

oral Staves, Pa...
nd executed by
akers, Tavistock,
W. C. England.
Short length,
the original in
ONs, Tavistock,
W. C. England.
Sanitary Wool
ats, etc. THOR
tters, Tavistock
W. C. England.
PRATT & SONS,
Magle Lectern,
Tavistock-street,
England.

can be reserved
ches on applica-
S, Ecclesiastical
Covent Garden

MINIATURE
BRASSES
CUTTERNS

MONTREAL

& SON
LS AND
GLASS

INVESTMENTS

ream

OSMETIC

ICE, LIPS
dries instantly
sy or sticky.
ENTS.

Toronto, Ont.



CON WORKS

ronto.

as.

very Description
k.

hitect's work,
r. Special de-
plication.

Manager.

Work.

Crosses

t Desks

Ewers

ES

TANDARDS

ination
and

est imported.
ustrated Cate-

CO., Ltd.

it,
ORONTO.

AL

ASS

YS

ONTO

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, FEBRUARY 22, 1894.

[No. 8.

R. C. WINDEYER. R. C. WINDEYER, JR.
Windeyer & Son,
Canada Permanent ARCHITECTS.
Buildings.
18 Toronto Street, Toronto.

EDEN SMITH,
Architect.
14 King Street West.
Toronto.

PRESENTATION
ADDRESSES...
DESIGNED AND ENGRAVED BY
A. H. Howard, R.C.A.,
53 King St. East, Toronto.

Artistic Calendars.

Send for one of
our beautifully
illustrated

Artistic Calendars

as follows:

Devotional Calendar, beautifully illus-
trated, 65c., reduced to 50c.

Times and Season Calendar, beauti-
fully illustrated, \$1.00, reduced
to 75c.

FRANK WOOTTEN,
OFFICE CANADIAN CHURCHMAN
Cor. Court and Church Sts., TORONTO, Ont.

60th THOUSAND Public School PHYSIOLOGY AND TEMPERANCE!

By WM. NATTRESS, M.D., M.R.C.S., Eng.
Cloth, illustrated, 25 cents

In this exceedingly well prepared text-book
the author deals in successive chapters with
The Skeleton, The Bones, The Muscles, The
Skin, Digestion, Circulation, Respiration, The
Nervous System, The Special Senses, First Aids
to the Sick and Injured, How to Prevent Disease,
Physical Exercise. At every step in the study
the pupil is confronted with the evil effects of
alcohol and tobacco, the dangers accompanying
their use, and the tremendous risk of tampering
with such powerful agents of destruction.
The illustrations have been well chosen, and
add greatly to the appearance and usefulness of
the book. This little work will be found exceed-
ingly useful in the home. There are many
homes not represented in the schools where this
book, carefully studied, may save many doctor's
bills, and conduce to the general health.

WILLIAM BRIGGS,
29-38 Richmond St. West, - - - TORONTO.

C. P. LENNOX, L.D.S. C. W. LENNOX, D.D.S.
Chas. P. Lennox & Son,
DENTISTS
Room B, Yonge St. Arcade
TORONTO. TELEPHONE 1846.

F. G. CALLENDER M.D.S.
Dental Preservation a Specialty.
394 YONGE STREET.
TORONTO.

F. D. PRICE,
DENTIST.
Corner
Queen and Church.

DR. E. A. PEAKER,
PARKDALE DENTIST.
1949 Queen St. West, TORONTO.
Office Hours—9 to 12 a.m. 1 to 6 p.m.
Telephone 5150

NOTICE.
A. H. Harris, Dentist,
Has removed to 163 Sherbourne Street.
Telephone 2884.

DR. EDWIN FORSTER,
DENTIST.
OFFICE,
Cor. Buchanan & Yonge Sts. Telephone 641.

DR. A. W. SPAULDING,
DENTIST.
S. E. Cor. Queen & Yonge St.
Residence—43 Lansdowne Ave TORONTO

DR. R. J. LOUGHEED,
Dentist
TELEPHONE 1943.
Cor. Wilton Ave. and Par-
liament St., Toronto.
Open at Night.

DR. JENNIE GRAY,
263 Wellesley St., 231 Jarvis Street,
Telephone 4202. Telephone 2578.
TORONTO.

DR. L. L. PALMER,
SURGEON.
Eye, Ear, 40 COLLEGE STREET,
Throat. TORONTO.

A. M. ROSEBRUGH, M.D.
EYE AND EAR SURGEON,
187 Church Street, TORONTO.

DR. BREMNER,
39 Bloor St. East,
Deformities, Joint and Spinal Diseases. -:- Toronto.

DR. COOK, HOMOEOPATHIST
Throat and Lungs 19 Carleton Street,
specialty. Toronto.

PARQUET FLOORS.
Send for designs and price list.
ELLIOTT & SON, 92-96 Bay St., Toronto.

FOR SALE.
A large handsome Reed Organ, suitable for
good sized church or large school room, nearly
new exceedingly fine tone, cost \$300 cash, will
sell for \$200. Address ORGAN, CANADIAN
CHURCHMAN Office, Toronto.

LAST WEEK

—OF—
DECISIVE SALE PRICES
MANTLES \$3.00
This line consists of Ladies' Jackets, new this
season, tweed lined, well made and fashionable,
regular prices \$6 to \$8.
SEALETTE \$2.95
54 inches wide, the greatest bargain in the trade.
Silk sealletes that sold at \$6.75.
DRESS GOODS 35c.
All wool and double fold in plain and fancy. A
desirable line to purchase from; over 1,000 yards
in stock; the regular selling price was 69 & 75c.
H. A. STONE & CO.,
212 YONGE STREET.

FIRE SALE!

In consequence of the recent fire on our premi-
ses, we have decided to offer a large proportion
of our stock at sweeping reductions.

Great Bargains
in Ladies', Misses' and Children's Boots, Shoes
and Slippers.
Sale now going on.
H. & C. Blachford,
83 to 89 King St. E., TORONTO.

ORGANIST and Choirmaster (English Cathedral
training) desires appointment where there
is good scope for an enthusiastic and devoted
Churchman. Surplused choir preferred. Best
of references as to ability, &c. Address with
particulars to "ANGELICAN," care of Canadian
Churchman, Toronto.

German Lessons.
H. G. HELLMAN,
of Hanover, Germany,
Imparts a thorough knowledge of German in a
short term at reasonable rates.
18 Yonge St. Arcade, Toronto.

WANTED—Young man as assistant curate.
Hard work. Training. Stipend \$560. Apply
to the Rector of Peterborough.

MISS PLUMMER, Modiste.
EVENING DRESSES a specialty.
Terms moderate.
Room 28, Oddfellows Bldg., Cor. Yonge & College St.

MISS PATON
Is now prepared to offer her friends and patrons
artistic, fashionable Parisian Dinner and
Evening Dresses at her Fashion-
able Dressmaking Parlors at
R. Walker & Sons, 33-43 King St. E.

Now is the Best Time to Order.

During this month, on account of
stock-taking, our prices will be found
much lower than at any time during the
year. We would therefore suggest that
if you are in need of a SUIT or an OVER-
COAT it would be to your interest to or-
der now. CLERICAL COLLARS just
to hand.

Geo. Harcourt & Sons
MERCHANT TAILORS
87 King Street West, Toronto

Bargains!

Seal Jackets
Fur Capes
Fur Coats
Robes, Etc.

W. & D. Dineen
Corner King and Yonge.

One New Subscriber

We will mail to any person sending us
one NEW yearly prepaid subscriber to the
CANADIAN CHURCHMAN, a beautiful book,
artistically illustrated in Monotint and
Colour, worth 30c.

FRANK WOOTTEN,
"Canadian Churchman."
Offices—Cor. Court and Church
Sts., Toronto.

A CHOICE SELECTION OF Rich Cut Glass

COALPORT
CAULDON
DRESDEN
and goods suitable for the
Holiday Trade.

Junor & Irving
109 King St. West.
Telephone 2177.

Lenten Literature.

Consider Your Ways. A course of twenty-one
brief Sermons, or Church readings. By
George Litting, M.A. \$1.20.
The Comfortable Season of Lent. By John
Paget Davies, M.A. \$1.20.
The Guided Life; or Life Lived Under the Guid-
ance of the Holy Spirit. By George Body,
D.D. \$1.20.
The Life of Temptation. By George Body, D.D.
90 cents.
The Life of Justification. By George Body, D.D.
90 cents.
The Hopes and Decisions of the Passion. By W.
J. Knox-Little \$1.20.
The Witness of the Passion. By W. J. Knox-
Little. \$1.20.
The Mystery of the Passion. By W. J. Knox-
Little. \$1.20.
Caught and Taught; or, New Nets for Fishers of
Men By W. Hardman, LL.D. 90 cents.
The Most Certain Fact in History. Addresses
on the Re-urrection. 90 cents.
Lectures on the Holy Catholic Church. By Rev.
A. R. Ashwell. \$1.50.
At the Foot of the Cross. By W. Henry Jones.
70 cents.
The Comments at the Cross. Six Lent Sermons.
By Cameron Mann. 70 cents.
The Music of the Cross. Meditations on the
Seven Last Words. By Rev. O. E. Drought.
55 cents.
The "Excepts" of Christ, or the Conditions of
Salvation. By J. H. Fry, M.A. 70 cents.

ROWSSELL & HUTCHISON,
PUBLISHERS, BOOKSELLERS, ETC..
and 76 King Street East - TORONTO

TRY HOOPER'S
LICORICE
LINSEED AND
CHLORODYNE **Lozenges**
 For that wretched cough
 of yours.
HOOPER & COMP'Y
 43 King St. West, and
 444 Spadina Ave., Toronto.

CANADA'S
CHAMPION

I have been drinking St. Leon Mineral Water regularly for four years, and consider it the very best thing to drink while in training. It is an excellent regulator, having completely cured me of constipation and kidney trouble.
 W. H. HASLITT,
 395 Manning Ave.
 Champion Pedestrian of Canada.

St. Leon Mineral Water Co., Ltd.
 Head Offices. King St. West, Toronto.
 Branch, 448 Yonge Street.
 All Druggists, Grocers and Hotels.

STOUT PEOPLE REDUCED!
DR. SNYDER'S OBESITY SPECIALTY.
 Cure permanent. Absolutely harmless. May be taken by old or young, strong or feeble. Patients can be treated by mail. Toronto testimonials given. For particulars address MRS. BELDEN, 36 King St. East, Room 2, 2nd floor, Toronto, or call at 178 Carlton Street.

HEREWARD SPENCER & CO.
 INDIAN AND CEYLON
Tea Merchants,
 63 1/2 King Street W., Toronto.
 TELEPHONE 1807.
 AGENCIES
 489 Parliament St.
 453 1/2 Yonge St.
 278 College St.
 Parkdale, 1462 Queen St. W.

Bates & Dodds,
 UNDERTAKERS,
 931 Queen St. West,
 Opposite Trinity College.
 SPECIAL.—We have no connection with the combination or Ring of Undertakers formed in this city. Telephone No. 518.

THE NAPANEE PAPER CO'Y
 NAPANEE, Ontario.
 Manufacturers of Nos. 2 and 3
 White, Colored & Toned Printing Papers
 News and Colored Papers a Specialty.
 Western Agency - - 119 Bay St., Toronto
GEO. E. CHALLES, Agent.
 THE CANADIAN CHURCHMAN is printed on our paper.

Gas and **Fixtures**
 Electric
 LARGE STOCK OF NEW AND ELEGANT
 DESIGNS IN
 Gas, Electric & Combination
 Fixtures and Globes
 Which we are offering at very
 low prices.
BENNETT & WRIGHT
 72 Queen St. East, Toronto.

BUCKEYE BELL FOUNDRY
 THE VANDERBILT & TIPP CO., Best Ingot Copper
 Cincinnati, Ohio, U. S. A. and E. India Tin
CHURCH BELLS, PEALS AND BRIMES.
 Price & Terms Free. Satisfaction Guaranteed.

JOHN LABATT'S ALE AND STOUT.
 The most wholesome of beverages for general use, and without superior as nutrient tonics.
EIGHT MEDALS AND TEN DIPLOMAS
 awarded at the World's Exhibitions of
 France, Australia, United States,
 Canada and Jamaica, West
 Indies.
 Of original and fine flavor, guaranteed purity, and made especially to suit the climate of this continent, these beverages are unsurpassed.
GOLD MEDAL **JAMAICA 1891**
JAS. GOOD & CO., Brewery at
 Agents, Toronto. **London, Ont.**

Trusts Corporation
 AND
Safe Deposit **Of Ontario**
Vaults.
Bank of Commerce Bldg., King St., Toronto
 HON. J. C. AIKINS, P. C., - - - - - President.
 HON. SIR R. J. CARTWRIGHT, K.C.M.G.,
 HON. B. C. WOOD, - - - - - Vice-Presidents.
 The Corporation undertakes all manner of Trusts, and acts as Executor, Administrator, Guardian, Committee of Lunatics, Trustee, etc. by direct or substitutionary appointment, or as Agent for any of the above. Moneys invested and estates managed, on favorable terms.
 Deposit safes to rent of all sizes. Absolute security offered for storing valuables, etc.
 Solicitors placing business with the Corporation are continued in the care of same.
A. E. PLUMMER, Manager.

SEND one dollar and get 125
MCALVIN'S DYSPEPSIA PILLS,
 which I guarantee to cure any case of dyspepsia.
 Treatise free. **JNO. H. MCALVIN, Lowell, Mass.**
Upper Canada College.
 FOUNDED 1829.

MISS DALTON,
 356 1/2 YONGE STREET, TORONTO.
ALL THE SEASON'S GOODS NOW ON VIEW.
MILLINERY,
DRESS AND MANTLE MAKING.
 The Latest Parisian, London and New York Styles.

Life Insurance
 UNDER THAT MOST POPULAR
 PLAN
The COMPOUND INVESTMENT
 OF THE
North American
Life Assurance Co.
 Head Office, Toronto, Ont.
 Pays the insurer handsomely should he survive the period selected, and in case of his death during the first ten years of the investment period, his beneficiary is paid the full face of the policy; if after that, and within the investment period, in addition a mortuary dividend of the 11th and subsequent premiums paid thereon is payable.
THE INVESTMENT ANNUITY POLICY
 issued by the same company contains special advantageous features not found in any other form of policy contract.
 Write for particulars.
WILLIAM McCABE,
 Managing Director. Box 3640.

AGENTS (Men and Women)
 New plan, by which you can make from \$200 to \$300 a month, appointing agents and taking orders for our select specialties in trees and plants.
 Inclose stamp for terms, which will prove to you what we say is correct.
CULLEN BROTHERS & COMPANY,
 Flower City Nurseries
ROCHESTER, N. Y.

BUCKEYE BELL FOUNDRY
 THE VANDERBILT & TIPP CO., Best Ingot Copper
 Cincinnati, Ohio, U. S. A. and E. India Tin
CHURCH BELLS, PEALS AND BRIMES.
 Price & Terms Free. Satisfaction Guaranteed.

Brass Memorial
Cablets & Signs
PATTERSON & HEWARD
 40 WELLINGTON ST. W. TORONTO

SUBSCRIBE
 FOR THE
Canadian
Churchman

The Organ of the Church of England
 in Canada.
 HIGHLY RECOMMENDED BY THE CLERGY AND
 LAITY AS THE
Most Interesting and Instructive Church
of England Paper to introduce into
the Home Circle.

Every Church family in the Dominion
 should subscribe for it at once.

Price, when not paid in advance\$2 00
 When paid strictly in advance, only..... 1 00
 Price to subscribers residing in Toronto 2 00
 " " " (paying in advance) 1 50

FRANK WOOTTEN.
 TORONTO, CANADA.
 Box 3640.

OUR OFFER OF
Historical
Pictures.

We have much pleasure in offering to our numerous friends and subscribers an opportunity of obtaining, what are considered on all hands to be, excellent pictures of the Bishops, clergy, and laity, who were members of the First General Synod of the Church in the Dominion of Canada. One represents the Bishops in their Convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion who formed the Lower House.

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come. The event was an historical one, and any pictures of this kind have historical value.

These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the Bishops, clergy and laity. That of the Bishops is particularly fine, and with its background of Trinity University walls and the cloister connecting it with the Chapel, makes a handsome picture. The price of each, if sold alone, is \$2.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great, that beyond the usual cost of procuring the photographs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures, the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1893, and also the subscription in advance for the year 1894 may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

CANADIAN CHURCHMAN,
 Cor. Church and Court Sts.
 Entrance on Court St.

TORONTO
 Subscription,
 (If
 ADVERTISING
 Libera
 ADVERTISING.—
 medium for adver
 Church Journal
 BIRTHS, MARRI
 Deaths, etc., two
 THE PAPER FOR
 a Family Paper f
 Canada, and shou
 CHANGE OF AD
 not only the Post
 also the one to w
 DISCONTINUANC
 received, it will
 tinue the paper
 dollars per annu
 RECEIPTS.—Th
 tion is paid, no w
 postage stamp m
 or four weeks to
 CHECKS.—On co
 cents.
 CORRESPONDEN
 of the CANADIAN
 than Friday morn
 AGENT.—The R
 velling authorize
 CHURCHMAN.
 Address all com
NOTICE.—St
 Toronto, owing to
 strictly in advanc
 Offices.—Cor. Chu
 Entrance
Lessons f
 February 25—3 St
 Morning.—Ge
 Evening.—Ge
TO OUR R
 every parish in
 Canadian Church
 references.
NOTICE OF
 of "The Canad
 venient ones, co
 Court Street.
 "A NATION
 heading we fi
 long quotation
 brings against
 a higher plan
 subtle influence
 beverages cert
 doubt that tea
 filling our l
 misery and exp
 thus taken is
 upon medical f
 DEAN BUTLE
 the anecdotes
 just deceased,
 to his charac
 action on one
 became advisa
 the Methodist
 chapel in one
 next train for
 architect by a
 a church to co
 thing was don
 ned, built an
 beaten with th
 "ONE CLEI
 SOULS."—We
 from the Bish
 incidentally th
 tion which obt
 or a good deal

Canadian Churchman.

TORONTO, THURSDAY, FEB. 22, 1894.

Subscription, - - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.
Liberal discounts on continued insertions.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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.

FRANK WOOTTEN,
Box 2640, TORONTO.

Offices—Cor. Church and Court Streets.
Entrance on Court St.

Lessons for Sundays and Holy Days.

February 25—3 SUNDAY IN LENT.
Morning.—Gen. 37, Mark 2, to v. 23.
Evening.—Gen. 39, or 40. Rom. 8, v. 18.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

"A NATION OF TEA-DRUNKARDS."—Under this heading we find in the *Temperance Chronicle* a long quotation from some American writer. He brings against tea the indictment that it reaches a higher plane of our nature, and has a more subtle influence for evil than alcohol. "Alcoholic beverages certainly fill our goals, but there is no doubt that tea-tipping has a great deal to do with filling our lunatic asylums, besides causing vast misery and expense in various ways." The position thus taken is so startling that the T. O. calls upon medical friends for information on the subject.

DEAN BUTLER AND HIS "£100 CHURCH."—Among the anecdotes of the famous Dean of Lincoln, just deceased, which one reads now, is a reference to his characteristic promptness and firmness of action on one occasion when "Church extension" became advisable. Upon learning one day that the Methodists were "raising funds" to build a chapel in one of his parochial hamlets, he took the next train for London, and astonished a famous architect by a sudden demand for plans to build a church to cost only £100. The "impossible" thing was done—and done in short order—planned, built and paid for! The Methodists were beaten with their own tools.

"ONE CLERGYMAN FOR EVERY FIVE HUNDRED SOULS."—We have seen some where lately a letter from the Bishop of Quebec in which he mentions incidentally that the above is about the proportion which obtains in his diocese. This accounts for a good deal that has been a continual cause of

surprise and enquiry—the many respects in which that diocese is able to set an admirable example of successful administration. The proportion stated is quite large enough for really good Church work—thorough ministerial supervision and personal influence on each and every family in the parish. Very few places can boast of such complete provision.

