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Lessons for Sundays and Holy Days.

February 18.—QUINQUAGESIMA.
Morning.—Gen. 9, to v. 20. Mat. 26 to v. 31.
Evening.—Gen. 12 or 13. Rom. 1.

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

QUINQUAGESIMA SUNDAY.

Holy Communion : 259, 310, 315, 552.
Processional : 35, 224, 236, 393.
Offertory : 168, 296, 296, 365.
Children's Hymns : 210, 387, 389, 571.
General Hymns : 37, 196, 210, 229, 262, 547.

FIRST SUNDAY IN LENT.

Holy Communion : 107, 311, 314, 559.
Processional : 261, 432, 445, 465.
Offertory : 91, 252, 408, 618.
Children's Hymns : 94, 381, 382, 568.
General Hymns : 84, 88, 92, 254, 354, 537.

QUINQUAGESIMA SUNDAY.

THE MOST EXCELLENT GIFT.

O Lord, Who hast taught us all that our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee; grant this for Thy only Son Jesus Christ's sake. Amen.

This beautiful Collect follows very fitly upon the teaching of last Sunday, when, although we professed not to put our trust in anything we do, we were yet led to see that we must be ever doing. To-day we are shown what we need to make our works acceptable to God, for to-day we are reminded that without charity all our doings are nothing worth. Love is the fulfilling of the law; love is the very bond of peace, uniting us to God and to each other. What it is that charity will teach us to do, how it will make us live, the Epistle shows us. We must pray for this "most excellent gift," for it is heavenly, and by no mere

efforts of our own can we attain to it; and while we pray, we must live in love, for without it "whoever liveth is counted dead before God."

GOOD WORDS.

A clergyman in the North-West writes: "I have received a number of the CANADIAN CHURCHMAN through the kindness of the Niagara Branch of the Woman's Auxiliary—just enough to let me know that I cannot do without them regularly. Enclosed is my subscription."

A clergyman from the United States writes: "I would not be without the CANADIAN CHURCHMAN for anything, as I think it far in advance of any Church paper on this side of the Atlantic for sound principles and general Church interest. I pray you may be strengthened to continue the good work you are doing."

A clergyman in Quebec writes: "I am glad you intend continuing the publication of the CANADIAN CHURCHMAN, as I prefer it very much to any other Church paper published in Canada."

BURIAL OF THE LATE REV. E. J. FESSENDEN

On Friday, the 24th ult., the remains of the late Rev. E. J. Fessenden, B.A., were interred in the churchyard of St. John's Church, Ancaster. In the chancel there were twenty clergymen robed, and the church was filled with parishioners and friends. There was a celebration of the Holy Communion at 10.30 a.m., the bishop of the diocese being celebrant, assisted by the Ven. Archdeacon Houston and Rev. Canon Ball. The Rev. E. Trenholm, nephew of the deceased, acted as cross-bearer. The altar was in white and was decorated with flowers, sent by members of the congregation. The pall-bearers were Rev. Canons Bland and Sutherland, Rev. Rural Dean Clark, Diocesan Secretary, and Revs. Messrs. Whitcombe, Le Brine, Irving, Geoghegan and Massey. The coffin was covered with wreaths, crosses and flowers—one from the congregation, one from his own churchwarden, and one from Sunday-school teachers and scholars; and others from those whom he had prepared for confirmation and from friends. All spoke of the loving fragrance encircling the memory of this truly loving servant of the Church. The processional hymn was, "The Saints of God their Conflict Past." The psalms were said by the Rev. T. Geoghegan, the lesson by Rev. Rural Dean Clark, and the prayers in the burial office were said by the Rev. C. E. Whitcombe in the church, on account of the violent storm which was raging outside. His Lordship the Bishop read the Committal at the grave. The deceased had not quite finished a three years' pastorate at Ancaster—two years as curate-in-charge, and scarcely one year as rector. Humbly and faithfully he performed his duties as parish priest. He was busy for some time previous to his death preparing a series of papers on "Church Patronage"—several of which having appeared in these columns. He was not only deeply loyal to his Church, but also to his country. Valuable articles on the U. E. Loyalists and kindred topics have been published by him in the daily press. When in England his culture and eloquence secured him much attention wherever he went. He was a valued deputy of the S.P.G. for several years, and gave addresses in Westminster Abbey and many of the cathedral churches. He was

also one of the selected speakers at the Wolverhampton Church Congress. Since his return he has acted at the bishop's request as Diocesan Secretary for the "Church House," and representative for the Church Emigration Society. He was a man of kindly heart, gracious manners and dignified demeanour. His bent of mind as a theologian inclined toward the school of Canon Mason. His memory will long be cherished by the clergy of the diocese and by his many friends, as that of a priest of blameless life and sterling worth. His devoted and sorrowing wife and children have the assurance, in this their time of mourning, that the respectful and unbroken sympathy of the diocese is tendered to them.

THE EXTENSION OF THE EPISCOPATE.

We suspended consideration of this subject until the meeting of the Provincial Synod should take place, and we now proceed to consider the action of that body, with a view to getting the question in proper form for the discussions of the various Diocesan Synods interested. The question as it affects us must take its practicability from the attitude of the Diocesan Synods. Let us again state the facts of this present movement. In 1892 the Provincial Synod Lower House committee on the aggressive work of the Church, recommended that five new dioceses be created within the bounds of the Ecclesiastical Province of Canada. The Upper House did not confirm this, but suggested that three be formed—one by division of the Diocese of Ontario then being prepared for, and now about being done. The second, by a division of the Diocese of Nova Scotia, and the third by a division of the Diocese of Algoma. After that, and as a result of this Provincial Synod resolution, the subject was discussed in the Synods of Toronto and Huron, and committees appointed. As the prospect of the division of Algoma appeared very remote, the proposition to create a new diocese, composed of territory around the Georgian Bay, which would relieve Huron and Toronto in some degree, and take in part of the Algoma territory, took gradually definite form. Two meetings were held in the city of Toronto nearly a year ago of representatives from the Dioceses of Toronto, Huron, Niagara and Algoma. The Algoma representatives could not take upon themselves the responsibility of saying how Algoma should act, as Algoma has no Synodal organization, and the Bishop, who was absent, had not been communicated with. The subject, however, was gone into as thoroughly as possible under the circumstances, and resolutions arrived at leaving Algoma intact. The effect of these resolutions was to suggest a new diocese by a large contribution from Huron territory, a small contribution from Toronto territory, and a re-adjustment of Niagara territory, which would have increased the area of that diocese. The following resolution was passed by the Synod of Niagara last year: "That a committee be appointed by the bishop, to confer with like committees from other dioceses in Ontario, on the extension of the Episcopate." The bishop appointed a committee.

The Synod of Toronto adopted the conference resolutions, but the Synod of Huron did not. The bishop in his charge refers thus to the conference resolutions: "I cannot myself, however, refrain from expressing my own conclusion that

the present time is premature for so great and serious a change. The fact that both the Dioceses of Toronto and Huron are at present somewhat financially embarrassed, and therefore could not bear any division of their funds, that the times are phenomenal for stringency and contraction, and that the whole question of the future of Algoma has as yet not been discussed upon the floor of the Provincial Synod, constitute grave and important reasons why we should hasten slowly before committing ourselves to so grave and important a measure. Should, however, all these considerations bulk but little compared with the supposed urgency of the case, I would humbly submit that it is to the north, and to the north alone, we should look as the place through which the line of delimitation should be drawn. The counties of Bruce and Grey, from their very position, seem to present the only area which we could well surrender as our contribution toward the formation of a new diocese. A diocese comprising the large districts of Parry Sound and Muskoka, together with the counties of Simcoe, Dufferin, Grey and Bruce, would be sufficiently large to occupy all the energies and time of any man, however vigorous, who might be appointed as its bishop." The Synod of Huron passed a motion as to the conference resolutions thus: "That the recommendations of the conference of the representatives of Toronto, Huron, Niagara and Algoma Dioceses, as to the territorial arrangements deemed most expedient to create a new diocese in Western Ontario, have their consideration suspended until the question of the future of Algoma is dealt with by the Provincial Synod, as in the proposed re-arrangement the territory of Algoma is left intact, while the House of Bishops in 1892 expressed the opinion that the Missionary Diocese of Algoma should be subdivided at the earliest possible date, and further, that our future obligations to Algoma and our own financial position make it inexpedient to enter into the consideration of such a radical change as is proposed until the first has been defined, and the second improved, and that the committee be continued." The financial position of Huron is suffering a transient depression. Diocesan contributions have not fallen off, while the total offerings for all Church purposes, parochial and diocesan, are on the increase all the time, but the invested funds of the Diocese, employed to supplement clerical incomes, according to length of service, and amount got from the parishes, have been subjected to two reductions, whereby the income available for helping clerical stipends has been lessened. The general rate of interest all over the country has been lowered, and the superannuation charge in Huron has always been first charge on the funds. The number of superannuated men having been increased in recent years, and the scale for payment of clergy having been originally fixed at too high a point for the average resources, has caused a temporary deficit to take place. The position, however, is being readjusted; it will take a year or two to work into a permanent system, but it is very evident that under the circumstances no measure of heroic division is possible, and the wisdom of the bishop's utterances must be apparent to all. The Synod of Huron resolution was transmitted to the Provincial Synod, so that discussions there on the extension of the Episcopate, and the Algoma question, would be qualified by this clearly expressed resolution. The Algoma position was not actually changed, a further leave of absence was given to the bishop, in the hope

that restoration to health and working ability might ensue, and necessary provision was made for him in the event of his being compelled to resign. Therefore, the financial position of Algoma, and the suggestion of the Upper House as to its division, were not considered. Algoma, through its triennial council, petitioned the Provincial Synod to have a Synod of its own, and its prayer was granted subject to approval of the constitution proposed by the Provincial Synod, as Algoma is a Missionary Diocese, and so long as the present relation exists, Provincial Synod supervision is necessary. It was felt in the discussions on the extension of the Episcopate last year, that in addition to the Upper House suggestion that Algoma be divided, an expression from the working force of the Church, lay and clerical, in Algoma itself, as to this change, should be had. We now come to the positive action taken by the Provincial Synod as to extension of the Episcopate at its last session. In this matter the Synod was unanimous, and the fervour of the discussions showed the intense appreciation of the members of this move onward to the highest interests of the Church. The resolution of the Lower House was to the effect, "That it recognizes the necessity for the establishment of a new diocese in the western part of the Province of Ontario, to be constituted out of existing dioceses as may be agreed upon by them, and a diocese in the eastern part of Nova Scotia, with such boundaries as may be settled by the diocese of that province, and that this House do appoint a committee to promote these objects," etc. The Upper House concurred. We shall be very glad indeed to receive any information as to how the work is progressing in Nova Scotia. We have striven to make this paper the paper for all Canadian Churchmen, and we would rejoice to know that our brethren in the East are at work in the furtherance of this supremely important matter, and would be very glad to report their progress to the Church. We necessarily can talk more freely and fully about the proposed new diocese in Western Ontario. The Provincial Synod committee for the west on this matter will doubtless be convened soon, but what will they do when they meet? Niagara can not contribute any territory. Toronto so far is only spoken of to contribute one county. Huron, so far as the direction of its expression goes, is willing only to contribute Bruce and Grey. Can any scheme be got into shape for next Provincial Synod that will leave out a territorial contribution from Algoma? As it seems to us, from all the official utterances, the only plan capable of fairly speedy realization is that of the diocese round the Georgian Bay. If the bishops in 1892 suggested division of Algoma, a contribution from its territory in 1896 should be practicable. Algoma would still be a vast diocese. A good deal of financial adjustment may require to be made, but before any steps could be taken to raise the endowment for the new diocese, it would require to be known where it is to be. The progress Algoma has made the last twenty years shows what might be expected in the future, and as the establishment of a new diocese affords the Church an opportunity of arranging for future administration and requirements, we think such a contribution of Algoma territory as is spoken of would be in the best interests of the future working of Algoma proper. We are anxious to see progress made, and it can only be made in the direction where all parties can be harmonized. This proposition under consideration would not upset the financial systems of

either Huron or Toronto, while the contribution of territory from each, with that from Algoma, would make a good field for any bishop, and relieve all the three dioceses as well. But we are open for communications on the matter. We have endeavoured to place the facts of the movement, and the action of the various official bodies of the Church in regard thereto, fairly before our readers, and now that the Provincial Synod committee will likely be convened soon, and to prepare the minds of our people for discussion in their various Diocesan Synods, we have dealt with the matter as we have. By the time the next Provincial Synod meets the new diocese in Western Ontario ought to be ready for setting off.

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$235 00
Communicant, St. Luke's, Toronto	1 00
From a subscriber.....	1 00
Mrs. Jackson, Cardwell	1 00
Mrs. Austin, City.....	1 00

THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a

response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

REVIEWS.

MAGAZINES.—*Scribner's Magazine* for February contains some excellent contributions. Amongst them, "Life in the Altitudes" is a delightful piece of gossip of physically "high life," and is as exhilarating to read as a walk up hill. "The Ascent of Mount Ararat," with some lovely photographs of the mountain and its environment, are worth preserving. "Sentimental Tommy" is continued. What a pathetic story it is! In those who have a leaning towards the "syllable of dolour," and would learn something of the violence of crude passion, the confession of poor Mrs. Sandys may awaken both surprise and pity. "Hunting the Musk Ox," by Frank Russell. This narrative contains some thrilling experiences in the North. A good deal of it reads like wanton slaughter, but the hunters suffered considerably themselves, which fact establishes one's humane equilibrium somewhat. Two short stories above the average, and "The History of the Last Quarter Century United States," in which is an account of the Johnstown disaster, and the lynching of the Italians. This, and some clever editorials, make up a capital number.

Harper's New Monthly Magazine is excellent as usual. It opens with a short "History of Baltimore," with eighteen illustrations, including a superb portrait of Cardinal Gibbons. Fact and figures connected with the rise and progress of the city are made as interesting as one might wish, and in some instances are quite a revelation. "On Snow-Shoes to the Barren Grounds," is a good piece of descriptive work and exhaustively written; with adventure enough in it for a romance, and sufficient statistics for a blue-book. "St. Clair's Defeat" is an interesting sketch accompanied by some spirited engravings. The painful events of that time are graphically told, and much light thrown on the whole deplorable business. "The German Struggle for Liberty" is continued. The history is lively just now, having reached the spring of 1813, and the plot thickens. There are several short stories, mostly readable, especially "A Snipe Hunt."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY D.D., BISHOP, HALIFAX.

