pour on them three quarts of boiling water; add one onion and some sweet herbs tied in a bag; simmer them gently three hours and a half; strain off the liquor, take off the fat, and then put the ham and chicken (cut into small pieces), into the liquor; add half a teacup of sliced okra, also half a teacup of boiled rice. Boil all half an hour, and just before serving add a glass of wine and a dozen oysters with their juice.

Rust on Marble or Porcelain.—Muratic acid will remove iron rust from a marble or porcelain bowl. If the bowl can be made hot, the stain will yield to the acid more quickly than when the surface is cold. Fill the bowl or tub with hot water, and then empty; moisten the spot with the acid, pour boiling water over it, and it will disappear. When all the stains have been removed, rinse with ammonia and water, then rinse thoroughly with cold water. Work as quickly as possible with marble, as the acid is apt to dissolve it. Sometimes a stain which looks like rust, but is not, will not yield to this treatment, but will disappear if rubbed with wood alcohol.

—By desiring what is perfectly good, even when we don't quite know what it is and cannot do what we would, we are part of the divine power against evil, widening the skirts of life, and making the struggle and darkness narrower.—George Eliot.

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Oxydonor

Trade Mark Registered November 24th, 1896

AFTER SUNDAY'S EXHAUSTIVE WORK

REV. HENRY L. PHILLIPS, Rector of Crucifixion Protestant Church, Philadelphia, 1422 Lombard Street, writes Oct. 21, 1899: "For colds and rheumatism I find Oxydonor a most helpful servant. Have used it successfully in my family. As a tonic after Sunday's hard work, it is simply invaluable."

REV. R. R. ALBIN, Pastor Calvary Baptist Church, Shenandoah, Pa., writes Nov. 17, 1899: "Oxydonor wonderfully relieved me of Neuralgia and I found it very helpful in Rheumatism. Also found Oxydonor very helpful after my Sunday's work as a preacher, by using it on that night, so that Monday morning found me refreshed. Would advise all ministers to try Oxydonor."

REV. J. FREDERICK RENAUD, Secretary St. Andrew's Home, 46 Belmont Park, Montreal, Que., writes Nov. 30, 1899: "I have great pleasure in bearing testimony to the efficacy of Oxydonor No. 2, invented by Dr. H. Sanche."

REV. J. E. COOMBS, Superintendent Home Missions B. C. Baptist Convention, 604 Hamilton St., Vancouver, B.C., writes November 29th, 1899: "I have treated 175 cases of nearly all forms of disease common to this locality with Oxydonor. La Grippe, Tonsillitis, Pneumonia, Acute Bronchitis, Cholera Morbus, Colds and Fevers, have yielded to the power of this marvellous little healer. In cases of Catarrh, Rheumatism, Kidney, Liver, Bladder and Stomach trouble I have found Oxydonor cured without long suffering, and numerous bills for drugs, or physicians' services."

Asthma—Rheumatism

MR. W. H. McLENNAN, Bay Street, Toronto, Ont., writes December 20th, 1899: "Until I procured Oxydonor I suffered untold agony from Rheumatism and Asthma. I got relief the second night and after six weeks' use am sufficiently cured to return to work. A friend of mine cured himself of an attack of Appendicitis with Oxydonor."

Oxydonor supplies the vital energy which prompts and supports the highest physical effort and renders possible grand mental results.

Oxydonor, in short, is life. It is a simple instrument, which compels the body to absorb large quantities of healing, health-giving Oxygen from the air through the lungs, membranes and skin, thus transforming disease into Health and Vigorous Life.

Oxydonor will keep a family in good health, and with ordinary care it lasts a lifetime and saves the ruinous costs of sickness. Full instructions with each one.

We have thousands of reports of cures from clergymen, doctors, lawyers, bankers, and prominent men and women from all parts of the country. We will mail our books free to any address sent us.

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Trade Mark Registered November 24th, 1896.

Children's Department.

MY LESSON.

I told a secret! It wasn't much
For a little girl to tell;
And I only told it, softly and low,
To my intimate schoolmate, Belle.