EPISCOPAL "BREAK-DOWNS"—the frequent instances in which it becomes necessary for an English Bishop to retire to some quiet corner of Europe for rest—forms the text of a pathetic and sympathetic article in an English Church paper. The fact is that the Church needs immense Episcopal extension, but seems to be tied down by governmental "red tape" to about the same number of bishops as existed when the population was one-tenth its present size. This fact is a glaring and shameful hindrance and abuse. One wonders that—under such disadvantageous circumstances—any one admires or desires Anglican Episcopacy at all!—at least in England.

"CAN ANY CATHOLIC COME OUT OF THE PRESBYTERIAN KIRK?" is a query which receives a kindly and appreciative answer in a paper recently read before the Glasgow Clerical Society, and printed in the *Scottish Guardian*. The rise, establishment and growth of the "Scottish Church Society" among Presbyterians is one of the marvellous phenomena of modern Christendom: and yet there had been premonitions. There have been a good many men—converts and otherwise—like Edward Irving and John Strachan. The "ring" of this new programme of doctrines and discipline is most emphatically "Church," and avowedly "Catholic" in tendency. It is a very hopeful sign of reaction towards the Church.

THE CANADIAN PROHIBITION PLEBISCITE is attracting world-wide attention just now. We have done more than "surprise ourselves": we have astonished the world! The strongest element which contributed to the vote was probably—though it may seem rather paradoxical—the remarkable temperateness of our people. Nine people out of ten do not care (personally) a "brass farthing" whether stimulants are prohibited or not—they do not use (except very occasionally, and for fashion's sake solely), they have no taste for, intoxicants. So, they simply let this vote "go" as the active Prohibitionists pleased. Let foreigners note this.

"QUACK SOUL-SAVERS" is the rather strong term applied to the Salvation Army officers by a distinguished Russian lady, when the question of admitting the S. A. into Russia was on the tapis. The very strength of the epithet illustrates the national repugnance to corruption, in any shape or form, of what they all believe to be the "sacred deposit" of faith and morals possessed and dispensed by the national branch of the Oriental and Greek Catholic Church. They fear to trifle with a thing so sacred—they think it sacrilege.

AMERICAN FOOTBALL is regarded in Europe as something *sui generis*. "Football in the United States is emphatically one of those things which we do better in England"—such is the verdict of *Church Bells*, after reading over the descriptions and references found in *Living Church*, the *Philadelphia Medical Times*, the *Presbyterian*, *Harper's Weekly*, *N. Y. Evening Post* and *Brooklyn Eagle*.

We are afraid to confess—but we must—that all games are "rougher" in their play in these new transatlantic countries. Unrestrained physical freedom carries us away!

"LENTEN LETTERS!"—the desire for "brief and telling" correspondence in Church newspapers. The *Scottish Guardian* makes the following semi-comic appeal: "We must ask our correspondents to extend the 'Lenten discipline' to their letters—and to try to make them shorter. There are two good reasons for this—they are more likely to be read, and they are more likely to be inserted without curtailment." For ourselves, we feel in the mood of congratulation. We heartily thank our numerous correspondents for the kindly way they have taken our recent expostulation. Our columns lately sparkle with proofs of their success—brief letters, bright, too, and "many of them." We thank our friends, and say "do it again!"

GENTLE SARCASTIC—a "dangerous weapon" wielded with careful consideration—characterizes *Church Bells'* recent references to the Pope's utterances on popular questions. "He has been studying the thing—Church music—and discountenances the more florid modern style. . . . Even such great masters as Mozart and Haydn are not to be admitted. . . . Modern Romanism is not characterized by severity in any of its acts. . . . Theatrical music has rather been encouraged, to attract worshippers." The Pope is to be congratulated on his courage in defying the craze of modern religionism on this point: though the line is difficult to draw.

THE "METHODIST EPISCOPATE" is another subject on which our contemporary, *Church Bells*, grows distinctly sarcastic. This time the victim is one Perks, M. P., whose recent pamphlet of thirty pages—against the proposed "reform" and "advance"—is compared to the proclamation of the historical "Three Tailors of Tooley St." His style is "bombastically inflated, a little ridiculous, virulent at the thought of the Church and her work, positively hysterical. . . . It is distressing to think what would happen to rural England if Mr. P. were not able to write the awe-inspiring letters 'M. P.' after his name!" Mrs. Partington and her attempt to mop up the Atlantic are reproduced in Mr. Perks.

"BISHOOKE"—a Melanesian compound of the words "Bishop" and "fish-hook"—was the affectionate title bestowed on the beloved Selwyn the younger in 1878. The same significant confusion or combination of terms seems to have been known in the days of the elder Selwyn, also. We say "significant" because it is indicative of the fact that the Bishop did not think it beneath his dignity to take an active interest in their physical and general—as well as spiritual—welfare: following the highest of all examples, who provided fish, bread and wine for the needy.

DIOCESAN DEBTS AND DRAWBACKS.—The frequency with which the story of "Mission Fund debts" and "lost ground in rural parishes" is reported through our Dominion, leads to serious and grave enquiry as to the causes. The causes can best be gauged by observing the conditions which obtain in a few dioceses free from these unpleasant features. They do not abound in archdeacons, deans, canons, rural deans and other

dignitaries—but there is a sufficient supply of Bishops to make Episcopal supervision a reality. As soon as a diocese gets overgrown, it must have "archdeacons," etc., etc.—but these can never replace the apostolic office itself!

TEMPERANCE, PROHIBITION, AND BIBLE WINE.—Some Canadian newspapers are very much exercised over the question whether Prohibition is not an interference with nature as God made it and the Bible sanctions it. There can be no question that "prohibition" is not "temperance," has nothing to do with it, absolutely destroys and abolishes it! Temperance is voluntary self-restraint: prohibition is compulsory abstinence—the two things are contradictory, cannot co-exist. There is no chance to exercise "temperance," if the material is abolished. The only real question is, whether our people are so weak-minded, so diseased with alcoholism that the whole country needs to be placed under *interdict* and turned into a big inebriate asylum. Sometimes prohibition is thus necessary as an extreme measure. The Scriptures apply it to priests, judges, kings, Nazarites, Rechabites: we apply it to Indians, children, inebriates, etc., rightly.

ASTRONOMY AND THE BIBLE.—Most of us have been struck at times by the time-marks of stars and celestial phenomena scattered up and down the pages of the Scriptures—and wondered why they were put there. We have felt sure there was a cause—divine, inspired. It seems to have been reserved for our day to find the causes and thereby establish an unanswerable proof of Bible Truth. The *Church Eclectic* contains an article by S. W. Tullock on Lieut. Totten's astronomical calculations. He challenges disproof of his scheme for verifying Bible history by the revelations of modern astronomical science. The waymarks are proved correct. It is a marvellous voice from the stars!

PULPIT POWER.

The experience detailed below will serve as an illustrative introduction to a subject which we feel sure does not receive as much attention in Canada as all the circumstances—when properly weighed—seem to demand. Sauntering through the public streets of a Canadian city at noon on a Monday in Lent, while waiting to keep an engagement a little later on, the writer of this article found himself near a large old Anglican church. The rector was a celebrated—one of the very few so recognized in Canada—preacher: a man of famous and commanding eloquence. He had established a short noon service for "busy people" and others, half way between 12 and 1 p. m.—just the lunch hour. Remembrances of Liddon in St. Paul's and "Ignatius" in Lombard St. made one inclined to test the success of this experiment as to

CANADIAN PREACHING.

It was a Monday, and a very stormy one—so not much was to be expected, comparatively, in the way of attendance or enthusiasm. The thermometer registered too near zero, and whispered of north-western "blizzards" and cyclones! We were very agreeably disappointed, however: the church filled up well and quickly. They had made "short work" of their luncheon, these people, and cared little about weather. Very soon a very respectable "Sunday" congregation had gathered. I noted among some hundreds of men there present (and many hundred women) several bank managers, heads of insurance and loan companies, lawyers, book-keepers, etc., as well as clerks, both

male and female. Only twenty minutes—"sharp" at both ends—embraced hymn, collect, lecture and benediction. The daily service, confession in commemoration service, absolution, one familiar hymn, a collect of a few lines—these enclosed the lecture. It was terse, pointed, eloquent, earnest, impassioned, argumentative, impressive, bright and strong. Nearly a thousand people passed out to their work with grave, thoughtful faces—chastened, strengthened!

WHAT WAS THE MORAL?

Well, never mind the subject of discourse—it was something about the creation of man in the Divine Image: we want to think about the fact of so many people "turning aside" from business and pleasure this Lent—and in former Lents, for this was an experiment repeated—to rest and think and learn awhile, a half-hour's "retreat" from the world. It certainly did not show that the pulpit—even here in hard-headed and hard-fisted (not "hard-hearted") Canada—had altogether lost its power. On the contrary, it seemed to indicate that there are possibilities of edification (building-up) not quite commonly realized in this direction. It makes one suspect that we may be losing ground from neglect of this instrumentality.

"THE CHURCH IN RURAL PARTS"

is a subject attracting very widely-extended attention just now: and the causes are being sought for which may account for what looks like a considerable amount of decay in these parts of our dioceses. There is apparently a rather strong contrast between the steady advance of the Church in our cities, and the at least slow advance in country parts. We do not assume that the city clergy are what people call "better preachers" than the rural clergy—the contrary may be the case. It would appear, however, that city people are more particular about "nice services" and good music, than about preaching: more æsthetic, and rather inclined to *despise* preaching as a rule. Yet, here was an illustration of the way in which really superior preaching—by which we mean carefully prepared, as well as earnest exposition—can attract even city people. We are inclined to conclude that this argument for preaching applies *a fortiori* to country people.

THEY ARE MORE IMPRESSIBLE,

having less learning, less reading, less concert and theatre-going, less society distractions, less opportunities of social intercourse in conversations on interesting subjects: people who live scattered about country places are naturally more open to the instrumentality of the pulpit, when it informs and presses home somewhat unaccustomed views of things. They are not so easily satisfied with worship, pure and simple: they realize more keenly the need of fuller knowledge and wisdom than they possess. If they do not get it in church, they are likely to be tempted towards various chapels—where they think they get what they need. Does it not appear to be the part of wise preachers to give their "sheep" such food as attracts them and at the same time will

REALLY DO THEM GOOD.

After all you cannot do that unless you get them within ear-shot, somehow or other. There is a kind of "sweet-stuff" which attracts ordinary people. It may be architecture, or music, or ritual, or ceremony in some cases: but we fancy that in a very large proportion of cases the "tongue of the prophet" still has much of its old power and usefulness. A mere "essay," however neatly composed and finely polished and even

clearly enunciated, does not answer the purpose fully. The average listener surely seeks to find the throbbing of the preacher's heart in his words, the human sympathy. It is a common saying among admirers of a popular pastor, "he is such a feeling man"—a kind of "charity" to cover any possible sins! The same element is largely sought for in sermons—people seek for *feeling* as well as thought, and don't care much for the latter without the former. They are often mistaken in the notion of genius and eloquence, and follow an *ignes fatui*—all the more reason for extending the true "sound" light.

THE STORY OF THE CHURCH OF ENGLAND.

A glance at any Diocesan map* will show how completely the Church provides a centre of religious worship in every part and parish of the kingdom. During the past fifty years nearly 5,000 churches have been built in various parts of England and Wales. Whence comes all the money for the erection and endowment of these churches? The answer is from Churchmen themselves: not a penny has been contributed by the State, with the exception of the grants before mentioned.

FIFTY MILLIONS OF MONEY SUBSCRIBED BY CHURCHMEN.

By a Parliamentary Return † presented to the House of Lords, on the motion of Lord Hampton, and which is easily obtainable, it is shown that in thirty-four years, from 1840 to 1874, Churchmen spent twenty-five millions sterling on church building and restoration. As this return only takes notice of sums of £500 and upwards, if we add to this the smaller sums, which have been contributed from the same source, it will be found that her sons and daughters have, during the last fifty years, expended not less than fifty millions of money upon advancing the cause of the Church of England.

NEW SEES.

Since 1837, eight new Sees have been erected, and, to provide them, Churchmen have voluntarily contributed £500,000. These Sees, like the Churches, have not cost the State a penny.

This is not the place to record the progress and development of the Church abroad, but it may be interesting to note that whereas at the accession of Queen Victoria there were but seven Colonial Bishops, and only 172 Colonial clergy, there are now 147 Colonial and American Bishops, 7,000 clergy, and three millions of lay agents at work.

THE LAMBETH CONFERENCES.

Nor ought we to omit mention of those famous gatherings of Bishops at Lambeth, known as the Lambeth Conferences. To the first invitation of the Archbishops to meet together in Lambeth Palace on September 24th, 1867, 76 Bishops from our Colonies, from America, and other parts, assembled together for the first time, and solemnly discussed matters of paramount importance to the welfare of both Church and country.

On June 29th, 1878, Archbishop Tait presided over the Second Lambeth Conference, at which 100 Bishops from all parts were present, who recorded their convictions that they went back to their homes more impressed than before of the power of the one great National Church which has its roots firm in the soil of England, but its branches in every civilized, and in many an uncivilized, country of the world. A Third Lambeth Conference met under the presidency of the present Archbishop of Canterbury, Dr. Benson on July 3rd, 1888, when the growth and development of the Church was plainly seen from the fact that 145 Bishops out of the 209 invited responded to the invitation. The retired Colonial Bishops were not present. May the words of one of the many resolutions passed at this Conference bear fruit in God's own time. Testifying to the "real religious work carried on by bodies not of our Communion," the resolution adds, "Competent observers indeed assert that not in England only, but in all parts of the Christian world, there is a real yearning for unity—that men's hearts are moved more than

* There are now 34 dioceses in England and Wales.
† Printed in 1875.

heretofore toward the Spirit of Love religious differences

HAND-BOOK OF THE RIVER, MOONUMBIA, NEW CALGARY, Q By J. Ge Honorary La Diocese of Toronto.

This interesting reliable and detailed number and extent schools in the remote West and minion. The publication of the book liberality of the V of Toronto, who of gratitude due t

The work was labour of love b painstaking indu: in other instances: tory and work of three chapters relations and schools by the four great and by the W. Canada, and th Chapter four cont tion obtained from the state of educa mode of life ar aborigines. Ch: and names of Ch: Columbia and names of the tea: remaining chapt: extracts from rep various dioceses, full of interest th some quarters th information seem sponse which we The concluding p being a compendi the various dioc commends itself women who have missions in gene: particular; and it places it within t

THE TWELVE M: Dr. Von Ore T. & T. C Depository,

Orelli is well scholar, conserve and well up in th being crushed un Isaiah and Jere Prophecy," have of authority amo: The present volu: is worthy of the ally for students mentary like th being diffuse, wil scholars will sa scholars the use easy; but with through the maz

THE CHURCH IN Brief Review Temple, M. Rev. Samu Price \$1.2 Churchman son.

We have had t than usual, beca: worth a very c

heretofore towards Christian fellowship. May the Spirit of Love move on the troubled waters of religious differences."

(To be Continued.)

REVIEWS.

HAND-BOOK OF THE CHURCH OF ENGLAND MISSIONS, in the eleven dioceses of Selkirk, Mackenzie River, Moosonee, Caledonia, Athabasca, Columbia, New Westminster, Saskatchewan, Calgary, Qu'Appelle and Rupert's Land. By J. George Hodgins, M.A., LL.D., Honorary Lay Secretary of the Synod of the Diocese of Toronto; Rowsell & Hutchison, Toronto.

This interesting manual is intended to afford reliable and detailed information in regard to the number and extent of the mission works and schools in the eleven dioceses situate in the remote West and North-west portions of the Dominion. The prefatory note states that the publication of the book is due to the enterprise and liberality of the Women's Auxiliary of the diocese of Toronto, who thereby have added to the debt of gratitude due to them by the Church in Canada.

The work was undertaken and completed as a labour of love by the learned compiler, whose painstaking industry and research have in this, as in other instances, thrown much light on the history and work of the Canadian Church. The first three chapters relate to grants made in aid of missions and schools in Manitoba and the North-west, by the four great Church societies in England, and by the W. A. and other organizations in Canada, and the expenditure of the moneys. Chapter four contains much interesting information obtained from official sources at Ottawa as to the state of education in the North-west, and the mode of life and idiosyncrasies of the Indian aborigines. Chapter five sets out the number and names of Church schools in Manitoba, British Columbia and the North-west Territories, the names of the teachers and other statistics. The remaining chapters give a list of the clergy and extracts from reports relating to the work in the various dioceses, the particulars of which are so full of interest that it is a matter of regret that in some quarters the Editor's application for fuller information seems not to have met with the response which we certainly might have expected. The concluding page deserves special mention, it being a compendious gazetteer of the missions in the various dioceses. The book is one which commends itself to all Churchmen and Churchwomen who have any zeal for the cause of Church missions in general, or the work of the W. A. in particular; and its extremely moderate price, 10c., places it within the reach of everyone.

THE TWELVE MINOR PROPHETS. Expounded by Dr. Von Orelli. Price 10s. 6d. Edinburgh: T. & T. Clark; Toronto: Willard Tract Depository, 1893.

Orelli is well known as an admirable Hebrew scholar, conservative without being reactionary, and well up in the literature of his subject without being crushed under it. His previous works on Isaiah and Jeremiah, and on "Old Testament Prophecy," have given him an acknowledged place of authority among Old Testament commentators. The present volume on the twelve minor prophets is worthy of the highest commendation. Especially for students of the Hebrew Scriptures, a commentary like this, which is adequate without being diffuse, will be invaluable. But no Hebrew scholars will safely disregard it. To English scholars the use of the book will not be quite so easy; but with care they might find their way through the mazes of the Hebrew.

THE CHURCH IN THE PRAYER BOOK.—A Layman's Brief Review of Worship. By Edward Lowe Temple, M.A., with an introduction by the Rev. Samuel Hart, D.D. 8vo., pp. 408. Price \$1.25. Milwaukee: The Young Churchman Co.; Toronto: Rowsell & Hutchison.

We have had this volume in hand rather longer than usual, because a glance showed that it was worth a very careful review. It has the com-

mendation of being written by a well educated laymen, to give the intelligent laity a just idea of the principles that prevail in the Church and her services. There is no lengthened disquisition upon any separate part, and no point appears to be passed over; a careful index at the end gives access to the pages, and such matters as *tithes, typology, Lent, font, deadly sins*, receive their due attention. The text commented upon is the recent issue of the American Prayer Book, but the principles are as valid and useful for the English. The last two chapters fill up a gap that is often felt, and generally untouched, but here they supply much good material put together with good sense and rich Christian experience. The one is upon Organization, Legislation, Education: the other upon Outlook and Opportunity. The type, paper and binding are all excellent.

MAGAZINES.—*The Expository Times* (February) is a very good number. If it were only for the always interesting "Notes of Recent Exposition," no wise reader would grudge the sixpence expended in its purchase. Various points of interest are here touched upon—Mr. Halcombe's (novel) theory of the relation of the Gospels, St. Peter's residence in Rome (we shall still believe that St. Peter must have come to Rome sooner or later), Bishop Elliott's excellent new book on the three-fold manner of studying Scripture, and much more besides. Then we have articles on the Parables of Zachariah, Prof. Edward Caird, the new Master of Balliol, the Kingdom of God (continuation) by Dr. Wendt, etc., etc., not forgetting an instalment of Rothe's ever delightful exposition of I. St. John. Prof. Shearer has a short paper on the closing verses of St. Mark's Gospel. Will the fact that these verses are found in Tabian's Diatenarm at all affect his reasoning?

Edward Bok's successful article in the January "Cosmopolitan" on "The Young Man in Business," has been reprinted in a tasteful and handy booklet form at 10 cents by the Curtis Publishing Company, of Philadelphia. To this reprint Mr. Bok has added some 14 pages of editorial matter answering "Three Uncertain Young Men."

