

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 26.]

TORONTO, CANADA, THURSDAY, FEBRUARY 8, 1900.

[No. 6.

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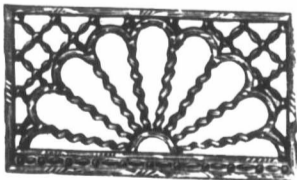
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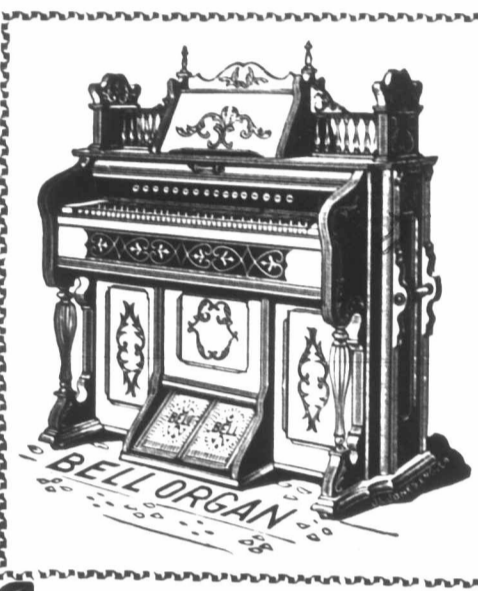
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Evening—G. n. ii, 4; or Job. xxxviii. Rev. xxi, 9—xxii, 6.

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

SEPTUAGESIMA.

Holy Communion: 182, 187, 555, 556.

Processional: 4, 83, 489, 547.

Offertory: 168, 262, 533, 538.

Children's Hymns: 330, 333, 340, 343.

General Hymns: 172, 210, 520, 534.

SEXAGESIMA SUNDAY.

Holy Communion: 310, 315, 528, 557.

Processional: 3, 33, 36, 391.

Offertory: 37, 521, 531, 550.

Children's Hymns: 337, 341, 567, 574.

General Hymns: 2, 18, 162, 548.

The War.

A Lancashire paper, professing to be well informed, gives some strange intelligence on the subject of the war. We are told that General Buller intended and wished not to undertake at once the relief of Ladysmith, but to advance against Bloemfontein. We are also told that the Cabinet Council of War arranged the details of the campaign without consulting Lord Wolseley, the Commander-in-Chief; and further, that Lord Wolseley did not approve of the sending of Lord Roberts. All this is very startling, and must be accepted without further proof.

University Education.

The number of universities in Toronto has always been surprising to foreigners and Englishmen, and reports are every now and

then spread abroad that federation is making progress. On its Arts' side, Victoria is now a part of the University of Toronto; and it is now reported that Trinity is about to follow its example. It is even reported that, on its Arts' side, Trinity is about to give up its denominational character—no longer requiring the Professors in Arts to be members of the English Church. Whether this change is likely to be carried into effect we have not positively been told. It would obviously make affiliation to the Provincial University somewhat more simple.

Saskatchewan and Calgary.

The Bishop of Saskatchewan and Calgary has an interesting interview in Church Bells regarding the position and prospects of the Church in North-West Canada, the entire development of which he has himself witnessed since he began work for the Church as a deacon in Manitoba in 1869. His two dioceses are more than five times the area of England and Wales. Settlers are steadily flocking to them, and the Roman Church has already three missions on the ground, besides which the Presbyterians, Methodists and Baptists are very active. The Bishop reports that in one district the Church has only one missionary, where there are four Methodists, with two assistants, four Presbyterians, three Roman Catholics, and five other missionaries of minor bodies, yet our own clergy have increased threefold since 1887, when there was only one self-supporting parish in Calgary. The Bishop regards the outlook as highly encouraging, especially among the Indians, but there is the usual lack of funds and some scarcity of men. This region will be remembered as the scene of Ralph Connor's remarkable stories of missionary life in the Canadian Rocky Mountains. The Bishop says he is glad to be in England for a time, but he wants to get back as soon as he can, for he finds "there is a great charm in laying foundations."

Christianity of the American Church.

The Bishop-elect of Maine, visiting Portland, stated his belief that the future of the Christianity of the American people will depend upon the Episcopal Church. First, because it is the religion of the Episcopal Church, which has converted the Anglo-Saxon race, and which is the religion of the larger part of the Anglo-Saxon race to-day; and, secondly, because men—and especially does this apply to New England—are making positive objection to that form of Christianity which is based upon emotional conversion. "If I come to you as your Bishop, I propose to claim as my own every man, woman, and child in this whole State. I cannot make them all agree in opinion; but, as Bishop, I propose to be staunch and firm in upholding the worship of the Book of Common Prayer, and with that will lead them. If the Bishop is ready to sacrifice the best he

can give, he will have the right to expect that the laymen of the diocese will make sacrifices for him and give him their hearty support."

How to Deal with the Tramp.

One of the problems with which the churches and the charities in their combination have to deal, is the problem of the tramp. This matter is being handled in an interesting manner in Atchison, Kansas. There is a city ordinance in that place which forbids any citizen to encourage tramps. All good citizens are directed to refer every vagrant beggar, no matter how urgent or plausible his story, to the city building. Here the tramp is supplied with meals and lodgings. In order, however, to qualify himself for this benefaction, he is required to work for two hours on the rock pile, making macadam for the streets. If he applies a second time for meals and bed, he has to work for six hours at the rock pile; and, if he appears a third time, he is fined for vagrancy and put in jail. One result of this treatment is that all suspicious characters are gathered together every night under the eye of the police. It is not possible in all places to use this vigorous treatment with the tramp; but it is possible almost everywhere for the citizen to refer the unknown beggar to some central place, either to the office of the Commissioner of the Poor, or the office of the Associated Charities.

Secessions from Rome.

Secessions from the Roman priesthood in France continue to be reported in the "Cretien Francais." This journal, by the way, is now printing a most interesting religious autobiography, "The Romance of a Conscience," by Mr. Granjon, who tells of the way in which children of tender years are dedicated to the priesthood in France, just as they used to be to the monastic life in the England of Bede's day. He gives a very remarkable account of the terrible disillusion of a newly-ordained Roman priest, very possibly himself, whose imagination had been wrought to a high pitch by fervid descriptions of the priestly office, while on his initiation to it he finds his fellows irreverently reciting their offices in haste, that they may find time for sloth and for gambling. In connection with the Reform movement on the Continent, we note that an attempt is being made to found an Old Catholic Nursing Sisterhood, in Switzerland.

The Home and the School in Religion.

There is a part of religious training that belongs to the home, to the social unit that we call the family. Nothing will efface, nothing can replace, the impression of the sweet light of God's love that a child gets from its mother or of the dignity of Christian manhood in the example of a Christian father. The family is an educational institution, but it does not make the Sunday school unneces-

sary, any more than it replaces the secular school. Here the larger social unit enters, the parish for its members, the municipality for its citizens. We should not trust ourselves at home to teach what is taught in our secular schools. We demand professional training and skill for that. And if we believe that religion is an essential factor in education, we must expect to do the same in its case if we desire a like result.

Christian Progress.

Canon Gore, preaching on the last day of the year, at Westminster, spoke of progress and perfection. Through prayer and the Word of God and the Sacraments, men grew toward a nourishing and sustaining correspondence with God. Perfection was before our human nature, but also beyond it. "The City of God," he said, "shall be a city the materials of which have been found and fashioned in the materials of our common life, in the midst of which we are labouring and enjoying to-day. It is the common life out of which only can be built up a city of God, and the question is, whether we really know if humanity is destined for a real progress toward a real perfection: whether we realize that progress depends on keeping the spirit in command of the flesh, in correspondence with God. The part that we play in the life of society, in the life of the Church and in our own lives depends on this one thing, that we maintain our correspondence with God."

Montreal Cathedral.

In our columns of Diocesan News we print a report, partly in the identical words used, of a sermon preached by Canon Norton, the rector of this Cathedral Church, on the Sunday following the diocesan Synod. No one for a moment doubts that as things stand at present, the rector is paramount master of the Cathedral Church, subject only to his vow of canonical obedience to his Ordinary, and to his conformity to the Book of Common Prayer. (And here we may note that we can by no means admit that the rector does show his conformity with the directions of the Prayer-Book. Are Mattins and Evensong sung or said daily throughout the year? We have a recollection of going to the Cathedral on a red-letter Saints' Day, last summer, hoping to join in Evensong, and of being told that as there had been a celebration of Holy Communion in the morning, there would be no Evensong. We have a further recollection of being present at morning service on Easter Day last, when two of the three proper Psalms, the first of the proper lessons, the Te Deum, and the Creed of St. Athanasius were wholly omitted). The question is, rather, is it desirable that the rector should be constituted master paramount in these matters, and "on Provincial and Diocesan occasions have power to give any kind of services he pleases." The next rector may, after induction, evolve into an extreme ritualist, and, according to the rector, the Archbishop or Bishop would have to tolerate it. We do not think that Canon Norton has shown any very convincing arguments in his sermon, or in his mode of

conducting the services of the Cathedral Church, for perpetuating the present state of things.

Thanksgiving Collect.

The following Thanksgiving Collect has been approved by the Archbishop of Canterbury, for use during the bi centenary year of the S.P.G.: O God, Who revivest Thy work in the midst of the years, and renewest the strength of those that wait upon Thee: we thank Thee for having so abundantly blessed the Society for the Propagation of the Gospel in the days that are past: and now again we beseech Thee to prosper whatever we undertake in our colonies, or among the heathen, according to Thy will and for Thy glory. Vouchsafe to all who labour in the carrying on of our good designs, the grace to do all in the Name of the Lord Jesus: and pour out upon them the Spirit of wisdom and understanding, of counsel and might, of knowledge and holy fear, of love that will not wax cold, and of constant perseverance in their ministry. Grant that the seed which was sown by the pious founders of the society may in the days to come bring forth yet richer fruit: that more and more souls may be drawn into Thy service, and that Thy Blessed Kingdom may be enlarged throughout the earth. Hear us, O merciful Father, for the sake of Jesus Christ, Thy Son, our only Lord and Saviour, to Whom, with Thee and the Holy Ghost, be honour and glory, both now and forever more. Amen.

• ANGLICAN DIVINES.

In estimating the significance of the changes brought about by the English Reformation and the meaning of its documents, there are two auxiliary sources of information—namely the history of what was actually done in the Churches, as illustrating the lawful ritual of the Church, and the testimonies of the great and authoritative writers of the Church on both sides, as showing how far differences of opinion were tolerated among the clergy. Canon Malcolm MacColl, whom we have been neglecting of late, and who, on the whole, has put himself forward as an advocate or defender of the advanced party in the Church, very properly calls in the Anglican divines as witnesses on his side; and we are in duty bound to listen to their testimony. Sometimes, indeed, it is urged that these witnesses are of small value, since they represent only the private opinions of individuals; and this would be quite true, if it were attempted to impose those opinions upon the members of the Church in general. Clearly such an attempt would be utterly unfair. But they are seldom adduced for such a purpose. When, however, they are brought forward merely to show what is legally allowable in the Churches, they must be allowed to have great value. Such importance could not, of course, be assigned to insignificant and obscure writers; but when Bishops of the Church or theologians of eminence put their opinions on record, it could hardly be said, with reason, that such opinions could not lawfully be held and promulgated in the

Church. One of the men for whom Dr. MacColl does battle is Archbishop Laud, and those who love fair play and desire to know the truth, will rejoice that the martyred Archbishop should have someone to set forth some of his virtues and excellences in opposition to the darker pictures painted by his enemies. The author remarks: "Mr. Gladstone was the first to call my attention to one admirable feature in Laud's character which has never received recognition. He was the first Bishop since the Reformation who exercised liberality and toleration in the distribution of patronage." So long as Puritans or Low Churchmen "rendered a decent obedience to the Prayer-Book, and abstained from railing, and showed themselves diligent and devout pastors, he promoted them as readily as those who were doctrinally in closer agreement with himself. Bishop Hall is one of many examples." The barbarous treatment which he received at the last was a disgrace to his persecutors, and his death was a murder. Speaking of the Elizabethan reformers, Canon MacColl remarks that they have "left us no theology;" and the remark is somewhat too strong, it is not very far from the truth. It is to Cranmer and his colleagues that we owe the Prayer-Book substantially, as we now possess it. And Mr. MacColl says that, in protesting against Roman errors, they sometimes trespassed against primitive truth; but he does not give us clear proof of this statement, but on the contrary defends them against the charge of Zwinglianism, which has been inferred from some ambiguous utterances of theirs. In regard to the Real Presence, Canon MacColl shows that the ordinary Anglican Controversialist generally opposed grosser conceptions than those now put forth even by Roman divines. But we do not think he proves his statement (p. 125), "that at no period in the reigns of Edward VI. and Elizabeth would belief even in Transubstantiation have disqualified a clergyman for office in the Church of England, provided he accepted the Royal Supremacy and was careful not to impose his belief on others." We quite believe that the authorities were prepared not to ask any questions on such subjects, and to tolerate those who would be quiet; but Dr. MacColl has given no proof that a public profession of Transubstantiation would have been allowed; and he allows that things changed greatly after plots against the life of Elizabeth secured the sanction of Rome; and after the Pope had excommunicated the Queen. We ought to add that the author does not himself accept the Roman doctrine; and declares that the teaching on substance and accidents "flatly contradicts" reason. Dr. MacColl further quotes Heylin, Thorndike, Bramhall, and others, who regarded much of the controversy between Rome and England as mere logomachies, which is undeniable; and even Baxter came to think so, although he never could bear their usurpations and other faults. Bramhall says, "Abate us Transubstantiation and those things which are consequent on this determination of the manner of the Presence, and we have no difference with

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Mr. La of volunt mendatio daunted culties w set up a strating but even enlist t side. T demurreo voluntar Most of favour o ing whic measure seem ex minds t help fre not imp if it sho importa —then, educati Roman seems able th the arg being o scheme This v would of the was a should this s must the re the maint implic part. legiti give arrog no v great the l it ha

them on this particular." But we doubt whether this will cover the case of many of those whom Canon MacColl is defending. On the other hand, it must be confessed that the language of Bramhall fairly covers the words and practice of the ordinary "Ritualist," on the subject of Eucharistic Adoration. So also the Eucharistic Sacrifice is abundantly sustained by writers of every age since the Reformation, although some of the passages fall decidedly short of the doctrine as taught by some Anglicans of our own day; and we are not quite sure that we can accept Dr. MacColl's interpretation of the teaching of Archbishop Wake. But perhaps we have gone far enough for the present. We would, however, recommend attention to the extracts from Sir W. Palmer's Treatise on the Church of Christ, and from Bishop Thirlwall's Charge of 1866.