But the silly secret grew and grew;
And all around it spread,
Until at last it was hard to find
The thing I had really said.

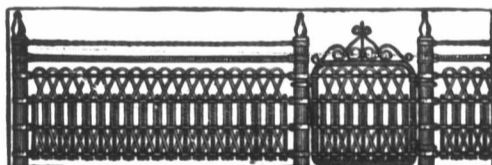
And when I sat in mamma's lap
With all my troubles told,
She said 'twas the "matter great" that grew
From the "little fire" of old.

So I learned a lesson well that night
Before I went to bed;
And mamma gave me a rule to keep;
And this is what she said:

"The only way is never to say
A word that can offend;
Not even close to the listening ear
Of the dearest intimate friend!"
—Youth's Companion

ON SAYING "THANK YOU."

Amongst the many curious things that Captain Speke, the great African traveller, told us some years ago, there was nothing more curious than this, that the natives of Uganda, on the shores of the Lake Nyanza, people, that is, who live in the very heart of Africa, are most carefully taught when they are young children, always to return thanks to anyone who gives them anything, or does them a kind act. And the older persons are so particular about



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The Goddess of Fashion herself would not blush to claim our beautiful "Portia" for her own did she chance to need it. This splendid production of a smooth, unglazed surface, white wove, table note paper would please any queen upon her throne were she the recipient of such a gift.

Ask your stationer for "Portia." Do not be put off with a less stylish paper; insist upon having "Portia," manufactured by

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Windows of Every Description...



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For 1900 is built to beat its own eight years' good record.

The Canada Cycle & Motor Co., Limited, as successors to the Gendron Mfg. Co., are determined to maintain and increase the reputation and popularity of the Gendron bicycle as the highest type of cycle construction, and to insure it have retained and placed their manufacture under the supervision of the same corps of mechanical experts who have been responsible for the work in the past.

Special features for 1900—the chainless Gendron—the combined coaster and brake—the Water's hub—and the aluminum finish.

SHOWROOMS—240-242 YONGE ST.

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The Canada Cycle & Motor Co., Limited, as successors to the Massey-Harris Co., in this particular branch of manufacturing, are determined to maintain and increase the reputation and popularity of the Massey-Harris wheel as the highest type of bicycle construction—and to insure it have placed their manufacture under the same corps of mechanical experts who have been responsible for the work in the past.

Special features of the 1900 models are—safety dress guard for ladies—improved handle bar and seat post adjustment—simplified crank mechanism—chainless wheels and combined coaster and brake.

Showrooms—109 Yonge Street.

Canada Cycle & Motor Co., Limited
Head Office, TORONTO, Canada

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CLEVELAND BICYCLES FOR 1900

The Canada Cycle & Motor Co., Limited, as successors to H. A. Lozier & Co., are determined to maintain and increase the reputation and popularity of the "Cleveland" as the highest type of bicycle construction, and to insure it have placed their manufacture under the supervision of the same corps of mechanical experts who have been responsible for the work in the past.

Special features for 1900 models are—chainless wheels, skeleton gear case—ball and roller bearings—ball head spokes—and combined coaster and brake.

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Honest effort has achieved the success enjoyed by the Welland Vale in the past, and will maintain its high standard in 1900—for the Canada Cycle & Motor Company, Limited, as successors to the Welland Vale Manufacturing Company, are determined to maintain and increase the reputation and popularity of the Welland Vale as the highest type of bicycle constructed—and to insure it have retained and placed their manufacture under the supervision of the same corps of mechanical experts who have been responsible for the work in the past.

See the chainless wheels and the combined coaster and brake

Welland Vale

SHOWROOMS—195 YONGE STREET

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"This is Canada Year."
1900

and the Brantford "Red Bird" seeks patronage on its merits as a thoroughbred Canadian. The Canada Cycle and Motor Co., Limited, as successors to the Gould Bicycle Co., are determined to maintain and increase the reputation and popularity of the Brantford Red Bird as the highest type of bicycle construction, and to insure it have retained and placed their manufacture under the supervision of the same corps of mechanical experts who have been responsible for the work in the past. The

Brantford Bicycle

special features for 1900 are—reduced weights—special designs—unique hubs—improved crank bracket—perfect handle bar adjustment—ideal seat post fastener—new overhanging sprocket—chainless wheels and combined coaster and brake.