Some new Easter music has reached us from J. Fischer & Bro., New York. Two are anthems, "Jesus Christ is Risen To-day," and "Wake ye that Sleep," both by a well known composer, M. A. Melvil. In each are solos for the different voices, besides good spirited choruses, and in octavo size. "Lead Kindly Light," is a really beautiful duet for soprano and baritone or alto, by J. Wiegand. The words are the favourite hymn by Cardinal Newman. A sacred solo called "Deal Gently with the Erring," has just been published by F. W. Helmick, 265 6th ave., New York. It is composed by Charles Baker, for soprano or tenor.

CONSECRATION OF THE BISHOP-ELECT OF VERMONT.

The Feast of the Purification, Feb. 2, was clear and bright. At the early celebration in St. Paul's Church, Burlington, the celebrant was the Rev. W. H. Collins. At a later hour morning prayer was said, a large congregation being present, and Bishop Neely giving the benediction.

At half past ten, the crowds began to gather for the chief service of the day. A canvas awning, sent from Rutland, protected the long procession of clergy and singers, extending from the chapel door, through the grounds to the church porch. The singers marched first, headed by a bearer of the cross of the Vermont Guild, then the diocesan and visiting clergy, numbering about fifty—followed by the Bishop-elect and his attendant priests, the Rev. Drs. Bliss, of Vermont, and Waterman, of New Hampshire, and by the six bishops. Entering the church, the order was reversed, and the clergy occupied the front pews, the bishops and others taking their respective places.

Bishop Neely, of Maine, presided, in the absence of Bishop Williams, and began the office of the Holy Communion, assisted in the epistle by Bishop Niles, of New Hampshire, and in the gospel by Archbishop Lewis, of Ontario. Bishop Coleman, of Delaware, delivered the sermon from 1 Tim. vi. 20, "Keep that which is committed to thy trust." It was a strong discourse and most appropriate to the occasion. He spoke of the continuity of the Church in its descent through England from the apostles, of its first

preaching the Gospel on the American shores, and of its great responsibility in continuing to preach the same Gospel to the American people. He spoke against certain phases of modern paganism, which seemed to culminate in the "Parliament of Religions," and dwelt upon the Incarnation as the corner stone and basis of all true religion. The inspiration of the Bible, he said, was different from any other so-called inspiration, not only in degree, but also in kind. We need not so much "Higher Criticism," as we do a higher type of religion. His address to the Bishop-elect was appropriate and touching, and drew tears from many eyes. This occasion was another instance of the happy union existing between the mother and daughter Churches.

The presenters were Bishops Grafton, of Fond du Lac, and Coleman, of Delaware. The proper certificate and testimonials of election were read by Col. Smith, by the Rev. F. W. Smith, and by Bishop Lawrence, of Massachusetts. The litany was sung by Bishop Neely, the whole service being choral.

During the vesting of the Bishop-elect, Mendelssohn's anthem, "How lovely are the messengers," was sung. The consecrator sang the "Veni, Creator Spiritus," to the tune of the Rev. Dr. Hopkins. All the bishops, six in number, joined in the imposition of hands, again uniting the English and American lines of succession. The robes of the new Bishop were of the richest, and the gift of Boston friends. During the recessional, which was hymn 116, the pastoral staff, which had formerly been given to Bishop Hopkins, was borne before the new Bishop by the Rev. Geo. Y. Bliss.

At the consecration service, special seats were reserved by ticket for the visiting and diocesan clergy and their wives, for the families of the late Bishops Hopkins and Bissell, for the diocesan boards, the governor of the state, the mayor of the city, representatives of the university faculties, the Roman Catholic clergy, the Protestant ministers of the city, for Father Hall's many special friends from a distance, for the reporters, and for representatives of the parishes and missions, including lay delegates to the last diocesan convention. The committee of arrangements—the Rev. Geo. Y. Bliss, and C. E. Allen, of Burlington, and C. E. Parker, of Vergennes—have been untiring in their labors. The Rev. Dr. Bliss has had faithful oversight of preparations for this occasion, as well as of all the interests of the diocese.

The music was by St. Paul's surpliced choir of men and boys, in charge of Mr. H. E. Stockwell, organist, who was ably supplemented by Mr. S. B. Whitney, of Boston. The Rev. W. F. Weeks was the efficient master of ceremonies.

The offerings of the day were some \$400, besides a sum for the beginning of a cathedral fund. Col. Webb afterwards added the gift of some \$300, to remove all indebtedness in the missionary fund of the diocese.

A lunch to the clergy, their wives, and visitors, was served by St. Paul's ladies in the church parlors. Here a telegram of congratulation was received from Bishop Doane, of Albany, in behalf of himself and diocese, Bishop Williams, and the other bishops. A suitable reply was ordered to be returned. Speeches were made by the bishops present, and the Rev. Dr. Bliss, the rector. Bishop Hall made a short speech, which was received with applause. All the addresses were congratulatory and happily conceived. Bishop Neely spoke very kindly of the late Bishop Bissell.

At 3 p.m. a general reception for all was given to the new Bishop in the building used as a chapel. Here, again, crowds of people from far and near pressed forward to greet Bishop Hall, and the press continued until the approach of evening and departing trains brought to a close the enthusiastic meeting. Many of his personal friends, especially from Boston, including members of the Order of St. John the Evangelist, came up for this happy day. It is understood that some of his old friends very much wish to furnish his new study.

Bishop Hall has already arranged for courses of Lent services and addresses in several larger parishes on the line of the railroad, besides Sunday services in other places. For the day after his consecration, he appointed an early celebration, and his first preaching was to be in St. Paul's Church, on the next Sunday. By God's blessing, a bright future now rewards this patient, trustful, and long-waiting diocese.—*The Churchman.*

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Church Society.—The annual meeting of the Church Society of the diocese of Quebec was held in the Church Hall on Wednesday, February 7th, at 2 p.m., the Lord Bishop in the chair. After prayers, the minutes of the previous meeting were read and confirmed. The reports of the Central Board, Divi-

sion Board and Clergy Trust Committees were read, adopted and ordered to be printed. The report of the St. Francis District Association (a most interesting and encouraging one) was also read, received and ordered to be printed in the annual report. Statements of the various accounts of the Society were presented, adopted and ordered to be printed. Several new members were elected. His Excellency the Governor-General was elected a life member. The vice-presidents were re-elected, omitting the name of Con.-Gen. M. B. Irvine, C.B., C.M.G., deceased. The following gentlemen were then elected to serve on the Central Board, viz.: C. Judge, W. H. Carter, H. J. Pratten, R. Campbell, B.A., E. Pope, E. J. Hale, T. H. Harris, J. C. More, G. Robt. White, J. Burstall, sr., T. A. Young, M.A., E. H. Wade, W. H. A. Eckhardt, E. A. Hoare, J. Winfield, J. Burstall, jr., W. G. Parmalee, M.A., A. Rhodes, John Laird, jr., and G. E. A. Jones. The following were elected members of the Diocesan Board, viz.: The Very Rev. the Dean, Revs. G. H. Parker and A. J. Balfour, Messrs. R. Hamilton, W. H. Carter and C. Judge. The members of the Clergy Trust Committee elected were: The Very Rev. the Dean, Revs. T. S. Chapman, F. Boyle, Canon Von Iffland, Canon Richardson, A. J. Balfour, L. W. Williams and Messrs. R. Hamilton, W. G. Wurtele, C. Judge, E. J. Hale, R. H. Smith and J. Hamilton. The Hon. Counsel, the Hon. George Irvine, Q.C., James Dunbar, Q.C., and George Lampson, B.A., were re-elected, as well as the auditors. The meeting then closed with the benediction. The attendance of members was very good, and larger than usual at these meetings.

Anniversary.—The anniversary meeting of the Church Society will be held either in the Academy of Music or Tara Hall early in March, when the principal speaker is expected to be one of the leading bishops of the American Church.

The Lord Bishop received an invitation to preach the sermon at the consecration of the Bishop of Vermont, at Burlington, Vt., on the 2nd inst., but, owing to a previous engagement, was reluctantly compelled to decline the honour.

MONTREAL.

MONTREAL.—Messrs. Castle & Son, 20 University, have just completed a stained glass window 8 feet by 4 feet, which is to be placed in the Church of St. James the Apostle, in memory of the late Mr. J. S. Hall, father of the Hon. J. S. Hall, Provincial Treasurer. The window contains two panels and the subjects treated are "The Agony in the Garden" and "The Resurrection Morn," which are represented in the right and left hand panels respectively. The subjects treated are peculiarly appropriate, Mr. Hall having died in Passion Week and been interred in Holy Week. Above the two panels is a small light containing a symbol of victory—an angel bearing a crown and banner; under the panels, on a scroll which is being unrolled by an angel, are the words: "I have fought a good fight; I have kept the faith," 2 Tim., iv. 7. At the bottom of the window is the inscription, "To the glory of God and in loving memory of John Smythe Hall; died 9th April, 1892, aged 71 years, 2 months." The painting is after the style of the English school, and the colours are very bright and transparent. The design is Gothic in character, and the whole work, besides reflecting great credit on the well known firm that has executed it, will considerably enhance the already existing beauty of the edifice in which it is to be placed.

ONTARIO.

FRANKTOWN.—Very little has occurred worth mentioning during the past six months in our parochial history. The sums subscribed to Ottawa Episcopal Endowment Fund are coming in promptly; about \$405 of the \$780 signed is in the hands of the treasurer. The rector has just returned from a missionary tour in Renfrew, and we are expecting the Rev. Rural Dean Nesbitt and others to do duty as a "deputation" in this parish next week. Death has removed one or two aged members of the Church during the past few months. A burglary at the rectory on Christmas eve caused a little healthy excitement for a time. The burglars discovered a pocket book containing \$30—to the great surprise of the neighbours. It is scarcely necessary to say that the money was Church funds. *The rector doesn't keep a purse.* The woodpile stands high yet; the oat bin is overflowing; hams and potatoes are in good supply; all this at the rectory—thanks to the thoughtfulness of our people. Lent is upon us with its lessons and privileges. The rector has begun a course of sermons on the penitential psalms. One question of interest amongst us is, "who is to be Bishop?" The general hope seems to be that he may be a bishop indeed (minus the "lord") and possessing deep spiritual character and a warm heart, plus the indispensable executive ability. Send

us THE CHURCHMAN for another year. It is increasing in value.

ERNESTTOWN.—On Sunday last there was a missionary meeting at Victoria school house, Thorpe, at 8 p.m., and also at St. Alban's Church, Odessa, at 7 p.m. Addresses were delivered by the Rev. G. A. Anderson, M.A., and Mr. Sampson Green, a Mohawk Indian chief, from Tyendinaga Reserve. Chief Green, or Chief Annasohkakh, as he is called among his own people, is an eloquent speaker, and is always listened to with interest. The service was printed in leaflet form and was a very interesting meeting. There were special services at Victoria school house every night during the week. The usual plan hitherto has been to hold service once a week in each part of the mission during the holy season of Lent, but this year it was proposed to hold special services for a whole week consecutively in each part of the mission as follows: From Feb. 19th to 24th at Thorpe school house; from Feb. 26th to March 3rd at Morven post office; from March 5th to March 10th at Hawley school house, and from March 11th to March 17th at St. Alban's Church, Odessa. The above dates are inclusive. The special services were conducted by Rev. F. T. Dibb, and specially designed for the deepening of the spiritual life.

RURAL DEANERY OF LEEDS.—The regular meeting of this deanery was commenced in St. Paul's Church, Brockville, by evening service, on Tuesday, 18th February. The clergy present were Revs. H. Austin, Gananoque; W. Wright, Athens; G. Bonsfield, Newboro; J. H. Nimmo and O. G. Dobbs, Brockville. Ven. Archdeacon Bedford-Jones had another engagement and was not present. Mr. Bonsfield took the service to the end of the third collect, and Dr. Nimmo the remainder. Mr. Austin read the lessons and Mr. Wright was the preacher, taking as his text: "Ye are not your own. For ye are bought with a price; therefore glorify God in your body and in your spirit which are God's," 1 Cor. vi. 19-20. On Wednesday the business of the deanery was transacted, there being present in addition to the clergymen above named, the Ven. Archdeacon T. Bedford-Jones, rector, and Rev. G. Empringham, curate of St. Peter's, Brockville; Rev. C. J. Young, Lansdowne; and the Rev. J. W. Jones, Westport. On Wednesday evening service was held in St. Paul's Church, and addresses were delivered by Rev. Messrs. Bonsfield, Young and Jones (Westport) respectively, on Christ our Prophet, our Priest, our King. The next meeting is fixed to be held at Gananoque in May. The Rev. G. W. R. Grant, M.A., of Lyn, Rural Dean, was unable to attend the meeting.

BROCKVILLE.—*Charities Committee.*—Ven. Archdeacon T. Bedford-Jones, Rev. Dr. Nimmo, Rev. Dr. Saunders, Rev. J. H. Gilmour, Rev. John Scanlon, Rev. O. G. Dobbs, Messrs. W. H. Davis, M. White and George R. Webster were present at the meeting held in the council chamber last week called by Rev. Dr. Saunders. The Archdeacon was appointed chairman, and after talking matters over for some time they organized themselves into what will be known as the Associated Charities Committee. Rev. Dr. Saunders, Rev. Dr. Nimmo, the Archdeacon and Rev. J. H. Gilmour were appointed a committee to draft a constitution and by-laws and report at a meeting to be held next week for the election of officers.

TORONTO.

*Church of England Temperance Society—Programme of Meetings—*March 1st.—"The effects of the excessive use of Alcohol on the Heart and Internal Organs." Dr. E. J. T. Fisher. March 15th—"The Social and Economic aspects of Intemperance." N. W. Hoyles, Esq., B.A., Q.C. March 29th—"The Effects of Intemperance on the Brain and Nervous System." Dr. Harley Smith. April 12th—"The Radical Cure for Intemperance." Rev. H. C. Dixon, Church of Ascension. N.B.—The medical lectures will be illustrated by charts. April 26th—Lecture—"Life in Southern California." Rev. Canon Sweeny, D.D., Rector and President. A silver collection of ten cents and upwards will be taken up at this last lecture, in aid of the funds of the society. N.B.—Programme of songs, music and recitations will also be given at each meeting.

*Grace Church—*Lent and Easter—Preachers on Sunday evenings at 7 o'clock: February 25—Rev. Dr. Mockridge. March 4—Rev. C. H. Rich; March 11—The rector; March 18—(To be announced.) Wednesday evenings at 8 o'clock: Short service and address. Friday afternoon at 4.30 o'clock: Litany and short sermon. Good Friday: Morning prayer at 11; seven words from the cross at 2; evening prayer and sermon at 8. All seats free. Everyone heartily invited.

STAYNER.—The Rural Deanery of West Simcoe

met together in chapter on January 30th and 31st, at Stayner. After celebration of the Holy Communion in the Church of the Good Shepherd at 8 a.m., the chapter then met in the very comfortable I.O.F. lodge rooms to transact its business and discuss subjects of interest. There were present Revs. the Rural Dean, Kirkby, Lindsay, Owen, Robertson, Watson, Godden, and Carroll as a visitor. This was the most enjoyable and encouraging meeting that the chapter has had for a very long time, and the cause is owing to the fact that all the clergy of the deanery, save one, were present. The chapter has lately been augmented by the addition of two new members, Mr. Watson at ordination and Mr. Robertson from the diocese of Rupert's Land, who read an interesting paper on Church work in that diocese. Services were held in the church on the evening of January 30th, at which the Rev. W. E. Carroll, of Alliston, delivered a splendid sermon to the deanery. On the following day business was resumed at 10.30, and after prayers, discussions were entered into on the most important subjects, "The Mission Fund" and "Prison Reform." The chapter then adjourned.

OSHAWA.—*St. George's.*—Rev. Mr. Bilkey, of Bowmanville, preached two eloquent sermons on the first Sunday in Lent in this church, the rector, Rev. Mr. Talbot, doing duty for Mr. Bilkey. Good congregations attended both services and much pleasure was afforded those who were fortunate enough to be present. The collections were in behalf of the diocesan missions, a strong plea being made for their support, which met with a generous response. Occasional exchanges are no doubt productive of good, and might occur with greater frequency if no inconvenience resulted. Bishop Bethune College in charge of the Sisters of St. John the Divine, has met with a degree of success truly gratifying. Not only are they meeting with the hearty co-operation of the Church people here, to whom they are untiring in their praise, but Churchmen throughout the province. Their regular attendance at St. George's, where they aid materially in the services, both in singing and responses, is not the least gratifying feature of the school. The Sisters enjoy the esteem and respect of the entire community. Mr. Phillips, organist of St. George's, Toronto, and teacher at the Bishop Bethune College, has in training the choir of the parish church, which has always been a good one. The rector and his estimable wife (the organist) take a deep interest in its welfare.

Brotherhood of St. Andrew.—The results of the convention at Ottawa are already being shown in enquiries received from many clergy about the constitution and aims of the Brotherhood of St. Andrew, and it is hoped a number of new chapters will be formed shortly. The March issue of *St. Andrew's Cross* will contain a full and detailed account of the convention, and a copy will be sent free to any clergyman desiring one. Full information will be sent on applying to Spencer Waugh, General Secretary, 34 Adelaide street east, Toronto.

MIMICO.—The "Gleaners" held a parlour social at the residence of Mrs. W. H. Adamson, on Tuesday evening. After a very interesting programme, in which a number of well known artists took part, refreshments were served. The guests left about 11 o'clock, after having spent a most enjoyable evening. The "Gleaners" deserve great praise for the way in which they conduct their socials.

HURON.

LONDON.—It will be learned with great pleasure that the excellent work of Hellmuth Ladies' College has been recognized in a very flattering way by her Excellency Lady Aberdeen in her acceptance of the position of patron of the college. This institution has gained a continental reputation for culture and educational work, and her Excellency's gracious recognition of this will give great satisfaction to the many friends of this widely-known college. The courteous interest that her Excellency has taken in Hellmuth will bind her even more closely to the hearts of Canadians. Lady Aberdeen was the guest of Mrs. E. N. English during her visit to this city.

STRATFORD.—*St. James' Church.*—The liquidation of the church debt is a subject of growing interest among the parishioners of St. James' Church, Stratford. It is proposed that the amount subscribed be made a free-will offering upon Easter Day, and the sum, great or small, be a beginning towards lessening the principal of the large sum represented by the consolidated debt. The rector will call upon each family, ascertain the amount to be given, and enter it in a book. He will also leave a special envelope with the name of the giver written on it. As there are some three hundred and seventy families in the congregation, this self-imposed task of our good rec-

tor means no examination take as one of will should ne but emulate a poor box durin adding to the load of care every parish is The service tended; during on Fridays will evening service The anniver King's Daught Tilley, of Lo order, gave an the work. M the opening of some years a earnest words Sunday scho satisfactorily. desired three forward, and ing for the ne place on East

THORNDALE. the diocese evening, the 1 thirty-five ca candidates we red ordinance, of the roads t at a distance has arranged

Londoners The alexan ginning to bec Apples were the Romans. Britain.

Petroleum i coast of Siber Each year t 21,000 horses, The Rev. W Gravenhurst,

The semina vested in diffe

The oldest almost 92 year

At Billingsg fish are hand

England's F and establish

The numbe limits of Lonc twenty-three

It is unlawl to employ any serving of dri

The cantelo from a place i in Europe.

The Bishop Leigh, of Rod

Two thousa by London pr

A train whi a mile in whi

On accoun Queen's Univ engagements

Dr. Ernest declares that thirty years l science.

The sand few miles th traveller's fee

A Paris ph ascribed his l stood north a magnetic cur

Florence 1 years old. S Italian city i

The chairr tees, Niagar Catharines popular one.