HALIFAX.—*St. Luke's Cathedral*.—Ladies of the congregation gave a very successful birthday party in St. Luke's Hall, on Thursday, January 30th. The sum of \$175 was added to the Organ Fund.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

EAST SHERBROOKE.—*Church of the Advent*.—A new room has recently been built as a vestry. The room also serves as a covered approach from the Church Hall to the church. The church was decorated with remarkably good taste. The assistant, Rev. H. E. Wright, M.A., as well as Canon Thorneloe, D.C.L., the rector, are graduates of Bishop's College.

MILBY.—*St. Barnabas*.—The Professor of Pastoral Theology of Bishop's College, Rev. B. G. Wilkinson, M.A., is the incumbent of this church. The congregation had adorned the church with evergreens, for Christmas, very tastefully arranged, and English holly filled the altar vases. The service on Christmas Day consisted of matins and celebration of Holy Communion, the greater part of those present communicating. Service is held each Sunday at 11 a.m., the incumbent being assisted in Sunday-school work by a student from Bishop's College.

MONTREAL.

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

Diocesan Synod Report concluded from last week.

"V. That your memorialists are aware that this oppressive and odious tax is defended under pleas (1) that it is tacitly acquiesced in, and (2) that the

revenue therefrom acquired is administered for the benefit of superior education among Protestants in this province, but your memorialists emphatically aver that there are, under such specious pleas, slightly veiled—an alarming economic blunder—a suicidal offence against our race, nationality and faith, and such an ungenerous imposition upon our population as can find justification in no higher principle than a conspicuously repudiated one—that 'the end justifies the means.'

"VI. That your memorialists would, particularly, signify the disintegrating, far-reaching and alienating effects which follow from the adoption of such an imposition—notably upon our border citizens—and the reckless sacrifice of influences which are too sacred to be cast into the scale of self—implying a bartering of Divine sanctions for educational and secular equivalents.

"VII. That your memorialists desire, on behalf of the members of the Church of England in this province, that equality of privilege and integrity of right which will afford them the immunities and enjoyments of the most favoured, and they humbly pray that, through action of a committee to be named, and to be qualified to act with the diocesan authorities, immediate relief of deprecated disabilities and impositions, effecting fundamental, social, theoretical and practical ethics, should be sought from the Legislature and otherwise. J. Burrows Davidson, M.A., rector of Frelighsburg; N. A. F. Bourne, B.A., rector of Dunham; W. H. Nye, M.A., rector and Rural Dean of Bedford; Chas. G. Rollit, rector of Stanbridge East; Edmund L. Watson, M. S. Cornell, L. F. Streit, G. F. Jones, Dr. Slack."

The Foreign Missions report was then read by Rev. Mr. Renaud, who also presented the deanery reports of St. Andrew's and Clarendon, after which the Bishop of Qu'Appelle, N.W.T., was introduced and conducted to the platform by the Dean of Montreal.

Rev. J. H. Dixon, convener, read the report of the committee appointed to consider the best means of reaching people who came to the city from country parishes. The report held that the country clergy would greatly aid the cause if they would notify the city churches of all such changes on the part of their parishioners. The report of the Dunham Ladies' College was read again by Rural Dean Longhurst, who made a very strong appeal for that institution.

Rev. Canon Davidson, Dr. Davidson and others also supported the appeal that was now being addressed to the Montreal Diocese, and Rural Dean Lindsay moved a resolution to the effect that the Synod accord the College a generous support. He thought, however, that the fee of \$150 was a barrier, and that, if the sum could be reduced to \$100, a great many more of the clergy would be able to send their daughters to Dunham College to be educated. Principal Bourne also spoke and advocated the reduction.

Dr. Johnson thought that there should be two classes of pupils, as at Eton and other English schools, one class paying the full fee, and the other being given easier terms, or free tuition, altogether. Rev. Mr. Dixon, Rev. Mr. Ollen, Rev. Mr. Charters, and Messrs. J. Mackinnon and Robinson, having supported the resolution, it was carried unanimously, whereupon His Lordship said, "I wish the resolution had gone even further, for my whole heart is in the work."

Rev. Mr. James here introduced three delegates from the Brotherhood of St. Andrews, and Messrs. Wells, Stewart and Thompson addressed the Synod, setting forth the aims and objects of the Brotherhood, and inviting the co-operation of the clergy of this diocese. The young gentlemen were given a most hearty welcome, and cheered at the conclusion of their speeches.

The Afternoon Session.—On re-assembling, after luncheon, Mr. J. W. Tacker moved the adoption of the report of the Committee on Education, which had been previously read, and, in doing so, expressed the opinion that the Bible should be made more a text-book in the public schools than it was at present. The law had made ample provision for the teaching of the Bible in the schools, and said that it was for the clergy to take the matter up and see that the spirit of the law was carried out.

In reply to Dr. L. H. Davidson, Ven. Archdeacon Lindsay, who seconded the adoption of the report, said that, as an official visitor, a clergyman had the right to enquire when and how the Bible was taught in the schools in his parish, and, if there was anything wrong, he was entitled to make complaint to the Protestant Committee of the Council of Public Instruction.

Rev. E. I. Rexford spoke of the great privileges enjoyed in educational matters by the clergy of this province, privileges which, he said, were greater than those enjoyed in any of the other provinces of the Dominion. The privileges were very important, and should not be minimized by any means at the present time, when the school controversy was so acute all over the Dominion, as well as in the States

and England itself. A clergyman had the right to inform himself, in every possible way, as to the status of a school, and he had access to every document in the building. If he found a teacher was not taking the proper course, he had the right to say that it would be his duty to report on the matter, unless a change were made. Mr. Rexford said he quite recognized that, in the exercise of these privileges, some clergymen would do more harm than good; but, outside of this, it would be found that teachers felt that they were very much alone, having very few in the community who sympathized with them, or co-operated with them, and when they found a clergyman who sympathized with them and was able to counsel them, he would, as a visitor, become an immense power for education. The privileges were neither appreciated nor used for one-tenth of their possibilities, not only by the clergy of the Church of England, but by the ministers of other denominations throughout the province. If the privileges in regard to education, enjoyed by the clergy of this province, were enjoyed by those in the other parts of the Dominion, there would be a rush to take advantage of them; but here they had been enjoyed for nearly half a century, and had been neglected. The report was adopted.

About Parish Records.—Mr. S. Bethune moved the adoption of the report of the Executive Committee, the most important part of which was the following in regard to parish records, and the best means of obtaining prompt and correct statistical reports for Synod:

The paragraph regarding registrations gave rise to much discussion, in the course of which it came out, that, not only, in some cases, were the records badly kept, simply from inattention or neglect on the part of the clergy, but registers had actually been lost, and, so far as the Church was concerned, there was no means of showing the legal status of persons whose names had been inscribed therein.

Finally the paragraph was struck out, and the following, on the motion of Rural Dean Nye, seconded by Canon Davidson, was substituted:

"That the incumbent of every parish be required to present the registration books of the parish to the bishop, for His Lordship's inspection, on the occasion of his annual visitation."

The remaining portion of the report was then taken up, and finally, on the motion of Canon Mussen, seconded by Canon Davidson, all words from "Your committee would aim," down to "record and account have been handed over in proper order," at the end of the last paragraph but one, were struck out, and the report, as amended, was then adopted.

The Mission Fund Plan.—The report of the treasurer, Mr. Charles Garth, having been adopted, the report of the sub-committee on the Mission Fund Plan, was taken up. The adoption of the report was moved by Mr. Edgar Judge, who strongly emphasized the fact that the country parishes were not doing their duty towards the support of the clergy.

The Missionary Meeting.—The missionary meeting, held annually in connection with the Diocesan Synod, took place last evening. Bishop Bond presided, and delivered a brief opening address, after which the Bishop of Qu'Appelle spoke of the extent of his diocese, and then went on to advocate the forming of a General Domestic Church Mission Board, before which would come the wants of every church mission in the Dominion, and which would do the whole of the home missionary work. He believed it would be a lever that would touch the hearts and call forth the feeling of Church people throughout Canada. He spoke of his work among the Indians, and said that a good deal of the weakness in Church work, whether in the mission field or at home, lay in a want of loyalty to Church truth. Rev. F. Charters referred to Diocesan Missions, and more particularly in the Eastern Townships, where, he said, the Church of England, at the present time, stood in the foremost rank, and if the work was carried along on the right lines, they would, in a comparatively short time, ecclesiastically own the Protestant portion of the district. Dean Carmichael spoke very earnestly of the need there was for work among the heathen in Canada, after which the gathering closed with the singing of the doxology and the pronouncing of the benediction by Bishop Bond.

The Andrew Home in Belmont Park was formally dedicated at half past two o'clock on Wednesday, January 22nd, by His Lordship Bishop Bond, assisted by the city and country clergy. Mr. Gault asked His Lordship on behalf of the executors to open the building, which had been established for the purpose intended by the testator. After the invocation by the bishop—"Oh, Lord, protect this house, and all that dwell therein," the hymn, "O praise our God to-day," was sung, after which there was reading of Scripture and prayer. Short addresses were delivered by His Lordship, Dean Carmichael, Dr. L. H. Davidson and the Ven. Archdeacon Evans.

At the Synod a great deal of business was trans-

acted, most of which was of a routine character. Principal Adams read his report of Lennoxville College, which showed that excellent institution to be doing effective and successful work. This report was ordered to be printed, while a resolution was passed, on the motion of Dr. Davidson, seconded by Dean Carmichael, expressive of the pleasure of the Synod at hearing such a satisfactory report. Dr. Davidson proposed the following resolution, seconded by Canon Mills, which led to a long debate:—"That whilst this Synod learns with satisfaction and thankfulness (from the report of the committee on 'the State of the Church,' made at the last meeting of Provincial Synod) of the general progress and advance of the Church in the dioceses constituting the ecclesiastical Province of Canada, it regrets to find that according to the statistical returns of the Lord Bishop of the Diocese of Montreal, there has been during the triennial period from 1892 to 1895, a diminution in the number of communicants reported from this Diocese of Montreal of no less than 1,862, and in confirmees of 53, whilst the number of families belonging to the Church appear to have increased during the same period by 330. That this Synod, in view of the general progress of the Church in the Diocese of Montreal, feels that such apparent decrease in the number of confirmees and of communicants must be attributed to imperfect returns made to the bishop of the diocese or his representatives; and it would call the attention of the clergy and the Executive Committee to the Canon of Synod in regard to registration of communicants, and as to the 'Keeping of a register of persons confirmed and of the families within each parish,' and would request the Executive Committee, in conformity with the Canon on registers of persons confirmed, to see that 'this rule, and that of the Canon on communicants, be complied with without delay'—'and annually,' and further, that such committee be requested to revise the questions issued as to statistics and in conformity with said Canon, to report to the Synod annually in regard to said matters." The above resolution was adopted unanimously, and the debate that ensued brought out the fact that there has in the past been a defective system of sending in returns from the parishes to the head of the diocese. Speeches were made by Dr. Davidson, Canon Mills, the Rev. Mr. Clayton, Mr. George Hague and others. Dr. Davidson deplored the fact that at the Provincial Synod the statement had been allowed to go forth that the Diocese of Montreal was retrograding; that the work was falling off; that in spite of obvious enlargement and expansion, the number of communicants was decreasing. Those who prepared such a report did so in good faith, no doubt; but the fact was, there were many parishes in the diocese which sent in no returns, and that was how he accounted for such a report being presented to the Synod. Mr. George Hague instanced the number of new churches which had been erected during the past year or two, and said figures could be made to prove anything. He was sure a great injustice had been done to the diocese, which was manifestly in a flourishing condition. Dean Carmichael and Canon Mills pleaded for plainer questions to the clergy, so that there would be no confusion, while the Rev. Mr. Bourne argued for a working definition of the term "communicant." The resolution was adopted. The following resolution was also moved by Dr. Davidson, seconded by the Dean of Montreal, and carried without much debate: "That inasmuch as frequent solicitations for assistance to various parishes and missions within the Diocese of Montreal are made outside of the parishes or missions concerned, and especially from Churchmen in the city of Montreal, for work elsewhere, as also applications in behalf of the Church in Canada, outside the Diocese of Montreal, the attention of the clergy, and of all others, be called to the Canon on 'Solicitation and procuring of contributions' (see page 39 of the 'Constitution Rules and Order'), and that compliance therewith be enforced by this Synod, and the amount of contributions obtained under such solicitation be, as required by said Canon, duly audited, and appear on record in the Diocesan Reports." The Rev. C. Cameron Waller moved the adoption of the report on the Colonial Church and School Society, which, being seconded by the Rev. Canon Mills, was adopted. The Rev. Dr. Ker, in moving the adoption of the report of the Diocesan Sunday School Association, asked that the committee be allowed to continue their work, which was granted. The Rev. J. A. Elliott moved, seconded by the Dean, "That the Synod request the General Synod to take into consideration the compiling of a Sunday-school Liturgy." This having carried, Dr. Davidson, Q.C., moved, seconded by Archdeacon Evans, "That it be an instruction to the delegation appointed by this Synod to the Provincial Synod of Canada, and to the General Synod, to report a summary of proceedings of such Synods, especially indicating any matters particularly affecting the interests of this diocese, to the Synod of the diocese at the meeting following each session of the Provincial