SHOWROOMS—68 KING ST. WEST

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Bishop Blyth's Mission.

Bishop Blyth, representing the Church of England in Jerusalem and the East, by commission from the Archbishop of Canterbury, appeals for subscriptions and donations in aid of his work.

Subscriptions received and information gladly given by

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St. George's Rectory,
Toronto, Ontario

this that a child is severely punished if it fails in this duty. Now this is very right, but just one of those things that we should not have expected amongst such a people.

Of course, we, at home, are trained to do this. When we were babies in our mother's arms and could not say the long, unspeakable "Thank you," we were, even then, taught to say a little word which meant just the same thing. And so we have grown up in the habit, as we were meant to do, of thanking those who do anything for us, however small a matter it may be. We would not be so rude, or so unkind, as not to do this.

But if this be only a polite habit, though it is worth something in the way of appearance, it is not worth much. It is like those thin shavings of beautiful wood put over inferior wood, good for appearance, but the article is not nearly of as much value as if the whole had been good. It is merely a "vener."

Now in matters of our life, we ought, above all things, to be always true, the heart agreeing with the words, so that "Thank you" should just be the outcome of a grateful heart. "Ah!" you say, "but I can say 'Thank you,' because it is polite, whereas, I cannot make my heart grateful."

True. But may not this come from not thinking enough and rightly of the kindness done?

A little girl was going one day to see her aunt who lived a long way off, and in a big city, and the child was so delighted at the thought of the wonderful things she would see and do, that she could not sleep the night before her journey. When she said good-bye to her uncle and told him about her delight, he quietly asked, "Have you said 'Thank you' this morning?" "I have nothing

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Kay's

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Artistic Floor Coverings, Handsome Curtains and Draperies,
Oriental Rugs and Carpet Squares, Beautiful High Grade Furniture.

No store is so well fitted to congregate a display of this kind. The entire building with its six floors is given over altogether to the one line of business. It was built specially for this business, and the appointments in all particulars are most complete. The whole business, and the success that has been reached during these forty years, is the result of a persistent purpose, manifest wherever you go in the store to hold by a business to which a lifetime of experience has been given.

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Prompt cash and quick action have made us owners of more lots of standard carpets than anyone ever carried in one season—more yards than you will find in probably any half dozen ordinary carpet stores. The stock must interest every carpet wanter everywhere.

Victorian Carpets.

A beautiful stock of Victorian Carpets, many in self color effects, and also in others of the newest designs and colorings.

Crompton Axminster Carpets.

Crompton Axminster Carpets. This is a very heavy, luxurious and very durable carpet—perhaps none more durable. We show many new designs for this season. Victorian carpets and also Crompton Axminsters are exclusive specialties with this store.

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Victorian Axminster Carpets. A special selection in light colors that come to us at a price that enables us to offer shoppers a real substantial bargain. We have a line that would sell regularly at \$3.25, on which we have placed the special price so long as stock lasts, of \$1.50.

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A large selection of English Axminster Carpets. A carpet well suited for reception and bedrooms, and often for halls, dining rooms and libraries. We have a special line of these, regularly worth \$1.25 and \$1.50, that we will sell at \$1.00.

Wilton Carpets.

A very wide range of Wilton Carpets, in designs and colorings that are sure to please. A special line sold regularly at \$1.85, for \$1.60, and another line sold regularly at \$1.50, for \$1.20.

Brussels Carpets.

Best Brussels Carpets and perhaps most popular of all carpets, is the Brussels. Some specials regularly sold at \$1.40 a yard, for \$1.20; regularly sold at \$1.05, for 85c.

Tapestry Carpets.