British Co slave trade c upheld by

tor means no small personal exertion, and the self-examination peculiar to the present season might take as one of its questions why the spring of free-will should need so much lubrication. If we would but emulate one donor who gave ten dollars to the poor box during the month of January, we would be adding to the merits of our gifts and lightening the load of care with which the conscientious head of every parish is weighted.

The services on Ash Wednesday were fairly attended; during the Lenten season an afternoon litany on Fridays will be added to the ordinary Wednesday evening services.

The anniversary of the establishment of our local King's Daughters was held on Feb. 22nd, when Mrs. Tilley, of London, the Dominion Secretary of the order, gave an address upon matters connected with the work. Mrs. Tilley gave a similar address upon the opening of our branch of the Woman's Auxiliary some years ago, and no doubt all who heard her earnest words then were glad to welcome her again. Sunday school work reports itself as progressing satisfactorily. The attendance swells towards the desired three hundred, fresh teachers have come forward, and already the young voices are in training for the next quarterly service, which will take place on Easter Day.

THORNDALE.—St. George's.—The Lord Bishop of the diocese visited the above church on Tuesday evening, the 18th inst., and held a confirmation, when thirty-five candidates were confirmed. Fifty-five candidates were to have been presented for the sacred ordinance, but owing to the impassible condition of the roads through the late storm, those residing at a distance were unable to attend. His Lordship has arranged to hold another confirmation in May.

BRIEF MENTION.

Londoners drink 9,800,000 gallons of milk yearly. The alexandrite is a rare stone that is just beginning to become fashionable.

Apples were originally brought from the east by the Romans. The crab apple is indigenous to Great Britain.

Petroleum is one-half penny a gallon on the east coast of Siberia.

Each year the people of Paris eat an average of 21,000 horses, 800 donkeys and 40 mules.

The Rev. W. H. French, of St. James' Church, Gravenhurst, has been appointed to Sudbury.

The seminary of Montreal has over \$3,000,000 invested in different Canadian securities.

The oldest peer in England is Earl Grey, who is almost 92 years of age.

At Billingsgate Market, London, 10,000 tons of fish are handled in a month.

England's Royal Naval Asylum was begun in 1801, and established at Greenwich in 1807.

The number of people who die inside of the city limits of London every year would fill a cemetery of twenty-three acres.

It is unlawful in Norway for an ale-house keeper to employ any woman other than his wife in the serving of drinks.

The cantelope is a native of America, and so named from a place near Rome, where it was first cultivated in Europe.

The Bishop of Huron has appointed the Rev. F. Leigh, of Rodney, to be incumbent of Delhi.

Two thousand new books were put on the market by London publishers alone this winter.

A train which runs at the rate of 85 miles requires a mile in which to stop, when going at full speed.

On account of poor health, Principal Grant, of Queen's University, Kingston, has cancelled all his engagements to lecture this winter.

Dr. Ernest Hart, of the *British Medical Journal*, declares that cholera will become extinct in the next thirty years because of the rapid advance of sanitary science.

The sand in Cocapah desert is so hot that in a few miles the shoes will be literally burned off the traveller's feet. It is the hottest desert in the world.

A Paris physician who lived to the age of 107 ascribed his longevity to placing his bed so that it stood north and south, in the directions of the great magnetic currents.

Florence Nightingale, the famous nurse, is 78 years old. She takes her baptismal name from the Italian city in which she was born.

The chairman of the High School Board of Trustees, Niagara, is the Rev. J. C. Garrett. The *St. Catharines Star* says that his appointment is a popular one.

British Commissioner Johnson has destroyed the slave trade centre at Lake Nyanza, Africa. It was upheld by Chief Mankanjira, whose bloodthirsty

methods have heretofore paralyzed all efforts at civilization.

The Rev. Thomas Pritchard, missionary at Lonely Lake, has returned from England, where he has been in the interests of the Church Missionary Society.

The last English census enumerated about 5,000 women who are professional gardeners in that country, and six who are employed in superintending the drainage of towns.

Three places at least are known where green snow is found. One of these is near Mount Hecla, Iceland; another 14 miles east of the mouth of the Obi, and the third near Quito, South America.

The historic Elm Cottage at Fordham, N. Y., in which Edgar Allan Poe lived when he wrote "The Raven," is shortly to be torn down.

The mermaid of real life is a species of animal now almost extinct, called the dugong. It is a connecting link between the whale and the seal. Needless to add it is not the beautiful creature described by romancists.

One of the prettiest women in London society is said to plunge a towel in very hot water, wring it out and leave it on her face for half an hour every night before going to bed, instead of washing, and this lady has no wrinkles.

A protest has been laid at the Ottawa Customs Department against the imposition of duty upon English Church magazines brought to Canada for parish circulation.

Within an area around the city of Manchester, England, comprising about 7,500 square miles, there is a population of 7,500,000 people and 150 towns. This is 94-100ths of an acre to each person.

More than 40 per cent. of the English people could not write their names when the Queen ascended the throne. The proportion in that condition has now been reduced to 7 per cent.

The Bishop of Rochester will go to Florence just before Easter, and will stay there during the Queen's residence at Villa Fabricotti, in order to officiate at the services which will be held on Good Friday and Easter Sunday for her Majesty and the royal family.

Cocoa and chocolate are prepared from the nuts by freezing them from the pulp and making them undergo a process similar to malting. They are afterward roasted in a perforated cylinder, and are then freed from their husks and made into cocoa or chocolate.

British and Foreign.

The C. M. S. are about to extend and develop their mission work in Matabeleland.

The Church Pastoral Aid Society is, we hear, preparing to establish training homes for its women agents in various centres of population.

The Duke of Argyll's new work, about to be issued by Mr. Murray, has been re-named *The Burdens of Belief, and Other Poems*.

One-fourth of the ministers of the Established Church of Scotland receive less than £200 a year each.

A fund is being formed by a number of ladies in the parish for the maintenance of additional clergy in the cathedral parish of Wakefield.

The election of Canon Gibson to the post of Coadjutor Bishop of Capetown has been duly confirmed by the Court held at Cape Town for that purpose.

Petitions from churchwardens throughout the country have been, or will be, addressed to Lord Salisbury, praying him to defend the rights of these ecclesiastical officers as trustees of parochial charities.

The Irish Church Conference is to be held in Cork next September. The opening sermon will be preached by the Primate, and amongst the probable speakers are the Bishop of Edinburgh, the Dean of Worcester, and the Provost of Trinity College, Dublin.

Mrs. Butler, the widow of the Dean of Lincoln, died recently, having survived her husband only one week. She was eighty-two years of age, and had been married more than fifty years. The golden wedding of the Dean and Mrs. Butler was celebrated last year. Mrs. Butler was a daughter of Mr. George Henry Barnett, of Glympton Park, Oxfordshire.

The Shiels Divorce Act, which came into operation in Victoria in 1890, has been severely denounced on two occasions recently by the Chief Justice of that colony, who justly regards it as directly tending to

the increase of immorality in the community by affording opportunities for divorce on trifling and frivolous pretences.

Cablegrams from England inform us that the Bishops of Adelaide and Brisbane have been very successful in the appeals which they have made in England, the one for the Cathedral, the other for a Clergy Endowment Fund. The cablegram stated that Bishop Kennion was bringing back £15,000. This is a large sum, and as mistakes sometimes occur in these messages, it is possible that this may not be correct.

We regret to announce the death of the Rev. Thomas James Rowse, Canon of Westminster, who has been a familiar figure among the London clergy for half a century, having held benefices in the East and West ends. The deceased Canon, who graduated at Cambridge in 1838, besides his canonry, held the Court appointments of Chaplain to the Queen and Deputy-clerk of the Closet. The Canon was a brother of the late Mr. Rowse of Toronto.

The longest and most interesting paper in the Palestine Exploration Fund's *Quarterly Statement*, just published, is an account by Major Conder of Jewish life under Roman rule in Syria, in the first and second centuries, A. D. Major Conder draws his information from the inscriptions of the age—Greek, Roman, and Aramaic—and the scattered notes which occur in the Mishnah, and throws much fresh and interesting light on the employment, religion, language, dress, customs, and daily life of the Jews of that period. Another interesting paper describes the four orders of holy men or dervishes in Palestine, and others deal with the rainfall at Jerusalem, excavations, tablets, circle and serpent antiquities, and the like.

The Archdeacon of Northumberland (says the *Westminster Gazette*) has established cavalry curates; a Northumberland incumbent is anxious to procure a parish omnibus to bring the people to church from outlying hamlets. A former Duke of Grafton used to provide a donkey-chaise to take old folk from Sapiston—the village of the Suffolk poet Bloomfield—to the parish church, which is situated some distance from the majority of the cottages.

The Bishop of London's caustic but not unkindly irony has often been directed against English Catholics. We bear him no ill-will for his pungent criticisms, but rather are glad to take a hint from the truth which underlies them. We can consequently the better appreciate his grim rejoinder to Captain Cobham of the Church Association. In vain did the Bishop forbid *Requiem* Masses to be celebrated otherwise than as the Prayer Book directs. Captain Cobham wanted an episcopal denunciation with bell, book, and candle. The Bishop only acknowledged the receipt of his letter. This would have been enough for a person of sense. But, rushing upon his fate, the Church Association champion proceeded to lecture his diocesan, with the inevitable result. "The Bishop of London is much obliged by being informed of the view which Captain Cobham takes of the duty of a Bishop," was the crushing reply.—*Church Review*.

Under the head "A Modern Martyr," the *City Press* says:—"About three years ago the Rev. J. B. Mylius was presented to the vicarage of All Saints', Hatcham Park. Overpowered with the ever-growing neighbourhood, he consulted the Rev. W. H. Stone, of St. James', Hatcham, as to the course he should adopt. 'I want,' he said, 'a second curate if I am to overtake the work committed to my charge. I have no means. There is only one way out of the difficulty, and that is to accept the chaplaincy of the South-Eastern Fever Hospital, which will not materially interfere with my work as vicar of the parish.' 'Have you counted the cost?' asked Mr. Stone. 'I have,' replied Mr. Mylius. The chaplain he accordingly became, performing the duties that devolved upon him with the loving devotion he brought to bear upon everything he undertook. A few weeks ago he caught the fever, and last week he passed away, a martyr to duty, at the early age of thirty-two. His memory, however, will long be revered by those who were privileged to know him."

Rev. Geo. M. Adams, D.D.

Anburndale, Mass., writes: "I recommend K.D.C. very strongly; in my case it has proved singularly efficient; when I could find nothing else to give relief it was a prompt remedy. I should be unwilling to be without it."

Free sample mailed to any address, K.D.C. Co., Ltd., New Glasgow, N.S., and 127 State St., Boston, Mass.

Correspondence.

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

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

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

Taxation Exemptions.

SIR,—I write to ask C. E. S. if he will kindly, for the benefit of his clerical brethren, give the number of page in Revised Statutes of Ontario he refers to. By so doing he will much oblige a

COUNTRY PARSON.

P.S. If not too long, would he quote the paragraph?

Is it Right?

SIR,—May I crave an answer to this question through your columns. Has a clergyman (especially a curate in absence of his rector) any right at a special Lenten service to ask the congregation to join in the confession from the Communion office, and then without warning pronounce the absolution from the office of the visitation of the sick? I would take it that the special rubric before the most solemn form of absolution requires that such should only be given when earnestly desired by a sick person. But rubrics and common sense seem to be of little avail as against the vagaries in act and language of certain youthful priests of our Church.

INQUIRER.

Exemption and Taxation.

SIR,—In reference to the communication of "W. J. O." and "C. E. S.," re Church property exemption and exemption from income tax, I beg to state that all places of worship and land connected therewith are exempt from taxation (local improvements excepted), meaning that churches must pay taxes according to their frontage for the construction of sewers, sidewalks and block pavement. As to the question of income tax, the annual income of any person derived from personal earnings to the amount of \$700 is exempt. The annual income of any person derived from any source other than personal earnings is exempt to the amount of \$400. Of course an income derived from real estate or bank stocks already assessed in this province is exempt, but the assessor may take the income derived from personal earnings and private income derived from mortgages, etc., and add them together for the purpose of his assessment. The assessment for income is to be based on the earnings or the income of the year then last past. This information may be had by turning up the Assessment Act, R.S.O., chap. 48, page 562. I am not in favour of taxing churches and land, as I know from my own experience that church-goers have enough to do now to pay their minister and other church officers, interest on mortgage and other expenses, without the addition of taxes, and non-church-goers derive a direct benefit from the use of our Sunday schools and churches for their children, as no matter how careless the parents may be themselves, I am glad to say they are all eager to have their children attend Sunday school, and I am of the opinion that if church exemptions were abolished the Sunday offertory would not increase one cent. S. G.

Higher Criticism.

SIR,—I would like to make a few remarks on the Pentateuch, in obedience to the apostolic injunction, to be ready "to give a reason" for what I may believe. The Pentateuch itself gives us no intimation of its being the work of an older date than that of Moses. The authorship of it has never been ascribed to any other than Moses in the ancient Jewish and Christian Churches. It has been ascribed to Moses by the unanimous voice of Pagan, Jewish and Christian antiquity, and confirmed by our Lord and His apostles. The Pentateuch has been much discussed during the last hundred years by three different classes of critics—1st, the professedly infidel hostile critics: 2nd, the allegorizing critics: 3rd, the Higher Critics of the present day. If they have agreed on anything, it is this, namely, that the Pentateuch is a work of later date than the time of Moses. That there was such a person as Moses has never been denied, and that he gave laws to the Jews has also been generally acknowledged. Hence we find Joshua immediately before his death exhorting, if not commanding, the people "to keep and do all that is written in the book of the law of Moses," Josh. xxiii. 6. The kings who reigned over the Jews were obliged to write out with their own hands a fair copy of the laws: "And it shall be when he sitteth

upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests and the Levites: and it shall be with him and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them"—Deut. xviii. 18-19. The kings of the Jews never pretended to enact new laws, but made the law of Moses the rule of their government by which they regulated their civil and sacred polity. And in the days of our Saviour, Moses was read in the synagogue every Sabbath day. It does not seem possible that the Pentateuch, containing the laws of Moses, so mixed up with historical facts that they cannot be separated, could have been written in a later age, because the Jewish polity was founded upon them and could not exist without them. Consequently they must be as ancient as the Jewish government. All their dealings, public and private, were regulated by them. No change could be made in those laws that were in constant use, and which concerned every man's interest, without being noticed and complained of. They contained the distinction of their tribes and families. By them they held their estates. They were not only obliged to read and study those laws, but to teach them to their children and their domestics. But might not those books attributed to Moses—it has been asked—have been written in some after age, and given to the world in the name of Moses? This seems impossible, for these very books speak of themselves as having been given by Moses, and kept in the ark from his time. Thus they tell us that when Moses had made an end of writing the words of the law in a book, until they were finished, that he commanded the Levites, who bare the Ark of the Covenant, to take the book of the law, and put it in the side of the Ark of the Covenant, Deut. xxxi. 24, 25, 26. A copy of the law was also given to the king, to judge the people by. Now, in whatever age after Moses the Pentateuch may be supposed to have been written, it was impossible that it could have been received as truth, because it was neither in the Ark, nor with the king, and the people would know that they had never heard of it before. Could anything of the same kind be done in the present day? We cannot imagine the possibility of a code of laws, other than what they may have been governed by for many years, being imposed on any nation as being the only laws they had ever known. And besides the Jews kept up the remembrance of many particulars that befel them by stated special observances. They kept the passover in memory of the death of the first-born in Egypt: Aaron's rod that budded was kept in the ark in memory of the rebellion and wonderful destruction of Korah, Dathan and Abiram. The pot of manna was kept in remembrance of their being fed with it for forty years in the wilderness. The brazen serpent was kept in token of the fiery serpents which were sent as a chastisement upon the Israelites, and many other things. Would it have been possible to persuade a whole nation of men that they had known and practiced all these things if they had not done so? No man could persuade the Jews that the Pentateuch was given at any other time or by any other person than as specified in the book of the law.

WM. LOGAN.

Does the Church Permit it?

SIR,—If you are not tired of this question, will you kindly allow "One More Churchman" a short space to reply to a letter of "A Churchman" in your issue of the 8th inst. I do not want to take the place of either of the Churchmen your correspondent refers to, but as I have read all these letters, I would now like to take a hand in also. I do not think the proceedings at Hespeler hinged upon the question of these two ministers being admitted within the rails, but as to the right, according to the usage of the Church of England, for which this part of the church is reserved, and is fully known and acknowledged by those outside the Church, and am satisfied would have been respected by these ministers as well as by the public, had they not been invited to enter therein by the very person who from his position as clergyman of the Church should not have so lightly infringed upon the rights and usages of his Church, and thus the Church of England is often brought into disrepute by those who are bound to uphold and maintain her teachings and usages.

Your correspondent says "he is as much interested in the progress of the Church as the next Churchman"—this I would doubt when he commends the Rev. S. Edmonds "for the stand he has taken against the old-fashioned bigotry which belonged to the dark ages of the past rather than of the nineteenth century."

I do not consider that this savours much of Churchmanship, the ignoring of the usages and practices of his Church that has stood the test of eighteen hundred years. I am rather inclined to place "A Churchman" amongst those whom the Bishop of Algoma so well puts as holding the theory that one church is as good as another.

All this controversy brings to my mind an expression of Archdeacon Dennison of England, who at a meeting said there were a good many Churchmen of the present day who if their remains had to be examined a hundred years hence, an antiquary would be troubled to decide what species they belonged to, as there would be no vertebrae or back-bone found. This I fear will apply to some Churchmen in our day.

ONE MORE CHURCHMAN.

Polychurchism.

SIR,—If your readers are not tired of this subject, I may crave a few lines of space to reply to questions put by your correspondent from Kingston. With regard to the acknowledgment of other communions as churches, the thirty-fourth article speaks with a voice clear and explicit, viz.:—"That every particular or National Church hath authority to ordain, change, and abolish ceremonies." It is clear, I conceive, that the Church here contemplates two kinds of organizations outside of her own, viz.: National churches and particular churches, both of which she says have authority over ceremonial matters. In answer to the question whether I consider the Unitarian body to be a Church of Christ, I observe that the orthodox bodies with whom our Church is now contemplating reunion have no fellowship with the Unitarian body as an organization. That is, they do not acknowledge the Unitarian body as an organization. Nor should they. But with respect to this, and to show how near those who are heterodox on some vital point may approximate to the true faith, I take the liberty of relating a personal experience. The only time I was ever in a Unitarian church was on one Easter Sunday, when, being in the city of Washington, I found the Episcopal Church crowded to the doors, and no admission to be obtained. Walking about the streets to find another, I noticed a Gothic building with this inscription, "All Souls Church." Naturally concluding that this was an Episcopal church, I entered. The church was highly decorated with emblems suitable to the Easter season, but a moment's attention to the service showed me that it was not an Episcopal church, and by the title page of the hymn-book placed in my hand I saw that it was Unitarian. The hymns were such as we sing at Easter; one of those in the book being "Christ the Lord is risen to-day," word for word as we have it. The sermon was on the Resurrection, and no preacher of either our own or any other orthodox Church could have opened up this great subject in a more scriptural or orthodox manner. The rising of our Saviour from the dead, the rising of the Christian to a new life in Him, the final resurrection at the last day as assured to us by the rising of Christ as the first fruits, and the glorification of our Saviour as ascended into Heaven, were all expounded most powerfully and scripturally. I listened to all this with no little interest, and with considerable astonishment.