RELIGIOUS EDUCATION.

Mr. Lawrence Baldwin and the advocates of voluntary schools are worthy of all commendation for their faith and works. Undaunted by opposition or the manifest difficulties which lie in their way, they not only set up a voluntary school by way of demonstrating the workableness of their proposal, but even venture to make the endeavour to enlist the Ministerial Association on their side. That this reverend body should have demurred to the acceptance of the theory of voluntary schools, no one can much wonder. Most of them are quite conscientiously in favour of non-denominational religious teaching which could be had without any such measure, which to them would doubtless seem extreme. We may as well make up our minds that, on this question, we can get no help from such a source. It is, of course, not impossible that the Church of England, if it should attain to its legitimate, political importance—a very improbable contingency—then, some day, it might receive the same educational privileges as those which the Roman Catholics enjoy. But such a privilege seems a very long way off, however reasonable the concession may seem. But one of the arguments reported in the newspapers as being employed against the voluntary school scheme seems to us very insufficient indeed. This was the statement that such schools would interfere with the educational system of the Province. It was highly desirable, it was argued, that the educational methods should be uniform, and any departure from this seemed undesirable. On this point we must express our entire disagreement with the reverend gentlemen; and we can do so all the more frankly, that, in this case, the maintenance of an opinion different from theirs implies no assumption of superiority on our part. It is a matter on which everyone may legitimately form an opinion of his own, and give reasons for his conclusions without any arrogation of higher wisdom. Now, we have no wish whatever to deny or question the great excellence of the educational system of the Province of Ontario. It was well begun, it has been well developed, and it is well

worked. It is a matter of course to refer to the valuable work of Dr. Ryerson; it will soon be a matter of course to do justice to the great educational work done by Dr. Ross. This gentleman has been untiring in his labours, has made himself intimately acquainted with the educational systems of other countries, and has adopted the best foreign methods, so far as they were suited to the conditions of our Province. But Dr. Ross himself has sometimes publicly lamented that there was a somewhat dead uniformity in our results, that there was a growing lack of individuality among the young people who came out of our schools. Now, it appears to us, with all respect, that it is this very lack of individuality that the reverend members of the Ministerial Association seem desirous of perpetuating. If we turn for a moment from Canada to England, we shall be struck with the difference of system and the difference of result. In the Mother Country there is very little care for that kind of uniformity in education which is so pleasing to many among ourselves. Each school has its own traditions, its own atmosphere, its own sentiment. Eton and Harrow and Winchester and Rugby are all proud of their history and their character. There is a kind of freemasonry among their members, their "old boys." They don't want to be all alike. They would regret the loss of their peculiarities. Yet they are none the less, all of them, equally good citizens, and fathers, and soldiers. We can imagine many of the officers in South Africa conferring on their old school life with fellow Etonians or Harrovians, or others, as the case may be. And to many of those who visit England, or who meet with travelled Englishmen, it is a distinct charm to find so many diversities of type. In a book recently published on Anglo-Saxon Superiority, written by a Frenchman, a great part of the superior influence of the people of Great Britain is attributed to the superior quality of their education. Such a testimony may well be weighed. Leaving this part of the subject, however, and even granting that the movement in favour of voluntary schools may make yet further progress, there surely is something yet to be done in advancing the cause of religious education in our Public Schools. Quite recently we gave proofs only too abundant and convincing of the depth and width of religious ignorance among the children of our schools; and it is much to be feared that their ignorance of the superficial aspects of biblical knowledge extends to the contents and meaning of the sacred books. The great mass of Canadians are believers in Christianity. Might they not agree upon some system of instruction, which, while respecting the rights of unbelievers, would yet secure to the children of Christians some elementary instruction in religious truth? How long must this question be asked and not answered.

—"Like mountain climbers, we are bound one to another by the unseen cords of influence. Like mountain climbers, we are either dragging others down or we are helping to hold them up? Which is it?"

THE ARCHBISHOP OF YORK'S ADVENT PASTORAL.

The Prospects of the Future.—We give the following extracts from the concluding part of the Archbishop of York's Advent Pastoral Letter, the first portion, with reference to the Lambeth decision, having appeared in our issue of the 11th inst.: "The Bishops, by their resolution at a recent meeting, have shown what is the prominent thought and desire in their minds, as regards the year that now lies before us. They suggest the hope that both clergy and laity passing away from these unhappy contentions may, in the coming year, collectively, as well as individually, seek more definitely for that closer fellowship with God in special times of devotion, which will best enable them, in their several callings, not only to do His will, but also to walk in His ways. I would venture to trust that this is the prospect which now lies before us. The resolution implies primarily a call to the cultivation and development of the inner life; and there is no call which demands and should receive a more welcome response, for this surely is 'wherein our great strength lies;' and I venture to think that the circumstances of the day make such a demand more than usually urgent.

What the Bishops' resolution suggests to us is this at least—that in this coming year, with its special interest, as being the last in the century, within which all of us presumably have been born, we should give to the life of devotion an exceptionally prominent place, and this not only as it affects our own spiritual lives, but also as it regards the deepest needs of the people committed to our charge. I feel sure that none are more conscious than the Bishops themselves of the urgency of this necessity in the days in which we live. It will be my duty and my happiness to suggest to you hereafter the means which I propose with a view to further this work among the clergy and laity of my own diocese, for, indeed, the laity are almost more to be considered in this matter than ourselves. With them the pressure of incessant and increasing work among all sorts and conditions of men constitutes a very strong claim upon us for all the spiritual help which we can possibly place within their reach. And if I may turn for a moment to consider one painful feature in the life of society in the present day, I would remind you of the tremendous temptations which at present beset the social life of England, and particularly in the higher ranks, from the too prevalent tendency to a rivalry in luxury and extravagance, and still more from the widespread passion for gambling of various kinds which seems now to possess, with the power of an evil spirit, not only the sporting world, but a large portion of the household life of England, among masters and servants alike. For such a state of things no remedy is to be found but the power of the Spirit of God, sent in answer to the prayers of His faithful people; unless, indeed, as one sometimes fears, it may be needful in the ruling of His providence that some great calamity affecting our national life should awaken and deliver the world from this bondage of selfish pleasure, and set men free to realize their high calling as 'members of Christ, children of God, and inheritors of the kingdom of heaven.' Pastoral Visitation.—But the resolution of the Bishops has another aspect as well. It has its bearing upon our own life and our own work as priests and pastors of the 'Holy Catholic Church.' I need scarcely say what I deeply feel, how excellent that work is, and how high-toned that life, among the greater part of the clergy of the Church of England. But there is one portion of our work about which I confess I feel some little anxiety, and that is in the matter of pastoral visitation. It is, of course, much more easy, and to many minds far more congenial, to confine one's duty almost exclusively to the preaching of sermons or the saying of offices, both unquestionably matters of great importance, but by no means covering the whole range of ministerial work. Widespread complaints and regrets are making themselves heard, particu-

...the bishops, as regards the comparative value of a personal visitation of the sick and the advice to which we pledged ourselves on our ordination to the priesthood. I have seen that in the sick of all other things, the strength of our necessity. But it demands an exertion of self-denial, and in some sense, also, a sacrifice on the part of the clergy, which in many instances they seem hardly able to satisfy. Yet surely it is this better any one of the hardest and least attractive of their duties, it is infinitely more important than any other, and in the case of those to whom it is familiar, more rich in spiritual reward. The State and Prospects of the Church of England. It is with the truest thankfulness and satisfaction that I turn my thoughts to the state and prospects of the Church of England at the present time. I have often said that they were never more hopeful, but this very fact becomes more prominent from year to year. The very activities and earnestness of the day bring with them their inevitable dangers and temptations; but the path of the Church in this Christian country is, beyond all doubt, a path of progress, both upward and onward, as in its life and in its work. Notwithstanding the differences which appear in some degree to divide us, there is an increasing sense of solidarity in the Church at large, there is more of mutual intercourse between its members, and a much deeper and wider interest everywhere in its general work. In this respect it is impossible to overrate our obligation to those who have given themselves to the investigation of its origin and its history, and the development of its ecclesiastical life. The beginning of this century, and even much later periods in its course, found the Church most inadequately furnished with any such literature as would help even the clergy, much less the laity, to form a true conception of our branch of the Catholic Church. But we are left without excuse if we do not make use of the admirable volumes and treatises which are now within our reach, recording for us the deeply interesting story of the growth and progress of the Anglican Communion, both at home or abroad. In one direction, at least, the effect of this is already evident. There are those, and there always will be, who live in a continual dread of any increase in the influence of the Roman Catholic Church in this country. Such fears have now been largely dispelled, not only by wider knowledge of the position of that community in England, but also by the records which have been made available regarding the history and teaching of the Roman Church, both in the past and at the present time. The trend of discontented Churchmen no longer lies in that direction. The Roman Church has lost much of its attractive power in this realm of England during the closing years of this century. Even those who have been most liable to be beguiled by its external features have learned how incomparably happier their position is in the Church of their fathers than either in the Roman Communion or in any other part of the Christian Church throughout the world. Nor ought we to forget among our causes of thankfulness the revived activity of the synods of the Church within the latter half of this century, when they were relieved from more than a century of enforced silence, and resumed their work as the constituted authorities of the Church; bodies more ancient than Parliament itself, and daily increasing in their influence over the Anglican Church. Even the growing conviction that their constitution is not yet what it ought to be, and may soon be, is an additional testimony to the importance of the position which they hold, and the work which it is their duty to fulfil. The growth and progress of the spiritual life of the Church is less easy to demonstrate, but not less true in fact; and year by year the multiplied opportunities afforded to both clergy and laity for the development of their higher life are among the most important of the happy signs of increase in the Church's work. The increased devotion of this aspect of our high calling, which is suggested to us by the resolution of the Bishops,

will not only attain the special purpose which such an endeavour is calculated to advance, but will also most surely draw us more closely together in our Christian fellowship and in our priestly work. It will more and more lift us above the waves and storms of this troublesome world, with its passing disputes and dissensions, into the higher atmosphere and more elevated standing which is our true heritage, even in the earthly life of the Church. The light may, indeed, from time to time, be darkened by passing clouds, but we shall increasingly realize the fellowship of the saints, where our only mutual provocation will be to provoke one another to love and to good works, and our only rivalry to outrun one another in the way that leads us home to God. Then will our path be as the shining light which shineth more and more unto the perfect day. In the fellowship of this blessed hope we shall best prepare not only for the coming of the new century, but for the advent of the Day of God.

HOMILETICAL HINTS ON THE COLLECTS

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

Collect for Septuagesima.

From Septuagesima onwards the Sundays are regulated by the coming Easter. The first Sunday in Lent, being about forty days before Easter, was called Quadragesima (the 40th). The previous Sunday, being fifty days before Easter, was called Quinquagesima; and the two Sundays previous were named from the next decades, Sexagesima and Septuagesima. These three Sundays, then, are a kind of anticipation of Lent, just as Lent is a preparation for Easter. The English Collect resembles the Latin Collect of Sarum in its general tone, but is much longer and fuller. We have in it 1. Prayer, 2. Confession, 3. Argument.

- i. The prayer addressed to God.
 1. That He would favourably hear the prayers of His people. (1) In some form the subject of all prayer. (2) A petition which may be urged with all confidence, since He has promised, "Ask, and ye shall receive."
 2. That we may be mercifully delivered. (1) From the guilt and punishment which we have incurred. (2) From the power of sin. "Cleanse me from its guilt and power."
 - ii. A confession; "justly punished for our offences."
 1. Always a part of prayer explicit or by implication.
 2. Always necessary. "If we say we have no sin, we deceive ourselves."
 - iii. An Argument.
 1. Common in prayer. "Come, let us reason together."
 2. So we in our approaches to God reason with Him.
 3. Frequent in Scripture examples of prayer.
 4. Here in two forms. (1) For the glory of God's name. The glory of God is the manifestation of His love and the diffusion of His righteousness. Both promoted by this prayer being answered. (2) Because of the powerful intercession of the Mediator. Through Jesus Christ, "Who liveth and reigneth," (a) He ever liveth to make intercession. (b) "All power is given" unto Him.