Synod, or General Synod." The elections resulted as follows, the only change from the list of last year being the substitution of the name of Mr. F. W. Thomas, as delegate to the Provincial Synod, in place of the late Mr. Shepherd.—Executive Committee—Dean Carmichael, Archdeacon Naylor, Rural Dean Nye, Archdeacon Lindsay, Canon Mills, Canon Mussen, Rural Dean Brown, Archdeacon Evans, Canon Norton, Rural Dean Longhurst, Rev. G. Osborne Troop, Canon Dixon, Rural Dean Sanders, Rev. T. E. Cunningham, Rev. J. F. Renaud, Messrs. A. F. Gault, W. H. Robinson, Strachan Bethune, Walter Drake, T. P. Butler, E. L. Bond, Dr. Alexander Johnson, Dr. L. H. Davidson, E. P. Hannaford, Hon. Wm. Owens, George Hague, E. R. Smith, Edgar Judge, E. A. Dyer, M.P., and W. W. L. Chipman. Delegates to the Provincial Synod—Canon Mills, Ven. Archdeacon Lindsay, Dean Carmichael, Canon Henderson, Rural Dean Sanders, Ven. Archdeacon Evans, Rev. J. G. Baylis, Canon Dixon, Rev. T. E. Cunningham, Rev. G. O. Troop, Rev. J. F. Renaud, Rev. E. Bushell, Canon Norton, Rev. H. J. Evans, Rev. W. Windsor, Ven. Archdeacon Naylor, Canon Davidson, Messrs. A. F. Gault, Charles Garth, Hon. William Owens, Walter Drake, E. R. Smith, Strachan Bethune, Dr. Alex. Johnson, Dr. L. H. Davidson, Edgar Judge, E. L. Bond, T. P. Butler, G. F. C. Smith, H. J. Midge, F. Wolferstan Thomas, Judge Davidson, Hon. Thomas Wood, Col. Hanson. Diocesan Court—Dean Carmichael, Ven. Archdeacon Lindsay, Rev. G. O. Troop, Canon Mills, Ven. Archdeacon Naylor, Canon Henderson, Canon Mussen, Ven. Archdeacon Evans, Canon Dixon, Canon Anderson, Canon Norton, Canon Davidson, Canon Ellegood, Canon Rolitt and Rev. J. F. Renaud. General Synod—Dean Carmichael, Canon Mills, Ven. Archdeacon Lindsay, Ven. Archdeacon Evans, Rev. G. O. Troop, Ven. Archdeacon Naylor, Canon Norton, Canon Henderson, Messrs. Strachan Bethune, E. L. Bond, Dr. L. H. Davidson, Dr. Alex. Johnson, A. F. Gault, Charles Garth, Walter Drake, and Hon. Wm. Owens. The first annual meeting of the Diocesan Sunday School Association was held in the Synod hall. The speakers were the Rev. R. W. Hewton, rector of Lachine, the Rev. C. Brooks, of Armenia, and Mrs. Ashley Carus-Wilson, B.A. The Bishop of Montreal occupied the chair. Dr. Davidson moved the following resolution, which, being seconded by Archdeacon Lindsay, was carried unanimously:—"That the Synod has learned through the charge of the Lord Bishop of the Diocese, with great thankfulness to God, of the munificent gift of Andrew F. Gault, Esq., for the purpose of theological education, of the property and beautiful building now in course of erection on University street, in this city, coupled with an endowment of \$50,000 in connection therewith, and acknowledging, with thankfulness, God's goodness in so putting it into the heart of His servant to devise liberal things for His Church, desires also to express to the donor their high appreciation of and thankfulness for this renewed expression on his part of his interest and affection for and benevolence towards the Church in this diocese." Moved by Canon Davidson, seconded by the Rev. Mr. Everett and carried: "That the attention of the incumbent and wardens, severally, of each parish, or mission, receiving any grant, or benefit, from the mission fund, should be regularly called, by the existing Board, to By-law No. 11 of the Constitution, regarding the diocese, in relation to the annual collection of the Widows' and Orphans' Fund, and that each parish, or mission, in default, and having received, or are now participating in, the benefits from the mission fund, be formally reminded of existing and further responsibility. Further, that claims of such benevolent fund should be earnestly and especially represented to the wardens and rectors of non-participating parishes; and finally, that the nature of such an appeal should be expressed in regard to each ordained clergyman, even the youngest, as to a special application of the closing verse of the first chapter of the Gospel of St. James. A long discussion then took place on the Marriage License question. A committee to deal with this matter was appointed as follows: Dr. Davidson, Canon Davidson, Rev. Mr. Rolitt, Rev. Dr. Ker and Chancellor Bethune. The following resolution, moved by Dr. L. H. Davidson, and seconded by the Rev. Dr. Ker, was carried without debate: "That the report of the Ven. the Archdeacon of Clarendon, to which special attention is called by the Lord Bishop of the diocese in his charge to the Synod, be referred to the Executive Committee, with instructions to take such steps as may be necessary, under the direction of His Lordship the Bishop, to make such information accessible to the members of the Church generally, and conducive to its interests, either by publication of the whole of said report, or of such condensation thereof, as may be determined upon and be possible, in the Appendix to the journal. The following resolution was carried: "That a small committee be named by the bishop to prepare for the Synod journal suitable memorial notices of the deceased members of the Church referred to in

His Lordship's charge." The trustee members and Council of Bishop's College, Lennoxville, were also named, the first by the Bishop of Montreal, and the other five by the Synod: Trustees—Rev. Canon Davidson, Rev. John Ker, Messrs. J. W. Marling, E. N. Robinson and Richard White; while the Council is composed of Dr. Davidson, R. Wilson-Smith, Rev. Dr. Norton, H. A. Abbott and Hon. Judge Tait. The following Canon on Rural Deaneries, proposed by Dean Carmichael, and seconded by Dr. Davidson, was carried: 1. Rural Deaneries are such divisions of the diocese as the bishop has made, or may hereafter make, upon the recommendation of the Deaneries existing. 2. The Rural Deans are officers of the bishop, receiving their commissions from him, and holding them at his pleasure. 3. Rural Decanal Chapters shall consist of the Rural Dean, the licensed clergy, churchwardens and delegates to Synod in all parishes and missions within each Deanery, and none other. 4. The clergy (or when a cure is vacant the churchwardens), having filled up the lists of statistical questions sent them by the bishop, shall forward them to the Rural Dean, in time to enable him to prepare for the bishop a yearly statistical report of the Rural Deanery. 5. Each Rural Dean shall call an annual meeting of his Deanery Chapter, some time previous to Synod, at which he shall submit the report of the statistics to the Rural Deanery, such report to be open to the approbation or correction of the members of the Chapter present, and to become the report of the Rural Dean only on a vote of the majority of the Chapter. Resolutions may also be passed by the Chapter on matters arising naturally out of the report, and such resolutions shall, together with the report, be forwarded by the Rural Dean to the Archdeacon, for transmission to the bishop, in accordance with the Canons on Archdeacons. 6. Under the direction of the bishop, special meetings of Rural Decanal Chapters shall be called by the Rural Dean, to take into consideration all matters relating to the boundary of parishes, or the erection of new ones, or such other matters as to the bishop shall appear useful to him in his administration; provided, that in all such cases, the bishop shall, in a letter to the Chapter, state the matters he desires to gain information on, and that such information, statistical or otherwise, shall be given to the bishop, in form of a resolution or resolutions, by the Rural Dean, through the Archdeacon. 7. That Rural Deans shall have no power of interference of their own motion in matters of discipline or dispute in any parish or mission, nor shall their opinion be taken to represent that of the Deanery apart from resolutions passed by the Chapter for the information of the bishop. 8. That the Deanery of Montreal, and the Dean of Montreal, when acting as Rural Dean, in his connection with the said Deanery, shall be subject to the above resolutions in the same manner as the Rural Deaneries and Rural Deans respectively. After the transaction of some further business and passing some motions of thanks, the Synod adjourned.

The seventy fifth anniversary of the British and Foreign Bible Society (Montreal Auxiliary) has just been held. President—Sir J. W. Dawson, C.M.G., etc. The Lord Bishop of Montreal, Dr. Norton, Canon Dixon, and Rev. Messrs. Gomery, Lariviere, Everett, etc., were present. There was a large audience, and the interest was well sustained. A special feature of the day was a conference of the Colporteurs; surprise having been expressed at the large number of visits made—the explanation was an argument against admission to the house by appeal to the broom-stick against the Protestant with his book.

ONTARIO.

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

OSNABRUCK AND MOULINETTE.—A handsome brass altar cross, beautifully chased and jewelled, was dedicated at Christ Church, Moulinette, at the service on Christmas day. It was given as a memorial to Alphæus and Sarah Harriet Barnhart, deceased, by their children. Sarah Harriet Barnhart, who died, much lamented, on December 6th, 1895, was the daughter of the late Adam Dixon, who, entirely at his own cost, built the church at Moulinette about 60 years ago. At the same service on Christmas day a pair of brass altar vases (a thankoffering for recovery from sickness from a member of the congregation) were also dedicated. The services throughout the day (four in number) were very largely attended. Notwithstanding the bad state of the roads, there were 77 communicants at St. Davids, Wales, at 8 a.m. The offerings for the rector amounted to \$70. The children's Carol Service at St. Davids, on Christmas Eve, was, perhaps, the best we have had. The offerings at this service, as is the custom in this parish, were given to the rector's wife. The Christmas treats of the several Sunday-schools passed off with much enjoyment to the scholars. A very interesting feature of the entertainment of St. Peter's Sunday school, Osnabruck

Centre, was the catechizing of five very small children; the correctness with which the little things answered the questions put to them out of the Calvary catechism being remarkable. At this entertainment the Rev. R. W. Samwell (the rector) was presented with a nice polished oak drawing room chair. The rector has also been provided with a very handsome cutter this winter by the congregation of Christ's, MoulINETTE, the little congregation on Barnhart's Island, N.Y., contributing \$10 towards the cost.

KINGSTON.—All Saints' has had the electric light installed. The Guild of St. Monica has undertaken the cost, and is earning funds by their needlework, surplices, stocks, etc., as well as by a series of socials.

The Rev. A. W. Cooke has returned from England much improved in health, and resumed his work at St. Luke's. A new font and small bell have recently been added to the furniture of this church.

Several changes have been made in the choir of St. James' Church, with a view to improving the music. Mr. Reyner has returned to his old position at the organ, and Major Galloway takes charge of the choir. The music here is of a somewhat florid Anglican type.

Reports from the Rural Deanery of Frontenac show a satisfactory increase in mission fund contributions in every parish. An appeal has been issued to communicants throughout the diocese to clear off the overdrawn balances of the various funds before the division takes place. Only \$3,704 is required for this purpose.

The Rev. H. J. Spencer has been in Kingston for a few days prior to resuming work in his mission, after holding missionary meetings. He reports steady progress in the building fund at Flinton, and hopes to see the first church in that district commenced this spring.

The use of the lantern for mission and Lenten services grows in popularity. A very fair instrument can now be procured for from \$25 up, and it is not improbable that several parishes will procure "a parish lantern" of their own. Luna looks on jealously.

The Rev. F. J. Stiles, who preached the mission sermon in All Saints', Kingston, also addressed the Men's Help Society in the afternoon. He laid especial stress on the fact that the Men's Help Society was not a rival of the Brotherhood of St. Andrew, but an auxiliary to it, providing a means of enrolling and training men who were not ready to take the two-fold vow of the Brotherhood. In parishes where the Brotherhood did not exist the Men's Help Society order of workers supplied their place, but where it did the society organized without workers, allowing the Brothers of St. Andrew to act as workers without joining the Men's Help Society.

TORONTO.

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

St. Matthew's.—Rev. J. Scott Howard presided at a meeting in the school-house on DeGrassi street last Thursday night. Rev. R. Renison, who for some years past has been engaged in missionary work on the shores of Lake Michigan in the Northwest, delivered a very able and interesting address respecting his work to a large audience.

St. Margaret's.—Tuesday of last week the Rev. Mr. Renison lectured to a large and appreciative audience on the subject of "Missions in Madagascar." Rev. Mr. Moore, the rector, occupied the chair. The speaker referred to the history of the Island, and to the French and British occupation. Then he went on to speak of the subject of missions there, and told of the Natives—their ways in days gone by, and of what they are to-day. The attempt at evangelization, he said, had been most successful, and he spoke in glowing terms of the future of the Island and of its inhabitants. Mr. Renison lectured recently in St. Luke's on the subject of "Missions."

St. Stephen's.—The Bishop of Qu'Appelle has just closed an eight day mission in this church. His Lordship's earnest appeals and his sympathetic and moving style of preaching, has drawn large congregations. He is an earnest, forcible speaker, and impresses those who are fortunate enough to hear him, with great seriousness.

The farewell services in connection with the work of the Hay-Aitken mission, which has been carried on in St. James' Cathedral and the Church of the Ascension for some time past, were held Tuesday of last week. Three services were conducted in each of these churches, morning, noon and evening. Rev. Mr. Hay-Aitken addressed the congregations in St. James', and the Rev. Mr. Stephens in the Church of the Ascension. The services were well attended, and in each case the addresses were very effective and had much beneficial influence on the congregations.

NORWAY.—Miss S. Griffin, formerly of Trinity Church, Brockville, has accepted the position of organist at St. John's Church, and will assume the duties at once.

LLOYDTOWN.—On Tuesday evening, January 28th, the Rev. L. T. Williams and Mrs. Williams were at home to their parishioners. The large rectory was crowded with representatives from the three congregations, Lloydtown, Nobleton and Kettleby, and a most enjoyable and profitable time was spent. It was pleasant to see the good will and unity prevailing between pastor and people. Such gatherings create greater love for our fellowmen, especially those of the "household of faith." They force us to recognize the brotherhood of man.

DOVERCOURT.—The third annual examination of the scholars of St. Mary's Church, Rev. Anthony Hart, rector, took place on Advent Sunday. Those using the senior leaflets underwent a written examination, while those using the junior series were examined *viva voce*. Register numbers for the scholars were used to insure absolute impartiality on the part of the examiner. The result was gratifying as showing care on the part of the teachers as well as scholars. Fifty per cent. of the combined marks for the year and for the examination (which was obligatory on all) were necessary to obtain a prize. Thirty-four senior scholars obtained prizes (books). The following was the paper set for the senior scholars on the Institute leaflet: 1. What was the general subject of the lessons for the past year? 2. To what three things were we called especially at our baptism? 3. What is Jesus taking our nature and becoming a man, called? 4. What do you chiefly learn in the Articles of your Belief? 5. What text describes our Lord's growth in body and mind? 6. What was the special work God sent John the Baptist to do? 7. What are the four marks of true repentance? 8. Why is Easter the greatest of all our Church Festivals? 9. What did Christ's resurrection prove? 10. What are the three great laws of the Kingdom? 11. What do we mean by the "Ten Commandments"? 12. What text tells us of our Blessed Lord's obedience to His earthly parents? 13. Who were among His first disciples? 14. Relate the circumstances under which the "Ten Commandments" were given. 15. Into what three parts may the Lord's Prayer be divided? 16. What do we know of the creation of the world? 17. What three things did God promise Abraham? 18. Why must every Christian be baptized? 19. Describe Jacob's dream? 20. How many Sacraments has Christ ordained in His Church?