But what followed interested me a good deal more. The minister announced that the communion would be celebrated at the close of the service, inviting all who loved the Lord Jesus Christ to remain and partake of it. To my increased astonishment, I found this service to be of a liturgical character, and corresponding closely to that in our own prayer book. The hymn-book was a service book as well and had more than a hundred pages of forms of prayer, selections of psalms, and offices for baptism, confirmation, the Lord's Supper. The latter contained the following amongst other sentences:—"Our Lord Jesus Christ said, my father giveth you the true bread from heaven, for the bread of God is he who cometh down from heaven and giveth life unto the world." "Christ our passover is sacrificed for us." "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Then follows the exhortation of our own Church:—"Ye who do truly and earnestly repent," etc.—verbatim. In the next sentences are the words, "To this end lift ye up your hearts on high where Jesus Christ abideth in the glory of the Father." Then follow the words, "The Lord Jesus the same night in which He was betrayed," etc, quoting exactly the passage found in the first epistle to the Corinthians, ending, "For as often as ye eat this bread and drink this cup ye do show the Lord's death till He come."

Then follow short prayers of which the first is:—"Oh! God! Father of our spirits, in memory of Christ's life and teachings, of His death on the Cross and of His resurrection and ascension, we have united in this Holy Communion." I quote from a copy of the book which I procured after returning home. But what was most remarkable of all was that after the elements had been partaken of, the minister spoke a few words of exhortation, addressing the communicants to this effect:—"This church, brethren, as you know, is accustomed every All Saints' Day to look back over the year and recall reverently the memory of those who have passed from our communion to that of the saints above. This is not "All Saints' Day," but two of our number have recently

fallen asleep in customary tin holy example went on to speakers of the ch I never was p and could scar Unitarian chu that the hyn was not somet American U

It was also Baptism two is "I baptize t Son, and of the Service book I with interest, for surely the are drawing v There are, I tarians. The believe, who v are, alas! far the divine kin book is publi America. February 9!

SIR,—Read for giving the by Canon Ha response v only served t position, and to many, brin point of the very pleased t Churchman," Montreal." I of Hammond' of that misers principle—"a section of th were undoubt and as such c sideration; n how few of us can point out —who can sel as though he stripped him which seems t men who ma that of Hamr sistency of st has but to tal the Bible ar moods and fa pears ready Church! An the ranks of d a difficulty in it is from th Churchman— comes. So in to whom the themselves st Bible—overbc "1,000 years thing they co they had "c Bible. But t position upon left as a labour was done—d ready to den; formularies a of those who selves. Surel ness of Canon the written W Churchman t ougel again; make him re plain English light of comm

SIR,—At re concerning th rubrical deta habit of the p and "sub-voc the office for t according to t forth in the B seems to be ti the nail on th from placing which is: tha

fallen asleep in Christ. We will not wait till the customary time, but think of their virtues and their holy example on this Easter Sunday. Then he went on to speak very tenderly of two ladies, members of the church, who had recently passed away. I never was present at a more solemn celebration, and could scarcely believe it possible I was in an Unitarian church. All this is the more remarkable that the hymn and service book above referred to was not something peculiar to this particular congregation, but was put forth by authority of the "American Unitarian Association."

It was also most surprising that in the office for Baptism two formulas are given, of which the first is "I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit," and this in a Unitarian Service book! All this I have reflected upon since with interest, and with a good deal of thankfulness; for surely there is evidence here that these people are drawing very near the kingdom of God.

There are, I am well aware, Unitarians and Unitarians. There are some congregations of them, I believe, who would not use that book at all, and who are, alas! far enough from the true faith and from the divine kingdom. But the fact remains that that book is published by the Unitarian Association of America.

A MONTREAL LAYMAN.

February 9th.

Polychurchism.

SIR,—Readers of your paper are indebted to you for giving them the valuable Polychurchism papers by Canon Hammond, if only on account of the correspondence which followed thereupon. The latter only served to prove the soundness of the Canon's position, and must have been an education in itself to many, bringing out and illustrating as it did every point of the Canon's argument, and I for one was very pleased to read a letter last week by "Montreal Churchman," speaking as he did of a "Layman of Montreal." No one who read the latter's criticism of Hammond's paper could fail to note the absence of that miserable kicking spirit which obstructs "on principle"—a spirit too often met with in a certain section of the Church. The "Layman's" views were undoubtedly the utterances of an honest mind; and as such deserved not sarcasm, but kindly consideration; not rebuke, but proper instruction. But how few of us there are who, like the late Dr. Carry, can point out error in the spirit of brotherly love!—who can set a man right without making him feel as though he had "fallen amongst thieves which stripped him," etc. There is one thing, however, which seems to me unaccountable in those Churchmen who make a point of attacking such papers as that of Hammond's; and that is the painful inconsistency of such behaviour on their part. A man has but to take a stand upon the plain teaching of the Bible and the Church, against sentimental moods and fancies of men, when lo, a champion appears ready to do battle for the enemies of the Church! And from whence does he appear? From the ranks of dissent? Oh, no. Dissent gets out of a difficulty in an easier way than by fighting. No; it is from the ranks behind him—from a brother Churchman—that the first hostile note of conflict comes. So in the case of "Polychurchism." Those to whom the Canon's paper was addressed made themselves strong by pitching the one witness—the Bible—overboard, by ruling the "documents" of "1,000 years ago" out of court. It was the only thing they could do; and an easy thing to do after they had "cut away from" the Church of the Bible. But they did not attempt to defend their position upon the Bible—they couldn't; that was left as a labour of love for Churchmen to do. And it was done—done nobly! Churchmen were found ready to deny the plain language of the Church's formularies and Holy Scripture in the interest of those who could not say an honest word for themselves. Surely, Mr. Editor, the obvious helplessness of Canon H.'s opponents, and their treatment of the written Word, should make the most luke-warm Churchman think twice before he takes up the cudgel against one of the "household of faith," and make him read his Bible and Prayer Book in the plain English meaning of their language, and in the light of common sense and common honesty.

R. B. W.

Hyper-Rubrical.

SIR,—At regular intervals great agitations arise concerning the "run-you-in-a-mould" observance of rubrical details. The latest is on the prevalent habit of the priest at the altar in saying "solus" and "sub-voce" the Lord's Prayer introductory to the office for the administration of Holy Communion according to the use of the Church of England "as set forth in the Book of Common Prayer." "Rubrication" seems to be the only correspondent who has struck the nail on the head—and even he appears to shrink from placing the matter in a clear catholic way, which is: that the Lord's Prayer was transferred

from the sacristy to the altar, and is now what it has always been, the preparation of the ministers of the altar. The Lord's Prayer is the prayer of the baptized, or as technically termed, the Faithful—and could not have been meant for use by those who being unbaptized (catechumens) or under discipline, were ordered to depart from the Church before the consecration, according to the ancient discipline. Hence the Lord's Prayer for the congregation occurs, as in the non-Sacramental office for holy baptism, after the act. Now and again these hyper-rubricians break out.

Once there was the agitation over the saying of the General Thanksgiving by the people, which act persisted in, almost broke up congregations who were not very famous for general observance of the rules and directions of the Church. Then the agitation was revived in the churchwardens' procession with the alms to the altar; and then arose the important question whether the people should stand up at the presentation of the alms—an act in itself very unsuitable and almost hypocritical on the part of those who had not offered any alms at all. This matter of rubrical obedience (not however laid down in the rubrics) might have been settled in the simplest way—that the people who offered alms should stand up when their alms were presented; whilst the people who did not offer should sit down, as none but a hypocrite should pretend that he had a share in a presentation to which he had contributed nothing.

Thus arose that very small expression of Catholicism, small enough to merit the nickname "Ritualism"—the taking of the Eastward position in the presentation of the alms, and nowhere else, on the part of the celebrant. Add to these the agitations concerning the use of "bands" as an "ornament" of the minister—the black stole, as an emblem I presume of mourning for the death of Church life—and the black gown which the Protestant ritualists share with Geneva and the Jesuits—and we have a few of the important subjects which have rent the Protestant mind during the last three hundred years in the field of rubrical exactness and ritualistic accuracy. The rubrics are directions originally printed in red ink, not cast-iron rules of the Catholic Church, placed on the same pedestal, or a little higher, than the ancient doctrines of the Church or the Articles of the Creed. O save us from the ritualist who worships the rubric, and fears the doctrine, and commend me to the Catholic who lives by the rules and principles of the Faith once delivered to the Saints.

Observe the Rubrics.

SIR,—In reply to my letter to you on the *Observance of the rubrics*, I was pleased to read the letters of "Rubrication," S. S. Wood, W. J. C. and B. A. "Rubrication" meets the difficulty very well by reminding me that "the morning service, the Litany and the communion service were, when compiled, each a distinct and separate service, so that the words *Divine service* in the rubric in the morning prayer could not have any reference to the communion service." This, for the moment, I had overlooked. Again, the additional rubrics prefacing the Lord's Prayer named by "Rubrication" certainly seem to point out that the first rubric does not apply to the first Lord's Prayer in the communion services and other places. Mr. Wood in his remarks also points out the frequent rubrical direction as to the people repeating the Lord's Prayer; his argument tending likewise to the solitary reading by the priest at the commencement of the Holy Communion service. W. J. C. uses a similar reason, namely, the particular directions given as to what the people are to do in reference to other Lord's Prayers. B. A. quotes the Rev. I. H. Blunt's commentary on the subject, which is a standard authority on the Book of Common Prayer, and throws some light also on this point. My object in drawing attention to the subject was that it required a little explanation to many who have observed the apparent incongruity. For myself I should not like to see a change made in the present nearly universal method of the present day, as it is really so euphonious and solemn to hear the priest, immediately after the conclusion of the Introit sung by the choir and the people just before, commence the office with his single voice. I say "nearly universal," for I find that in a few churches in England the people repeat the Lord's Prayer with the priest; but I believe in Canada the custom is universal the other way, and I would not wish it changed. In my own churches that I have served in several parts of Canada, and wherever I have assisted others in England and Canada, the practice is for the people to remain silent, including the Amen.

C. ROLES BELL.

Keswick, Feb. 12th, 1894.

Church Hospitality.

SIR,—Noticing some letters on this subject, I thought I would relate our experience, hoping it may benefit some one.

We have a pretty church and a number of thoroughly good church members, nearly all being communicants, but they have taken no interest in each other, or church affairs generally, which has materially affected finances.

It was suggested we should try some socials to bring the people together and rub off the angles, hoping to reap a substantial reward in the future. We had two which were a great success, and intend to resume them after Easter. A general invitation was given in church, the hours being from half past seven to half past ten; every one who could was asked to provide music or readings, while coffee, bread and butter and plain cake were the refreshments. All this sounds very simple, but it is a most difficult matter to assimilate the different elements in a congregation. One person cannot entertain such a party alone; the hostess must secure the assistance of three or four well-bred people possessing some tact, who will move about from one person to another all the evening, and if necessary engage in games, of which there must be an abundance. We who are blessed with a fair share of this world's goods can scarcely realize what a rare treat an evening of absolute rest is to some people, and when music and a cup of coffee is added it is almost mild dissipation. So many clergymen are blamed for the dead state of their congregations. What they want is more lay help, and we Churchwomen could do so much socially if we tried. If every one of us would give a church party every year (or two, if the congregation is too large for one), it would soon make a great difference in our respective churches. Does not attending one church, repeating the same prayers, kneeling at the same communion table, constitute a bond of union not to be lightly regarded by Church people?

M. C.

More Information of the Rubrics Required.

SIR,—I have read with interest the letters in your last issue on the subject "Observe the Rubrics," and having especial reference to the question of whether the people should or should not join with the priest in saying the Lord's Prayer at the opening of the office of Holy Communion. I now ask that you or some of your readers will kindly say what is the correct rule or practice as to the following matters:—

1. Should the people join in the general thanksgiving? (The Amen is italicized).
2. Should the people join in the *Gloria in Excelsis*? (The Amen is italicized).
3. Should the people join in the "Therefore with Angels and Archangels," etc., in the office for Holy Communion, or should they wait until the "Holy, holy, holy" is reached, and then join, or should they join at all? (The Amen is italicized).
4. In the ministration of "Public Baptism of Infants," should the people join in the giving of thanks which follows the brief exhortation upon the words of the Gospel? (The Amen is italicized).

ANOTHER ANGLICAN.

"Polychurchism" and "A Layman of Montreal."

SIR,—I have now, with your permission, to complete my task of criticizing the second and last letter of "A Layman of Montreal," and I sincerely hope that the unconscionable length of this discussion may not tire you. Of course it is the same principle that is at stake all through this discussion, a principle which one would suppose it would be only necessary to put clearly before anybody with the least acquaintance with the New Testament, to be accepted at once, viz:—That the New Jerusalem, like the old, should be at unity within herself. The Congregationalists we know make it their especial boast that they have succeeded in making an exact imitation of the Church organization of the 1st century. Now we quite admit (with "A Layman of Montreal") that no sane Churchman would make such a claim as this for the Church. He would claim that it is impossible to restrain growth, progress, and development, without killing an organization, and also that it is absolutely impossible to reproduce an exact imitation of a living organization of the 1st century in this 19th century, and at this stage of our Western civilization. His claim for the Church would be sustained by history when he asserted she was no imitation, successful or unsuccessful, but the same organization, which he could trace through the ages, as she had from century to century adjusted herself to her position. This is my answer to such a sentence as the following from "A Layman's" 2nd letter—"Does Holy Scripture know anything of a National Christian Church with a king or queen at its head. . . . or of a Church with a primate and several archbishops in its governing body? Is there such an organization to be found in the New Testament?" We simply reply there is no body of which this is a copy in the New Testament, but that community which submitted to St. James in Jerusalem and spread from this centre is the same body or organization which submits to the archbishops and bishops in England to-day. The life and continuity of a society is a real

thing; this subtle something connects the Apostolic organization of the 1st century and the Church of England of to-day. I am not simply referring to scriptural truth; this, thank God, all Christians, who agree with the labours of the Episcopal Councils which stamped the canon of the New Testament with authority, have in the New Testament, but I am referring to the corporate life of the Apostolic Society. A careful reading of Freeman will convince "A Layman of Montreal" that there is a subtle *real* something which may be described as "corporate life." St. Paul lays down a rule or canon for the Apostles in their missionary work, which was most certainly acted upon in the organization of local churches, "having hope when your faith is increased that we shall be enlarged, by you, according to our rule, abundantly to preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to hand." The *primitive parish* (modern diocese) was the community (not a community) of Christians in a given city or district, over which the Bishop with the aid of a body of presbyters presided. Most certainly as the churches worked out from the city into the country, the presbyters of the mother church became cardinal (or fixed) to congregations among which they had itinerated from the mother church for some time; the privilege of administering baptism and the Holy Communion was extended to these congregations, to which presbyters became attached, and so the parochial system grew, and the Bishop naturally had jurisdiction over these congregations served by his own presbyters. Now for our diocese (ancient parish), we claim, in some sense, independence; it is the *unit* of the Church, it is in a sense *self contained*, it is what our Congregational friends claim for their local churches. But we have some sanctified reason left, we know we have a history *behind* us, a history we cannot ignore. Dr. Sims, a Congregationalist divine of Toronto, in a sermon published in the *Globe* some time ago, seemed to wish the *whole Christian Church* to go back of the great councils. When claiming a certain diocesan independence, we cannot forget the past. Was the holding of councils wrong? Are we prepared to go back to them? If we did we should find ourselves in the midst of a crisis such as never has occurred since in the history of Christendom. The question, the practical question, demanding an answer was, "Is Christianity to be regarded as a body of revealed truth or the *caput mortuum* of a hundred philosophies." Was each independent local Church (led many of them by an uncritical Bishop and body of presbyters) to sit separately in judgment on such a question as the canon of the New Testament, for instance? I have not heard of a Trinitarian Christian communion which has gone back of the decision of the councils and left it optional to its members to add or take away from the canon of the New Testament. As far as the *independence* of each local church is concerned, the same force which brought the local churches together into provincial and universal synods, brought the scattered books of the New Testament into one volume. We are very far from asserting that because the Church is *one* it may not exist in independent parts; for instance, what "A Layman of Montreal" calls "the National Church" of England has no *corporate* existence. If we were inclined to treat his letter with the same pedantic literalism he has treated Canon Hammond's paper, we should say there is simply no such thing, and he is talking nonsense. There are the Southern and Northern Convocations, there are two provinces, two archbishops, neither of whom have acknowledged the superiority of the other. Each clergyman is a corporation solely as representing his parish, each bishop as representing his diocese. But there is no national synod and no spiritual person representing the National Church; the fact of the matter is, the *National Church* is simply an idea, it has no objective reality; the Church in England exists in two nearly independent provinces which have tamely submitted to a great deal too much interference by an Eastern Parliament. We do not acknowledge that the Christian Church can be described as composed of the Anglican, Roman, and Greek Churches—it is composed of all baptized and believing people, and its lawful officers or clergy, over any given area, are the officers of the *ancient organization* who remain true to that guide which the ancient Church collected and arranged, viz:—God's Word as contained in the canon of the New Testament and as explained in the four great councils of the undivided Church. Even Dr. Farrar must think the voice of the undivided Church of some importance, for he is willing to rest the observance of the Lord's Day upon it, and in his essay on "Sacredotalism" he says, "the only authorities which we regard as final or supremely important are the New Testament, the Prayer Book and formularies of the Church of England, and the decrees of the four great councils. These decrees would carry "A Layman of Montreal" into St. George's Church, not into Notre Dame, into submission to Bishop Bond, and not to the R. Catholic Archbishop. Had the Roman Bishop remained true to his com-

mission he would not have ruined his *mission*, and "A Layman of Montreal" would have been no loyal Churchman had he failed to submit to him. But this principle does not legalize the outrageous principle that the ideal condition of the Visible Church is an existence in a congregational condition, in which *many congregations are gathered from the same area*, and are mutually antagonistic, thus defeating the very object of Christ in founding a brotherhood to draw men *together*. In our small towns and villages religious contention is often the bitterest of all contention.

WM. BEVAN.

Lent.

Canst thou not for a few brief days
Walk by the Master's side?
Canst thou not lift thy heart in praise
And close with Him abide?

Canst thou not rise above thy greed
Of appetite or pelf?
Canst thou not see the glorious meed
Of victory over self?

Family Reading.

Love's Mastery: Or the Gower Family.

Mary's voice and manner alike expressed her perfect satisfaction. She had scarcely hoped or expected so much, especially since hearing of the gay party quartered at the Park. "It is very kind of you indeed," she said. "Papa has gone into D—, but will be home before six o'clock. I dined early, as I generally do when he is out; so that you will stay to tea with us."

"I shall like it extremely," Stella answered; "only I must let Alice know; and she will tell them about sending for me."

The message dispatched, Mary conducted her young friend up-stairs.

"Will you call me by my own name?" Stella asked, in reply to the first question addressed to her as Miss Gower.

"Yes, willingly," Mary answered; "for I think it a very pretty one—Stella, is it not? Only you must call me by mine."

"I have not heard it yet," she answered, smiling; "but I would much rather. Mary! Ah! that is very pretty, and short and easily spoken, like mine and Lora's."

On returning to the library Stella was greatly interested in Mary's drawing. She was illuminating a text of Scripture, which Stella had not seen before, and it pleased her much. Mary told her that this one was intended for the room of a poor sick man, who had found comfort from the words, and whom she knew it would please very much to have constantly before him. The words were, "The Lord is my light and my salvation."

Stella seized the idea eagerly. "O, will you help me to do one for my little brother?" she asked.

Mary had not heard of the little brother yet, but promised her help most willingly.

"He shall carry the lambs in His arms," that would be his text," she said. "And I would put round it a wreath of white lilies, the flowers he loves. O, it will please him more than any picture!"

"And you will tell me about him, as we draw?" Mary said, as she placed card-board and pencils before the young sister, eager to set about her work at once.

"O yes: it will be a joy even to talk about him!"

A bond of friendship was quickly woven between the two young hearts; for one subject led on to another, and they were not long in discovering, what indeed each had before expected, that in higher themes their thoughts and hopes were one. And thus, even with so brief a knowledge one of another, they could participate in that closest and dearest of privileges, the communion of saints.

When the light of the short afternoon had faded, they drew towards the fire; and the converse became more intimate and personal. Of her elder brother and sister Stella said very little, and not a word which could imply any neglect or coldness on their part. It was more from what was repressed than actually spoken that Mary conjectured the elders were not quite as they might be towards the children.