Collect for Sexagesima.

The same tone of humility and supplication pervades this collect. It sets forth:

- i. The Helplessness of the Suppliant. "We put not our trust in anything that we do."
 1. We are incapable of doing anything good and acceptable. (1) The universal teaching of Scripture, "Without Me, ye can do nothing." (2) The testimony of all human experience. "In my flesh"—in me by nature, without grace—"dwelleth no good thing."
 2. That which we do has no value before God. (1) The good in it is not our own, God only re-

ceives His own. (2) When we have done all—our best—we are unprofitable servants.

3. And the petition pleads that this sense of helplessness is known to the Most High. Thou "seest that we put not our trust, etc."

ii. The Mercy and Grace of the Object of Prayer. Mercifully grant."

1. It must be a grant, a gift—nothing that we have merited or gained. This is implied in the prayer, grant. It is a fundamental truth. What hast thou that thou hast not received?

2. It is bestowed in mercy. Here another element introduced. All things are of God, and are given by Him freely. We cannot purchase them, or make return to Him for them. But beyond this, there is not merely the absence of merit, but the presence of demerit. We need not only grace, but mercy, the extension of kindness to the guilty.

iii. The special blessing asked for defence against all adversity.

1. The chief thought, of course, is spiritual opposition and adversity. Anything that would separate from God or hinder His grace in the heart.

2. Yet also lawful to pray for deliverance from evil, from evil that may hurt the body or soul.

3. And also from the Evil One. However we may translate the phrase in the Lord's Prayer, this at least scriptural. Our "Adversary" goeth about, seeking whom he may devour. Certainly the Scriptures recognize a personal Evil One.

REVIEWS.

The Evening and the Morning. By the Rev. Armstrong Black. Price, \$1. Toronto, Westminster Co., 1900.

We give a hearty welcome to this charming volume from the pen of the accomplished Pastor of St. Andrew's Church, who has recently settled among us. In the first place, the volume is one of the prettiest that has come into our hands for many a day. It is beautifully printed and rubricated on fine paper, and bound with perfect taste. When we proceed to examine the contents, we find a perfect harmony between the literature and the outward appearance of the volume. Without being overloaded with theology or philosophy, there is abundance of food for reflection and meditation, and the language is in all cases chaste, graceful, and on appropriate occasions poetical. There are six topics, dealing with six periods of the night, beginning with "Toward Evening," and ending with "The Breaking of the Day." The first has for subject the journey to Emmaus, which is treated with great insight and sympathy. It is something new to us, to think of the companion of Cleopas as his wife, the general opinion being that it was St. Luke, the narrator of the event. We cannot say that Mr. Black has converted us, but his suggestion is not devoid of probability.

British Foreign Missions, 1837—1897. By Rev. R. W. Thompson and Rev. A. N. Johnson. Price, 90 cents. London: Blackie; Toronto: Copp, Clark Co., 1900.

The interest in missionary work may be said to be a test, or at least one of the tests, of a real interest in the Kingdom of God. We cannot confine our thoughts to our own diocese or our own country, if we have regard to the commands of Christ. The book before us aims to give an account of British Foreign Missions during the reign of Queen Victoria. It does not include the work of foreign societies or of the United States of America, although it does not ignore their great work, nor does it refer to missions to the Jews. It begins with a brief account of British Missions up to the beginning of the Queen's reign; and then goes on to describe the subsequent growth of missions, (1) in India and the East; (2) in the two Atlantic Continents and the Islands of the Pacific. Special subjects considered are Education, Literature, Medical Missions, Woman's Work, and Native Churches. The last chapter describes "the present position." It is an excellent volume and full of interest and help.

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Arnold's Practical Sabbath School. Commentary on the International Lessons, 1900. Price, 50 cents. Toronto: Revell, 1900.

In the first place, this is a wonderfully cheap book; but it is more; it is a most useful aid to those Sunday School Teachers who use the International Lessons. First the Lesson is given in the Authorized and in the Revised Version. Next comes a very good Commentary followed by Questions and Thoughts. Next comes a Practical Survey; next a practical application, and finally, some hints to primary teachers.

The Gist of the Lesson. By R. A. Torrey (25 cents. Revell), is much smaller, but very good, and may be even more useful to those teachers who have matter enough in their own minds and need only outlines to guide them in their work.

Commentary on the Book of Proverbs. By Prof. Crawford H. Toy. Price, 12s. Edinburgh: T. & T. Clark; Toronto: Revell, 1899.

This is another volume of the International Critical Commentary, and it is not unworthy of a place in that great series. From the Professor of Hebrew in Harvard University we may reasonably expect scholarly work, and we get it here. We may also expect critical work and in this we are not disappointed. It will be remembered that in these Commentaries the Introduction is a prominent and valuable portion; and in the present instalment this is not neglected or treated lightly. The author deals first with the names of the book, then with the divisions, next with the structure of the material, with rhythm and parallelism. Under the head of Thought, he treats of ethical, religious, and philosophical thought. As regards date, the commentator says we have only internal data, and he decides that the book is post exilic. One of his reasons, "the tacit assumption of monotheism," is not quite convincing to us. More may be said of his argument from the philosophic conception of the book. This we may leave for the consideration of the student. As regards the exposition of the text, we have nothing but praise to bestow upon it. It is not merely the best commentary on the Proverbs that we know, there is nothing near to it.

The Orange Girl. By Sir Walter Besant. Price, \$1. Toronto: G. N. Morang, 1899.

It is always a pleasure to meet Sir Walter Besant and to find that his right hand has not lost its cunning. He is an excellent story-teller, and he has here a good story to tell of a period with which he has already made us familiar. He takes us once more to "the Fleet," and makes us acquainted with the dreadful life there, and with the shocking ways in which men were brought there. The story never flags in interest from beginning to end; and, if its pictures are true, we must all be thankful that we did not live in England a hundred years ago.

The Hungarian Exiles. By Benjamin Cowell. Price, \$1, net. Milwaukee, 1900.

This is a story of the Eleventh Century, with a future King of Hungary and his two sons for the central figures of the tale. There is involved in the story not only the personal history of the prominent characters in the story, but also the future of the Christian religion. The book is readable throughout, and some parts highly interesting.

Best Hymns. No. 2. Compiled by Rev. Harold Sayles. Price, 25 cents. Chicago: Evangelical Publishing Co., 1900.

We have here a collection of Hymns and Tunes of the Moody and Sankey type—and some of them are very good, indeed.

Lessons for Christian Doctrine and Christian Practice. By Rev. Morley Stevenson. Price, 1s. 6d. Outline Lessons on the Parables and Miracles. By the Rev. H. D. S. Sweetapple. Price, 1s. London: Church of England Sunday School Institute, 1900.

These are two excellent little manuals for the use of Sunday School Teachers. They both contain a surprising amount of information, presented in a most convenient and accessible form. The first has a series of lessons on the Sundays of the Christian year, with a good analysis and excellent hints to the teacher. The second has a complete set of lessons on the Parables and Miracles, in a very condensed analytic form, embodying nearly all that is of value of comment on the great subjects treated. Preachers, as well as teachers, will find these books of great value.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Truro.—St. John's.—The Rev. Ernest Underwood, the rector, has commenced a weekly service of intercession "For Our Cause in South Africa," in the crypt of this church every Friday afternoon at 5 o'clock, lasting about twenty minutes.

FREDERICTON.

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

Hampton.—The Kingston Deanery Choral Union held their annual service in the church at the Station on the Feast of the Conversion of St. Paul, at 3.30 p.m. Previous to the service, there was a rehearsal of the united choirs, under the direction of Dean Hanington, the rector of Norton, who has drilled the local unions during the year, and brought their performance to a high degree of precision. By 3 o'clock the church, save that portion reserved for the singers, was crowded to the doors, all available sitting and standing room being occupied, and the vestibule and outside platform and steps filled with waiting watchers for a chance to squeeze inside. The singers entered through the vestry, and when Harrison's orchestra, the organist, Mr. Hammel Warneford; the director, Dean Hanington, and the clergy, in their vestments, had taken their respective places, the building was literally packed. There were ten choirs represented, about 150 singers, and 12 clergymen. The anthem was by Barnby, "Awake Up, My Glory," and was given with spirit throughout. The sermon was by the Rev. Mr. Dicker, rector of St. Paul's church, St. John. He took for his text II. Corinthians, I., 10, 11: In whom we trust that He will yet deliver us; ye also helping together by prayer for us," and thereon founded a strong patriotic address, passing from the spiritual to the natural, and so interweaving them, and by apt illustrations from the history of Israel in the desert, mediæval times, and modern events, so enlivening them as to bring out in the strongest manner the simple but sublime truth that trust in God and united prayerful hearts are the sure foundations for confident success in all operations, where His glory and man's interests are concerned; and that occasional reverses and disasters are but evidences of the weakness of man's trust and helpful prayer, never of His unwillingness to deliver. His reference to the men who have gone and are going out from among us to sustain the honour of the nation and help the oppressed, touched a chord in every heart, and brought a tear to many an eye. In closing, the speaker made the personal application of his theme to his hearers, without which no Gospel discourse has any warrant, and which, when pertinently presented, commends the truth to every man's conscience.

The S.P.C.K. has granted 130 service boxes, containing 5,000 Prayer Books and 130 Bibles, for the use of crews of transports which have regular divine service at sea.

MONTREAL.

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

Montreal.—The Bishop has issued the following letter to his clergy: Dear Brother—At the request of the Bishops of the Ecclesiastical Province of Canada, the Metropolitan has appointed the second Sunday in February, the 11th inst., as the day upon which all our people of this Ecclesiastical Province shall be called upon to meet in solemn service, with the especial object of a united acknowledgment of the power and wisdom of Almighty God, and of seeking that He, in His mercy and goodness, will bring the unhappy war to a right and lasting peace, and overrule all things in this world of sin and sorrow to the enlargement of His blessed kingdom. Please take such steps as will ensure a general attendance of your congregation on this solemn occasion. Your brother in Christ, (Signed), W. B. Montreal.

The Bishop has authorized the use of the following prayer in the churches of his diocese: O Eternal Lord God, Who rulest and commandest all things, be pleased to receive into Thy Almighty and most gracious protection, the persons of Thy servants, now serving their Queen and country in South Africa (especially), preserve them from all dangers, by sea, and by land, cover their heads in the day of battle, and grant that they may return in safety to unbroken homes, with a thankful remembrance of Thy mercies, to praise and glorify Thy Holy Name, through Jesus Christ our Lord.—Amen.

The forty-fourth annual meeting of the Corporation of the Church Home was held on the 25th of January. The Bishop presided, the others present being Mrs. J. S. Allan, Mrs. M. H. Gault, Mrs. Hemsley, Mrs. F. Wolferstan-Thomas, Mrs. Waddell, Mrs. Mulholland, Mrs. Johnson, the Rev. Canon Dixon, the Rev. Canon Ellegood, the Rev. F. Charters, Messrs. Charles Garth and W. Drake. The annual report of the committee showed that during the past year there had been but one death in the home, that of Matilda Tanner, who had been an inmate forty years. The receipts have been increased by two special contributions, one of \$100 from a resident of the home; the other of \$128.88 given by the late Matilda Tanner. This sum represented the savings of forty years, and was given with the best wishes of one who loved and was deeply attached to the Home. The payments for board continued to drop, which meant that the donations must increase. The expenditure for the year was as much as usual. On motion of the Rev. Canon Ellegood, seconded by Mrs. M. H. Gault, a resolution was unanimously passed, tendering the hearty congratulations of the members present to Bishop Bond upon the twenty-first anniversary of his consecration as Bishop of the diocese of Montreal. The election of officers then took place, which resulted as follows: Honorary Board—Mrs. Oxenden, Mrs. Forsythe, Mrs. Sanborn, and Mrs. C. S. Bagg. Committee of Management—President, the Bishop; vice-president; George E. Drummond; first directress, Mrs. Waddell; second directress, Mrs. M. H. Gault; third directress, Mrs. Lindsay; secretary, Rev. W. Sanders; honorary-treasurer, F. Wolferstan Thomas; Mrs. J. S. Allan, Mrs. Bond, Mrs. Carmichael, Mrs. Chisholm, Mrs. G. E. Drummond, Mrs. Fairbanks, Mrs. Hemsley, Mrs. Johnson, Mrs. King, Mrs. Loverin, Mrs. McLeod, Mrs. Mulholland, Mrs. Reford, Mrs. G. W. Simpson, Mrs. Turnbull, Mrs. F. Wolferstan Thomas, Miss Wray, the Very Rev. Dean Carmichael, D.C.L.; Rev. Canon Ellegood, M.A.; Charles Garth, Esq.; Rev. Canon Norton, D.D.; E. Goff Penny, Esq., M.P.; R. Redford, Esq.; D. W. Ross, Esq. The ladies of the Committee of Management form the House Committee. Secretary, Rev. W. Sanders, 330 Prince Arthur street. Investment Committee: John Crawford, A. F. Gault, Walter Drake, F. Wolferstan Thomas. Physicians—Surgeon: F. C. Finley, A.M., M.D., and Harold Church, M.D.; Dr. J. M. Elder; oculist and aurist, John J. Gardner, M.D.