The assortment of Tapestry Carpets makes it possible for anyone to own a good carpet. Prices range from 32c. to 85c. We tell of a special tapestry known to many as a 10-wire, sold regularly at 85c., a special at 68½c.

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Fine English Wool Carpets, and in some respects none are better for bedrooms, though the patterns are such as to make them worthy a place in any room, 36 inches wide, a special line at 85c.

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Our range of Church Carpets will be found unequalled anywhere in Canada. The assortment of colors is such as to easily meet your wants, and we have always quantity enough at any time to promptly fill your order. Prices are special.

Lace Curtains

—Brussels Point Renaissance, Tambour, Applique, Marie Antoinette, Colbert, Irish Point, etc., etc.

—Special offering of Fine Lace Curtains, white or cream, 3½ yards long, \$1 per pair.

—White Muslin Curtains, embroidered frill, 3 yards long, 75c. a pair.

—White Muslin Curtains, embroidered all over and frill, 3½ yards long, \$2.25 per pair.

—White Frilled Muslin by the yard, 30 inches wide, 20c.; 48 inches wide, 30c. per yard.

—Linen and Holland Window Shades, in white, cream, sage, dark green, and new striped effects, with newest laces and fringes to match. Close estimates furnished at shortest notice.

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—In the basement you find these desirable goods, and a large range of them, from the smallest hearth rug to one large enough to fit almost any room.

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—A large shipment has arrived within the present week imported direct and ranging in price from 15c. up.

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This city of homes will appreciate our new departure in the selling of fine furniture, as well as carpets, curtains and draperies. The whole of one of our large floors has been given over to this department.

Drawing room suites in mahogany, odd chairs and settees.

Mahogany and oak parlor, library, hall and occasional tables.

Ladies' writing tables and desks in mahogany and bird's eye maple.

Reproductions of antique and Chippendale mahogany sideboards, china cabinets, dining tables and chairs to match.

Odd pieces of high class bedroom furniture, mahogany and bird's eye maple bureaus, chiffoniers, shaving stands, dressing tables, cheval glasses, etc.

English brass bedsteads, and a novel selection of upholstered lounges and easy chairs, all of our own make.

Hair and mixed mattresses of all grades. Feather and down pillows.

Belgian, Flemish, and English oak dining room sets, novelties in rush-seat chairs, Flemish desks, hall seats, jardiniere stands and card tables.

English and French drawing room cabinets, jewel cases, inlaid chairs and tables, etc.

Oriental novelties: Tabourettes, chairs, tables, lamps, etc.

Antique collection of Italian carved furniture, in benches, settees, buffets, tabourettes, etc.

Wicker and rattan chairs and seats. A full assortment of the famous Cluta grass furniture. Bamboo and other screens and an unique collection of art pottery and glassware.

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We have just passed in stock an enormous shipment of antique and modern Oriental rugs, in almost every size and price. The collection includes some fine examples of Sumaco, Kirman, Dagostana, Kelims, Shirvans, Kaisacs, Tabernas, etc., and Persian, Afghan, Turkey and Mirzapore Carpets.

Very Fine Wilton Rugs, soft colors, terra cotta green, blue, size 11.3 x 13.6, \$30 each; 9 x 12, \$25, each.

Heavy Axminster rugs for libraries, dining rooms or parlors, size 9 x 12, \$25; and 9 x 10.6, \$22. Exceptional values in Templeton's celebrated Parquet Squares, sizes 9 x 12, 10.6 x 12, 10 x 13.5, 10.6 x 13.6, 12 x 15, or can be made to order in any size.

Kensington Art Squares, Douro and Caledon Carpets in all sizes.

China Goat Skin Mats, Leopard Skins, Tiger Skins, etc.

Special French Axminster Rugs, in rich, bright colors, size 8 x 10.6, \$17.50; 9.8 x 12.5, \$27.50; specially recommended for libraries and dining rooms.

Special values in Wilton and Axminster Door Mats and Hearth Rugs.