But Stella did speak of her own life—hitherto so wholly divided between the schoolroom and her little brother's sick-chamber—as being very unfitted for, and shrinking from the constant contact with, gaiety and excitement which her present position enforced.

She told Mary her feelings in the church on that first Sunday afternoon, and how the reality seemed even less endurable than the dread. She did not particularize, or speak of the incessant flow of banter and titter and idle conceit; of the open flirtation and covert philandering with which the atmosphere of Lady Raye's daughters seemed for ever charged, and which could by no possibility escape her observation, and than which, to Stella's mind, nothing was more wearisome and unendurable. Nor did she speak of the manifest indifference of their present guests towards herself; for she felt that Lora had been right in intimating that, could she throw herself into the whirl of chatter and fun and repartee going on about her, her society would be all the better appreciated.

Not that the Rayes were by any means girls congenial to Lora's own mind. She was far beyond them in intellect, refinement of taste, and appreciation of what was really good and worthy, and was, moreover, fully conscious of this superiority. Nevertheless she could condescend to their tastes sufficiently well to win their good-will and liking without personal annoyance; and, though occasionally their company was rather a bore, Lora met it as a necessity of her position, and comforted herself that the three weeks of their visit would soon pass away, when she might expect more congenial and intellectual guests.

For Sir Charles himself she had a sincere esteem, if not affection; and for his sake she was perfectly willing to bear awhile with his "light-brained, well-meaning, frivolous daughters," as, in a letter to Captain Flamank, she was pleased to describe them. And, as has before been said, they amused themselves so thoroughly with her brother's guests, that she felt but very little exertion or interference on her part was requisite.

Mary took the little hand in her own, as Stella, sitting in the fire-light, told of the loneliness of heart she sometimes felt, and of her ignorance as to the best and right way of acting. She was the elder; and it seemed her part, at least so Stella took it, to advise and sympathize.

"You see, dear Stella," she said after a moment's pause and thought, "never having been placed in your position, and not knowing any of its difficulties, it seems almost impossible for me to say anything really to help you. Only being in it, and knowing that it is the right place because God has brought you there, you must try and look on it as brightly and cheerfully as you can. And in the end I feel sure you will see it has been for the best."

"That is what Mrs. Fleming told me," Stella said; "and the thought has been a comfort to me very often."

"My life, you know, dear," Mary continued, has been such a very calm and happy one. I have had everything that heart can wish, the kindest and most loving of friends, and no earthly joy denied me. With the exception of that one great sorrow, I have not a single cloud to look back upon. Sometimes it has seemed almost too glad and peaceful to last; and I have thought, 'All this, and heaven too! it is too much.' And I am afraid that your trouble now, in being separated from your little brother who is so dear to you, would almost have broken my heart."

"I thought so too, at first," Stella said, in a low hushed voice.

"But know, dear Stella, strength is born from suffering; and St. James says, 'We count them happy which endure.' That very thought will give you strength and patience."

"It should," Stella answered earnestly; "and I think it does sometimes."

Just then the library-door opened; and Dr. Lyon entered.

He wondered, at first, to whom that flood of fair waving hair, illuminated by the fire-blaze, could belong; for Stella was on her favourite low seat upon the hearth-rug, and a light hand-screen shaded her features. But he guessed as he came nearer, and laid his hand gently upon the little

head; for
noon that
Stella
not permit
"Nay,
real pleas

To many
their bloc
running
disease ar
remedy ec
salt rheum
reasonabl
trial.

Hood's

Ho

In the
miserable
self and y
else. Ha
Never thi
others ha
be jealous
have not.
any respe
them and
afraid les
rights; b
comes ne
dog. Co
your own
you igh
were a po
very sens
you in pl
Be jealou
think enc
should se
struction

K.D.C.

O Time
From
They g
And t
For Tir
And,
O we tl
With

O Deat
Like
They e
They
For De
Of G
And we
As oi

There
regularly
with his
spiritual
neglected
lives are
believers
upon the
along up
address t
seeking f
they are
temptati
are not
How ma
where th
When
promise,
that wait
The stro:
who mak
who go t
constant
to day.

head; for he felt that ever since that Sunday afternoon that he loved the child.

Stella would have risen, but Dr. Lyon would not permit.

"Nay, sit where you are, my child: it gives me real pleasure to find you there."

(To be continued.)

Life is Misery.

To many people who have the taint of scrofula in their blood. The agonies caused by the dreadful running sores and other manifestations of this disease are beyond description. There is no other remedy equal to Hood's Sarsaparilla for scrofula, salt rheum and every form of blood disease. It is reasonably sure to benefit all who give it a fair trial.

Hood's Pills cure all liver ills.

How to Make Yourself Unhappy.

In the first place, if you want to make yourself miserable, be selfish. Think all the time of yourself and your things. Don't care about anything else. Have no feelings for anyone but yourself. Never think of enjoying the satisfaction of seeing others happy, but rather, if you see a smiling face, be jealous lest another should enjoy what you have not. Envy every one who is better off in any respect than yourself; think unkindly towards them and speak lightly of them. Be constantly afraid lest some one should encroach upon your rights; be watchful against it, and, if anyone comes near your things, snap at him like a mad dog. Contend earnestly for everything that is your own, though it may not be worth a pin; for your rights are just as much concerned as if it were a pound of gold. Never yield a point. Be very sensitive, and take everything that is said to you in playfulness in the most serious manner. Be jealous of your friends, lest they should not think enough of you; and if at any time they should seem to neglect you, put the worst construction upon their conduct you can.

K.D.C. Pills cure chronic constipation.

Time and Change.

O Time and Change, they range and range
From sunshine round to thunder!
They glance and go as the great winds blow,
And the best of our dreams drive under;
For Time and Change estrange, estrange—
And, now they have looked and seen us,
O that we were dear we are all too near,
With the thick of the world between us.

O Death and Time, they chime and chime
Like bells at sunset falling!—
They end the song, they right the wrong,
They set old echoes calling;
For Death and Time bring on the prime
Of God's own chosen weather,
And we lie in the peace of the Great Release,
As once in the grass together.

Private Prayer.

There is the greatest need that the Christian regularly observe his hours of private communion with his Father in Heaven. There can be no spiritual strength where the closet devotions are neglected. The reason why so many Christian lives are so feeble is to be found just here. These believers—and believers they are—do not wait upon the Lord. They permit themselves to drift along upon the current of events; they do not address themselves to the duty and privilege of seeking from God the strength they need. Hence they are feeble, both as concerns the bearing of temptation and the performing of service. They are not spiritually equipped as they ought to be. How many weaklings there are in the Church where there ought to be strong men!

When we put God to the proof, testing His promise, we shall find that it stands sure! They that wait upon Him shall renew their strength. The strong Christians—not by any means those who make the most noise in the world—are those who go to the true source of strength, and who go constantly. Their strength is renewed from day to day. The promise is fulfilled in them, "As

thy days thy strength shall be." They mount up with wings as eagles, they run and are not weary, they walk and do not faint. Strong, soaring, glorious flights of spiritual endeavor are theirs. Theirs is to run in the way of God's commandments, putting forth the highest efforts of spiritual energy. Theirs it is to walk in the path that leads to life with the unconscious ease, with the absence of any sense of exertion, as the vigorous man, as he goes toward his home.

But let us remember that to renew our strength we must wait upon the Lord.

Indigestion is stubborn but K.D.C. overcomes it.

Which is the Best.

There are three sorts of people in this world: First, there are those who take for their motto, Live—live regardless of others—live, if others die—live for one's self and to one's self. Such persons care for nobody but themselves; they think of nobody else. They have got on in the world, it may be, without much aid from others, and others must get on as they can, or stick by the way; it is all one to them, it is none of their business; they are not their brother's keeper. These are supremely selfish men. There is another class of men among us, whose motto is, Live, and let live. They are glad to have their neighbours live and prosper; but it must be without their help. Their first and great inquiry is, who will show us any good? How will this affect my interest? Shall I gain anything by it? If such men can be quite sure that anything they may do for another will return ultimately to their own benefit, they will cheerfully lend a hand. And in some cases they will even help a friend in need, if persuaded that it will in no way operate to their disadvantage or inconvenience. Otherwise they are deaf as dead men to all who approach them. These are simply selfish men. There is yet a third class of men—choice spirits, whose motto is, Live and help others to live. They are not inattentive to their own affairs or their own interests; but they seek not their own exclusively. They are not merely willing to let others live around them, but they are willing to help others to live, and even to subject themselves to inconvenience and trouble to do this. And all this they will do without first stopping to ask, Shall I get my reward? These are truly benevolent men. We leave it to our readers to say which is the best man, and to which class they belong.

Courtesy.

As people in a crowd find it difficult from their close contact to avoid hurting each other and being hurt, so in our close relations with one another, in business, in society and at home, we also find it difficult to avoid the chafing of different dispositions and tempers and views and aims against each other, producing more or less permanent discomfort, pain and sense of wrong. This difficulty courtesy can best help us to overcome. By its gentle and gracious presence it preserves us from too close and too rough contact. It throws a protecting veil over each personality which cannot be easily rent asunder. Who can quarrel with or dispute with or contradict one who is invariably gentle and courteous in his behaviour? The disposition to do so is immediately checked, and a feeling of respect takes its place. It rebukes undue familiarity, sets up a barrier against altercation, and soothes irritable or angry feelings.

An Early Easter.

The Lenten season comes very early this year, Ash Wednesday being on the 7th February, and Easter Sunday on the 25th of March. The whole Christian year is regulated by Easter. It is always the first Sunday after the full moon which happens upon or next after the 21st of March, and if the full moon fall upon Sunday, Easter day is the next Sunday after. The 21st this year falls on Wednesday, so that the following Sunday will be Easter, and it will be almost as early as it can be. In 1888 it came on the same date, and twice before in fifty-five years it came two days earlier. The earliest on record was in 1668, when it came on the 22nd March, and so likewise in 1818.

Ponto's Story.

Handsome Ponto! Why do you look so pitiful? If you could speak, you would say:

"My master mounted his bicycle at half-past seven this morning. We both had good breakfasts: he in the dining-room had coffee, eggs, and other good things; and I, in the kennel, had a delicious dog biscuit and a draught of clear water.

"I knew some excursion was in store for me, and could hardly restrain my joy when I saw my master come out and prepare to start. I jumped upon him, and tried to lick his face, but he said: 'Down, Ponto!' so I had to confine my ecstasies to my tail, which wagged at a tremendous rate.

"At last we started. How delightful I thought it! We passed through some pleasant country lanes, and sometimes in the fern at the side of the road or the other side of the hedge I could smell a rabbit; but I remembered sundry thrashings I had received for poaching at various times, and, with great difficulty, refrained from chasing the tempting bunny. Every now and then I stopped to drink at a pool or stream that we passed.

"About twelve o'clock we had lunch, and afterwards proceeded on our journey. Soon we left the country behind us, and entered a large busy town.

"The sun was scorching, the streets were cloudy with dust; I was parched with thirst, but could find no water anywhere. At last I lost sight of my master in a crowded street, and have been looking for him ever since. Now here I am, at eight o'clock, dusty, tired, and thirsty. Do give me some water, please, and kindly help me to find out where my master is.

The Pride of Life.

REV. GEORGE BODY.

There are, indeed, those who rise superior to these two great master passions (the lust of the flesh and the lust of the eyes) which mould the character and guide the life of the great mass around us. They are among their fellow men like Saul of old among the men of Israel, "who from his shoulder and upward was higher than any of the people" (I. Sam. ix. 2).

The passions of the flesh have but little power over them, because they are men of disciplined will, and know how little their happiness is influenced by the means of self-indulgence. The passion of greed cannot greatly move those who know that a man's life consisteth not in the abundance of the things which he possesseth. True happiness is neither to be sought nor found in fleshly indulgence, nor in the greed of possession. They of whom I speak are men of lordly powers, strong in intellect and will—men, too, who are conscious of their strength, and who feel and respond to the movings of ambition. They are men whose natural place is not among the ruled, but the rulers—not among the many who are taught, but among the few who guide the opinions of man. In them there is nothing little, nothing weak, unless it be the littleness of self-consciousness, and the weakness of recognized strength. Their very strength is indeed their weakness and herein is their danger. This is a passion manifest in many fields of life. I see in the political world men, conscious of their powers of ruling, become absorbed in an eager pursuit of a sphere in which those powers can be exercised. To gain this sphere loyalty to conviction is sacrificed, and everything is tested by the test of expediency. Then the great man condescends to trifle with his conscience, and, in his eager pursuit of power, ceases to guide public opinion, and becomes himself its echo and slave. How has "the pure gold" of many a character "become dim" in the intricacies of the way that leads to power!

Failures.

The only real failures that a man makes out of his life or of any part of it are either to live a life of indolence and not to strive at all, or to follow unworthy aims and to strive for what is intrinsically base or paltry. Then, whether he compass his purpose or not, his true failure is accomplished, for he is travelling on a downward road. But, as long as he looks upward and pushes onward, as long as his intentions are good and his endeavours brave, he cannot wholly fail, though he may not reach that which he so eagerly desires.

Lenten Shadows.

BY C. F. L.

Softly the Lenten shadows fall;
On Jesu Christ we sinners call,
Lord, pity all!

The hasty word, the erring thought,
The gay and earthly pleasures sought,
Hath sorrow wrought.

But now, apart from worldly voice,
On Christ alone we rest our choice;
Sinners, rejoice!

As we repent the sinful past,
And kneel before the cross at last,
Accept our fast.

For us Thou fastedst in the wild,
Have pity on each humble child,
O Saviour mild!

Teach us to curb our restless will,
Our haughty passions all to kill;
Say, "Peace, be still."

The sick and hungry we will feed,
And do each hour some kindly deed
For those who need.

For all the erring we will pray,
Striving to tell them day by day,
"Christ is the way."

In holy church we'll plead for peace,
Until from sin we find release,
And troubles cease.

The Altar-feast brings heaven nigh,
Voices celestial we descry.
The Lord is by.

Then one by one the shadows flee,
The Easter-light we all may see,
Poured forth from Thee.

No more the world can charm us here,
For we have tasted hopes more dear,
And God is near.

Days of Mourning.

Long, still, colorless days stretching out from that day. They seem to fill all space, all time. "It is not living," says Madame Bunsen; "it is waiting, moored to one point of time."

It is not living, yet how the ceaseless shuttle flies—conjecture, hope, fear, remembrance, flashing through the warp of the daily lower life, which goes automatically, noisily on! It is not living, yet how quickened is every nerve to every touch, to every voice, to all the novelties and incongruities, the humors even—grim, heart-breaking humors—of grief! How keen is our introspective glance!

Be a little lenient with yourself, dear heart, in these hard days. Do not expect too much of yourself. Do not search too sharply, and despair if you do not find overcoming faith, definite hope, ready submission. Lie still, lie still. After a while you will begin to guess the patient tenderness of the arms in which you lie.

"They ask me if I can trust," said one stricken by a heavy blow. "I do not know. I search my heart, but—no, I am afraid I do not even trust." Then came one wiser than them all, her white-haired pastor. "Dear child," he said, "you lie here quietly on this bed. You are not afraid of falling? You think the bed is strong?" "Yes." "You think the floor is strong, the foundation of the house firm. You do not stop to question about it. You lie down. Just as your soul may be resting upon God, though you are not conscious of an act of trust."

Be much with nature. "A great remedy lies therein." We cannot bear a spoken word. We turn, it may be, even from the sacred written Word. But we can let the sunshine fall upon our head. We cannot refuse its silent benediction. No mother soothes so healthfully as nature. She is so human in her moods, yet how underlaid they are with patient strength! There is rest in her slow, great purpose, her sure fulfilment. And she may become our schoolmaster, to lead us to Him whose slower, grander, more silent purposes include and overrule hers.

Anniversaries are days of dread to the sufferer. The best way is to make them blessing days to

others—Sabbaths of the heart, set apart to loving service. Many a life has such a sacred, secret calendar, indicated only by sweet words and golden deeds. You do not suspect why that lonely man gives his large gift to some noble end to-day rather than to-morrow. There is One who knows. The children do not guess why their mother kisses them with unusual tenderness on such a night and lingers longer in the nursery talking of their little joys and sorrows, defeats and victories. It is the night that little Mary died, whom they never knew.

Learn, above all, as soon as you can, to take without shrinking all the little pleasures that may come. Be sure they will not violate that silent temple where you and sorrow sit. Let even the laugh come as soon as it will. God knows it does not come from a very deep well, but let it come. The great joys are gone—yes, I know that—postponed, but there are little pleasures still; cups of cold water held out to us. Let us learn to take them with simple thankfulness. Guizot, that deep-hearted, broad-minded man who had suffered during his long life as only the strong can suffer, wrote in his latest years to a friend: "Time will teach you, as it has taught me, not to despise joys of a secondary kind. There are depths in the ocean which the sun's rays that illumine and warm its surface can never reach. So it is with our minds after certain blows. Nevertheless, I enjoy the sun."

No human life is so strong, so inspiring, as that of one who waits with patient cheeriness.

The Swine and the Flower.

I shrank to meet a mud-encrusted swine,
And then he seemed to grunt, in accents rude,
"Huh! be not proud, for in this fat of mine,
Behold the source of richness for your food!"

I fled, and saw a field that seemed, at first,
One giant mass of roses pure and white,
With dewy buds 'mid dark green foliage nursed,
And, as I lingered o'er this lovely sight,
The summer breeze that cooled that southern scene
Whispered, "Behold the source of Cottolene!"
—M. E. Wilmer.

Hood's Sarsaparilla has cured many afflicted with rheumatism, and we urge all who suffer from this disease to give this medicine a trial.

Lenten Season.

How best to keep Lent in the spirit of the Church's teaching, is a question that must be met by every earnest Churchman. While the devout and earnest communicant can answer it as the conscience dictates, it is more difficult to guide children, and to train them that Lent is meant for them, just as much as for adults. Most children need to be helped in forming their resolutions; and in advising them, make sure that too much is not attempted. It is best to make a simple resolution and keep it, than to attempt some greater act, and fail before the season is half over. A resolution well kept is a great gain in training the soul for the development of a heightened spiritual life.

The Lenten season is now well advanced, and if any of our young people have failed to make any resolution at all, it is far better to make one now and keep it, than to say, "Oh, it's too late for this Lent!"

By those who commenced with Ash Wednesday in a spirit of self-denial, a watchful care must be kept up. Satan will tempt you more and more as the season progresses. Especially will your temptation be great, if you resolved to do too much. Whatever you resolved, unless it was something that is proving an injury to your health, do not relax now. Satan is watching for the first irresolution, and you are in danger every moment of falling. Diligence in prayer is your greatest safe-guard; but by diligence we do not mean a great time spent in your devotions. Satan may trip you up if you weary in your prayers.

Most reverently do we ask for God's most gracious and strengthening help for all dear children who are striving to keep this Holy Season.

K.D.C. the household remedy for stomach troubles.

Hints to Housekeepers.

Water in which borax has been dissolved is excellent to wash all kinds of lace, also all kinds of woolen goods, flannel, cashmeres, and blankets.

BISCUIT PUDDING.—Two cold biscuits grated, one cup sugar, one pint milk, one tablespoon of butter, one teaspoon of vanilla or lemon extract, two eggs. Beat butter, eggs and sugar well, then beat in the biscuits, put in the milk and flavouring and bake very quickly—not over five minutes if the stove is very hot.

REMOVING GREASE SPOTS.—Grease may be taken out of carpets by covering the spot with powdered French chalk, laying a soft brown paper over the chalk, and covering with a warm iron. This is an old-fashioned method, but "just as good as new."