Counsel—Strachan Bethune, Q.C., D.C.L. Notary
—Wm. McLennan, N.P. Matron—Miss M. J.
Tucker.

St. Stephen's Chapel.—The Bishop administered the rite of confirmation in this chapel, corner of Dorchester street and Atwater avenue, on Sunday evening, 28th January.

Trinity Church.—The officiating clergyman at the morning service, on Sunday, the 28th January, was the Rev. A. G. Doull, M.A., and at the evening service, the Rev. Principal Hackett, M.A., D.D. Mr. J. J. Willis, B.A., of the Diocesan College, gave a missionary address to the Sunday school in the afternoon.

St. John the Evangelist.—For some years past the Men's Society of this parish have done a noble work in raising funds and relieving deserving cases throughout the limits of the parish, after a thorough investigation of such cases. Many families have been relieved with fuel, clothing, and food, and situations have been secured for quite a number of men. This winter the ladies have followed suit, and recently organized the Guild of St. John the Evangelist, to carry on work of different kinds. The officers are: Hon. Mrs. Drummond, president; Miss Stikeman, vice-president; Mrs. Auchmuty, secretary; Miss E. Gross, treas.; Executive Committee—The president, vice-president, secretary and treasurer, the clergy; ex-officio; Mrs. A. French, Mrs. R. L. MacDonnell, Mrs. C. E. Torrance, Mrs. A. R. G. Heward, and Mrs. R. Taylor. In connection with the Guild, they have a Clothing Society, District Visitors' Society, and a Womens' Ward of Mercy, the objects of the latter being to carry out the seven corporal acts of mercy. All of the branches have been, so far, very successful, and have done a great amount of good work. Many poor families have been provided with good Christmas dinners, and much other relief has been furnished. The work has proved most interesting in every way, and at the same time has been a great source of pleasure to the ladies, who have been able to relieve so many cases of absolute poverty. The Bishop of Quebec, who is always a welcome visitor here, has promised to give an illustrated lecture in the parish rooms, on Monday, February 19th, on "Church History," under the auspices and in aid of the funds of the Men's Society. In previous years, he has given his English Church History lectures, Nos. 1 and 2, coming down to nearly the time of the Reformation. On this occasion he will give No. 3, and on a future occasion it is hoped he may give the last of the series, which brings the history of the Church down to the present day. His Lordship's lectures are very interesting and instructive, and are attended by crowded houses, wherever he gives them. Hardly a week passes during his many journeys throughout his diocese on confirmation tours but what he favours the people with one or two of the lectures, and certainly they tend to teach the people many things they did not know before, and it is safe to say that as a result, the Churchpeople throughout his diocese are among the best-instructed on the continent. It would be of great benefit if many other dioceses made it a point to have a number of such lectures by competent clergy or laymen.

The Bishop of Nova Scotia spent a few days in the city last week among his many friends, while on his way to Pascadena, California, where Mrs. Courtney is spending the winter for her health.

Christ Church Cathedral.—On Sunday morning, the 21st January, the Rev. Canon Norton, D.D., taking for his text Isa., lxiv., 11, "Our holy and our beautiful house," explained the action taken by the recent Synod; after clearing away the misconception that a cathedral must of necessity have no parish attached to it, that its distinguishing mark was a special form of government, and that it must have all its seats free and unappropriated," and

after giving the history of the founding and building of Christ Church, and enlarging on the responsibility laid upon the congregation of restoring and repairing the church fabric, maintaining proper cathedral services, and generously supporting the diocesan Mission Fund, and other objects, and his hope that sooner or later the cathedral would receive adequate endowments, and after quoting the kindly expressions towards the cathedral, used by the Bishop in his charge to the Synod; and the resolutions adopted by the Synod, addressed the congregation, as follows: During the current year (up to Easter, 1900), you will be called upon to pay \$1,910 on restoration account. This is much less than you paid for restoration last year. I trust, and believe, that it is the last of the long series of large annual restoration accounts which you, as a congregation, have had to meet, and have met so generously. The cathedral and its property are now in excellent condition. Restoration outlays for many years to come will probably be very much smaller than those in the past; and may possibly be met by the interest on the contemplated Jubilee Restoration and Maintenance Fund. There is another matter to which I would invite your best thoughts as a congregation. The Bishop's Patent, of 1850, and the Metropolitan's Patent, of 1862, did not, and could not, in any way alter, or diminish, the very plenary powers conferred upon the rector by a previous Patent issued under the authority of the Constitution Act of 1791. Consequently the rector has power (so long as he keeps within the Rubrics of the Prayer-Book), to give, on provincial and diocesan occasions, any kind of services he pleases, whether or not they are in accordance with the wishes of the Archbishop or Bishop. I have always felt this to be an anomalous state of things. It makes the Archbishop and the Bishop, on the most solemn and anxious days of their lives, dependent upon the courtesy of the rectors of Montreal for the satisfactory use of the Cathedral Church. As regards Provincial and Diocesan Synod services, and other public non-parochial service, my habit has been to wait upon, or communicate with, those high dignitaries long beforehand; and having ascertained their wishes, with respect to all details of the services, I carry out their wishes with scrupulous exactness. It has been a pleasure to me to do so; and I have always found the Archbishop and Bishop very kind and very anxious to give me as little trouble as possible. On June 12th, 1875, Bishop Oxenden and Rector Baldwin (now Bishop of Huron), signed a so-called "Agreement" arranging for a line of action on the rector's part similar to that which I have described myself as following. As neither the Bishop nor the rector had power to vary their own offices, much less to bind their successors, that "Agreement" is of no legal value. But it seems to be a wisely and carefully drawn document; and was, I understand, based upon the "Statutes" of a well-known English cathedral. It has now been followed as a good working arrangement, by successive Metropolitans, Bishops, and rectors, for twenty-five years; and it seems to adjust their mutual relations with delicacy and skill. If all the parties interested—including, of course, the cathedral authorities and congregation—were unanimously in favour of giving legal validity to that "Agreement," so as to relieve the Archbishop and Bishop, at provincial and diocesan services, from their present dependence upon the courtesy of the rector of Montreal, I should be prepared, as rector, to give a favourable consideration to such a change. I am conscious that the surrender of so much rectorial authority on provincial and diocesan occasions would be a serious step. But if that step is ever to be taken, it might be prudent for those interested to take it during my incumbency, lest insuperable obstacles should arise afterwards. It is very important, however, that nothing in this direction should be done, unless it can be done with the cordial and unanimous approval and good-will of all the parties concerned. Then we could hope for united effort and prayer for God's blessing upon this change, which, if

wisely done, would be a very real step towards carrying out the desire of the Synod "to develop the cathedral character of Christ Church."

The Missionary Meeting.—The diocesan missionary evening meeting held annually in connection with the session of Synod took place on Jan. 17, in the Synod Hall, every seat in which was occupied, and the gathering proved a very interesting one.

In opening the proceedings, the bishop of Montreal, who presided, pointed out how blessings came to those who helped others; and he was followed by the Bishop of Algoma, who instanced some cases in which, in his own diocese, he had successfully endeavoured to teach unselfishness and self-support. These encouraged him, he said, to believe that the day would come when Algoma would not only have the ability, but the will, to give more liberally than she ever has done in the past, and the bishop would not have to go around, in forma pauperis, with his hat in his hand, begging from all who had the means to give.

Rev. E. Bushell read extracts from letters from Mr. Borup, who has been labouring in Uganda for the past two years, St. Matthew's church, Westmount, having undertaken to support him while there. As Rev. Mr. Bushell remarked, the information they contained was always of an encouraging character. A communication from the Bishop of Uganda was read, which will prove of interest to Mr. Borup's friends in Montreal. It said, in part: "I may say shortly that I regard him (Mr. Borup) as a great success. He is a man of great natural ability and force of character, and if his health be maintained, will do, I am sure, a work out here of extreme value. I am most thankful to have him. He is an unwearyed worker; always at it from morning till night. My only anxiety about him is lest he should overwork himself. Nothing is ever a difficulty to him. If a thing has to be done he will find a way of doing it. He is now in full charge of the industrial work, and is training a number of the Uganda Christian lads in various handicrafts. We have had no one since Mackay's days who can at all compare with Borup in point of capacity for this particular kind of work."

Dr. L. H. Davidson read a brief report of the work done during the past year by the diocesan branch of the Women's Auxiliary, showing that it was rapidly extending its work. There are now 65 branches in this diocese, 20 of which are junior. A strong effort is being made this year to enlist the interest of a larger number of young people in mission work.

Ven. Archdeacon Naylor gave an interesting account of some of the travels of his son, who went as a missionary to the Yukon in May, 1896, and Rev. Mr. Ascher, of the diocese of Moosonee, gave a very pleasing talk, illustrated by stereopticon views, on missionary work in that distant part of the Dominion. He concluded by citing three reasons why the Indians should be looked after: 1. Because we had taken their privileges from them; 2. The difficulties that had to be battled against now were not the superstitions of the Indians, but the sins that they had picked up from the white man; 3. Perhaps in the very near future Moosonee might be opened up and civilization might go in with a great rush, and if the Indians were not ready to meet it, it would carry them down before it. The singing of "God Save the Queen," and the pronouncing of the benediction by the presiding bishop, terminated the meeting.

Montreal.—During the week of the sitting of the Diocesan Synod a meeting was held at the Diocesan College, presided over by Archdeacon Mills, at which the Rev. J. Arthur Hickman (who is home from his station in western China on medical advice), and the Ven. Archdeacon Lofthouse, missionary for seventeen and a half years at Fort Churchill in the diocese of Keewatin, a subdivision of the diocese of Moosonee, spoke. Mr. Hickman said that God had blessed the missionary work in China in a wonderful way. If any of those present felt that they should go forth and preach the Gospel, they should do so at once for the Master's sake. If they

were willing, sufficient to coming home in charge of a who sacrificed The difficulties described. The and dangerous done on foot. small when co into the cities enthusiasm. Gospel to thro darkness. Bu gospel. One first night, at their beds and they were sh once walked at a city hall not even the to sleep. Ap secured acco day the mar further on L dangling hea know he wa told how an by a protra was capture tailed, by a she was to pleted her t convert's ba fall into the impressively die it bring house, who of Keewati the north Indian wor an area of parish 300, outlying p: just two h of snowsh sleeping at all the tim zero. K the 'a' long signified ' south win and seem People ge didn't kno nine mon It was an be opene A missio two hund hard wor and food four dolla theless t York Fa fifty year among t Indian b language think of books, n a shelf tenths o day wi More r much r Africa, gospel, debt to own lar

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were willing to make the sacrifice, \$250 a year was sufficient to keep a missionary, male or female. In coming home he was compelled to leave his station in charge of a lady. God bless the noble women who sacrificed their lives; but where were the men? The difficulties of travel in China were graphically described. The navigation of rivers was primitive and dangerous, and travelling by land had to be done on foot. But the difficulties of travel were small when compared with the difficulties of getting into the cities. Missionaries went out filled with enthusiasm. Oh! the delight of bringing the Gospel to three or four millions of souls in heathen darkness. But they didn't want it; didn't want the gospel. One party of missionaries were stoned the first night, and the second night they tried to steal their beds and the men in them. From their arrival they were shadowed. Mr. Hickman told how he once walked thirty miles in the rain, arriving then at a city half-way to his destination, where no one, not even the inn keepers, would allow him a place to sleep. Appealing finally to the mandarin, he was secured accommodation in a low den, and the next day the mandarin had him escorted thirty miles further on by two men who walked beside him, dangling heavy iron chains, that the people might know he was a scoundrel; a scamp. Mr. Hickman told how an important city (the name is pronounced by a protracted sneeze), now their central station, was captured for them, where the men would have failed, by a young girl, who, afterwards, just before she was to go home to be married, having completed her time, took the black smallpox from a convert's baby, and died. 'Except the corn of wheat fall into the ground and die,' the speaker quoted impressively in closing, 'it abideth alone; but if it die it bringeth forth much fruit.' Archdeacon Loit-house, who followed, explained that the new diocese of Keewatin took in the whole of the work in the north country and also a great part of the Indian work in Rupert's Land. Moosonee covered an area of a million square miles, and his own little parish 300,000 square miles. The nearest of the outlying parishes to which he had to minister was just two hundred miles away. He thought nothing of snowshoe tramps of five or six hundred miles, sleeping at night in the woods, with the thermometer all the time from twenty to forty, or even fifty below zero. 'Keewatin,' which was pronounced with the 'a' long, was from kee, 'back,' and watin 'wind,' signified 'the north wind turned back.' The south wind there was much colder than the north, and seemed indeed 'the north wind turned back.' People generally asked him about their summer, he didn't know why. They generally said they had nine months winter and three months bad weather. It was an entirely barren country, and could never be opened for settlement, unless minerals were found. A missionary could not support himself there on two hundred and fifty dollars a year; it was pretty hard work to live on twice that. Nothing grew, and food had to be brought from Winnipeg, costing four dollars per hundred pounds for freight. Nevertheless they had some flourishing mission stations. York Factory, the principal one, had been going for fifty years, and God had abundantly blessed the work among the Cree Indians and Esquimaux. Not one Indian but could read the word of God in their own language (applause), and no Indian would ever think of going into the interior without taking their books, nor, when they got home, were they laid on a shelf and covered with an antimacassar. Nineteenths of the Indian people started and closed the day with family prayer. (Renewed applause). More men were sadly needed for this work, and much more money. There were millions in China, Africa, India and other places who needed the gospel, but the speaker thought we owed a particular debt to the poor Indians and Esquimaux in our own land.