Special lot of heavy Axminster Hearth Rugs, size 3 x 6, regular \$6.50 to \$9.50, for \$5.00 each.

A lot of best quality "Mecca" Hearth Rugs, size 3 x 6, regular \$12, for \$8 each.

If it is not convenient to visit the city we will be glad to open correspondence with anyone contemplating the furnishing of the home in part, or it may be the furnishing of a new home throughout.

JOHN KAY, SON & Co., Limited

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to say "Thank you, for," she answered. "This dress is old, my hat is old, indeed, I have nothing at all new." "Very good," continued the old man, "but you have been kept in health, those around you in safety, the weather beautiful; had any of these things been

different, you could not have gone on your journey." "I never thought of that," said the child, "I'll go and say 'Thank you.'" I am sadly afraid we do not think nearly enough of our mercies, and so fail in our thankfulness. Let me show you what I

mean. Our hearts were very sad a week or two ago about the terrible war in South Africa, but now better news has come, victory has followed victory, and we are glad. But now, let me ask you—we prayed (did we not?) in our sorrow, and asked God to turn the tide of

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"She then began to use Dr. Chase's Nerve Food and found it excellent in restoring her to health and strength. She is now greatly improved and at work again. Dr. Chase's Nerve Food also helped her through a very severe attack of la grippe. I can recommend it as an excellent remedy."

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Kidney-Liver Pills

One Pill a Dose, 25c. a Box.

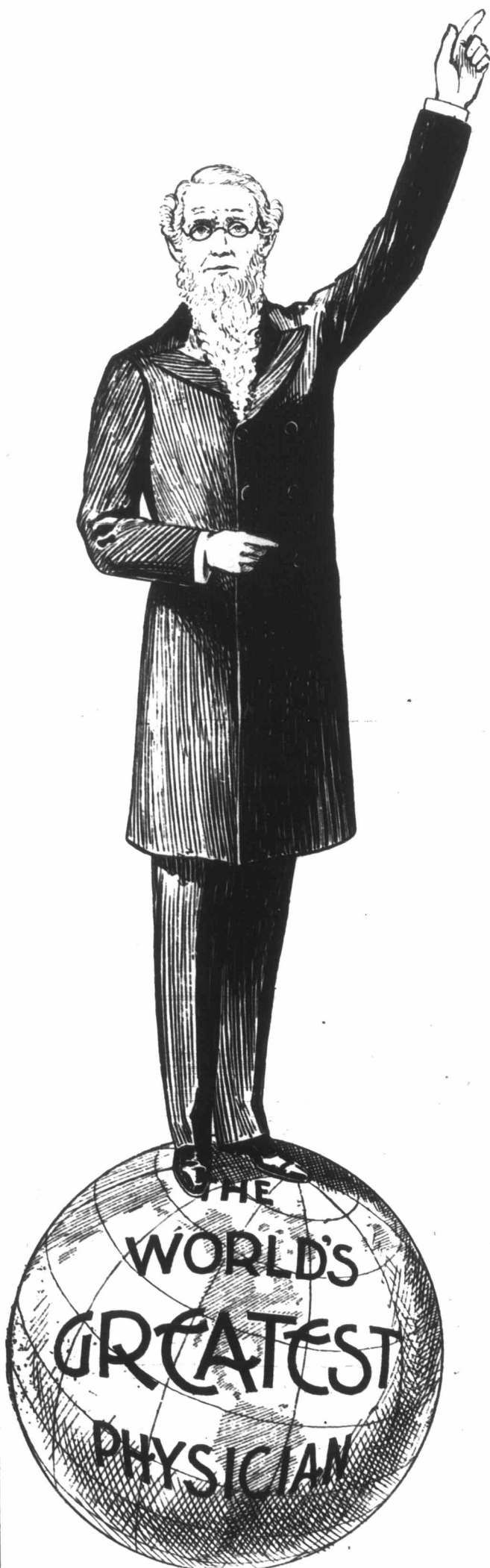
Mr. Alex. Marshall, 59 Essex Street, Toronto, Ont., says:—"Dr. Chase's Kidney-Liver Pills are a splendid medicine and certainly do all that is claimed for them. Both myself and wife have been greatly benefited by their use. I had kidney disease and pains in the back for over two years and at times the pains were so acute that I was totally unfit for work. Among the remedies I tried were English pills supposed to be good, but they did not fit my case."