OUR FAVOURITE PUDDING.—Bake a plain sponge cake in a layer pan. When ready for use cut into pieces and split and butter each piece; place in a dish. Make a custard of four eggs to a quart of milk; flavour with vanilla, pour over the cake, and bake about one-half hour. A half cup of sherry added to the custard improves it. Sweeten custard to taste; one cup of sugar is enough.

GLOVE MENDING.—Mend your gloves with fine cotton instead of silk. It will soil in a day, and, taking the colour of the gloves, will not show, while the silk, which is glossy, will remain *en evidence* and constantly remind everybody that your gloves are mended.

STEWED KIDNEY.—Slice the kidney very thin and fry brown in a little fat with salt and pepper; add an onion minced fine. When the kidneys are fried on both sides, add two cupfuls of water, a tablespoonful of flour, a pinch of salt, and nutmeg.

EXCELS ALL OTHERS.—Dear Sirs,—Your Burdock Blood Bitters excels all other medicines that I ever used. I took it for biliousness and it has cured me altogether.

WM. WRIGHT, Wallaceburg, Ont.

OBSTINATE COUGH CURED.—Gentlemen,—I had a very bad cough which I could not get rid of, but by using Hagyard's Pectoral Balsam I was cured in two or three days. It is the best and surest cough medicine I know of.

JOSEPH GARRICK, Goderich, Ont.

THE PINE FORESTS.—The pine forests yield up their healing virtues for the cure of coughs, colds, asthma, bronchitis and sore throat in the pleasant preparation known as Dr. Wood's Norway Pine Syrup. 25 and 50c. at druggists.

A "Thought Flower."

Silently—shadowly—some lives go,
But the sound of their voices is all unheard.
Or, if heard at all, 'tis as faint as the flow
Of beautiful waves which no storm hath stirred.
Deep lives these,
As the pearl-strewn seas.

Softly and noiselessly some feet tread
Lone ways on earth, without leaving a mark;
They move 'mid the living, they pass to the dead,
As still as the gleam of a star thro' the dark.
Sweet lives those
In their strange repose.

Calmly and slowly some hearts beat,
And none may know that they beat at all;
They muffle their music whenever they meet
A few in a hut or a crowd in a hall.
Great hearts those—
God only knows!

Soundlessly—shadowly—such move on,
Dim as the dream of a child asleep;
And no one knoweth 'till they are gone,
How lofty their souls—their hearts how deep;
Bright souls these—
God only sees.

Lonely and hiddenly in the world—
Tho' in the world 'tis their lot to stay—
The tremulous wings of their hearts are furled
Until they fly from the world away,
And find our rest
On "Our Father's" breast,
Where earth's unknown shall be known the best,
And hidden hearts shall be brightest blest.

Children

As along
You stil
Angels ev
Ever sti
Not one m
Or when
Are they
For you
Be, then,
As the
All your t
Ever wi

If, percha
Or do tl
Children,
How it
They who
Weep to
Pray, the
You ma
Yes! be k
As the
All your t
Ever w

Aft

Little J
little boy
One day I
grandmam
He was ver
as his siste
Edith was
often been
what nice
mamma's,
with them
them man
them out t
that Edith
Johnnie, f
over, and
The day a
Johnnie sa
made him
of the day
considered
Why? B

Bra

Horsfo
is recon
of all
brain fo
in all ca
system
low the
overwo
teacher
workers

Descript
to
Rumford

Beware
For S

Children's Department.

The Angels Know.

As along life's pathways, children,
 You still journey day by day,
 Angels ever watch your footsteps,
 Ever strive to guide your way!
 Not one moment through the daytime,
 Or when earth is wrapt in night,
 Are they absent from you, children,
 For you live beneath their sight!
 Be, then, kind and meek and lowly,
 As the passing moments go;
 All your thoughts and all your actions,
 Ever watchful, Angels know!

If, perchance, you yield to anger,
 Or do things you know are wrong,
 Children, in that hour remember
 How it grieves the Angel throng!
 They who try to guide you safely,
 Weep to see you go astray!
 Pray, then, that upon life's journey
 You may keep the righteous way!
 Yes! be kind, and meek and lowly,
 As the passing moments go;
 All your thoughts and all your actions,
 Ever watchful, Angels know!

Afraid to Sleep Alone.

Little Johnnie Aston was a dear little boy of about seven years old. One day he went to stay with his grandmamma and aunts for a few days. He was very pleased to do so, especially as his sister Edith went with him; for Edith was older than Johnnie, and had often been before, and had told him what nice times they had at grandmamma's, and how their aunts played with them at all kinds of games, told them many pretty stories, and took them out to walk. Now it happened that Edith could not stay so long as Johnnie, for the holidays were nearly over, and she had to go back to school. The day arrived for her to go, and Johnnie said good-bye to his sister, and made himself very happy for the rest of the day till eight o'clock, which he considered was not at all a nice hour. Why? Because it was bed-time!

Brain Workers.

Horsford's Acid Phosphate is recommended by physicians of all schools, for restoring brain force or nervous energy, in all cases where the nervous system has been reduced below the normal standard by overwork, as found in lawyers, teachers, students and brain-workers generally.

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

Beware of Substitutes and Imitations.
 For Sale by all Druggists.



Mr. L. B. Hamlen,

Of Augusta, Me., says: "I do not remember when I began to take Hood's Sarsaparilla; it was several years ago, and I have found it does me a great deal of good in my declining years."

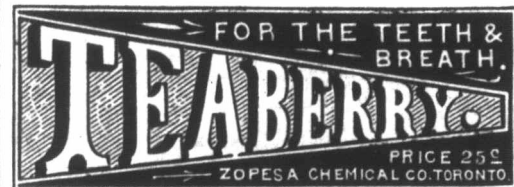
I am 91 Years

2 months and 26 days old, and my health is perfectly good. I have no aches or pains about me.

Hood's Sarsaparilla

regulates my bowels, stimulates my appetite, and helps me to sleep well. I doubt if a preparation ever was made so well suited to the wants of old people." L. B. HAMLEN, Elm Street, Augusta, Me., Sept. 26, 1891

HOOD'S PILLS are a mild, gentle, painless, safe and efficient cathartic. Always reliable.



Now bed-time is a very objectionable time to most little boys and girls, and it is very curious, but the nearer that dreadful hour approaches, whether early or late, the more wide-awake do most little people seem to be—according to their own account.

"Come, Willie," says mamma, "see how late it is getting; I am sure you must be very sleepy." But Willie feels so insulted by the idea that he bursts into tears, declaring that he is "not sleepy at all—no, not one bit," which mamma takes to be a sure sign that Willie ought to have been safely tucked up in his little bed long before. Or "Now, Nellie," says a kind aunt to a little girl home for the holidays: "it is really dreadfully late, and I am sure you must be very tired." "I'm not indeed, auntie; I feel as if I could stay up all night." But in spite of that declaration, having obtained permission from a too indulgent aunt to stay up half an hour longer, Nellie is soon discovered asleep in an arm-chair, for even "Alice's Adventures in Wonderland" have not proved exciting enough to keep her awake!

And so it was now with Johnnie. Before his sister went home both children had slept in one pretty little room, but now that Edith was gone it became necessary for Johnnie to go to bed alone; he was to sleep in his aunt's room—but of course his bed-time came earlier than hers.

"I think I shall be afraid to go to bed alone," said Johnnie when his aunt took him upstairs to put him to bed.

"Oh no, you will not," said auntie; "you will say your prayers nicely, like a good little boy, and then you can remember that God will take care of you, and send His angels to watch over you while you sleep;" and she kissed her little nephew and left him. But soon after, when grandmamma and the aunts were sitting in the parlour downstairs, something very shocking happened. What do you think it was? A rattling at the handle of the parlour door, and when it was opened—what a shocking sight! Johnnie in his night-

gown! "Oh dear, oh dear!" said grandmamma; "what a naughty boy!" "I got frightened," said Johnnie; and he looked such a funny little figure standing there in his little shirt, and rubbing one bare foot over the other to make it warm, that his aunt could scarcely help laughing. But they told him how naughty it was, and that he must just be carried back to bed and learn that when he was told to go to sleep alone he must try to do so; and if little children say their prayers, asking God to take care of them, and act up to what they pray, no harm can possibly happen to them. Then the bell was rung for the servant, and Master Johnnie was carried back to bed in tears. An hour or two later, when his aunt went to her room, she was glad to find that her dear little nephew had forgotten his troubles in sleep; but the next morning they had a little conversation together, and Johnnie told his aunt that after he had been sent back to bed again, and Eliza had gone, he stopped crying, and thought he would say one of his little prayers again, and try to be good. "And then," said the dear little fellow, "I think God really did send His angels to take care of me, for I did not feel frightened any more, and I don't think I shall ever be afraid to sleep alone again."

Ash-Wednesday.

We wish to say to all boys and girls that Ash-Wednesday tells us of penitence and sorrow, and therefore is just as needful and appropriate to the young as to the old. None who read these lines are free from sin. Times and ways, almost without number, have the youngest of us done wrong. We have not only offended our parents, and our teachers, but we have offended our Heavenly Father. We have disobeyed Him, and we have deeply pained and grieved the blessed Jesus. At this time, then, we are to think of all these things, we are to repent deeply of our sins, of every wrong thing we have thought, or said, or done, and we can ask God and the dear Saviour to forgive us. Thankful should we be that our Church has appointed a day and a service, when old and young, parents and children, will be reminded of their sins, and that forgiveness is with God alone.

Work and Play.

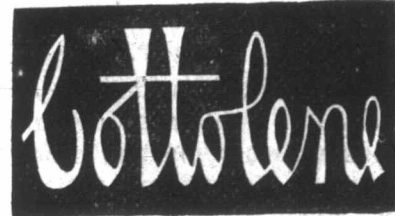
Jean Croix was the merriest, liveliest, and happiest little urchin imaginable. His parents were very poor, so poor that little Jean often had to go without his dinner; but that seemed to make no difference to him, his spirits appeared just as gay as ever.

Jean, like all boys, loved play. Sometimes he would get an odd job, such as weeding a garden, or holding a horse, for his merry face often attracted attention. Jean would work hard for a time, and then he would put in practice the old saying, "All work and no play makes Jack a dull boy"; and out of his pocket would come his top, and soon he would be devoting all his energies to spinning it. On the ground, on the back of his hand, then on the palm, the top, obedient to its little master's skilful management, would twirl; now apparently motionless, then, as if tired of being so quiet, making a few wide, unsteady circles, and finally coming to a standstill. Then it would be transferred to the pocket again, and Jean would set to work more vigorously than ever.

"She Looketh Well"

to the ways of her household." Yes, Solomon is right; that's what the good housekeeper everywhere does, but particularly in Canada.

But her ways are not always old ways. In fact she has discarded many unsatisfactory old ways. For instance, to-day she is using



the New Shortening, instead of lard. And this is in itself a reason why "she looketh well" in another sense, for she eats no lard to cause poor digestion and a worse complexion.

COTTOLENE is much better than lard for all cooking purposes, as every one who has tried it declares. Have you tried it?

For sale everywhere.

Made only by
N. K. FAIRBANK & CO.
 Wellington and Ann Sts.,
 MONTREAL.

Pale Faces

show Depleted Blood, poor nourishment, everything bad. They are signs of Anæmia.

Scott's Emulsion

the Cream of Cod-liver Oil, with hypophosphites, enriches the blood, purifies the skin, cures Anæmia, builds up the system. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!

Scott & Bowne, Belleville. All Druggists. 50c. & \$1.



OUR COMMUNION WINE

"St. Augustine"

REGISTERED.
 Chosen by the synods of Niagara and Ontario for use in both dioceses.
 Cases of one dozen bottles.....\$4 50
 Cases of two dozen half bottles..... 5 50
 F.O.B. Brantford, Ont.

J. S. HAMILTON & CO
 BRANTFORD.

- Sole General and Export Agents -

The Two Friends.

A gentleman had a beautiful grey mare, of which he was very fond. It had been his favourite for many years. At last it grew too old to be of much use, but the gentleman would not sell it. In the summer therefore he turned it out into the pleasant fields to graze, and in winter kept it in a comfortable stall in one of his stables.

This grey mare became great friends with a beautiful dog, whose kennel was close to the stable door. In winter, when the mare was taken out for daily exercise by the groom, the dog went too, and in summer they played together in the fields; the mare galloping about and the dog rushing after her, barking and frisking around her in a very excited manner.

But one day the poor dog met with an accident. While running through the woods after his master, who was out shooting, he put his foot into a trap set by some poachers, and in trying to release it, tore off the skin and hurt himself very badly.

Kind friends bathed and bound up the wound, and the dog was kept in his kennel for some days, but as he seemed to dislike the confinement, and whined piteously to be permitted to go out, his chain was at last unfastened and he was allowed his freedom.

Away went the dog on his three sound legs, and holding up the wounded paw, straight to the field where his friend the grey mare was. The meeting between the friends was a pretty sight. The dog held up his bandaged foot for inspection, and the mare tried to get the bandage off, so as to have a closer view of the injury. But the poor dog was not feeling up to a game of play that day; so, after being comforted by his friend, he limped back to his kennel. He soon recovered, and gladly resumed his gambols with the grey mare,—but they were all the closer friends on account of the accident.

Surrender.

An Emperor of Russia was one day informed that an insurrection had broken out in his barracks, part of his troops had mutinied and murdered the officers. The utmost alarm prevailed at court, and people everywhere were excited. The Czar alone remained cool and intrepid. Ordering his horse, and refusing every offer of an escort, alone and unaided he rode down to the barrack-yard.

There a dreadful scene presented itself. On the ground was the evidences of bloodshed and death, while lowering looks met him on all sides. Nothing daunted, however, he dismounted, and advancing into the midst of the mutinous crowd, exclaimed in a tone of authority—

"Soldiers, there is no mercy for any man who does not at once lay down his arms and surrender at discretion to me—his emperor!"

The men, taken by surprise and overawed by his manner and voice, obeyed, falling on their knees; when bending towards them as they knelt, he proclaimed,—

"Soldiers, I pardon you! Henceforth be the best troops I have."

And so they proved. No military discipline could have wrought the change which this act of mercy did, in turning the rebels into faithful soldiers and subjects.

Sin has made us all rebels against God's law. Justice demands punish-

ment. Grace invites us to yield, to surrender to Jesus. He offers us pardon and peace. Once delivered from guilt and its penalty, it is our privilege to serve Him, and seek to show forth His praise who has set us free from condemnation and death. Those love much who have been much forgiven, and the truest, happiest service comes from loving hearts.

Jacob's Well.

Jacob's well is situated close to the city of Samaria, near Mounts Ebal and Gerizim. Nothing but ruins and wild flowers cover its site now. There is a vault or arch, on a level with the ground, over the mouth of the well, which appears to have been built to accommodate travellers. The well itself is about seventy-five feet deep; sometimes there is water in it, sometimes none. It must look very different now to what it did when the Lord of Glory sat on the well, tired with His long walk through the hot sunshine, watching the Samaritan woman drawing refreshing water from its depths.

What wonderful words were spoken at that well! How surprised the woman must have been to hear a weary, thirsty man say, "If thou knewest the gift of God, and who it is that saith unto thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water." But she soon found out it was no ordinary man who was talking to her; and soon she not only believed in Him herself, but ran to the city, and brought others to hear the wonderful words that flowed from His lips of springing water that would satisfy heart-thirst.

Will not each young heart come to the feet of the blessed Lord to hear the sweet story, and receive it into their hearts, and so, "like Samaria's daughter, seek and find their all in Him"?

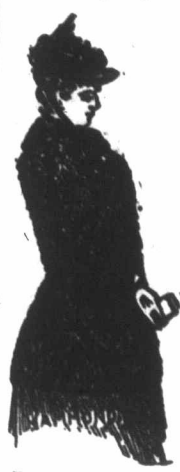
Dinner in State.

Fancy an elephant having a dinner napkin about his neck, and getting his food on a plate, and being served with the most dainty delicacies! In some countries in the world elephants are regarded with great reverence. In Siam and in Burmah a white elephant is looked upon as almost divine, and receives such honours as the inhabitants would pay to their gods. While they live they have a gorgeous stable or house, fitted with gold and silver ornaments, and jewelled harness, and many attendants who watch them waking or sleeping, bathe them, clean them, rub them, brush them, dust them, tickle them, feed them, give them water to drink, bow to them, sing to them, and, generally speaking, behave very ridiculously to them.

And yet after all the elephant is worthy of a good deal of attention, for he is in some respects man's superior. Who ever heard of an elephant getting drunk, or eating too much?—although I fear we have heard of elephants being bad-tempered and vicious; but then it has always transpired that such faults were due to man's unkind treatment. So that really the elephant is a noble animal, worthy of respect for his many mental qualities, his great intelligence, sagacity and prudence, as well as for his great strength and the immense value of the materials which his body yields us.

But for all that, I do not think I would like to wait upon him.

FURS the FINEST in IT, QUALITY and PRICE.



Ladies' Capes Mitts & Jackets &c., &c.

Special attention given to orders.

FURS CLEANED, DYED & ALTERED.

HAMMOND, THE FURRIER, 129 Yonge Street, Toronto

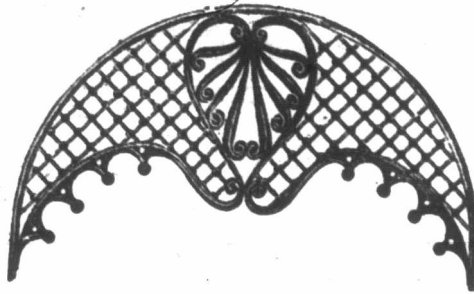
Three New Subscribers

We will mail to any person sending us three new yearly prepaid subscribers to the CANADIAN CHURCHMAN, beautiful books artistically illustrated in Monotint and Colour, worth \$1.00.

FRANK WOOTTEN,

"Canadian Churchman"

Offices—Cor. Church and Court Sts., Toronto.



Ornament your homes with Grille or Fret Work For Arches, Doors and Transoms. Circulars free.

OTTERVILLE MFG. COMPANY, Ltd. OTTERVILLE, ONT.



TENDERS INDIAN SUPPLIES

Sealed tenders addressed to the undersigned and endorsed "Tender for Indian Supplies," will be received at this office up to noon of Monday, 19th March, 1894, for the delivery of Indian supplies, during the fiscal year ending 30th June, 1895, at various points in Manitoba and the North-West Territories.

Forms of Tender, containing full particulars, may be had by applying to the undersigned, or to the Assistant Indian Commissioner at Regina, or to the Indian Office, Winnipeg. The lowest or any tender not necessarily accepted. This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.

HAYTER REED, Deputy of the Supt.-General of Indian Affairs, Department of Indian Affairs, Ottawa, January, 1894

ALTAR LIGHTS

CLASSIFICATION OF FEASTS ACCORDING TO THE USE OF SARUM.

By the REV. W. S. ISHERWOOD. Also The Shapes and Ornametation of Ecclesiastical Vestments. By R. A. S. Macalister, M.A. Being Vol. I., Parts I. & II. of "The Transactions of the Society of St. Osmund." Price, 35c.

W. E. LYMAN, Cor.-Secretary, 74 McTavish St., Montreal

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 280 Powers' Block, Rochester N. Y.

TIMMS & COMPANY,

Publishers of Evening Service in D, by Rev. G. F. Plummer. Evening Service in D, by G. Y. Timms.

Communion Service, by Rev. G. F. Plummer. Each, 5c.; per doz., 50c.

Christmas Carols.—A collection of 10, in neat paper cover, 8c. each; per dozen, 85c.

Brotherhood of St. Andrew.—Four page card folders with list of church services, invitations, &c., neatly printed in red and black; size of page, 3 1/2 x 2 1/2; 1000, \$3.75; 400, \$3.00; 250, \$2.75. Two-page card, size 4 1/2 x 2 1/2, with similar matter, in red and black—1,000, \$3.00; 500, \$2.25.