The Scottish Guardian reports that the Primus (Dr. Jermyn), who is wintering at Bournemouth, is feeling much stronger, and hopes to make considerable progress as the spring draws near.

ONTARIO.

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

Kingston.—St. George's.—One of the hearty, stirring military services, for which St. George's is noted, took place on Sunday, the 28th January, when the members of "C" Battery paraded to Ontario Hall. The men joined most heartily in the service. The hymn for those at sea was sung, for the troops who embarked yesterday, and the National Anthem was sung at the presentation of the alms. The Rev. G. L. Starr, who preached, took for his text: "Having your feet shod with the preparation of the Gospel of Peace," and drew a very apt illustration from the soldiers' footwear, which needed to be of the best, both on the march and in the battle. At the close of the sermon, Mr. Starr told the soldiers, that, in addition to the regular 8 o'clock celebration of the Holy Communion on Sunday morning, at St. George's Hall, there will be an extra celebration next Sunday at Ontario Hall, which he earnestly asked the contingent to attend. At evensong, one of the Psalms of the day, "By the waters of Babylon, we sat down and wept," was sung in unison by the men of the choir, to a wailing minor chant. It was strikingly appropriate to the present distress.

St. James'.—There was a large congregation at this church on Sunday evening, the 28th January, when a missionary meeting was held. The service was conducted by the Rev. J. K. MacMorine, M.A. Rural Dean Carey delivered an able address, pointing out the duty of the members of the congregation to extend Christ's kingdom in the diocese of Ontario. The diocese extended from Trenton, on the west, to Cardinal, on the east, and to the northern parts of the counties facing on the Bay of Quinte and the St. Lawrence. When the Bishop had taken charge of the diocese, he made the somewhat startling but nevertheless true statement that there was not a church between Kingston and the North Pole. The diocese had extended from forty-eight parishes to sixty-four, from sixty-nine congregations to one hundred and fifty. The diocese of Ontario was so situated that it would be always a missionary diocese. The sum of \$5,290 was received for diocesan missions from the people last year, considerably less than the year before. Two good maiden-ladies, at Prescott, left \$16,000, the greater part of which is devoted to diocesan missions. The sum of \$600 was raised for this cause last year. It was incumbent upon the people in the well-populated front of the diocese to help those in the rear. It was the man in the parable of the talents, who brought back his money wrapped up in a napkin, who gave back as much as he received, that was held up as an example of our Lord's displeasure. The young men only contributed at the rate of 15¾ cents each towards diocesan missions. He urged his hearers to be more liberal. "Inasmuch as ye have done it to your brethren in the back part of Frontenac, ye have done it unto Me."

OTTAWA.

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

Cornwall.—Trinity Church.—On Sunday, the 28th January, the Bishop held a confirmation in this church.

Church of the Good Shepherd.—On Sunday afternoon, the 28th January, the Bishop dedicated the new pulpit, presented to this church by the Girls' Guild.

Deputation No. 3 had a pleasant and successful tour, on behalf of the interests of the Mission Board of the diocese of Ottawa. The tour included St. Bartholomew's church, St. George's church, and St. Barnabas' church, Ottawa, also three churches in the parishes of Huntley and Fitzroy Harbour, respectively. At all the meetings there

was an increase in the offerings. Splendid work is being done in the parishes of Huntley and Fitzroy Harbour; the Rev. John Osborne, in the latter parish, has done wonders in restoring and repairing the churches and the parsonage, and will, before long, have his parish in spic and span order. The total collections came to, in round figures, \$98, this year, an increase of nearly \$23 on last year, with the parish of Archville, East Ottawa, still to be heard from. Deputation, Rev. C. E. S. Radcliffe, B.C.L.; and Rev. J. D. McCallum, M.A.; the Rev. W. M. Loucks, M.A., kindly took Mr. McCallum's place at Ottawa, and the Rev. Rural Dean Scantlebury performed a like kindly office for him at Fitzroy Harbour, he being on both occasions unavoidably absent in consequence of his wife's serious illness.

Morrisburg.—The Bishop conducted a special service in St. James' church last week, and preached a most instructive sermon on the intermediate state or condition of the soul of man between death and the resurrection from St. Luke xxiii., 43: "To-day shalt thou be with Me in paradise" or "in the paradise." The preacher made it quite clear that our Lord, who was perfect man, did not ascend into heaven immediately after His death, but that, as St. Peter states in his 1st epistle, "He being quickened in spirit descended and preached to the spirits in prison or in the place of safe keeping. The Bishop was listened to with rapt attention by a large and intellectual congregation. The Revs. A. H. Coleman, of Iroquois, and J. N. Hunter, of Aultsville assisted at the service. The occasion of the special service was the erection in the church of a brass tablet, bearing the following inscription: "Anderson Memorial. In loving memory of George M. Anderson, 1839—1899, who liberally endowed this church; also in memory of Edna M. Anderson, 1843—1898, and John T. Anderson, 1894, mother and infant son of George S. Anderson, rector of Morrisburg. He giveth His beloved sleep." The tablet is 18 by 24 inches, and is the workmanship of the Pritchard & Andrews Co., of Ottawa.

TORONTO.

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

Trinity University.—A meeting of the Corporation was held last week, but no further steps were taken to elect a new Provost, as the special committee appointed to consider the matter had not reported yet. The day was spent in reorganizing the work of the college, and arranging domestic matters.

Holy Trinity.—The choir held their annual supper last week. A large number of the congregation were also present. After supper, songs were rendered by the choir, and Mr. Paul Hahn gave some solo numbers. During the evening, the choir presented the choir-leader, Mr. Blackburn, with a handsome silver-mounted walking stick.

Orillia.—Death has removed from the ranks of pious Churchwomen Mrs. B. R. Rowe, widow of the late Basil R. Rowe, of Goodwood, Bass Lake. Both the deceased lady and her husband were foremost in works of charity and benevolence, though it was rarely that their good deeds became known to the world. Their example is one which all who knew them should try to emulate, as the best possible tribute to their memory.

Rev. T. R. O'Meara and Mr. N. F. Davidson, of Toronto, gave interesting and practical missionary addresses at St. John's and All Saints' churches on January 28th, on which day every parish in the deanery of Northumberland was bombarded by ecclesiastical warriors, from Toronto, on behalf of the diocesan Mission Fund. The local chapter of the Brotherhood of St. Andrew held a conference with the Canadian president in the afternoon. Ven. Archdeacon Allen also visited this parish on Sunday, January 14th, to the pleasure of his

many friends, preaching at St. John's morning and evening.

The Mission Band recently presented Mrs. H. S. Greenwood with a handsome Prayer and Hymn-Book, in an engraved case, as a souvenir of her valued connection with the Band, as superintendent, during the past three years. Peterborough and St. John's church regret the departure of Mrs. Greenwood, and also of Colonel Greenwood, who goes to South Africa as captain in the Canadian Mounted Rifles.

Peterborough.—St. John's.—Rev. Dr. Thomas B. Angell, formerly assistant curate of this parish, under the late Rev. J. W. R. Beck, was lately called to his rest in Wilmington, Del., to which parish he had just been appointed, but where he died before beginning his ministrations. The sad event was suitably commemorated in St. John's church, on Sunday, January 21st. Dr. Angell's career was a most brilliant one; many marks of esteem having been conferred by bishops, clergy and laity of the American Church. He was for a time Archdeacon. Dr. Angell was married to a daughter of Mr. Wm. Clutson, Peterboro, and was a graduate of Trinity University. There are being gradually raised up by Providence, in the Church of England, lay champions of the Church, who, from their position as men of affairs, are able to render most efficient help. Such a man is Mr. Ryerson Ritchie, an old Peterborough boy, who has had a career of phenomenal success in the American commercial world. Mr. Ritchie, on the rector's pressing invitation, lately delivered a powerful address at the conclusion of the Sunday evening service, on some aspects of the religious world of to-day. He pointed to the evident trend towards unification, and showed conclusively to his hearers that the Church of England was the focusing-point for Protestant Christianity. It was for all Churchmen to come to understand thoroughly and hold fast their splendid position and to bring outsiders into friendly and intelligent contact with it to their advantage and that of the Church.

NIAGARA.

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

Hamilton.—Christ Church Cathedral.—The Bishop preached here on Sunday evening, the 28th January.

Church of the Ascension.—The Bishop preached in this church on Sunday morning, the 28th of last month.

St. Peter's.—At the Homestead, the residence of Mrs. McGiverin, Queen street, on Wednesday night, the 24th January, the rector, wardens and choir of this church were entertained most hospitably. Covers were laid for 30, and every chair was occupied. The party sat down at 7.30, with Mrs. McGiverin, the hostess, presiding, and a most sumptuous repast was partaken of. After the supper, games were provided for the boys, and a musical programme, consisting of all the latest patriotic songs, was given by Mrs. P. D. Crerar, with magic tricks by Mr. P. D. Crerar, which greatly pleased both young and old. The rector made a few remarks, thanking Mrs. McGiverin for her kindness, and Mr. and Mrs. Crerar for their assistance, and the affair broke up with hearty cheers for the kind hostess.

Woodburn.—A very enjoyable and profitable convention of the Sunday school workers of the rural deanery of Wentworth was held on the 24th January. Rev. G. B. Bull, the incumbent, with his enthusiastic band of co-workers, met the visiting delegates, and welcomed them most heartily, and entertained them most hospitably. Christ church was filled with a very interested number of teachers and friends of the Sunday school all the afternoon, who seemed to enjoy greatly the subjects dis-

cussed. Four subjects were on the programme: (1) "The Relation of the S. S. to the Church," (2) "What to Teach," (3) "How to Teach," and (4) "How to Retain the Older Scholars." Besides the delegates, Revs. Canon Bland and F. E. Howitt, of Hamilton, were present, and gave the benefit of their wide experience. At the close of the meeting, on the request of Rural Dean Irving, Miss Dugal, a Presbyterian missionary from India, gave a very interesting account of her work. Service was held in Christ Church at 7.30, and to a large and deeply interested congregation. Canon Bland preached a very helpful sermon on "I believe," Acts viii, 37. Arrangements for the next convention are left to the rural deanery chapter, the next meeting of which will be held at Waterdown on February 12th.

HURON.

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

St. Thomas.—A special meeting of St. John's church vestry was held last week in the church. Rev. Wm. Hinde, the incumbent, presiding. After the object of the meeting had been explained, the financial report for the first nine months of year was presented, which showed the finances to be in excellent condition. The liabilities amount to about \$60, with assets, including envelope contributions unpaid, amounting to \$45, leaving an actual deficit of about \$15. Mr. Magnus Dickson, in moving the adoption of the report stated that it was the most encouraging report that had ever been presented. Rev. Mr. Hinde on concluding the discussion of the financial statement placed his resignation in the hands of the vestry. In doing so he explained the reasons leading up to his action, viz., that he believed that the interests of the congregation would be best served by his relinquishing the pastorate and allowing a new face and voice to take up the work. Continuing, he stated that although there were many things of an encouraging nature to look back upon, still he felt that it was quite possible that another might add to the work already done, more than he could hope to without renewed efforts on the part of the members. This renewed effort could be best brought out he thought by a new face. Self, he said, had not influenced him in coming to his decision. He had grown to love the work in St. John's and it indeed would be a grievous parting, but he had considered nothing but the welfare of the church, and had denied the pleadings of self, and he therefore would place his resignation in the hands of the vestry. Mr. Magnus Dickson expressed the general feeling of the meeting in stating that after having the financial statement read, and witnessed the large representation of the members present at the meeting, they had come to place themselves on record in stating it to be their earnest desire that Rev. Mr. Hinde would see fit to reconsider his resignation and remain among them. Messrs. Oliver, Richardson, Tarrant, Cockram, Arnum and Sutherland spoke in the same strain, all believing that greater blessings were in store for the congregation, and would be reaped by Rev. Mr. Hinde in the event of his reconsideration. The following motion was then adopted: Moved by L. H. Tarrant, seconded by Mr. G. Cockram, this vestry in manifesting a continuance of confidence in Rev. Mr. Hinde, as their incumbent, by asking him to reconsider his resignation, desire to place themselves on record in promising their utmost individual efforts in upholding him in his efforts to advance the welfare of the church. Mr. Hinde, in replying, stated that previous to coming to this meeting, he could see but one thing to do, viz., to tender his resignation, and urge its acceptance, but after so many expressions of gratitude by the large attendance of members present, for the work done, and the promises for the future, his vision had become less clear, and that if the members present would share the responsibility of his future efforts, he could not say "no" to their earnest wishes. The resignation was subsequently withdrawn. The St. Thomas Times gives the fol-

lowing testimony to the work done by Mr. Hinde in the parish: "Rev. Mr. Hinde, who remains the incumbent of St. John's, is one of the most unassuming men of the Church in the diocese of Huron. Entering the ministry comparatively wealthy, he is of his own accord evidently destined to die poor, so far as this world's goods are concerned, such has been his devotion to the work. On coming to St. John's he had to meet a floating debt of about \$350, in addition to which was a mortgage debt of \$2,100 on parsonage. Since then the floating liabilities have been wiped out, and the parsonage debt reduced to \$1,100. Besides this a large amount of money has been expended in the numerous improvements in the church property, which have been made, such as the painting of church, addition of new organ, chancel furniture, bell tower and bell, enlarging of chancel, and putting in of stained glass windows. The transformation of the church, more particularly inside, has been so continued and gradual that the old church of six years ago is almost forgotten. Both minister and congregation have reason for gratification in the advancement that has been made under many difficulties, and the bright future before them."