"I heard Dr. Chase's Kidney-Liver Pills highly praised, and used them. I now feel like a new man. The pains and aches have entirely disappeared and I can now work with comfort. My wife is much improved in health and we both endorse Dr. Chase's Kidney-Liver Pills most heartily."

Dr. Chase's Ointment

Has Never Failed to Cure Piles.

Mr. O. P. St. John, the Dominion inspector of steam-boats, residing at 246 Shaw Street, Toronto, in the following voluntary letter tells of his efforts to rid himself of the misery of Itching Piles and of his final success by using Dr. Chase's Ointment:—"I suffered for nine years from itching piles, at times being unable to sleep on account of the annoyance caused by them. After trying almost all remedies in vain, I began the use of Dr. Chase's Ointment, which entirely cured me. I cannot speak too highly of it. I have recommended it to several of my friends, all of whom have been cured by its use."



Dr. Chase's Catarrh Cure, wonderfully prompt and effective as a cure for cold in the head and catarrh. Dr. Chase's Syrup of Linseed and Turpentine has by far the largest sale of any remedy for coughs, colds, croup, bronchitis and asthma. Each, 25c., at all dealers, or Edmanson, Bates & Co., Toronto.

the battle; it has turned, then; this being so, have we said "Thank You" to the God of battles? Last night I went out, as thousands of others did, to see a torchlight procession in honour of the event. There was plenty of shouting, plenty of wild delight, and yet I could not help turning sadly homewards, saying to myself: "Is this all? Where are our thanksgivings?"

Then, when I reached home and came to think of it, I looked at my books, and I began to be amazed. I had numbers of them which told me about—prayer, how to pray, and what to pray for—but none which told me about saying, "Thank You," when I had received. After a very long and curious search, I was forced to come to the conclusion that thanksgiving was a duty sadly too much left out of sight. This is not as it should be. Be sure, whatever others do, to say "Thank You" for the victories that have been given.

We read that Plato, who lived centuries ago, and who, though a very able man, knew nothing of God as we know Him, yet, he says, "I am thankful that I am a man, and not a beast; that I was born a Greek, and not a barbarian; and not that only, but that I am a philosopher and not ignorant."

I have heard of an old man who was very poor, but he was really good, and, therefore, truly grateful. He lived in a small dark house under a bridge. A little grandson, whose name was Benny, lived with him. He had a cow, but, in the midst of his sad poverty it died, and the old man was thankful that it was only the cow and not Benny. The two had very rarely white bread to eat, but this aged saint said: "It is a great mercy we can have brown. And this gratitude so filled his heart, that though bread came to him day by day, as it did to the Israelites in the wilderness, he was always thankful; and though the house was dark it always sheltered a bright and happy spirit. His last words were words of thanksgiving and praise. Let us always try to look at our mercies until we break into thanksgiving."

WALTZING MICE.

The Japanese have a queer little domestic animal—a black and white mouse, with pink eyes. The peculiarity of this breed of mice is that when other baby mice are just beginning to walk, these are beginning to waltz; and they keep up their waltzing the greater part of their waking hours all their life.

If several mice are put together, they often waltz in couples; sometimes even more than two join in the mad whirls, which are so rapid that it is impossible to tell heads from tails. If the floor of their cage is not smooth, they actually wear out their feet, leaving only stumps to whirl on. These remarkable whirls seem to be as necessary to the waltzing mouse as midair somersaults to the tumbling pigeon.