TULLAMORE.—A three weeks' mission is to be held in this parish commencing on Monday, February 17th. The Rev. Mr. Morley will conduct it himself, as he has frequently done the like before. There will be three services daily—10 a.m., celebration of Holy Communion with meditations on the Spiritual Life. 2.30 p.m., Litany service with lectures on the Christian Church from its founding to the present day, illustrated by a large chart, and at 7 p.m., special mission services with addresses on the great theme of "Salvation." The mission is being widely advertised by the local press and large posters throughout the country; already an interest is being aroused. We trust it may be a benediction to those who may attend, and that the missioner may be supported by Divine Grace for his arduous task.

NIAGARA.

CHARLES HAMILTON, D.D., BISHOP, HAMILTON.

HAMILTON.—There are at present but two parishes vacant in this diocese, viz., Merriton (near St. Catharines) and Barton (near Hamilton).

ANCASTER.—The bishop has appointed the Rev. W. Reid Clark, B.A., now incumbent of Barton and Glanford, to the rectory of St. John's Church. Mr. Clark will enter upon his charge on Easter Sunday. In the meantime the neighbouring clergy will supply the Sunday services and attend to such parochial duties as may be required. Mr. Clark was born in Canada; graduated at Trinity College, Toronto; ordained deacon, 1874, by the Bishop of Ontario; priest, 1876, by the Bishop of Niagara. Appointed first to Eganville—afterward assisted the late Rev. John Davidson at Uxbridge, and taught in the High School. Held the incumbency of Palmerston, and afterward that of Burlington; was for fourteen years curate in charge of Ancaster under the late Rev. F. L. Osler, M.A.; has been incumbent of Barton and Glanford for the past two years. Mr. Clark goes back to an attached people, a fine rectory, and one of the handsomest village churches in Canada—and one of the oldest parishes in the province, having been organized in 1818. The congregation met in vestry a few days ago and passed a resolution strongly approving of His Lordship's choice.

HAMILTON.—The Rev. Thomas Geoghegan and Mr. Adam Brown have interested Mayor Tuckett and Ald. Colquhoun in the establishment of an Industrial School Association, to work in conjunction with the Children's Aid Society. It is proposed to establish a home on a small farm just outside the city. While the Children's Aid Society has been organized for some time, it has been handicapped by the fact that there was no home where the children could be sent.

HAMILTON.—St. Mark's.—Sunday, February the 2nd, was a bright day in the annals of St. Mark's Church, the occasion being the opening of the fine new pipe organ, which replaces the old reed one, which has, for so many years, accompanied the singing in this church. At Easter, 1895, the vestry at its annual meeting, unanimously decided that it was desirable to procure a good pipe organ that would be suitable for the requirements of the church. A special committee was appointed for the purpose of obtaining subscriptions towards its purchase, and now, after many months of patient waiting, the congregation and their friends are enabled to see and hear the results of their labours. The organ, which is built by the well known builders, Edward Lye & Sons, Toronto, presents a very fine appearance and adds greatly to the interior of the church; the case is of oak and chestnut, the decoration of the pipes is chaste, and blends well with tints on the walls of the church. The following is the specification: Great organ—Open diapason, C, 8 feet, metal and wood, 58 pipes; dulciana, C, 8 feet, metal, 46 pipes; clarabella, C C, 8 feet, wood, 58 pipes; stopped diapason bass, principal, C C, 4 feet, metal, 58 pipes. Total, 220 pipes. Swell organ—Stopped diapason treble, C C, 8 feet, wood, 58 pipes; stopped diapason bass, C C; salicional (very soft), C, 8 feet, metal, 46 pipes; doice flute C C, 4 feet, metal and wood, 58 pipes; oboe, C, 8 feet, metal, 46 pipes; piccolo harmonic, C C, 2 feet, metal and wood, 58 pipes. Total, 286 pipes. Pedal organ—Bourdon, C C C, 16 feet, wood, 27 pipes. Grand total, 518 pipes. Couplers—Swell to great, swell to pedal, great to pedal, bellows and signal, tremolo. Pedal combinations—Forte to great organ, piano to great organ, balance swell pedal. The music at the opening services was particularly bright. At the choral celebration, the Kyrie, Sanctus, Benedictus and Agnus Dei were by B. Agutter in G, and the Credo by Merbecke. At evensong, Maundy's Magnificat and Nunc Dimittis in C were sung. During the offertory a solo was sung by Miss Nicholson. The surpliced choir of 85 men and boys were assisted by an auxiliary choir of ladies who occupied seats beside the organ, which stands on the south side, on the main floor of the church. Miss Emma Counsell is the organist and Mr. W. E. Brown is choirmaster. The organ committee is composed of the following: Canon Sutherland, chairman; Matthew Wright and C. J. Lancefield, churchwardens; James Mitchell, Matthew Skedden, Charles W. Heming, Stanley Hooper, Richard Jose and W. E. Brown, Secretary Treasurer. Canon Sutherland preached an appropriate sermon from the text: "I will sing with the spirit." He explained that the sensational and emotional in preaching or in music are excluded from the service of the Anglican Church, whose forms of worship are intended as a medium for the Christian to give praise and thanks to the Lord. The singing is to the Lord, not to the people, and its mediums of conveying their feelings are chosen to that end. It may be of two sorts—congregational or by choir, or, better still, a combination of the two. Not every one in a congregation can sing, but all who can do so, without offence to their neighbours, should join in the hymns, while with the choir rests the privilege of undertaking the interpretation of such music as cannot adequately be sung by the average untrained voices of the congregation. There is authority for this dual mode of praise from the earliest records of the Church, for under the old Jewish dispensation the congregations sang in the synagogues, but only the trained singers, specially set apart for that duty, sang in the temple.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

GOULAIS RIVER.—The friends of this diocese and of Goulais Bay will be glad to hear of the progress of the first church in this settlement. This week the roof was finished. The fifteen Church families have contributed in labour, materials, etc., about \$300, and the bishop gives \$200. We want about \$100 to complete the work, and as the poor settlers have done so much the richer brethren may be the more stimulated to help us. We acknowledge with many thanks several packets of illustrated papers for the lumber camps in the vicinity. More would be welcome. Contributions of money may be sent to the Rev. J. P. Smitheman, Goulais River, P.O., Sault Ste. Marie.

An earnest appeal is made by the Rev. Alfred W. H. Chowne for money to move the church at Ebber-

ston a few yards back, as it now stands too close to the concession line, and has since its building stood on legs of cedar posts, so giving shelter from the heat in summer and from the storm in winter to all the sheep of the settlement, which for all those years (13 or 14) have gathered there. The land underneath is in such a state that it will be necessary to move the church back at least the width of itself. It is also necessary to put a stone foundation under it and lower it nearer the ground. We want money to buy the lime and do the stone work. All the rest will be done by the farmers. We have not any church funds. Contributions will be gladly received by the incumbent, or by D. Kemp, Esq., Treasurer, Synod Office, Toronto.

HURON.

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

INGERSOLL.—*St. James'.*—On Sunday morning, January 27th, twenty-five candidates were confirmed, eighteen of whom were girls. Able sermons were preached by Bishop Baldwin, morning and evening, which were listened to by large congregations. Special music was rendered by the choir.

British and Foreign.

The Speaker has appointed Canon Wilberforce to be his chaplain in the place of Dr. Farrar.

The death of the Rev. Prebendary Whightman is announced at the age of 79. His death is greatly lamented.

The Bishop of Ripon has addressed a letter to the Archdeacons of his diocese, containing a form of prayer for continued peace.

News of the death on October 29th, of A. F. Sim, priest-in-charge of Kota Kota, Lake Nyassa, has reached England by telegram.

Last week a public meeting was held in the Mansion House to promote the objects of the City Church Preservation Society.

A collection was made last Sunday week at each service in St. Paul's in aid of the poor benefices in connection with the Cathedral.

The ancient churchyard cross at Huttoft, Lincolnshire, has lately been restored, and was solemnly dedicated at a special service.

The sum of £1,500 has now been raised towards the cost of the projected permanent Church of St. Stephen, Prenton, Birkenhead.

The Rev. F. C. Moir, M.A., curate-in-charge of St. Peter's, Glasgow, has been offered and has accepted the incumbency of St. Mary's, Port Glasgow.

The Bishop of Chester dedicated the bells of the Church of St. Mary-on-the-Hill, Chester, which have been restored and enlarged to eight in number.

The secluded church at Little Strickland, in the parish of Thrimby, Westmoreland, which has been repaired at a cost of over £200, has been opened.

The rector of Holy Trinity, Ayr (Rev. George Grubb) left for London lately to join the party of tourists who start this week for the Holy Land.

The parish church of Holy Trinity, Stockton-on-the-Forest, recently re-opened by the Archbishop of York, has been subjected to a complete restoration.

With regard to the troubles in the Transvaal and Dr. Jameson's action, the bishop would beg all to wait patiently until the inwardness of the facts come out.

It is stated that Canon Wilkinson, of St. Martin's, Birmingham, has attended the annual meeting of the C.M.S. in London every year for the last fifty years.

The Bishop of London attended the annual social gathering in connection with the men's services at St. Peter's, Highgate. There were 1,200 persons present.

The Rev. Dr. Danson, St. Andrew's, Aberdeen, has been appointed by the Bishop of Mashonaland (the Right. Rev. W. T. Gaul, D.D.) his commissary for Scotland.

The Hon. Mrs. Talbot, wife of the Bishop of Rochester, was on Monday presented with a diamond pendant and chain as a parting gift from the ladies of Leeds.

The Bishop of Mashonaland has arrived in England. The object of his visit is to meet the committee of his association, and to plead for workers and funds.

The third ordinary meeting of the English Church Union was held in Hackney town hall. Subject: "The Church's Duty to the Children." There was a large attendance.

The Archbishop of York re-opened the chancel of St. Lawrence's Church, York. Sermons were preached by the Archbishop, Canon Temple and the Bishop of Beverley.

The Archbishop of Canterbury has consented to preside at the sixty-ninth anniversary festival of the Printers' Pension Almshouse and Orphan Asylum Corporation this year.

A marble life-size recumbent statue of the late Bishop Harper is to be erected in Christ Church Cathedral, New Zealand, from designs by Mr. F. J. Williamson, of Esher.

Lydgate Church, Suffolk, dating from the fourteenth century, when the village became famous as the birthplace of John of Lydgate, has recently undergone restoration.

The Bishop of Chichester was on Tuesday presented with an address on leaving Newcastle by the mayor and corporation, who subsequently entertained him at luncheon.

Two of Bishop Westcott's sons, accompanied by Mr. Blair, till recently assistant-curate of Boldon, in the Diocese of Durham, are leaving England for missionary work in India.

It is a witness to the progress of the Welsh Church that well-known anthems are now being translated and published in Welsh, both in the old notation and tonic sol fa.

In Vienna the Roman Catholic Bishop has ordered that Protestants shall not be buried in the common churchyard. The Town Council, however, refuse to sanction so arbitrary a decree.

A meeting was held at Sion College on Thursday week to bid farewell to the brave ladies who were to sail on the following day for China, "undeterred by the tragedy of Ku Cheng."

A committee of ladies has been formed in the Diocese of Chichester with the object of erecting a memorial in the cathedral to the late Bishop Durnford by all those confirmed by him.

A fine porch has just been added to All Saints, Church, Penarth. The entire cost of about £300 has been most generously borne by Mr. T. A. Stephens, one of the sidesmen of the church.

The Archbishop of Canterbury has, on behalf of the Episcopal Bench, requested Lord Salisbury to appoint a Parliamentary Committee to enquire into the whole question of licensing reform.

The Rev. R. G. Matthew, vicar of St. Michael's, Wigan, has been offered by Lord Bradford, the patron, and has accepted, the rectory of Wigan, vacant by the death of Canon Bridgeman.

The Rev. G. W. Rowntree, M.A., vicar of Wrawby, formerly incumbent of St. Paul's, Aberdeen, has for the fifth year in succession been awarded the Seatonian prize of the University of Cambridge.

The Rev. Sir John Warren Hayse died the other day at Newland, Arlowfield, near Reading. The deceased Baronet was 98. Was appointed rector in 1839, and was the oldest Free Mason in England.

Canon Gore is announced to deliver a course of lectures in Westminster Abbey on the Monday afternoons in Lent. His subject will be "The Beginnings of the Christian Church," Acts of the Apostles.

The Bishop of St. David's has appointed the Rev. Shadrack Pryce, M.A., vicar of Golden Grove, and one of his examining chaplains, to be Archdeacon of Caermarthen in place of the late Archdeacon James.

The Bishop of Bangor is by no means the first Welsh dignitary who has tried to improve the music of the Church. In the seventeenth century the Ven. Edmund Prys, Archdeacon of Merioneth, issued a Welsh metrical translation of the Psalms, which has ever since formed the basis of all Welsh collections of hymns. For Welshmen one of the sweetest of measures is "Mesur Salm."

At East Brent, Bridgewater, recently, the Bishop of Bath and Wells unveiled the large churchyard cross which has been restored as a memorial of Archdeacon Denison's jubilee as vicar of the parish.

It is widely believed in Wales that the Bishopric of Likoma, Nyasaland, vacant by the death of Bishop Maples, has been offered to the Rev. H. R. Johnson, warden of St. Michael's Clergy Training College, Aberdeen.

During a search in the Muniment Room of Westminster Abbey for details concerning Henry Purcell, Mr. Bridges discovered a vast amount of interesting material about the old musicians, who in past times were connected with the Abbey.

It is said that Welby Pugin once estimated the probable cost of the restoration of the interior of the Lady Chapel of Ely Cathedral, with its marvellous arcade of canopied niches, covered with the richest profusion of sculptured work, at £100,000.

The Sultan has made a donation of £400 to the Patriarchate of Armenia. This is the first official communication received from the Government for a long time. Mgr. Chichamian, Bishop of Erziroums on his way to Palestine, whither he was recently exiled.

The annual gathering of Evangelical clergy was held last week at Islington, and appears to have been highly successful. Since this meeting has been under the direction of the present vicar of Islington, there has been a marked improvement both in its composition and its tone.

Some recent excavations at Exeter Cathedral, below the Chapel of St. Edmund, at the north-west corner, have resulted in a considerable find of Norman work. A Norman plinth, a corbel with carved head of bold and very ancient character, and other relics, were brought to light.

Another beautiful and historical church, St. Mary, Woolnoth, the only one of Hawkesmoor's left, is threatened with destruction. It would be a thousand pities if this site, after being sacred to the worship of God for so many hundreds of years, should be used for a railway station.