Sarnia.—On Sunday morning, January 21st, St. George's church was the scene of an impressive service of prayer for the British soldiers in South Africa. The regular service was followed with special prayers for those already in the field and for those yet to go. The congregation was exceedingly large on the occasion. The church was decorated with flags and evergreens, which gave a pleasing effect. The singing during the service was of a high order, and was greatly appreciated by the large congregation. The rector speaking from Deut. viii, 2-11, gave an able discourse in which he drew a comparison between Israel released by divine power from the hand of Pharaoh, and Britain to-day. The service closed with the singing of the National Anthem.

Waterloo.—St. Saviour's.—The anniversary services were held on the second Sunday after Epiphany, and were well attended, considering that the morning congregation consisted entirely of Church people. There was a goodly number of communicants, especially at the early celebration, which was taken by the rector. The Rev. H. Symonds, M.A., rector of St. Luke's, Ashburnham, was celebrant and preacher at the 11 o'clock service. Taking as his text, Ps. iv., 6 and 7, he preached a most appropriate sermon. He showed that when any ask respecting the Church, "Who will show us any good?" we can find a satisfactory answer in the Prayer Book, drawn as it is from Holy Scripture, with its unequalled amount of reading from God's word, and with its instructive order of confession, absolution, praise, instruction, and intercession. A further answer would be found in the type of character the Church's system fosters, one that is good for any community to have within it, one which he exhorted the congregation to show forth, thus benefiting people that perhaps never enter the Church. But we must not forget the absolute requisite for success, "Lord, lift Thou up the light of Thy countenance upon us." At evensong the choir was strengthened by that of St. John's, Berlin, and the rector preached. The congregation continues to prosper in spite of inconveniences regarding the Sunday services, has reduced the debt during the year, and is gathering in Church people previously neglected, and to a certain extent others who find that its services meet their spiritual wants.

Berlin.—St. John the Evangelist.—The Rev. H. Symonds spoke Sunday before last on the "Ethics of Labor," and at Evensong, Sunday, the 28th ult., the Rev. C. L. Ingles, M.A., of St. Mark's, Toronto, gave an address on Christian Socialism, showing that the main principles of Socialism properly understood, are the application to daily life of the doctrines of Christianity. Mr. Symonds also addressed a meeting at the Y.M.C.A. on "Christian Unity." Services of Intercession, in view of the

war, are to be held weekly.

George Thorne

North Bay—St. John's, No recovery from his sickness through a nurse of t

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A committee of the Church of All Saints, the Domestic purpose missionaries anonymously

A special service of the Cathedral at 6 o'clock. The Cathedral tendance throughout the year, women who hood 'on Sun

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war, are to be held almost daily during the current week.

ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste. Marie North Bay.—St. John's.—The Rev. A. J. Cobb, St. John's, North Bay, has just turned the point for recovery from an attack of typhoid fever. During his sickness the congregation provided the services of a nurse of the Victorian Order.

British and Foreign.

The Rev. Canon Tottenham has been appointed Dean of Clogher.

The Bishop-elect of Kyoto, the Rev. S. C. Partidge, is to be consecrated in Japan.

Sums amounting to £2,400 have come in as additional subscriptions to the Walsham How Memorial Fund, in connection with Wakefield Cathedral.

The Bishop of Gibraltar, in going over his vast quasi-diocese in South Europe, is paying attention to the ports in which the Missions to Seamen may be found at work. The Bishop's visits will be another reminder to British seamen that they are not forgotten by the National Church.

A communicant of the Protestant Episcopal Church of America has given the sum of \$5,000 to the Domestic and Foreign Missionary Society for the purpose of properly educating the children of missionaries. A similar amount has been donated anonymously in memory of J. W. Gregory.

A special mission service has been commenced in the Cathedral, Chicago, on Sunday evenings, at 8 o'clock. The service is arranged by the clergy of the Cathedral and the City Mission staff. The attendance thus far has been very encouraging. It is hoped in time to reach the large number of men and women who gather on the streets of the neighborhood on Sunday evenings.

The Rev. George Benton Berry, vicar of Emmanuel church, Compton Gifford, Plymouth, offered to exchange pulpits with a prominent Nonconformist minister. His Bishop intervened, warning Mr. Berry that his proposal was illegal. While submitting, under protest, to His Lordship's view as to inviting a Nonconformist into the church, Mr. Berry disregarded the Bishop's admonition on the other point, and preached in the chapel.

The annual reunion of the Roman Catholics of Birmingham took place in the Birmingham Town Hall on 15th January. The Roman Catholic Bishop of Limerick (Dr. O. D'wyer), presided and delivered an address upon the Irish University question. A resolution was carried calling on the British Government to adopt prompt measures to redress the religious disability under which the Roman Catholics of Ireland labor in the matter of University education.

On the Hengrave estate, Suffolk, last month, was opened as a private chapel a church building which has been disused for three centuries, having been closed under an Act of Parliament passed in Henry VIII's reign, amalgamating the parishes of Flemspton and Hengrave. For seven hundred years prior to that it was the parish church of Hengrave. The church has been thoroughly renovated by Mr. J. Wood and the Hon. Mrs. Wood, owners of the Hengrave estate.

Before the war began, there were over thirty English clergy at work in the diocese of Pretoria, which includes all the Transvaal west of the Drakensberg mountains. There were twenty-three churches,

with a number of school chapels and mission chapels, and an equipment of day and Sunday schools. How the work will be found to stand when the war is over, no one can venture to predict; but it may be taken for granted that the dioceses of Capetown, Pretoria, Bloemfontein, Natal, and Grahamstown will need the sympathy and aid of Churchmen here at home in order to repair grievous losses.

Correspondence.

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

A STOUT HEART AND STRONG HAND.

Sir,—I have been a constant and grateful reader of The Canadian Churchman for many years. I have carefully and anxiously watched all its vicissitudes. It has required a stout heart and a strong hand to rule its destinies and maintain its existence. That it ever came of age is a wonder to those who know some of the difficulties which had to be encountered. Subscribers who paid each year about enough to meet the expense of the paper on which it was printed, found fault at times, because it was not a secular and religious journal, with a compendium of theology and a literary digest all rolled into one. But, sir, the paper is to-day what no doubt the proprietor set out to make it, "Multum in parvo." A case which sustains this contention is the presentation in your issue of January 25th of an appeal to the House of Bishops sitting in Ottawa. There in sixteen lines is given all that good Church people will desire to know regarding a most painful case. There is not a superfluous word in that article. There is nothing hinted at which could stimulate idle curiosity, or provoke controversy, or awaken a spirit of revenge. May The Canadian Churchman long live and prosper on these lines.

CONSTANT READER.

CHRISTIAN UNITY.

By the Rev. Herbert Symonds.

Sir,—Your very favourable review of Mr. Symonds' book led me to read it through cursorily, but what I found in it led me to read it carefully; and having done so I could reach no other conclusion than that your reviewer, knowing Mr. Symonds to be such a good fellow personally, assumed that his book must be good also, and so only glanced at it before writing his eulogy of it. The book is, however, so full of destructive and deadly heresy that I must crave space in your columns to ask your readers' attention to some of its statements and conclusions. In his opening chapter Mr. Symonds urges many reasons, though not the strongest ones, for the restoration of Unity, in which all thoughtful men will concur. But when he comes to Chap. III. he tells us plainly that he is not thinking of Unity at all, but of a confederation of the denominations. On page 80 he says: "It is probably clear to you all that what I am describing is a confederation of the Churches." He then proceeds with a truly unique modesty to evolve out of his inner consciousness a complete substitute for the Catholic church of the ages. And in this confederated church he tells us "that there is nothing inconsistent with the continuance of the Anglican, Presbyterian, Methodist and Baptist churches." He thinks, however, that these confederated churches would be so enchanted with each other, that these denominational distinctions would probably in time disappear. In the meantime he tells us (p. 77), that "there must be some central body to which certain important matters shall be referred," and which he describes as

exercising the same kind of authority over the confederated churches which the Parliament at Ottawa is exercising over the confederated provinces of the Dominion. Mr. Symonds dwells upon this wondrous creation of his imagination, with manifest satisfaction; and is evidently quite unconscious that it involves the abolition of the Church to which the promises of the Gospel are made, and is, whatever way we look at it, a practical absurdity. Mr. Symonds is quite aware that his confederation scheme, which by the way is not his, for it is just what the denominations one and another have suggested as a substitute for the Church's call to Unity, but Mr. Symonds is aware that it cuts up by the roots the settled convictions, not only of High Churchmen, but of all loyal Churchmen of every school, as to the origin and character of the Church and the ministry. And so he sets himself with most complacent condescension to show them that their convictions have no foundation whatever in Scripture, or in history or in common sense. Under the aegis of Hatch and Hamaach, and Hort and Phillips Brooks he sets himself to prove (p. 112), as is stated in a quotation from Phillips Brooks, "That Christ did not construct a system, decree a government, designate officers, establish a perpetual economy. He just established principles, set truths at work which of themselves were freely to shape the outward form in which we were to live." That is Christ did not establish any Church, did not appoint any ministry, though he intended some kind of ministry to be developed. It took three centuries, Mr. Symonds says (p. 95), for this evolution to develop itself. And so he says that "all we find in the New Testament is Christ's intention to found a Church." And he endorses Professor Robinson's statement, "that a Church order from the beginning is a sacred growth. . . . It is not a scheme delivered by our Lord to the Apostles, and by the Apostles to the Church." "The Body of Christ is an organism rather than an organization," whatever that may mean. And so endorsing Hort he says that the laying on of hands, "which was probably largely practised in the ecclesia of the Apostolic age as a rite, introductory to ecclesiastical office, can hardly have been held to involve any essential principle." He says that the Christians organized themselves at first after the pattern of the Jewish Synagogue. That the later analogy between the Church and the temple, with its Levitical priesthood, is entirely unfounded. And so he maintains that the idea of succession or of continuity, through an order of men specially consecrated does not belong to the Jewish Synagogue; and so "we would require strong evidence that the idea of the succession of the order specially consecrated was entertained by the Apostles." He quotes with approval Prof. Robinson's statement, "that authority for determining the method of government and administration is lodged in the Church as a whole." This is precisely the doctrine which the Congregationalist of three hundred years ago held and still holds. Mr. Symonds announces, as the conclusion of this matter: "That the ideas of Apostolical succession, or even of clergy and laity as separate orders, were not yet born in the Apostolic age, and that organization was an altogether secondary consideration," since ecclesiastical organization proper arises under terms determined by experience. Mr. Symonds' position then, stated plainly, is this: There is not now, and never was any divinely organized or authorized Church, or any divinely instituted or authorized ministry. Both were evolved during the first three hundred years to meet the needs of the people. There was no ordination. From this it follows, as a matter of course, that any set of men can make a Church, by agreeing upon any kind of organization that commends itself to them. And that when made it stands on an equal footing with that Church which has been from the beginning. Therefore, the Anglican Church, as represented in the Lambeth Conference, plays the part of ignorance and folly, in insisting upon the preservation of the historic Episcopate. This is Mr. Symonds' modest position. Perhaps you will allow me space to examine it in another issue.

JOHN LANGTRY.

THE WAR.

Written on hearing of the first defeat of the British forces in South Africa, by a widow lady, now in her 83rd year; Mrs. Manley, of Kemble, Grey County, Ont.

We'll call upon the Lord, our God,
And own His judgment now;
Confess our sins, the nation's sins,
And low before Him bow.

But that great image* must come down,
All dynasties lie low;
That mighty Stone, in God's own hand,
Will strike the final blow.

Scattered, as chaff before the wind
Of summer threshing-floor;
Empires and kingdoms of the earth,
Remembered then no more.

But Empire greater than the world,
Has ever known before,
Wherein mankind "shall know the Lord,
And praise Him evermore."

That Empire, we have prayed long for,
And hoped we yet may see;
A reign of righteousness and peace,
Established firm shall be.

* Daniel, ii.

SPIRITUAL POWER—WHENCE IT COMES, AND HOW TO GET IT.