Choir Printing.—Programmes with blanks for Canticles, Psalms, Hymns, &c., for Matins, Holy Communion and Evensong, printed in black or any single color; size, 8 x 5. Per 1,000, \$2.25 to 2.50; if printed in two colors, \$3.25 to 3.50. Half the above size, printed both sides in black, \$2.00 to 2.25; in 2 colors, \$3.00 to 3.25. Book Labels, Rules, Attendance Registers, &c.

Sunday Schools.—Library Catalogues, Cards and Labels.

Large Cards for the church porch or chapter room, to order in any size; plain or ornamental.

Church Decoration.—Large and small letters for church decoration, in two sizes, for the wall or banners, \$1.50 per set. Texts printed to order. Send for our little handy guide on church lettering; supplied free.

TIMMS & COMPANY, Oxford Press, 13 Adelaide St. E., Toronto.

P. W. Newton,

Teacher of Guitar, Banjo and Mandolin. Private lessons, thorough instruction. Clubs conducted reasonably.

Studio, Nordheimer's Music store 15 King st. east.

Evenings, at Residence, 119 Sherbourne st.

M. McCABE,

EMBALMING A SPECIALTY Undertaker.

226 Queen St. West, Toronto, Ont.

TELEPHONE 1406.

MENEELY BELL COMPANY

The Finest Grade of Church Bells.

Greatest experience. Largest Trade. Illustrated Catalogue mailed free.

Clinton H. Meneely Bell Co., Troy, N.Y.

W. H. Stone,

Undertaker.

YONGE 349 STREET

OPPOSITE ELM Telephone No. 932.

Lear's Lights

Are in all the elegant houses of Toronto.

ELECTRIC and GAS FIXTURES

The largest stock, the most reliable makes, the lowest prices

ARE HERE.

Don't do yourself the injustice to buy before you see what we have to sell.

R. H. LEAR & CO.,

19 and 21 Richmond St. West

Insure in the Agricultural Insurance Co.

Capital, \$500,000.00 Assets, \$2,262,018.07

Deposit with Dominion Govt., \$152,928.00

GEO. H. MAURER, Manager.

WILLIAMS & DICKSON, Toronto Agents.

Head Office: Freehold Loan Bldgs., Toronto.

Monuments Crosses, Headstones, Posts and Markers

SELLING AT COST.

Fonts and Tablets Made to Order.

F. B. GULLETT, CORNER Church and Lombard Sts., TORONTO.

TORONTO

Wheat, white...

Wheat, red winter...

Wheat, goose...

Barley...

Oats...

Peas...

Hay...

Straw...

Straw, loose...

Dressed hogs...

Beef, fore...

Beef, hind...

Mutton...

Veal...

Beef, sirloin...

Beef, round...

Dair...

Butter, pound...

Butter, tubs, stor...

Butter, farmers...

Eggs, fresh, per doz...

Chickens, spring...

Turkeys, per lb...

Ducks, per pair...

Geese, each...

Potatoes, per bu...

Onions, per bag...

Cabbage, per doz...

Apples, per barr...

Turnips, per bag...

Celery, per doz...

Carrots, per bag...

Parsnips, per bag...

R FLAC

Canned G...

GROSSE & B...

466 GERRARD

Dr. Pearson

The great specific...

ous Debility, L...

Try Golden Me...

Constipation, Live...

tative in infectio...

remedies. Price 5...

et.

D. L. THOMPS

Chu

Com

Are respectfull...

to HIGH CHUR...

to LOW CHUR...

but just that h...

with first-class

Therefore whe...

Report is to m...

grammes, Tick...

the vestry or

wanted, come

can't satisfy y...

haven't facilit...

country, or th...

'fair margin of

Mc

N-W. Cor. CHUR...

show

ly su...

you f...

will c...

be, I...

every...

full w...

Address A. W. H.

Toronto Markets.

Table with market prices for Grain, Meats, Dairy Produce, and Vegetables. Includes items like Wheat, Beef, Butter, Eggs, etc.

Lamp Chimneys

3c. Each. American Fair, 334 Yonge Street. Open every evening.

Two New Subscribers.

We will mail to any person sending us two new yearly prepaid subscribers to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 65c.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS

J. C. MOOR, DIRECT IMPORTER * Wine Merchant. ALES AND PORTER. 433 Yonge St., Toronto.

UNDERTAKING THE LATEST.

MR. T. W. KAY has removed to 443 Queen Street West, and has had the premises renovated to suit the requirements of his vast and steady increasing business.

GEORGE BAKIN, ISSUER OF MARRIAGE LICENSES, COUNTY CLERK. Office—Court House, 51 Adelaide Street East.

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yielded to the happy influence of BURDOCK'S BLOOD BITTERS.

MENEELY & COMPANY, WEST TROY, N. Y., BELLS. Favorably known to the public since 1836.

The Great CHURCH LIGHT. Frink's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc.

Patronize the Best

Banner Laundry

387 Queen West. All Mending done Free. Telephone 2157.

MARVELLOUS BOOK

MARVELLOUS PRICE ! . . .



Our New Premium STORY OF THE BIBLE

We give this valuable book (which is sold by subscription only at \$3.75 per copy) and the CANADIAN CHURCHMAN, one year, to subscribers, for the small sum of \$2.00.

This offer is made to all subscribers renewing, as well as new subscribers. We want a reliable person in every parish in the Dominion to get subscribers for the CANADIAN CHURCHMAN.

FRANK WOOTTEN, Canadian Churchman, TORONTO, ONT.

CHOICE PALMS

FROM EUROPE Which I sell at from \$1.00 to \$3.00. Also the very best collection of

Chrysanthemums

NICE PLANTS 25c. Each. LARGE SIZE, 50 and 75c. ALL THE NEWEST SORTS. SEND TO H. SLIGHT, City Nurseries, 407 Yonge St., TORONTO.

KIDD & CO.,

AUDITORS AND ASSIGNEES. Contracts made with firms to post or audit books by week, month, or otherwise.

TORONTO STEAM LAUNDRY

COLLARS AND CUFFS 25c. PER DOZEN PIECES. York Street (2nd Door North of King), G. P. SHARPE.

Soaps

Endorsed by the Medical Faculty. Head Office—3 King Street East, Toronto

ALEX. BURNS, MERCHANT TAILOR.

297 Parliament Street, Toronto. Fine Art Tailoring a specialty. Terms moderate.

D. McINTOSH & SONS

524 Yonge St. (Opp. Maitland) MANUFACTURERS AND IMPORTERS OF GRANITE AND MARBLE MONUMENTS MURAL TABLETS, FONTS, &c.

JAMES PAPE FLORIST

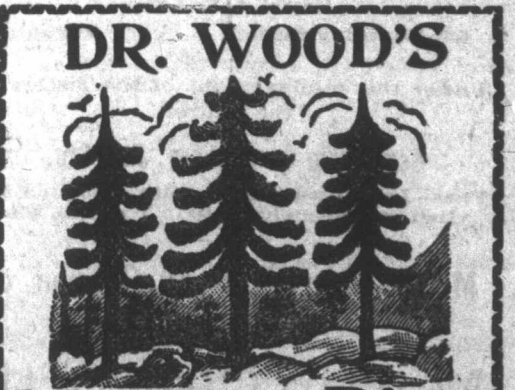
Greenhouses—Carlton Avenue, King Street East. Plants for Table Decoration always in stock. Bouquets for Weddings and Floral Decorations for Funerals a Specialty. TELEPHONE 1461. 78 YONGE ST., Toronto

Roses, Roses.

MRS. PALMER, 4 College St. Holly and Xmas Wreathing FUNERAL EMBLEMS a specialty.

MEMORIALS.

All forms of Memorial Work designed and executed. Estimates rendered and work delivered in any part of the United States. Correspondence Solicited. Send for Illustrated Hand-Book. J. & R. LAMB, 59 Carmine Street, New York.



Norway Pine Syrup.

Rich in the lung-healing virtues of the Pine combined with the soothing and expectorant properties of other pectoral herbs and barks. A PERFECT CURE FOR COUGHS AND COLDS Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obsolete coughs which resist other remedies yield promptly to this pleasant piny syrup. PRICE 25c. AND 1.00. PER BOTTLE. SOLD BY ALL DRUGGISTS.

R FLACK Groceries and Provisions

Canned Goods in Great Variety. GROSSE & BLACKWELLS' JAMS, JELLIES Etc. 466 GERRARD ST. EAST, TORONTO

Dr. Pearson's Hypophospherine

The great specific in La Grippe, Neuralgia, Nervous Debility, Lassitude, Loss of Appetite, &c. Try Golden Health Pellets in Indigestion Constipation, Liver Complaint, and as a preventative in infectious diseases.

D. L. THOMPSON, Homeopathic Pharmacist, 394 Yonge St., Toronto

Church Committees

Are respectfully notified that our prices to HIGH CHURCHMEN are not high, and to LOW CHURCHMEN are not too low, but just that happy medium consistent with first-class PRINTING. Therefore when the Church Wardens' Report is to be printed; when Programmes, Tickets, etc., etc., for either the vestry or the Sunday school are wanted, come right to us, and if we can't satisfy you it isn't because we haven't facilities second to none in this country, or that we ask more than a fair margin of profit on our work.

Monetary Times

Printing Co., Ltd. N-W. COR. CHURCH & COURT STS., TORONTO

\$3 a Day Sure. Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day. Address A. W. KNOWLES, Windsor, Ontario.

INCORPORATED 1886 **TORONTO** HON. G. W. ALLAN PRESIDENT

CONSERVATORY OF MUSIC

409 YONGE ST. & WILTON AVE.

AFFILIATED WITH TRINITY UNIVERSITY
For Degrees in Music, Artists' and Teachers' Graduating Courses, Scholarships, Medals.
All branches of Music taught; from rudiments to graduation.
Staff over 60. Last season 650 pupils.
Students have many "free advantages."
Pupils received at any time.
Voices tried free of charge.

CONSERVATORY SCHOOL OF ELOCUTION
H. N. SHAW, B.A., Principal.
Elocution, Oratory, Voice Culture, Delsarte and Swedish Gymnastics, Literature, etc.

CALENDAR 132 pages, particulars of all departments mailed free.
EDWARD FISHER, Musical Director.

Trinity College School, PORT HOPE.

Will re-open after the Christmas Holidays.
On WEDNESDAY, JANUARY 10th, '94.

Forms of application for admission and copies of the Calendar may be obtained from the
REV. DR. BETHUNE, Head Master.

Hellmuth Ladies College

LONDON, ONTARIO.

Church School for Young Ladies and Girls
Under the distinguished patronage of
H. R. H. Princess Louise & The Countess of Aberdeen.

Next Term begins March 21st.

Diplomas awarded in the following courses: Academic, Music, Art and Elocution.
For circular and full information address
REV. E. N. ENGLISH, M.A. Principal.

DEPOT OF THE Church Extension Association,

418 QUEEN ST. WEST, TORONTO.
Also at 135 James st. north, Hamilton, Ont.
Open daily from 9.30 a.m. to 6.00 p.m., Saturdays 9 to 9.30.

Surpluses made to order from \$3.00 up. Garments for Men, Women and Children, New and Second-hand, at Low Prices.

Also Books, Publications, Sacred Pictures and Photographs, Fancy Work, &c.

THE CHURCH OF ENGLAND DAY SCHOOLS FOR GIRLS,

53 Beverley Street, Toronto.

Under the management of the Sisters of the Church.

Next Term Commences Jan. 8th.

Fees—In Ottawa and Hamilton, \$5 for English and French; ditto in Toronto, \$3.

Music, Dancing, and German or Latin extra.

Martin Cleworth

Member of Leading English Theatrical and Entertainment Companies,
Is prepared to receive private pupils or organize classes for every branch of

Stage & Platform Instruction

Amateur Societies Coached on Special Terms.
Open for Entertainment Engagements. "Sunlight & Shadow," a two hours' refined, varied and complete entertainment, by Martin and Ada G. Cleworth. Highly suitable for church, schools, &c., &c. References from clergy, secretaries, &c.
75 Yonge Street—Room 33, cor. King and Yonge.

Bishop Bethune College

OSHAWA, Ont.

UNDER THE CHARGE OF
The Sisters of St. John the Divine.
Visitor, the Lord Bishop of Toronto.

For terms and particulars apply to THE SISTER IN CHARGE, or to
The Sisters of St. John the Divine,
Major Street, TORONTO.
Michaelmas Term, September 7th, 1893.

Bishop Strachan School FOR GIRLS.

ESTABLISHED 1867.

PREPARES, if desired, for the Departmental Examinations. Fees for resident pupils from \$225 to \$250 per annum, with an entrance fee of \$12. Discount for sisters, daughters of clergymen, or pupils making yearly payments in advance.
The next Term begins on February 11th, 1894.
Apply for Calendar containing Course of Study, &c., &c. to
MISS GRIER, Lady Principal.

PARK BROS. Photographers

388 Yonge Street

BANJO.

Thorough Instructor for Parlor and Stage.
RICHARDS' BANJO SCHOOL,
Cor. Yonge and Gerrard Streets.

DANCING.

All Society Dances taught in one term. Classes forming for ladies or gentlemen. Satisfaction guaranteed. Private pupils per appointment. Call or send for prospectus. Special terms to schools and seminaries, &c.
G. F. DAVIS
Academy and Residence—206 Spadina Ave.

GEO. F. SMEDLEY,

Banjo, Guitar and Mandolin Soloist.
Instructor University Banjo and Guitar Club and Mandolin Quartette. Teacher Toronto College of Music, Upper Canada College, Bishop Strachan's School.
Residence—98 Nassau St., or Toronto College of Music.

Guitar, Mandolin and Banjo.

M. F. BERT KENNEY, Teacher.
(Telephone 389). Studio—Oddfellow's Building, cor. Yonge and College streets. In studio afternoon and evening.

J. LEWIS BROWNE,

(Organist and Choirmaster Bond St. Con. Ch.) Concert Organist
Pupils received in Organ, Piano, Harmony and Instrumentation.
72 SHUTER STREET.
Reception hours 3 to 5 p.m. daily.

MR. W. E. FAIRCLOUGH, F.C.O., Eng. Organist and Choirmaster All Saints' Church, Toronto, Teacher of Organ, Piano and Theory. Exceptional facilities for Organ students. Pupils prepared for musical examinations. Harmony and counterpoint taught by correspondence. 6 Glen Road, or Toronto College of Music.

JERUSALEM CRUCIFIXION.

Cyclorama Building, 131 Front Street W., Toronto.
Open 9 a.m. to 6 p.m. Admission, 25 cents. Children, 15c. Saturday evenings to 10 p.m.

J. YOUNG,

THE LEADING UNDERTAKER AND EMBALMER
Telephone 679. 347 YONGE ST.

JONES & WILLIS, Church Furniture Mfrs

ART WORKERS IN
Metal, Wood, Stone and Textile Fabrics.
43 GREAT RUSSELL STREET,
(Opposite the British Museum.)
LONDON, W.C.
AND EDMUND STREET,
BIRMINGHAM, ENGLAND.
Concert St., Bold St., LIVERPOOL.

Church Brass Work.

Eagle and Rail Lecterns, Altar Vases, Ewer Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, &c. Chandelier and Gas Fixtures.
JOHN A. CHADWICK,
MANUFACTURER,
136 King St. East, Hamilton, Ont.

HAMILTON STAINED GLASS WORKS

Church and Domestic Stained Glass

Of Every Description.
HENRY LONGHURST,
60 King William St., Hamilton.

Ornamental Stained Glass

And Wall Paper
Superior Designs At all Prices.

McCAUSLAND & SON

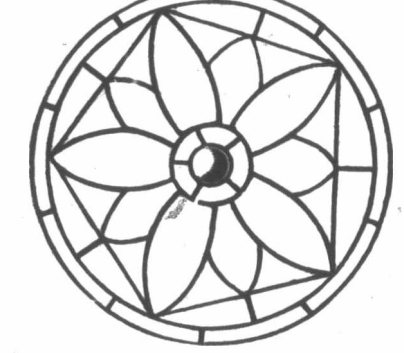
Show Rooms, 72 to 76 King st. West, TORONTO.

1894 Wall Paper.

Our Showroom at 156 Yonge St. is filled to the ceiling with all the
Novelties for Interior Work,
Kindly call and look at our goods and get prices before purchasing.

Mullin & Muir,

156 Yonge St., TORONTO.



CHURCH WINDOWS, ECCLESIASTICAL WORK, CATHEDRAL DESIGNS.
HOBBS MANUFACTURING CO., LONDON, ONT.

Delsarte College of Oratory.

Largest and most advanced School of Oratory in Canada.
Pupils are filling prominent positions through the United States and Canada.
Pupils may enter at any time.
For catalogue address the president,
FRANCIS JOSEPH BROWN,
The Forum, Toronto.

LAMPS, Corona, Standards, for oil, gas and candles. Illustrations and estimates for lighting churches and missions submitted by T. PRATT & SONS, Tavistock street, Covent Garden, London, W.C., Eng.

ALTAR Covers and Hangings. Designs, estimates and patterns on application. THOS. PRATT & SONS, Ecclesiastical Embroiderers and Church Furnishers, Tavistock-street, Covent Garden, London, Eng.

CHALICES made from old examples, and every description of Church Plate on view in stock. T. PRATT & SONS, Church Furnishers, Tavistock-street, Covent Garden, London, Eng. Catalogues free.

COMMUNION Case Bag, Pocket Sets and Fonts. T. PRATT & SONS' full descriptive catalogue on application. Clergy Stores, Tavistock-street, Covent Garden, London, W.C., Eng.

ALMS-BAGS in great variety. Plain and Embroidered from 4s. each. T. PRATT & SONS, Clergy Stores, Tavistock-street, Covent Garden, London, Eng. Price List free.

CHURCH FURNITURE MEMORIAL BRASSES FONTS LECTERNS

ADDRESS—20 UNIVERSITY STREET, MONTREAL

CASTLE & SON MEMORIALS AND LEADED GLASS

CHURCH BELLS, CLERICAL ROBES, CHURCH VESTMENTS

USE Alaska Cream

THE NEW AND ELEGANT COSMETIC for the cure of CHAPPED HANDS, FACE, LIPS
And all roughness of the skin. It dries instantly it whitens the skin; it is not greasy or sticky.
PRICE. 25 CENTS.
MADE BY
STUART W. JOHNSTON, Toronto, Ont.



JOSEPH LEA

TORONTO - Fence & Ornamental Iron Works

73 Adelaide St. W., Toronto.
Formerly of St. Thomas.
Manufacturers of Iron Fencing and every Description of Ornamental Iron Work.
Special attention given to architect's work, either by contract or by the hour. Special designs furnished. Catalogues on application.
JOSEPH LEA, Manager.

Church Brass Work.

WE MANUFACTURE
Lecterns | Altar Crosses
Altar Desks | Pulpit Desks
Altar Vases | Font Ewers
Offertory Dishes

COMMUNION RAILS AND STANDARDS

Brass Pulpits, Gas, Combination and Electric Fixtures and Brackets, etc.

Styles and Finish equal to best imported. Prices much lower. Send for Illustrated Catalogue.

The KEITH & FITZSIMONS CO., Ltd.

111 King St. West, TORONTO.

MEMORIAL STAINED GLASS WINDOWS

N.T. LYON, TORONTO

Vol. 20.
R. C. WINDEYER.
Winc
Canada Permanent Buildings.
18 T
EDEN SM
14 King Street
PRESENTA
DESIGNED A. A. H
Artis
Cale
Ar
Ca
as
Devotional Ca
trated,
Times and S
fully illu
to 75c.
FRANK
OFFICE
Cor. Court and
60t
Publ
PH
AND TI
By WM. NAT
Cloth
In this exceed
the author deal
The Skeleton,
Skin, Digestion,
Nervous System,
to the Sick and I
Physical Exercise
the pupil is conf
alcohol and toba
their use, and th
with such power
The illustratio
add greatly to th
the book. This
ingly useful in
homes not repre
book, carefully s
bills, and condu

WILL
29-33 Richmond