A case reported last week at the Norman Cross Petty Sessions of a labourer being fined 12s. 6d. and costs for smoking in church, brings up again the old complaint of watch night services, and the risks of gross irreverence thereat which are opened up by them, less now, it is true, than formerly.

The Rev. Charles Leopold Wightman, Prebendary, of Eccles hall, in Lichfield Cathedral, who has just died at the Crescent, Shrewsbury, in his 80th year, had been vicar of St. Alkmund's, Shrewsbury, for fifty-three years, but resigned his living a short time ago. He was an old-fashioned Evangelical.

The Rev. W. Rogers, rector of St. Botolph's, Bishopsgate, is dead. He was a rather remarkable man, and took great interest in educational work, and was encouraged in his efforts by the Prince Consort, Prince of Wales, Mr. Gladstone, Disraeli, Lord Rosebery, Dean Stanley and men innumerable.

It may surprise some people to hear that from the time of the death of the late Primate of Ireland till his burial the bells of the Roman Catholic Cathedral at Armagh were tolled, and that Cardinal Logue, the Roman Catholic Primate, who is at present in Rome, was represented at the funeral by his administrator.

We have recently received another very interesting report of Evangelical work in that of Canon Major Lester's efforts for the well being of Liverpool waifs and strays. Several hundred of the poorest children, boys and girls, are being either entirely or partially cared for, educated and given a good start in life.

The anniversary of the death of Cardinal Manning, which was commemorated with great pomp at the pro-Cathedral, Kensington, occurring as it does at a moment when people are reading Mr. Edward Purcell's "Life" of the Archbishop, focusses the attention once more on one of the most remarkable Englishmen of the century.

The Dean of Norwich, in his article in the *National Review* on "A National Church Sustentation Fund," states that the Archbishop of York and the Bishop of Wakefield give a tenth of their incomes to the support of the poor clergy, while the Diocesan Society for that purpose at Peterborough is almost entirely maintained by the bishop.

Appeals for offerings to increase the Sustentation Fund, Scotland, are being widely distributed. The Bishop of Aberdeen in commending the appeal, reminds those in his diocese that "to be pleasing in God's sight our offerings must be as God has prospered us." The Bishops Argyll, Edinburgh, Glasgow, Moray and St. Andrews, heartily endorse the appeal.

Lord Grimthorpe has raised a discussion as to whether suffragan bishops are "lords" or not. The Rev. R. W. Enraght writes to the *Guardian* (London): "It is not being members of the House of Lords that entitles bishops to be 'lords.' The King originally invited bishops to his Upper Chamber because all bishops are by spiritual right *Domini*, 'lord bishops.'"

A new rood has been erected on the screen at Norton Fitzwarren Church, near Taunton, there having been none since Cromwell's time, when that of the fifteenth century was destroyed. The cross, which is perfectly plain, is about nine feet high, thus reaching up to within a few inches of the top of the ancient chancel arch. The figure of the dead and side-pierced Christ is slightly less than life-size.

Correspondence.

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

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

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

Is it Lawful to Use Unfermented Wine?

SIR,—Will you, or some of your readers, kindly inform me when the movement in favour of the use of "unfermented wine" at the Sacrament of the Lord's Supper began. Is a clergyman of the Church of England at liberty to use it at the Holy Communion? If not, why? Is what is commonly called "unfermented wine," wine at all?

ENQUIRE.

Filling the Font.

SIR,—In the article on the mode of administering the Sacrament of Baptism, which appeared in your issue of January 23rd, we read: "The priest when he comes to the font, must find it filled, it having been attended to just before his arrival." The rubric says: "And the priest coming to the font (which is then to be filled with pure water), etc." I have always understood these words to mean that the first act of the priest, after coming to the font, is to pour the water into the font out of the ewer, which should always be provided, thus, in a manner, certifying to the congregation that the proper matter, *i. e.*, "pure water," was being used in the administration of the sacrament. Moreover, with the observance of this method of filling the font, there is obviously no danger of the re-consecration of water, that might, by neglect, have been left in the font from a previous baptism.

R. W. SAMWELL.

Church Losses.

SIR,—Your esteemed correspondent, the Rev. S. W. Hague, referring to a former letter on "Church Losses," asks what I mean by the suggested remedy, "Convert the people." He says, "Conversion has at least three meanings," which he proceeds to elucidate; asking, finally, "in which of these three senses are we to convert the people?" I would answer: *In no one of them, as defined by Mr. Hague.* From a Church point of view, they are all erroneous. Am I then driven to bay? Nay, but to the broad, clear upland of the Prayer Book; on which, it is my complaint, that my critics do not take their stand. There is a fourth theory of conversion which, I submit, every Church clergyman is solemnly bound to preach; and woe to him who "avoids preaching" it. Nay more; this, not "the Church," nor yet the sacraments, should be his constant theme when addressing the ungodly. What is this conversion? Let the Catechism answer; "Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that sacrament" (baptism). Doubtless it will be said that this is not conversion. If not, what is it? Call it what you will, it is a mighty change; a turning "from darkness to light, and from the power of Satan unto God." Is the necessity of this cardinal change the burden of "advanced" preaching? Are the tens of thousands of baptized impenitent un-

believers, who have never had it, as urgently exhorted to secure it, as they are to "come to Communion?"—an unscriptural and profane reversal of the order of things. Granted it is not conversion (only for argument's sake), at least it is a step in life demanded by the Church in her Catechism, and fraught with endless issues. Do my critics realize all this? I care little for a word, much for the thing—that most vital of things, to forsake all sin and take God as His word. What more can man do than this? What more real conversion can there be? Then, and not before, should come in the Eucharist, with its life nourishing sustenance. I choose to call this change conversion. And, to Mr. Hague let me say that one so converted will strive to make his "election sure." The "new man" in him will be ever fighting down the "old man"—finding it, not the "easiest," but the hardest "thing in the world to live without sin." He will have "absolute repose on the finished work of Christ"; and yet be very "careful about good works." Is this change seen in, or felt by, that great multitude of baptized churchgoers who live without even a thought of God? The Catechism makes it a *sine qua non* to each of these; the Bible, a basal, essential, "first principle of the doctrine of Christ"; does it get this front place in the "advanced" pulpit? On it hinges eternity; what hearer of "advanced" sermons would think so? Prayer Book, Bible, God Himself, with loud voices, shout: "Repent! turn ye!"; "Turn thou us, O Good Lord, and we shall be turned"—this pulpit says: "Come to communion!" And thousands who do come, live and die still unrepentant and unbelieving! How do I know this? How, rather, should I not know it? Who so blind as not to know it? "Do men gather grapes of thorns?" Do haws grow on apple trees? Let Fact speak. Setting aside polemical hair-splitting, to fact I make my appeal. I appeal to universal observation. I appeal to these unchanged people themselves; they know I speak truth? Wherein are their lives distinguishable from those of the unbaptized or the infidel? They don't even pretend to have any real religion. Have they ever writhed under conviction of sin, the arrows of God piercing their hearts? Have they felt the blessed relief of forgiveness? They communicate, live, die; their "hope a spider's web"—their own deservings; "we are no worse than our neighbours!" And on the walls the watchman nods! True, no man can by his own voice awake these sleepers; he can by God's. "Is not my word like a hammer that breaketh the rock in pieces?" At least he can from crying "Peace," where peace is not. He can avoid the deadly silence (alas, so common!), which says that all is well. He can cry mightily in their ears: turn or die! The Great Watchman did that: "Verily, I say unto you, except ye turn!" What means "turn" but "convert?" The Author of Scripture urges "conversion" with solemn Amens; yet we are now told that "conversion is not strictly scriptural, but very popular!" Popular? Why not? Surely if that on which hinges a man's final doom arrest not his ear, and fire his breast, nothing will? Even the godless, at times, feel the stirrings of a deep unrest; the craving of a nameless void. Even the formalist, at times, dimly doubts that his hawks are not food; his ease not peace; his trust not a valid staff. Then comes another pulpit lullaby; or, perchance, the "rousing evangelist," crying, "Awake! arise!" And then—another "Church loss." The "advanced" shake their heads at my Churchmanship; not I, but they, have left the ancient moorings. On the Liturgy, Catechism, Articles, I stand firm. Their compilers are good enough company for me; Protestant Catholics; martyrs to God's Truth; not "scoundrels," as they have been branded by some in these backsliding days. They knew, and they taught, that baptized people may be lost. Your correspondents seem to admit the awful fact; and yet, to contemplate it with a strange composure almost akin to a resigned complacency! How is this? Can it be the mind of the Church—this effortless acquiescence in, this supine folding of the hands over, the eternal ruin of any of her children? If, despite their baptism, they travel to destruction, will no hand draw them back? no voice call "Turn ye! why will ye die?" Where is the "Sword of the Spirit, the Word of God?" Rusting in its scabbard whilst the foe devours! It does seem to me that some of our vine-dressers, whilst vigorously asserting the invariable gift of a "new nature" in baptism, are strangely unruffled at its lack of fruit! Is this the frame of mind in which the secular husbandman grafts his trees? My critics must come back to the Prayer Book; and so not "avoid preaching" conversion, on which the Bible and the Church insist. If "sectarians" preach a false conversion, the greater the reason they should preach the true. Their "school" shake their heads at our Reformers; frown at Dissent; smile on Rome—longingly, reverentially. They have restored the Mass, around which has logically effloresced a forest of ritual, obscuring the Saviour. Corporate piety has stunted personal religion; and a showy "Divine Service" does duty for the diviner

service of the daily life. Yet we are told the Church has not changed since 1662! Convert the people, and stop "Church Losses."

JOHN MAY.

A Plea for the "Leveller-up."

SIR,—The Lord Bishop of Qu'Appelle, in a recent missionary meeting, said, "I understand an Evangelical or a High Churchman, but what shall I say for the Leveller-up?" Now, sir, I would say a word on his behalf: I believe him to be a much interested and lively member, one who advocates the extension of the Episcopate, and consequently is the friend and supporter of rural deans, archdeacons and deans; for it is better for the bishops to be of those who have risen from degree to degree, rather than to be made overseers of the Church *per saltum*. Doubtless, John the Baptist was, par excellence, a Leveller-up; and although a stigma was conveyed by His Lordship by the term, even that should be acceptable, as it should remind one of the offset, viz.: "Rejoice, and be exceeding glad." I hold the "Leveller-up" to be the transformer of chapels into churches—the advocate of comprehension and toleration, rather than of exclusive severity. The latest impression of "Leveller-up," derived from the personnel of the most recent Synod, assures me that the function of our useful co-worker is to draw into the Anglican communion many members, both of clergy and laity; and as an upholder of the Christian ministry and the sacraments as established in the Gospel, and administered according to the Anglican ritual, I am of the opinion that Leveller up is, on the whole, a fairly useful element amongst us, deserving of the affectionate respect of both Evangelical and High Churchmen.

FAIR PLAY.

January 30th, 1896.

Bishop Newnham.

HIS LONG JOURNEY TO HIS DIOCESE.

SIR,—I thought that perhaps some of your readers might like to know how I have fared so far on my long journey, though I can only just sketch my movements, hoping you will get fuller details elsewhere. I have been travelling nearly two months and a half, and hope another six weeks will find me at Moose Fort. I sent you a slight account of my travels to Norway House, Oxford and York Fort. I left York on July 8, in a forty foot open boat, with three men, and Mr. Buckland as a companion, for a coast trip to Churchill—two hundred miles. With such a heavy boat to row, of course we depended mainly on our sail, *i. e.*, on fair winds, though we rowed or poled at times, I taking my share at the heavy oars. We had fine weather and reached Churchill late on July 14, six and a half days sleeping on the hard boards, in the open air, with of course no tent. On the way we saw some fine herds of reindeer, and killed one polar bear, and there were many other things I would like to tell of, including the myriads of mosquitoes, which made life almost unbearable, and the miles of mud when the tide is out, and we are stuck two or three miles from land, and two or three more from the water. Churchill is a most desolate place to live in, with eight or nine months of Arctic winter, and three of summer, with its tens of thousands of mosquitoes. Yet I had a very happy eight days there, and saw the Eskimo in his native state of dirt and content. Mr. L. is doing grand work there, and likes the Eskimo; but it is uphill work and still more so with the sullen Chipewyan. Five days brought me back to York, on the way getting some deer and heaps of ducks for our larder. Then came a busy eight days at York, now a "deserted village," the company's staff being reduced from scores to some eight or ten at the most. Here I held a confirmation, and also ordained our native deacon to the priesthood, and administered to the temporal and spiritual needs of the poor Indians. On Aug. 6 I left in the same boat for Severn, some 200 or 250 miles of low lying muddy coast. But luck had turned and we took ten full days instead of six or seven. We had head winds most of the time, never getting a fair wind for more than a few hours at a time, so that we rowed and poled much of the way, and spent days and nights anchored near the shoals or the shore. It also rained half of the time, and was very cold; so that with no shelter but a tarpaulin some two feet six inches above the boards where I sat or lay, with no chance to take off one's clothes at night, sleeping under a blanket on the boards for ten days and nights, it was not an ideal yachting trip. But we were very happy, and managed to supply our larder with fine ducks as we went. One night, after dark, I landed by wading a good mile through mud and water, to visit three Indian families in camp, and was rewarded by finding they were communicants, and by baptizing their three babies. And now after three busy days here, I bid adieu to the coast, with all its wonders and horrors, and strike inland in a canoe, for some four or five weeks over a little known, devious

course, from rivers to lakes, and lakes to rivers, and so down the coast again nearer home. Happily, I have secured a couple of Indians who have been over most of it, and where they are at fault expect to find others who will tell them the way, and especially point out the navigable course in the many rapids. As there will be no place after this where I shall see a white man, or get provisions till Albany; and as we do not wish to stop and shoot or fish for our larder (though we may get a chance or two without stopping), my canoe must carry flour and pork and tinned meat enough for five weeks at least. You will I know wish me a "bon voyage."

Yours faithfully,

J. A. MOONOSNEE.

Fort Severn, Hudson Bay, Aug. 19, 1895.

St. Peter's Mission, Lesser Slave Lake, Peace River District.