Spiritual power is not inert, even among other influences. It utters its protests and exerts its restraints wherever Christianity is known, and as the Gulf Stream current affects climate, it tempers the moral atmosphere of the world. If what we have is good, how much better would more be! It is known by its fruits. Spiritual power lifted the world out of its depth of depravity when He came Who is the life and light of men. Spiritual power inaugurated the Reformation, when superstition and formalism had corrupted the Church. Spiritual power turned profligate Florence into a Bethel under Savonarola's preaching. Spiritual power has precipitated all the great revival epochs in the annals of the Church. It is the Pentecostal gift, the Holy Spirit's indwelling. Our Scripture lesson (Phil. iv., 4-13), itemizes its expression. It is spiritual joy, spiritual peace (there is no other peace), discernment and quest of "whatever things," by divine standard, are the best, and calm content through acquiescence in God. It is more God, all God, filled with His fullness. It is, as Spurgeon says, "religion on top." A devoted servant of Christ once addressed earnest words to an entire stranger, who soon after related the interview to a friend. "If I had heard him," said the latter, "I would have sent him about his business." "If you had heard him," was the reply, "you would have thought that was his business." "My business," said William Carey, "is to labour for the kingdom of God; and I make shoes to pay expenses."

Spiritual power is not so hard to obtain when conditions are complied with. Lay aside every weight. No man can serve two masters. Jacob did not have spiritual power when he was over-reaching Esau and tricking Laban. It came to him when he let go his hold on these things, when he gave up wrestling in his own strength with the angel of the covenant and hugh in weakness upon his heavenly visitor. Power with men comes from power with God. Those that wait upon the Lord shall renew their strength.—In His Steps.

SELF-DENIAL.

Were you to blot the precept of self-denial from the Scriptures, and the need of it from human life, you would in so doing blot out almost every interesting passage in man's history. Let me ask you, when you read that history, what is it which most interests and absorbs you, which seizes on the imagination and memory, which agitates the soul to its centre? Who is the man whom you select from the records of time as the object of your special admiration? Is it he who lived to indulge himself? whose current of life flowed most equably and pleasantly? whose desires were crowned most liberally with means of gratification? whose table was most luxuriantly spread? and whom Fortune made the envy of his neighbourhood by the fulness of her gifts? Were such the men to whom monuments have been reared, and whose memories, freshened with tears of joy and reverence, grow and flourish and spread through every age? Oh, no! He whom we love, whose honour we most covet, is he who has most denied and subdued himself; who has made the most entire sacrifice of appetites and passions and private interest to God, and virtue, and mankind; who has walked in a rugged path, and clung to good and great ends in persecution and pain; who, amidst the solicitations of ambition, ease, and private friendship, and the menaces of tyranny and malice, has listened to the voice of conscience, and found a recompense for blighted hopes and protracted suffering in conscious uprightness and the favour of God.—Dr. Channing.

GOD IS LOVE.

Jesus Christ reveals to us God as He is, He tells us that God is love. "In this was manifested the love of God towards us, because that God sent His only begotten Son into the world, that we might live through Him." In the Holy Eucharist all the great mysteries of our faith are set out. The loving humility of the Incarnation, the loving self-sacrifice of the Atonement, the victory of the Resurrection, the triumph of the Ascension; by our confession of faith in the creeds we acknowledge that we have known and believed the love that God hath for us. In the Eucharist we are assured of that love, when, to use the words of our Prayer-book, we "always remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained for us. He hath instituted and ordained holy mysteries as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort." We come, then, to that Word of Life, who is love, that He may dwell in us, and we in Him, and "love Him Who first loved us." But the love of God, which we desire to possess and enjoy, extends itself beyond our fellowship with the Father and with the Son Jesus Christ into that fellowship one with another to which St. John invited those to whom he wrote as the extension and fruit of the light and life and love which we receive from our communion with the eternal Word. Every communion draws us closer into the bonds of brotherhood in the Holy Catholic Church and the Communion of Saints. In the Epistle to the Hebrews is given us a splendid picture of our fellowship in the Holy Catholic Church and the Communion of Saints, where it is said, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which

are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of the sprinkling that speaketh better things than that of Abel." This is why the Church lays such stress on communicants being in perfect charity with all men. This is why St. John says, "Beloved, let us love one another, for love is of God." "We know that we have passed from death unto life because we love the brethren." Canon Donaldson.

"The tongue of kindness is full of pity, love and comfort. It speaks a word of hope to the desponding, a word of encouragement to the faint-hearted, of sympathy to the bereaved, of consolation to the dying; urged on by a benevolent heart, it loves to cheer, console, and invigorate the sons and daughters of sorrow."

—Duties never conflict. God has but one duty at a time for any child of His to perform. If we are doing the one duty God has for us to do at the present moment, we are doing just right. If we are not doing that one duty, we are at fault, no matter how good or how important the work we are doing. And we need have no question as to what is our duty in God's plan for us.

HINTS TO HOUSEKEEPERS.

Ox Tongue and Tomato Sauce.—Take a fresh tongue, trim the root, rub it with salt, and soak for an hour in cold water. Put it in a stewpan with a large onion, a few cloves, a bunch of herbs, and enough cold water to cover it well. Bring to the boil and skim it well; let it simmer for three hours. Remove the skin, arrange the tongue on a dish, and cover it with tomato sauce.

Suet Pudding.—Two eggs, one cup milk, one-half cup of molasses, one-half cup of suet chopped fine, one teaspoonful of salt, two teaspoonfuls of baking powder, sifted in three small cups of flour, cloves, cinnamon, nutmeg, and as much fruit (stoned raisins and citron), as you like. Steam two hours. Sauce—one-half cup of butter, two cups of sugar, a little boiling water and a little nutmeg, beaten well together.

Gingersnaps.—One cup of sugar, one-half cup of butter, one-half cup of lard, one cup of molasses, two-thirds of a cup of hot coffee, two even teaspoonfuls of soda, one even teaspoonful of ginger, one tablespoonful of vinegar, and a little salt. Flour to make stiff, roll thin and bake in a hot oven.

Warm Gingerbread.—One cup of sugar, half a cup of butter, two eggs, two teaspoonfuls baking powder, one-half cup milk, one tablespoonful of ginger, two cups of flour. Bake slowly about three-quarters of an hour in a square baking tin.

Orange Trifle.—Stir half a package of soaked gelatine into a cupful of boiling water. Mix the juice of two oranges and rind of one with a cupful of powdered sugar, and pour the hot liquid over them. Should the gelatine not dissolve readily, set all over the fire and stir until clear. Strain, and stir in the beaten yolks of three eggs. Heat quickly within a vessel of boiling water, stirring constantly lest the yolks curdle. If they do curdle, strain them again through coarse flannel. Set aside until perfectly cold and slightly stiff, then whip in a pint of frothed cream. Wet the mould, fill, and set it on ice.

Cure for Toothache.—By the application of the following remedy to the diseased tooth: Alum, reduced to an impalpable powder, two drachms; nitrous spirit of ether, seven drachms; mix, and apply to the tooth.

Children's

A WISH FOR

Monday, I wish
On errands of
Tuesday, I wish
With tones be
Wednesday, I wish
Love's duties
Thursday, I wish
Wise words to
Friday, I wish
A brightener
Saturday, I wish
God's beauty
Sunday, I wish
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THE HOUSE

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Children's Department.

A WISH FOR EVERY DAY.

Monday, I wish for eager feet,
On errands of love to go;
Tuesday, I wish for a gentle voice,
With tones both soft and low;
Wednesday, I wish for willing hands
Love's duties all to do;
Thursday, I wish for open ears,
Wise words to listen to;
Friday, I wish for a smiling face,
A brightener of home to be;
Saturday, I wish for quickened eyes,
God's beauty all to see;
Sunday, I wish for a tranquil heart,
That may to others joy impart.

THE HOUSE THAT COULD NOT BURN.

"What is the matter with your house to-day, Mandy?" cried little Betty McFarland, over the front gate.

She might well ask, for it looked as if a whirlwind had struck it; carpets and rugs and chairs and tables and bureaus and cups and saucers were all turned out to public gaze, on the porches.

"Oh, we're house-cleanin'," answered Mandy, joyously; "it's lots of fun." Mandy took everything as if life were a picnic. "We'll be all done when you get back," she called after Betty; "just you stop and see."

Betty was on her way to the village, where, with a hundred other girls and boys, she was taught in the graded school. She carried her dinner with her in a little basket, for on Tuesdays and Fridays she went to Miss Venables' for a music lesson, and did not get home till the late afternoon.

The sun was hanging low against the rim of mountains in the west, when Betty piled books and basket on the Withrows' front gate, and ran in to see if they had finished cleaning house.

"Don't we look nice!" asked Mandy, enjoying results, as she had enjoyed prospects. "See, the sitting-room is blue washed, and our new muslin curtains have a blue dot on them. Mother covered the old sofa herself with that blue chintz. Now come and look at my little room; it will take your breath away."

"I can't stop another minute, not to see a palace," said Betty, starting off on a run; "mother won't know what to think if I stay out any later. I'll take a good long breath, and stop by to-morrow."

Ah, to-morrow! Who knows what she holds in her fast-shut hand! Little Betty had been asleep for hours that night, and was dreaming of going up in a balloon, to reach Mandy's room, when she waked suddenly, with the sound of voices in her ear, and the night wind blowing over her. It must have been the breeze that put the balloon afloat in her dreams.

She sat up in bed, with her little heart in a flutter; what were mamma and Aunt Lizzie doing at the open window? And oh, what was that red light in the sky?

"Put the quilt around you, Betty," said her mother, seeing the little girl was awake, "and come here."

Shivering with excitement, and with the cool night air, Betty ran over to the open window, trailing the patchwork quilt behind her, like a court-robe. Away down the road, in the direction of the village, something was burning fiercely; she could see the flames mounting and falling through the feathery spring foliage; the smell of burning pine and paint was on the breeze, and a dull roar of flames, or of hoarse shouting, or both, came to her ears.

"Oh, mother! What is it?"
"I'm afraid it is the Withrows' house," said her mother. "Your father and Uncle John have gone to help."

Betty stood spellbound at the window; there was a dreadful fascination about the sight. But the work of the flames was over presently, and the glare of the sky cooled down into a dull glow.

"Go right to bed, Betty, and cover up warm," cried her mother, presently; "I don't know what I have been thinking about to let you stand in that breeze so long."

Betty went obediently back to her pillow, but the thought of Mandy's pleasure in her little room, and the blue-dotted curtains, was too much for the child; she burst into tears, and cried and cried, until she slept from weariness.

The next day, everybody went to see the smoking ruins, and offer help; except our Betty; she was laid up in bed with a sore throat.

It was a week before Betty was on the way to school again; the Withrows, she knew, had moved into an old carpenter's shop on the roadside, and Betty hoped to get by without seeing Mandy. Her tender little heart shrank from seeing her in the sad change.

But there was Mandy, looking as cheerful as ever, as she held a tempting morsel over old Duke's head, while baby Will seemed to enjoy the fun as much as she.

"Why, Betsy, I'm so glad to see you!" she cried in her old joyous tone. "I know you can stop awhile, 'cause our clock has not struck eight. Oh, yes, we saved the clock, and a whole heap of things, and living in the shop is more fun than anything you ever saw!"

She took Betty in to show how they had hung curtains and bed-quilts for divisions. "This is my bed-room in the corner, see? I play that this bedquilt is flowered paper. Next is mother's chamber; she has tapestry on her walls, you must know. Now this is our dining-room, one part of the day, and then a fairy godmother named Hard-Work makes it into a sitting-room. It's just like playing all the time. Don't you wish you could live in a shop for a little while?"

"Mother," said Betty that night, standing in her little white gown at her mother's side, for a good-

night kiss, "no fire can burn up Mandy's home; wherever she is, she makes it seem nice and cozy and homey."

After a little Betty had pulled the cover up over her shoulders, the mother came and sat on the edge of the bed.

"Daughter," she said, softly, "we all have a home that cannot burn; did you remember that? It is in heaven, the home of the soul. Our best Friend says that in His Father's house are many 'abiding places,' and he is getting them ready for us. Isn't that nice to think about? Now good-night, dear, and shut your eyes."

THE FIRST COAT OF PAINT.

Mother was painting the wood-work of the dining-room. Robert had been watching her for some time, and thought it was very easy and pleasant work.

"I would like to try painting a little while. May I?"

"Why, yes. There must always be a first time."

Robert took the brush. How clumsy his fingers seemed, after all! But he went bravely on, mother watching in the meantime. Now and then she gave him words of encouragement and instruction, so that he went on quite bravely, and mother went away for a little while.

When she came back she saw that Robert was slighting his work in places. The paint was not smooth, and streaks plainly appeared.

"Robert," she said, "remember that the streaks will show plainly when the paint is dry."

"But you're going to put on two coats, aren't you?" he asked, somewhat sharply. "If you do, the last time over will cover all the streaks."

"But we must put on the first coat just as well as if there were to be no second coat," mother said, patiently. "It is just as important as to do the work well the last time."

Since then Robert has grown to be a man, but he has not forgotten his mother's words. He has noticed that many do work just as he started to do it that day, when painting the dining-room; but whenever he has been tempted to do so, the words of his mother have come back to him, "Do your work now just as if there were to be no second coat."