EASTER BOOKS FOR 1900

The Living Christ. An Easter Sermon. By Rt. Rev. Phillips Brooks. Paper, 25c. An Easter Sermon. By Rt. Rev. Phillips Brooks. Paper, 25c. The Life here and the Life hereafter. A Sermon. By Rt. Rev. Phillips Brooks. Paper, 25c. The Good Wine at the Feast's End. By Rt. Rev. Phillips Brooks. Paper, 25c. The Symmetry of Life. An address to young men. By the Rt. Rev. Phillips Brooks. Paper 25c. Risen with Christ. An address on the Resurrection. By the Rev. A. J. Gordon. D. D. Why and wherefore? (of Ritual) By the Rev. Harry Wilson, M. A. White and gold, 35c.

Nicely bound books, ornamental covers, suitable for Easter Gifts. Among this lot are to be found books as follows: "Thoughts Concerning the King." By the author of "Stepping Heavenward." "Precious Thought." By John Ruskin. "What Heaven is" By Canon Farrar. "True Repentance." By Charles Kingsley. "Why Wait." By E. S. Elliot, beside many others by popular writers. "Daily Food." In purple covers, silver letters. Cloth, 50c. Gold Dust. In purple covers, silver letters. Cloth, 50c. Kept for Master's Use. In purple covers, silver letters. Cloth, 50c.

The Christian Year. Very neat edition. Cloth, 50c. A Book of Devotions. Compiled and arranged by J. W. Stanbridge, B.D. Cloth, 50c. Lyra Innocentium. Thoughts in Verse on Christian Children; their ways and their privileges. By John Keble. With notes and introduction by Walter Lock, D.D. Cloth, 50c. Please note our Prices for following Books Lane—Illustrated Notes on Church History. 2 volumes. 35c. each. Mrs. Francis—Story of the Church of England. 75c. Illustrated Church Catechism. 35c. Red Letter Saints. 50c. [All prepaid.]

We have just received a beautiful line of religious booklets in royal purple and white covers, the titles in gilt and the photographs in impressed panel, giving them a dainty and unique appearance, rendering them especially suitable for Easter presents.

LIST OF TITLES (In Royal Purple Covers). He is Risen! He is Risen! Angels, Roll the Rock Away. Jesus Christ is Risen To-day. Just as I Am. Nearer my God to Thee. The Strife is O'er. Jesus Lives, Thy Terrors now. (In White Covers). Eventide. Lead, Kindly Light. Rock of Ages, Cleft for Me. The Recessional, in White or Purple Sent postpaid to any address for 30c. each. EASTER CARDS. Prices ranging from 1c. to 50c. each.

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Placer Mining Claims in the Yukon Territory

Notice is hereby given that all of the placer mining claims, whole and fractional, the property of the Crown in the Yukon Territory, will be offered for sale at public auction at Dawson, by the Gold Commissioner, on the 2nd day of July, 1900. Twenty per cent. of the purchase money shall be paid to the Gold Commissioner at Dawson on the day of sale, and the remainder within thirty days from that date. There will be no restriction as to the number of claims which may be sold to any one person or company holding a Free Miner's Certificate, but no hydraulic claims will be included in the sale. So soon as the purchase money has been paid in full, entries for the claims will be granted in accordance with the provisions of the placer mining regulation, then in force, with the exception of the provision as to the staking out of claims, and the claims sold shall thereafter be subject to the placer mining regulations. A survey of the claims sold will be made by the Department at as early a date as possible, and the claims shall include ground the Government Surveyor may define by survey in accordance with such regulations as may be made in that behalf, and the decision of the Gold Commissioner shall in respect thereof be final and conclusive. In case for any reason it is deemed impossible by the Gold Commissioner to give title and possession to any claim disposed of at such auction sale, the Gold Commissioner will refund the deposit paid at the time of sale, and no claim shall lie against the Crown in respect to failure to give title or possession. A second auction sale under the conditions above set forth will be held at Dawson on the 2nd day of August, 1900, of all claims not disposed of at the auction sale of the 2nd day of July, 1900, and of any other claims which have in the meantime become the property of the Crown under the regulations in that behalf. PERLEY G. KEYES, Secretary.

Department of the Interior, Ottawa, 21st February, 1900.

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