SIR,—Will you kindly permit me through your columns to give your readers a short account of our work at Lesser Slave Lake—especially the work in connection with our Indian Home, and to represent a few of our most pressing needs? We are in duty bound, I think, to acquaint our Christian friends and helpers with the progress of the work—especially those who so kindly and generously assisted us in either by gifts of clothing or money. Were it not for such assistance our Homes could not exist. Ten years' experience has sufficed to convince me that our Homes are, with God's blessing, the only means of raising the Indians either temporally or spiritually. The moral condition of the Indians in general is such that no child, however well disposed, could grow up pure in heart or mind. Immorality is the prevailing evil, and I am not exaggerating when I say, that 50 per cent. of the girls who have not been under our influence are mothers before they reach the age of 17, and unmarried. The whole atmosphere of the Indian camp is polluted. Things which we, as Christians, shudder to hear are matters of common conversation amongst the Indians; and no consideration is made for the presence of children. By getting these poor, young souls into our Homes, as young as possible, before their minds are contaminated, there is hope of their growing up to be bright ornaments and zealous workers in our Church. To rescue even one of these jewels out of all this moral filth, will indeed be a great and blessed work. O that parents, whose children are blessed with so many glorious privileges, would, for Christ's sake, remember these unfortunate little Indians who are born and brought up in the manner I infer above. There are many good Christian people, who, by the exercise of a little more economy in their own families, could earn a mighty blessing for their own souls by the help it would enable them to give towards the rescue of these "lamb" wandering outside the Great Shepherd's fold. It will greatly encourage our friends and rejoice the hearts of those who have been praying as well as giving, to know that our Home has already been a very great blessing to many children, and exceeded our expectations. Out of 26 scholars last winter, 16 professed to have yielded themselves to Jesus, and I am thankful to say that only two or three have caused us any disappointment. A little more than a year ago, seven of our scholars—besides four others—were confirmed by the bishop. There are only five of our old scholars—some being too old—who have not returned to the Home this winter. It is only a week ago since I returned with four from the end of the Lake—a distance of 70 miles. If our accommodation would have permitted, I might have returned with eight instead of four. I left some poor little fellows crying because they were not able to join the rest; and some of the parents were almost angry at my refusing them; but I knew that our small building was already crowded and our means of support very limited. We have now 27 boarders besides four day scholars, and a poor, blind woman whom we took in last fall. They have daily religious instruction, and I think some of them would put to shame many white children who enjoy much superior privileges. The older ones are sufficiently advanced in English to join in the English service. Our Sunday services are three. Morning, purely Cree; afternoon, English; evening, children's service, when they are catechized on the Cree sermon. One poor Beaver woman brought us her two children last August, having walked over 100 miles with a baby in her arms to do so. "I heard," she said, "that you loved the children, and though I knew my heart would be sore when I had to leave them, I determined to bring them to be taught the good things at any cost." These, of course, we could not refuse. The work amongst the adult Indians is not very hopeful, though we do not despair. There are a few, especially amongst the women, who are living good Christian lives, and there are a few exceptions amongst the men, but, generally speaking, the men are more careless and indifferent. Of late years a great many petty traders have come into the coun-

try bringing with them the terrible "fire water," through which they tempt the poor Indian to give up his fur. This practice is demoralizing the Indians to a deplorable extent. The people were in much better circumstances—and certainly more moral and honest—when they took their fur to the Hudson Bay Co., and traded it for good wearable articles, instead of the very inferior ones they get from the traders. From these statements it will be seen how important it is to press forward with our Home work; and this we long to do, if the means is forthcoming to enable us to do so. Until recently, we have been without horses, harness or implements, while we have been almost entirely dependent upon our own produce for support of children. We have already purchased a team of horses, harness and plough (last summer), but they are still unpaid for—only in part. About \$250 would free us of this burden and enable us to purchase a wagon, without which our team is of little use in the summer. It is now four years since I was married, and I have not yet been able to buy my wife even a new dress. We often deny ourselves of home necessities to pay our way; few know the struggle we have to keep our feet in the tide of difficulties which often threaten to swamp us. God willing, we hope to leave for a year's furlough next summer, and I am anxious to settle all accounts before leaving, if possible. I don't think I shall have sufficient to my credit when the time comes to pay our fare as far as Toronto, but I wish our friends to understand that I am not asking for anything for ourselves, only for the work in connection with our Indian Home. Contributions, however small, will be most thankfully received and duly acknowledged, and may be sent to the Rev. W. A. Burman, 383 Selkirk Avenue, Winnipeg, the bishop's commissary.

GEORGE HOLMES.

Dec. 30th, 1895.

"Abide in Me."

SIR,—There is a rather important point frequently missed by both priest and people. One reads expositions of St. John xv. as though there were no difference between "Abide in Me," verse 4, and "Abide in My love," verse 9. What our Lord means by abiding in His love is clearly stated in verse 10, "If ye keep My commandments ye shall abide in My love"; and this is given as his meaning when exhorting us to abide in Him. Now the qualifying words, "Abide in Me, as the branch abides in the vine," show that an entirely different relationship is referred to as of necessity to saving union with Christ. The idea of being free from guilt of disobedience and enjoying His favour is one part, that of receiving a continuous flow of spiritual life into our souls from Him, the fountain and source of life, is the other part of our Saviour's teaching in this parable of the "True Vine." How we are to abide in Him is explicitly taught in St. John vi. 56, "He that eateth My flesh, and drinketh My blood, abideth in Me and I in him." The Authorized Version is responsible, to some extent, for the misunderstanding with regard to abiding in Him. The Greek has the same word in vi. 56, and xv. 4; but in vi. 56 it is translated by "dwelleth" instead of abideth. This will help to show many the full teaching of our Saviour, that the sacrament of His Body and Blood is His way of supplying our souls with ever flowing spiritual power, whereby we can produce the fruits of true obedience in spirit and truth, as opposed to that obedience which is only outward and formal, the result of will-work alone. Some contend for holy living and despise or neglect the grace of sacraments, urging the sinner's need of pardon and continuance in God's love; others seem to lay excessive stress upon reception of the sacraments with a view to the spiritual grace conveyed. Both may err, and do; one side by taking too little heed of "Abide in Me"; the other by trifling with "abide in My love." But surely the mind of Christ is plain enough, and our duty easy enough of comprehension. Regular communions and patient continuance in well-doing will keep us in the sunshine of Divine favour, fill our hearts with love, joy and peace in believing, and foster growth out of Christian childhood into the fullness of the measure of the man Christ Jesus.

"A.B.C."

Do Missions Help Us?

SIR,—In our Church system Lent is pre-eminently the season for missions. Advent is also specially adapted to that purpose. Yet there is no sufficient reason why missions may not be held at any season of the year. They are not peculiar to any school of thought, or confined to particular denominations; but are made use of by Roman Catholics and Protestants alike. But there are missions and missions. Their good or evil, usefulness or uselessness, very largely depends on how and by whom conducted. Only in Eternity will the results of the efforts of such missionaries as Rev. W. H. M. H. Aitken be fully known. All such men, as specialists, and who work upon Church lines, being faithful to her doctrine and

rituals, ought to receive our sympathy and support. They do the work of evangelists as their life-work, and they stir up many careless and indifferent persons to contemplate the great realities amidst the busy scenes of the great centres of population. But in endeavouring to answer the above question, I have to consider rather the work done by clergymen in charge of parishes. They leave their own work, and constituting themselves "mission preachers," go elsewhere and hold revival meetings. And in some cases, which I could mention, their boasted goodness is chiefly manifested by disloyalty to the Church and her ways. Such missions do the Church a great deal more harm than any outside influence can exert. Their results are very seldom seen after a few months, except, perhaps, in the case of those who seem to have become too holy to belong to a Church which has confessions of sin in her services. And yet some of them will continue to use the Lord's Prayer. And I may add that truth and honesty do not seem to be necessary to such holiness or perfection. There are those who call themselves Churchmen that never defile their hands by letting them come in contact with a Prayer Book. And, clergymen who seem to be so very anxious about the souls committed to the care of others, do not care enough about a considerable portion of those in their own parishes to ever visit them. Your readers know that quite a number of our people, who are either unwilling or unable to give the Church any support, are often cruelly neglected by the clergy. Is not the soul of the poor man as precious to the Lord Jesus and His Church, as that of his rich neighbour who may have made his money in questionable ways, not to mention anything worse about him? But this rich neighbour may be the golden image which the congregation has set up, and before which the clergyman has to fall down and worship, on pain of being cast into a burning fiery furnace. What is the remedy for this? Missions, say some. I answer, it is strong government, and better Episcopal oversight. The priest's place is in his parish, and the bishop's in his diocese. No regular diocese should be too large for its bishop to visit all its parishes annually, as is the rule in the American Church, I believe. Both bishops and presbyters should make their visits systematically and impartially; and if any difference were made at all, preference should be given to the weaker portions. This is common sense, and is in harmony with the procedure of men in secular callings. And so I conclude by saying that no spasmodic efforts can ever take the place of the regular, earnest, sympathetic, painstaking work of our Apostolic Church and Ministry.

T. LOFTUS ARMSTRONG.

Dungannon, Ont., 30th Jan., 1896.

BRIEF MENTION.

It is stated that Emperor William has firmly determined upon doubling the size of the German navy.

Nux vomica is prepared from the seeds of a tree that grows in abundance in India, the East Indies and Ceylon.

The Rev. W. E. White, of Beeton, has resigned his charge.

Rain has fallen in such torrents recently in Rio de Janeiro that it has caused the falling in of many houses in the city.

The incumbency of Christ Church, Winnipeg, has been offered to the Rev. W. T. Mitton, M.A., of Moosomin.

In Omaha, Neb., 160,000 people live on twenty-four and one-half square miles of ground.

Henri Dunant, founder of the Red Cross League of Geneva, is living in an institute in Helden, and is now writing a history of his life.

Lord Rosebery's forthcoming novel is awaited with more than ordinary curiosity by several prominent Englishmen who suspect that he has been using a pen dipped in satire.

Rev. Robert Atkinson, late rector of the parish of Selby, with his wife and family, left for his new appointment at Garden River, Algoma, on Wednesday.

George Frederick Watts, the celebrated English artist, whose 82nd year will be completed in February, is still in excellent health, and works with characteristic assiduity.

The recent death of Lord Blackburn in Ayrshire, Scotland, removes almost the last of the brilliant lawyers who took part in the famous prosecution of the Manchester Fenians in 1868.

Prince Ferdinand, of Bulgaria, will formally proclaim the conversion of his eldest son, Prince Boris, to the Greek Church, on February 9th.

The value of imports into Japan last year from the British Empire was about \$18,700,000.

Kingston has contributed \$2,400 to start works so as to give starving men employment.

The Rev. C. Sydney-Goodman has removed from the mission of West Mono to that of King and Vaughan. His successor is the Rev. E. Pickford, late of Bolton and Palgrave.

In ancient Rome, masqueraders at the midwinter festivals were common, and the "mumming" practised in France, Spain and England in mediæval times was probably a relic of this Roman practice.

The Queen, it is said, will confer a baronetcy upon Walter Maxwell Scott, great-great-grandson of Sir Walter Scott, and heir to Abbotsford, upon his coming of age in April.

An altar cross has been placed in the Church of St. Mary Magdalene, Napanee, in memory of the late Arthur W. Morphy, placed by the members of the family. The material of the cross is brass, and it is of chaste design.

Dean Hole, of Rochester, having seen Wilson Barrett's new play, "The Sign of the Cross," calls it "a sacred endeavour to ring out the false, ring in the true," and calls on "all earnest Christians" to support it "by their presence and their praise."

Rev. Rural Dean Carey appeared before the County Council of Lennox and Addington, Thursday, to plead the cause of the Kingston General Hospital. The result was that the Council gave a grant of \$250 instead of the usual \$100, a very good example which, it is hoped, other municipalities will follow.

Family Reading.

E. J. Fessenden, Priest.

ENTERED INTO REST JANUARY 18TH, 1896.

A faithful Priest of God,
How often has he stood,
To celebrate the Feast of Love
Before the Holy Rood?

How often has his soul
Longed to behold the face
Of Him who gave that Sacrament
To fill us with His grace?

But now the very Lord
By him in faith confess,
Reveals Himself in fuller light
In Paradise the Blest.

And there, 'mid throng of saints,
He sings the love of God,
By which sustained and comforted,
His path to light he trod.

Oh! weep not for his loss,
Think rather of his gain,
Who rests with Jesus in the land
That knows nor tears, nor pain.

E. P. C.

Halifax, Feb. 3rd, 1896.

Teaching by Example.

If any child sees a parent calm and patient in the thousand disagreements that rise up in the neighbourhood or in the home, steadily returning good for evil, under circumstances most painful and most poignant, then he understands a great moral principle. It is the sight of a person who, though provoked and wronged, will not do wrong, but will return good for evil; it is the sight of such a person that strikes deepest into the imagination of a child, and if he ever comes to a like spiritual state, fashions in him early the measurements and the possibilities of it. Take the strong natured children; they are wilful they are headstrong, and they will have their own way, until they see suffering in their parents on their account. If the father be robust and obstinate and if the boy be healthy and obstinate, the father's simple law provokes and rasps the boy. His command, "You shall," or "you shall not" drives the boy inside of himself, but does not subdue him. The thing comes almost to a point of rupture. At evening the mother, all sweetness and tenderness and gentleness, is found by the boy dissolved in

tears. She is seemingly heart-broken. She talks to the boy and says the same things that the father said; the command was right, but the father was imperious. The mother suffers. In the one case the boy looks at the matter in the light of his father's sternness, and in the other case he looks at it in the light of his mother's suffering. By the one he is made more wilful, and by the other more yielding. In the presence of the father he is stubborn and silent; in the presence of his mother he acknowledges his fault and his duty, breaks down, and rises up out of his lower and worse self into his higher and better self. The instrument which inflamed his understanding and imagination and gave him new light on the point at issue, was the noble example of the mother on that very point.

The Secret of Beauty.

A beautiful person is the natural form of a beautiful soul. The mind builds its own house. The soul takes precedence of the body, and shapes the body to its own likeness. A vacant mind takes all the meaning out of the fairest face. A cherished hatred transforms the most beautiful lineaments into an image of ugliness.

It is as impossible to preserve good looks with a brood of bad passions feeding on the blood, a set of low loves tramping through the heart, and a selfish, disdainful spirit enthroned in the will, as to preserve the beauty of an elegant mansion with a litter of pigs in the basement, a party of tramps in the parlour, and a rookery in the upper part. Badness and beauty will no more keep company a great while, than poison will consort with health, or an elegant carving survive the furnace fire. The experiment of putting them together has been tried for thousands of years, but with one unvarying result—failure.