"Have you thoroughly mastered all the rules in this lesson?" asked a teacher of her class in mathematics one day.

Most of the class thought they had done their work well. One boy thoughtfully said:

"I can't say that I have the second rule, Miss Lee. But I thought I could master it when the review came."

"It isn't safe to slip over work in that way, George," was the quiet reply. "You are not sure that you will have the time when review comes. Do you not think it would be better to master each les-

son as we go along and let the review take care of itself?"

George flushed, but he saw the point, and was not caught that way again.

"I will plow that little strip when I come around again," a young man said to himself, while working in the field. The plow struck a stone and slipped over a piece of green turf without turning it under.

But the next time around he was busily thinking of the particular furrow he was plowing, and the balk escaped his eye for the day. But all summer long there was a green place in the cornfield. The planter slipped over it; the cultivator could not dig it up; no corn grew upon it. That little spot of ground went to waste.

"If I had pulled the plow back and turned that patch of turf over, I would have been wise," so thought the young man when it was too late.

The best time to do good, honest work is the present moment. We are sure of this hour, but of nothing further.

A MOTHERLY CAT.

Some years ago the attention of a family was called to a brood of young chickens by a cat, who seemed to devote her time and attention to them. They were regularly fed by the mistress of the house. The cat frequently purred to them, and they came at her call, and followed her as closely as chickens follow the mother hen. They lodged together in a woodshed adjacent to the house for about three months; but in the early spring, the chickens being well fledged, abandoned their winter quarters and flew into the higher branches of a fruit tree to roost. The cat purred and mewed, and seemed much disgusted at their change of lodgings, but soon accepted the situation, and climbed to the tree-top and roosted with the chickens.

HIS "RIGHT-HAND MAN."

Malcolm is still in school, but his father always calls him his "right-hand man," and is looking forward to the day when he can take Malcolm into business with him. Mr. Kent is a good business man, and if he has this confidence in his son, there is some reason for it. Shall we try to discover what it is?

To begin with, Mr. Kent has found that when he asks Malcolm to do something for him, an errand, perhaps, or a bit of work about the house or yard, he obeys promptly and cheerfully. There is no lingering to finish a game he may be playing, or the chapter he is reading, neither is there any sulking because he is called away from his pleasure.

Then, too, when he begins a piece of work, he does it faithfully, and as well as he knows how, whether it is something important, or something trifling. He puts

thought into his work, too, and plans it so that his brains may save his hands and feet. And he does not limit himself to doing just what his father has asked of him and no more, but always gives a generous measure of work.

These are Mr. Kent's reasons for calling Malcolm his right-hand man, and for his confidence that Malcolm will prove a reliable man of business. Are they not good ones?

THE WIND AND THE SUN.

A dispute once arose between the north wind and the sun, as to which was the stronger of the two. Seeing a traveller on his way, they agreed to try which could the sooner get his cloak off him. The north wind began, and sent a furious blast, which, at the onset, nearly tore the cloak from its fastenings; but the traveller, seizing the garment with a firm grip, held it round his body so tightly that Boreas spent his remaining force in vain. The sun, dispelling the clouds that had gathered, then darted his most sultry beams on the traveller's head. Growing faint with the heat, the man flung off his cloak and ran for protection to the nearest shade.

A TRUE BOY.

One cold, dreary day in winter, a lad stood at the door of a hut in Norway. The snow had been falling all day, and the poor boy looked cold and hungry. "Can't I stay, ma'am?" he said to the lady who had opened the door. "I'll cut wood, go for water, and do all your errands." "You may come in until my husband comes home," she replied. Presently came the sound of tramping, and the husband entered, very much fatigued from his day's work. He looked at the poor boy and did not seem well pleased; nevertheless he bade him come to the table, and enjoyed seeing him eat a hearty supper. Day after day passed, and still the boy remained, till after due consideration the people concluded that he was such a good boy they would keep him. About the middle of the winter a strange man called at the hut, and when he was preparing to go, said to the woman, "You have a boy out there splitting wood, I see," pointing to the wood-pile. "Yes; have you ever seen him before?" "I have only seen him once before," replied the stranger. "Where? What is his name?" "That boy has been in jail, and even as young as he is, was sentenced there ten months."

There was something awful in the very word jail to the woman, and she was not satisfied until she had called the boy to her, and kindly talked to him, and assured him she knew the dark part of his history. Ashamed, the boy hung his head: "Well," he murmured, "there's no use in my trying to be a good boy, everybody is against me." "Tell me," replied the

woman, "how came you to go to that awful place so young?" "Oh," cried the boy, with a burst of grief that was terrible, "Oh, I hadn't any mother. If I only had a mother," he continued, while tears gushed from his eyes, "I wouldn't have been treated so cruelly. I wouldn't have been bad, and got knocked down, and then stolen because I was hungry. Oh, if I only had a dear mother." The strength was all gone from the poor boy, and he sank on his knees, sobbing and rubbing his eyes with the sleeves of his jacket. The woman was a mother, and though all her children slept under the cold sod in the churchyard, she was a mother still. She threw her arms around the neck of that poor, forsaken, deserted child, and said that from that time on he would find her a mother to him. She poured from her heart sweet, kind words, words of counsel and tenderness. How sweet was sleep to her that night—how soft her pillow. She had plucked a thorn from the path of a little sinner but striving mortal. That poor boy is now a promising man. He is the help and comfort of the old lady, who is aged and sickly. That "poor outcast" is her main support. Nobly does he repay the trust reposed in him. For the Bible says: "When my father and mother forsake me, then the Lord will take me up."

MAYSIE'S WISE THOUGHT.

It was a raw spring morning, one of those mornings when the wind seems to go right through you, no matter how warm and thick your clothes are. Maysie, on her way to school, began to shiver before she had gone a block and wished that it was Saturday, so she could stay at home by the bright fire.

All at once Maysie came to a standstill; she had just remembered something. That very morning her mother had said to her, "I want you to go around to Mrs.

BIRTH.

At St. Andrews, N. B., the wife of Rev. E. W. Simonson, on Jan. 15th, 1900, of a daughter—Margaret Medley.

DEATH.

At Goodwood, South Orillia, on January 23rd, Caroline Jane, widow of Basil R. Rowe, and youngest and latest surviving daughter of the late James Matthew Hamilton, born 28th of March, 1817.

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Flynn's sister to-day, dear. Her husband is sick, and I have packed up some extra bed clothes, and a few little things for him to eat. She can send Johnny over with his little wagon to get the bundle."

"Shall I go this morning, mamma?" Maysie had asked, watching the branches of the trees as they whipped back and forth in the fierce wind.

Her mother was watching them, too. "Just as you choose, dearest. If it seems too cold and windy, you can wait until this noon, when you will be coming home and will have the wind behind you."

This is what Maysie had just remembered, and this is why she stopped so suddenly at the street corner. Mrs. Flynn's little cottage was out of her way, and to get to it would mean a struggle with the wind. On her way home at noon, the wind would be behind her and would help her along.

"Ugh!" Maysie shivered, as a strong blast almost took her from

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"Mamma bed-clothes he hasn't en warm, even remembered in bed one come a sud weather. pair of bla don't 'spose blankets." fully, and tl for her.

Her face those shiny time she go she was a g But it did n her errand.

"Ah, but Maysie!" A fully. "H cowl'd unde he's hunge an' tasty to mighty kin this cowl'd shall go rig "Ugh!"

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JOEY H

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Then the smal quiet, bu light of t of the te

"Joe," must tal Joe lo but pick his head ed for t

her feet. "I wonder if it would make much difference to Mr. Flynn, if I wait till noon." She started along, but very slowly. She was still thinking.

"Mamma said there were extra bed-clothes in the bundle. P'raps he hasn't enough now to keep him warm, even if he is in bed." Maysie remembered how cold she had been in bed one night, when there had come a sudden change in the weather. And there had been a pair of blankets on her bed. "I don't s'pose Mrs. Flynn has any blankets," Maysie said thoughtfully, and that settled the question for her.

Her face looked like one of those shiny red snow-apples by the time she got to Mrs. Flynn's, and she was a good deal out of breath. But it did not take her long to tell her errand.

"Ah, but that's good news, Miss Maysie!" Mrs. Flynn said joyfully. "He's always a wee bit cowl'd under the thin quilts. An' he's hungerin' fer somethin' nice an' tasty to eat. Shure, it was mighty kind o' ye to come round this cowl'd mornin', an' Johnny shall go right away."

"Ugh!" Maysie said for the second time, as she faced the cold wind again. "I b'lieve I never did see such a horrid wind. But I'm glad I didn't wait till noon, 'cause if I had, Mr. Flynn couldn't have had his warm quilts, an' his nice things to eat, till afternoon. An' he'd have been kind of cold and hungry all the mornin', while I'd be warm an' comf'table. When you have something like that to do that's goin' to make people happy, I think it's nice to do it as soon as ever you can, an' then the folks can begin to be happy just so much sooner."

It is not only grown-up people who think wise thoughts. This one of Maysie's was both wise and kind, and if we would all put it into practice, as she did, the world would be a brighter and happier place.

JOEY HAD A LITTLE DOG.

The teacher of a district school in Maine tells a story that reminds me of Mary and her little lamb, only it is of Joe and his little dog.

Joe was a boy about eight years old, and was devoted to a small lank puppy. Out of school hours boy and dog were inseparable, and Joe apparently could not reconcile himself to the necessity of leaving the dog at home. For several mornings the teacher allowed the puppy to remain at Joe's feet under the desk.

Then there came a day when the small dog could not be kept quiet, but frisked about, to the delight of the school and the dismay of the teacher.

"Joe," she said, firmly, "you must take that dog out."

Joe looked at her mournfully, but picked up the pup, and, with his head against his cheek, started for the door. The boy's feel-

ings were evidently hurt, but he said nothing until he reached the door; then, giving his teacher a reproachful look, with a pitying glance toward his dog, he said slowly: "And he's named for you!"

THE COUNTRYMAN AND THE SNAKE.

A villager, one frosty day in the depth of winter, found a snake under a hedge almost dead with the cold. Having pity on the poor creature, he brought it home, and laid it on the hearth near the fire. Revived by the heat, it reared up, and with dreadful hissings attacked the wife and children of its benefactor. The man, hearing their cries, rushed in, and with a mattock, which he brought in his hand, soon cut the snake in pieces. "Vile wretch!" said he; "is this the reward you make to him who saved your life? Die, as you deserve; but a single death is too good for you."

WHAT HAPPENED TO JIMSEY.

There was no place where Robbie liked better to visit than at Aunt Mary's house. In the first place, there was dear Aunt Mary herself, who was fond of all boys, and particularly fond of Robbie. In the next place, there was the cooky-jar, which had a wonderful way of never being empty no matter how often he visited it; and, last of all, there were the birds. Rinkum was a parrot that always made Robbie laugh by exclaiming, in odd imitation of Aunt Mary, "Mercy, how you've grown!"

He liked Rinkum, but he liked the mocking-bird, Jimsey, too, though Jimsey couldn't talk; but he would hold his head on one side and peer at Robbie with his bright eyes to make sure it was he, and then hop gaily about his cage, as if glad that the boy had come again.

Now, one day, something happened. Aunt Mary washed the dishes, swept the kitchen, set her bread by the stove to rise; and, telling Jimsey and Rinkum, who had been let out of their cages, to behave themselves, went up-stairs, never dreaming that two such well-behaved birds would get into trouble while she was gone. But pretty soon she heard Rinkum's loud screeches, which told her something was the matter.

"Fire! fire! throw on water!" cried Polly, as she entered.

"Where are you, Rinkum, and where's Jimsey?"

"Mercy, how you've grown! Fire! Fire!" screamed Rinkum, from a dark corner of the room under the table, where she had retreated as if in fear. But Jimsey was not with her, and Aunt Mary grew alarmed as she saw, what had escaped her notice when she went upstairs, that the side window was open several inches.

"Some cat has got him, or else he has flown away." She started to-



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ward the window to look out, but as she went she noticed a strange heaving of the napkin over her bread. She whisked it off, and there was poor Jimsey up to his neck in soft sponge, vainly struggling to free himself, but sinking deeper and deeper. Rinkum had watched him fly down to the edge of the pan, pick up a corner of the napkin in his bill, peck at the dough daintily to see if it were good, and then hop down into the sticky stuff, which held him fast. She did all she could by giving the alarm, and Aunt Mary soon had the bird out of his queer bath; but Jimsey's feathers had to be cut, and he was never quite so lively again, so that Robbie, when he came again, said:

"Aunt Mary, it seems to me that Jimsey's getting old; he acts like an old man. And I'm getting old, too. Do you know, I'll be six years old to-morrow!"

"Mercy, how you've grown!" said the parrot.

SORRY ENOUGH TO QUIT.

A gentleman once asked a Sunday school what was meant by the word "repentance." A little boy raised his hand.

"Well, what is it, my lad?" "Being sorry for your sins," was the answer.

A little girl on the back seat raised her hand.

"Well, my little girl, what do you think?" asked the gentleman. "I think," said the child, "it's being sorry enough to quit."

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