There is no sculptor like the mind. There is nothing that so refines, polishes, and ennoble face and mien as the constant presence of great thoughts. The man or woman who lives in the region of ideas, moonbeams though they be, becomes idealized. There are no arts, no gymnastics, no cosmetics which can contribute a tithe so much to the dignity, the strength, the ennobling of a man's looks as a great purpose, a high determination, a noble principle, an unquenchable enthusiasm. The soul that is full of pure and generous affections fashions the features into its own angelic likeness, as the rose by inherent impulse grows in grace and blossoms into loveliness.

Sympathies of Children.

Very sweet and sacred to the mother are the child's first clear indications of concern for herself. These are sporadic, springing up rarely, and sometimes, as it looks to us, capriciously. Illness and temporary removal are common occasions for the appearances of a deeper tenderness in the young heart. A little boy of three spontaneously brought his story book to his mother when she lay in bed ill; and the same child used to follow her about after her recovery with all the devotion of a little knight.

Very quaint and pretty, too, are the first attempts of the child at consolation. A little German girl, aged two and a half, had just lost her brother, and seemed very indifferent for some days. She then began to reflect, and ask about her playmate. On seeing her mother's distress, she proceeded in truly childish fashion to comfort her: "Never mind, mamma, you will get a better boy. He was a ragamuffin" ("Er war ein Lump"). The co-existence of an almost barbarous indifference for the dead brother with practical sympathy for the living mother is characteristic here.

A deeper and more thoughtful sympathy comes with years and reflective power. Thought about the overhanging terror, death, is sometimes the awakener of this. "Are you old, mother?" asked a boy of five. "Why?" she answered. "Because," he continued, "the older you are the nearer you are to dying." This child had once before said he hoped his mother would not die before him, and this suggests that the thought of his own forlorn condition was in his mind here; yet we may hope that there was something of disinterested concern too.

This early consideration frequently takes the practical form of helpfulness. A child loves nothing better than to assist you in little household occupations; though love of activity and the pleasure of imitating, no doubt, count for much in these cases, we can, I think, safely set down something to the wish to be of use. This inference seems justified by the fact that such practical helpfulness is not always imitative. A little boy of two years and one month happened to overhear his nurse say to herself, "I wish that Anne would remember to fill the nursery boiler." He listened, and presently trotted off, found the said Anne doing a distant grate, pulled her by the apron saying, "Nanna, Nanna!" (come to nurse). She followed, surprised and puzzled, the child pulling all the way, till, having got her into the nursery, he pointed to the boiler, adding, "Go dare, go dare," so that the girl comprehended and did as he bade her. With this practical "utilitarian" sympathy there goes a wish to please in other ways.

Where Mother Sleeps.

Where mother sleeps the shadows fall
From waving trees and grey church wall,
The church that watches over all
Where mother sleeps.

Where mother sleeps now far away;
How softly glows the dying day,
And ev'ning falleth peacefully
Where mother sleeps.

There leafy branches flutter low,
There rosy blooms and buds of snow,
And lilies of the valley grow
Where mother sleeps.

There passing seasons leave no trace,
Save gentle touches giv'n to grace;
The green untroubled resting place
Where mother sleeps.

Low sounds of prayer the psalms they sing,
And chime of bell notes echoing,
Blend with the trill of bird a-wing
Where mother sleeps.

Thus, too, may I in quiet's balm
Rest near the voice of prayer and psalm,
Just as in holy peace and calm
My mother sleeps.

—Adalena Westney.

The Parsonage, Allandale.

The Ash Wednesday Psalm.

How well and wisely is the Fifty-first Psalm put into our mouths by our Church on Ash Wednesday, in the heart-stirring penitential service framed for that day. On Ash Wednesday, the first of the forty days of Lent, we are called to special remembrance, and special confession of our sins. Could we then have words more fitted to our needs than those in which David lays his sins before the throne of mercy, and confesses their great guilt? Nay, I think that he who can hear those words spoken by a whole congregation on their knees before God, and can remain unmoved, must be very ignorant of his own sinfulness and need of repentance. I trust I am writing now to some at least who know these things; who feel and own they are grievous sinners; who long to repent; who long to tell God of their sin and unworthiness, and to throw themselves on His boundless mercy. O ye who mourn for your sins; ye who have fallen, I care not how greatly fallen, and long, yet fear, to arise; ye whose sins have taken such a hold upon you that you cannot look up, listen to David's voice of lowly penitence; learn to join your voice, however feebly, with his; learn to pour forth your grief and shame and humble supplications with his; and, like him, you too shall find pardon and mercy and salvation through Jesus Christ.—Bp. Walsham Howe.

VALVET CREAM.—Put half a box of gelatine (small size) in a quart of milk, previously soaking the gelatine in cold water for ten minutes, with the whipped yolks of three eggs, on the stove and stir constantly till it comes to a thin custard. When cold stir into it the whites of the eggs beaten to a froth, six tablespoons of sugar and a teaspoon of flavouring. Serve with cream. A very dainty dish.

"Gradatim."

Heaven is not reached by a single bound;
But we build the ladder by which we rise,
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round.

I count this thing to be grandly true:
That a noble deed is a step toward God—
Lifted the soul from the common clod,
To a purer air and a broader view.

We rise by the things that are under our feet;
By what we have mastered of good and gain;
By the pride deposed, and the passion slain,
And vanquished ill that we hourly meet.

We hope, we resolve, we aspire, we trust,
When the morning calls us to life and light,
But our hearts grow weary, and ere the night,
Our lives are trailing in the dust.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings
Beyond the hope of sensual things.
While our feet still cling to the heavy clay.

Wings for the angels, but feet for men!
We may borrow the wings to find the way.
We may hope, and resolve, and aspire, and pray;
But our feet must rise, or we fall again.

Heaven is not reached by a single bound;
But we build the ladder by which we rise,
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round.

—Charles Kingsley.

The Hidden Treasure.

CHAPTER XXIV.—CONTINUED.

When Jack was left alone, he sat down on the bedside like one stunned. Burned! That good innocent old man! That man whom he loved as a father—who had been truly, and not in mere name, a spiritual father to him. Burned alive! And he was to see it. He was in hands which knew not how to show mercy and which would not spare him one pang. He said to himself he had expected this—that he had known all along that it must come at last, but none the less did it fall upon him with the suddenness of a hard blow. There are certain things for which no amount of preparation will make us ready. Then would come the horrible thought—was it worth while after all? Was he not sacrificing life and reputation for a mere dream—a figment of the imagination? Was not one religious belief as good as another—were they not alike the inventions of man? Then how many good men had believed that which he was about to die for denying? His father believed it still—so did Father John and my lady. Might it not be true after all, and if not strictly true, was it not at any rate as true as the rest? Might he not deny his belief and so escape till better times—those times which Master Fleming had believed would surely come when the storm should have spent itself and passed away? He might keep his Bible and read it in secret, or he might slip abroad to Wittenburg, where he could profess his faith without fear.

But Jack had learned already that the devil is not to be conquered by arguing with him, but by taking refuge from his malice and sophistry in the presence of God. He threw himself on his knees and then on his face on the floor, and there poured out the bitterness of his soul. At first he could say little more than "Lord help me! Lord deliver me!" over and over again, but by degrees he grew calmer, and the greeting and comforting influence of the Spirit made itself felt in his soul. Promise after promise came thronging to his mind full of beauty and force as he had never felt them before; and at last the full crowning work of divine grace was wrought in his soul, and he was able to say for his friend as well as for himself, "Thy will be done on earth as it is in heaven." He had never felt any fear for his uncle's faithfulness, and he no longer had any as regarded his own. He felt sure that *He* was faithful who had promised, and that strength would be given him according to the work he had to do.

He rose at last, and, lighting his candle, he took out the precious little book which had so strangely come to him, but he had read hardly a page before he heard footsteps approaching, and hardly

extinguishing his light, he thrust it into the straw of his bed. He had hardly done so before his door was unlocked and Father Barnaby stood before him.

"You watch late, my son!" was the first greeting. "Methink you should be glad to sleep while you may!"

Jack simply bowed. The priest put down the lantern he carried, and sat himself down on the pallet opposite Jack, as if prepared to enter into conversation. Jack quietly waited for him to begin.

"You have heard the result of the trial, I suppose!" said Father Barnaby, after some little silence. Jack assented. "I would willingly have saved the old man, but the evidence was too plain against him. He was convicted on the witness of one who had not only heard him reading and speaking heresy, but striving to corrupt others. There was nothing to be done."

Still Jack did not reply, though the priest paused as though expecting him to speak.

"For you, my son, I would fain save you from a like fate!" continued Father Barnaby. "I trust to be able to do so, if only you will be conformable and docile as becomes your youth. You will be brought before us early in the morning, before the execution takes place, and I have come to see if any arguments of mine can move you, so that you will be ready to confess your errors."

"You are the jailor and I your prisoner!" said Jack, breaking the silence for the first time; "therefore must I here you whether I will or no; but I tell you plainly I am not to be persuaded. If indeed you do mean kindly, I thank you for your kindness, but I would rather it displayed itself in leaving me alone that I may have space for rest and prayer."

"But you will not refuse to listen to me!" said Father Barnaby gently. "I am not come to argue with you. I know that in such cases argument is of little avail. But I desire to set before you plainly the result of two different courses of action."

Father Barnaby then proceeded to set forth the consequences of Jack's persistence in heresy. He would die a disgraceful and horrible death. He would bring upon his family a lasting shame, and probably the suspicion of having shared his fault. Even if it could be so managed that he should escape with life, he could look for nothing but life-long, ignominious imprisonment, secluded from books, from friends, and all that made life worth having. On the other hand, he had but to abjure his errors, to be set at liberty. The worst penalty inflicted on him would be a short seclusion in some religious house, where he could have the use of such a library as he had never yet seen, and pursue those studies which he so dearly loved. After that he should go to Paris, or to some college at Rome, and who could tell to what station he might arrive. The great cardinal himself was the son of a butcher, and other eminent men of Rome were of equally obscure origin. Jack listened so quietly that Father Barnaby thought he was gaining the day, and waxed more and more eloquent. At last he stopped.

"You are very silent, my son! May I not hope you are coming to a better mind? Upon what are you meditating so deeply?"

"Upon the temptation of our Lord!" replied Jack. "The devil took Him up into a very high mountain and showed Him all the kingdoms of the world and the glory of them, and said, 'all these will I give Thee if Thou wilt fall down and worship me.' Do you think if our Lord had done so, the devil would have kept his promise? Or if he had, do you think the kingdoms of the world would have been worth the price?"

Father Barnaby coloured and bit his lip. "You are scarce civil, my son!"

"I meant not to be uncivil!" said Jack. "So far as you mean kindly I thank you, but the things you propose have no charms for me. I am too near death not to see their true character. As a man would be a fool who should give away the inheritance of a kingdom for the sake of playing the king for one day before the eyes of men, so do I hold him a million times a fool who barter his assured hope of an heavenly heritage for aught this world hath to offer."

Father Barnaby was silent for a moment. Then he said with energy, "My son, every word you say makes me more anxious to save you, not only for your own sake but for that of the Church. We cannot afford thus to lose one of your parts and character. I do not ask you to change your opinions all at once. I only ask you to recant them, and then take time to study under proper instruction. As a priest you may read the Scripture without sin, and I will take care that you will have every facility to learn both Greek and Hebrew. The Church hath power to bind and loose, and even if you commit a sin in this matter she can absolve you."

(To be continued.)

Hints to Housekeepers.

CHOCOLATE PUDDING.—Boil one pint of milk, then add one-half cupful of sugar, two teaspoonfuls grated chocolate, and one heaping tablespoonful of cornstarch. Boil until thick and pour in a mould. Serve with sugar and cream flavoured with vanilla.

SUET PUDDING.—To one teacupful of finely chopped suet add four teacupfuls of flour, in which a teaspoonful of baking powder has been sifted, half a pound of raisins, one teacupful of molasses, one teacupful of milk, and a pinch of salt. Flavour with cinnamon. Boil two and one-half hours. Serve hot with the following sauce:

K.D.C. imparts strength to the whole system.

PUDDING SAUCE.—Stir one tablespoonful of cornstarch in half a teacupful of boiling water, add two tablespoonfuls of vinegar, one of butter, half a grated nutmeg and one teacupful of sugar.

RICE PUDDING.—To one quart of rich new milk add one tablespoonful butter and one-half cup rice. Sweeten to taste, flavour with nutmeg, and bake two hours.

GRAHAM PUDDING.—Take one cupful of graham flour, one cupful of sweet milk, one of molasses and one of chopped raisins; add one teaspoonful of soda, stir, and stand for three hours.

K.D.C. the great Spring remedy.

ORANGE PUDDING.—Strain through a coarse sieve the juice and pulp of eight oranges, add the juice and grated rind of two lemons. Dissolve one ounce of gelatine in a teacupful of hot water. When cool add to the oranges with a pint of clarified sugar. Stir and pour in a mould. Set on ice.

BATH PUDDING.—Line a bowl with slices of bread. Let come to a boil one bottle of strawberries (or any fruit you prefer), pour into the bowl, cover the top with a plate small enough to touch the fruit, and set an iron on it. Put in a cold place, and next day it will turn out solid. Eat with whipped cream. This is a Scotch recipe.

For immediate relief after eating use K.D.C.

JELLY PUDDING.—One cup of rather stale bread crumbs (no crusts), yolks of two eggs, one large cup of sweet milk, two tablespoonfuls of sugar. Bake half an hour. Let it cool a little, then spread a layer of jelly on the top, and the whites of two eggs on that, and brown in the oven.

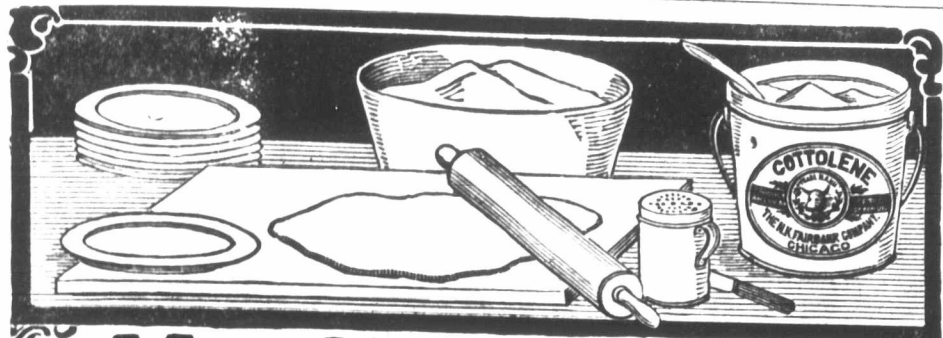
SALAD DRESSING.—Yolks of two hard boiled eggs, one teaspoon of mustard, some salt and pepper, half cup of sugar, half cup of vinegar, one cup of cream or milk. Cut up the lettuce and pour this mixture over it. Slice the eggs and dress the top. A few small radishes also look well.

INDIAN CRUMPETS.—One quart of meal, half a pint of flour, one quart of milk, one teaspoonful of strong yeast. Add the yeast last, stir well and let it rise. Bake on a hot griddle like any batter cake.

K.D.C. Pills tone and regulate the bowels.

VEGETABLE STOCK.—Boil for three and a half hours two quarts of water containing two ounces of haricot beans, two ounces of split peas, one onion, one carrot, half stick of celery, parsley, herbs, pepper, salt, five cloves and a blade of mace.

FEVER DRINKS.—The juice of one lemon; cream of tartar, one teaspoonful; water, one pint. Sweeten with loaf sugar. When the patient is thirsty, let him drink freely.



Make a Pie

Shorten it with Cottolene instead of lard and see what a crisp crust it will have; how delicious and wholesome it will be. Pie made with Cottolene will do a dyspeptic good. Do everybody good because it is good. There is only one secret in cooking with Cottolene—use but two-thirds as much as you would naturally use of lard. Follow this rule and Cottolene will do the rest.

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Children's Department.

In Mother's Arms.

My aching head—
So wearied—
Where can it seek for rest?
Rocked on thy arm, O dear one!
Close, close against thy breast.

"Softly sing—
Dear motherling—
Some tune that is sweet and low;"
My eyes now close in drowsiness;
"Dear one, I love this so."

To be at rest—
So deeply blest—
What happened for me!
"While in thy arms, O mother dear!
My cares and sorrows flee."

To know no fear—
But slumber here—
Soothed by the music low
Is by far the sweetest thing
A tired child can know.

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DR. F. A. ROBERTS, Waterville, Maine, says: "Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

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Two Roman Temples.

BY LEANDER S. KEYSER.

No doubt the young readers of this paper know what the word "mythology" means, but lest they should not, I will explain. It is derived from two words—"muthos," which means a myth or fable, and "logos," which means a discourse, so the word means a discourse on fables, and is usually applied to those quaint stories of heroes, nymphs, fairies and gods, that ancient people fancied existed and ruled the world.

Nearly, if not quite, all nations have had their system of myths—the Greeks, Romans, Egyptians, Hindoos, Germans, Scandinavians, and even the North American Indians. Perhaps some of you have read Longfellow's beautiful poem called "Hiawatha," which is a collection of some of the most beautiful Indian fables put into poetic form.

It may be that the more ignorant heathen people really believed in the existence of the gods and heroes concerning which so many wonderful stories were told, but the more intelligent among them understood that many of these myths were only intended to teach some important truth or poetic idea, just as story writers sometimes even to-day tell fairy tales or wonder stories to teach a valuable lesson, even though they know that such events as they narrate never occurred.

When an idea has been described as a person that thinks, talks and acts, we say it has been personified. Well, the ancients often personified certain virtues and vices in this way, and represented them as gods and goddesses. For example, Pax, or Peace, was represented as a nation holding ears of corn in her arms, and bearing upon her head a crown of olives and laurel.

But one of the most beautiful fancies of the ancient Romans was their manner of symbolizing Virtue and Honour, two goddesses much respected and adored by them. They built two temples near together and dedicated one to Virtue and the other to Honour. But that is not the most beautiful thing about their conception of their ideas; the temples were so built that no one could reach the temple of Honour except by first passing through the temple of Virtue.

Do you see what the Romans meant by that? They meant to teach that it was only by walking in virtue's paths that true honour could be attained; and they were right. Was not

their symbol a beautiful one? Those olden people might instruct us who live to-day, and have so much more light than we, and teach us a very much needed lesson—one that we should never, never forget.

True honour can be attained only by being virtuous. Remember that to be honoured we must be honourable. Honour can never be reached through dishonour. There is a vast difference between honour and mere fame or notoriety. A man may be very famous, he may be known the world over, and yet no one may think of honouring him, simply because he has not the qualities that men can respect.

A clown, a slugger, a jockey, almost any one, in fact, may become notorious, and, indeed, many worthless persons are known far and wide, while many useful and true men are never mentioned outside of their own small circle; yet the latter are honoured by all who know them, whereas the former are only looked upon by the multitude as seven-day wonders soon to be forgotten. A murderer may be notorious; only a good man can be honoured.

It matters not so much how many people know you as what they know you for. It is not even as essential that people should think you brilliant as that they should know you to be honourable. Men may applaud genius; they will honour character. They may gape at the rope-walker; they will love the humble doer of kind deeds.

There is only one path leading to the mountain-top of honour—it is the path of virtue. All who climb up some other way are thieves and robbers, pretending to possess what they have not. He who would worship in honour's temple must first learn to worship in the temple of virtue.

Thin Places.

"There! my darning is done for this week—every hole is mended."

"And the thin places?"
"Thin places! Why, aunt, I never look for thin places! There are always holes enough to keep me busy."

"When I was a little girl," said aunt, "I had a dear old grandmother, who taught me to mend and darn, and with the teaching she slipped in many a lesson about higher things. 'Look out for thin places,' she used to say, 'it'll save thee a deal of time and trouble. A few runs back and forth with the needle will save a half hour's darning next week. There are a few thin places in thy character,' she said one day, 'that thee'd better attend to—little failings that will soon break into sins.' I did not quite understand her, so sweetening her talk with a bit of chocolate, she said: 'I see thy

Aches

And pains of rheumatism can be cured by removing the cause, lactic acid in the blood. Hood's Sarsaparilla cures rheumatism by neutralizing this acid.

"I had rheumatism so that I could scarcely lift my left foot. I began using Hood's Sarsaparilla, and after I had taken two or three bottles the rheumatism disappeared and has not troubled me since." E. R. WOLCOTT, 66 Bridge St., Springfield, Mass. Get only

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In some conditions the gain from the use of Scott's Emulsion of cod-liver oil is rapid. For this reason we put up a 50c. size, which is enough for an ordinary cough or cold or useful as a trial for babies and children.

In other conditions gain must be slow, sometimes almost imperceptible, health can't be built up in a day. For this Scott's Emulsion must be taken as nourishment, food rather than medicine, food prepared for tired and weak digestions.

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mother picking up thy hat and coat; putting away thy rubbers again and again. I hear thee sometimes speak pretty sharply when some one interrupts thee at thy story-reading. I heard thee offer to dust the parlour several days ago, but thee forgot it, and

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to-day thy mother put down her sewing to do it.

"I felt so ashamed that I never forgot about the thin places after that, though I'm afraid I did not always attend to them at once."

"Why, Aunt Mary! If you hadn't said grandma, I'd think you meant me! There are my rubbers under the stove, and I promised mamma to dust the sitting-room this very day! But I don't quite understand what holes she meant."

"If you can't find your things, and you are in a hurry, what might happen, Grace?"

Grace coloured, and her eyes fell.

"I did get real mad about my grammar. I was sure I had put it in my desk!"

"And you found it on the divan! Then if you promise and do not perform, does it not lower your notion of truthfulness, and so give Satan more power over you?"

"Why, aunt, I went up and tidied my room!"

"I don't understand, Grace."

"I thought you knew," said the girl in a shame-faced whisper, "I told mother I had tidied my room (for I promised I would) when I had forgotten it and was ashamed to own up. Oh, I see how thin places become holes, and I mean to look out."

"With God's help," said aunt, and Grace ran to put away her rubbers and dust the sitting-room.

How about your thin places?

Discovered Through a Child.

When Sir Humphry Davy was a boy about sixteen, a little girl came to him in great excitement:

"Humphry, do tell me why these two pieces of cane make a tiny spark of light when I rub them together."

Humphry was a studious boy, who spent hours in thinking out scientific problems. He patted the child's curly head, and said—

"I do not know, dear. Let us see if they really do make a light, and then we will try to find out why."

Humphry soon found that the little girl was right; the pieces of cane, if rubbed together quickly, did give a tiny light. Then he set to work to find out the reason, and after some time, thanks to the observing powers of his little friend, and his own kindness to her in not impatiently telling her not to "worry," as so many might have done, Humphry Davy made the first of his interesting discoveries. Every reed, cane, and grass has an outer skin of flinty stuff, which protects the inside from insects, and also helps the frail-looking leaves to stand upright.

Talking about children helping in discoveries, reminds us of another pretty tale.

In 1867, some children were playing near the Orange River, in Africa. They picked up a stone which they thought was only a very pretty pebble, far prettier than any they had found before.

A neighbour, seeing this stone, offered to buy it for a mere trifle. He, in his turn, sold it to someone else; and so the pebble changed hands, till at last it reached the governor of the colony, who paid two thousand five hundred dollars for it. This stone which the children had found was the first of the African diamonds.

Hood's Pills become the favourite cathartic with every one who tries them.

Be Content With Your Lot.

A swallow was building her nest under the eaves, and a jaunty, gossipy, little cock-sparrow perched above, was watching her with much curiosity.

"You are a fine builder, ma'am," said he; "and I am told that you are a great traveller."

"Yes, I am," replied the swallow. "But I am really very busy, and pray don't let me keep you from your own business."

"Oh! I've nothing to do at present," said the sparrow. "My wife is sitting on our eggs a few yards off, and as I cannot sing to amuse her, and it is not her dinner-time yet, I need not fetch any worms or caterpillars just now. And I should very much like to know, ma'am, why you cannot be content to remain all the year round in this beautiful country?"

"Well, sir, in the first place, I could never stand the cold winters here," answered the swallow: "and then I live upon gnats and flies, and in winter there would be none for me to catch."

"Oh, as to winter," replied the sparrow, "I really think I like cold weather best. For people are so kind, they throw us bread crumbs, and that saves a deal of trouble in hunting for food. And though there are no nice green leaves then to roost in, there are plenty of evergreens and warm chimney-stacks."

"Ah, dear me! I should never think of eating crumbs, or roosting in evergreens," said the swallow. "But there, it would not do for us all to be alike. Providence has wisely ordained that our tastes shall differ. For if we all fancied the same things, there would not be enough of them in the whole world to supply us."

"A Prominent Witness."

Rev. J. M. McLeod, pastor of Zion Church, Vancouver, B.C., writes, July 8rd, 1894: "It is nearly three months since I finished the package of K. D. C. which you sent me; and though I have for more than twenty years suffered from indigestion, that one package seems to have wrought a perfect cure. Since taking your remedy I have not had the slightest symptom of a return of my old enemy. It affords me much pleasure to recommend K. D. C. to the numerous family of dyspeptics as the best known remedy for that most distressing malady."

The Vine in the Cellar.

"O papa!" It was Fred's voice. It was not the cry of alarm or distress, but one of intense surprise. Mr. Darrell descended the steps which led into the cellar, and saw his son staring at a long, frail, whitish-yellow vine that had clambered across the floor.

"What is it, papa?" asked Fred, "and where did it come from?"

"We will soon see," replied the father. He lit a match, and followed

the vine to a dark corner; and Fred saw that it had grown out of a half decayed potato.

"Why, that is funny, is it not?" he asked.

"It is not unusual," said his father; the vine simply obeyed a law of its nature. In what direction does it creep?"

"Towards the cellar window," Freddy said, after a moment's hesitation.

"Attracted by what?" asked his father, "and to find what?"

"Sunshine, I expect," was Fred's answer.

"Yes, my son. And see how eagerly it has sought the light! The fireplace was in its way, and it crept around it; the vinegar barrel was in its way, and it crept over it. Now let us examine the end of the vine."

As he spoke he led the way to the window.

"See!" he said; "it has put out leaves at the point; and the ends of the leaves are tinted with a delicate green, a tint which it gets from the sunlight, and it will grow greener and stronger every day. If you turn the vine away from the window, and come and look at it to-morrow, you will find that it has set out for the light again."

"Would it?" asked Fred much surprised.

"Yes, my boy; I have tried the experiment. What does the plant seem to desire most?"

"Light," replied Fred.

"And what shall we learn from that?"

Fred thought for a moment. "That the plant needs light in order to live," he said; "and that we need sunshine as well as the plants."

"But there is a spiritual significance," his father gravely remarked.

A thoughtful look came into Fred's face.

"I know what you mean, papa," he said, "our hearts and souls need light."

"Or we shall not grow," added his father.

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The Curtain.

Each of us is provided with one. Some of us rebel against it; others call it a great protection; while all have moments in which they wish to reach forward and lift it or rend it, but it ever swings a little beyond their reach.

The child seldom notices it because his life is full of play, and sometimes the asks mamma, "When will to-

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morrow come?" The young girl is conscious of its folds when she unbinds her hair and brushes it out, sitting quietly by herself as she queries, "I wonder—when? Where?" And then yields to dreamy imaginings. The boy whose feet almost touch manhood asserts his imperious will and says, "I will have it as I have planned." The mother longs to peer by the curtain just enough to gain a few hints, but contents herself by saying, "Perhaps all will be as I wish."

The curtain is never in the way. One cannot stumble over it for it always swings far enough to allow just one step. The infidels say, "All is dark and uncertain behind the curtain,—stumbings, death, destruction." The pure-hearted say, "The path of the just is as the shining light which shineth more and more unto the perfect day."

"One step more, one step more, I ask but light for one step more."

"The Test of Folly."

"I'm in trouble again," said young John Forbes to an older and much trusted friend. "I broke the academy rules just as I did last month, and the professor is going to suspend me for a week, just as he said he would."

"How foolish of you, John, to repeat such an offence, when you knew the consequences. I am astonished at you," was the grave comment upon the confession.

John bore the penalty of his misdeeds and then lightly put away the remembrance of it, being just as "ready for fun," as he termed it, after as before the lesson received.

There were some problems and difficult translations to make up, and John yielded to the temptation to make use of help from a fellow-student, against the rules. His borrowed knowledge was of no use after the first exhibition of it, for as it was not his own, it failed him at examination time, and his record as a scholar was marred.

Yet later in his course the youth did the very same thing again with the same results. Was it not strange that experience, which is so severe a teacher, failed to impress so important a lesson? If one accounts for John's conduct, it will only be the beginning, for there are many like him, who are as astoundingly foolish.

It has been well said that "the test of folly is doing it again." The proof of repentance is reformation.

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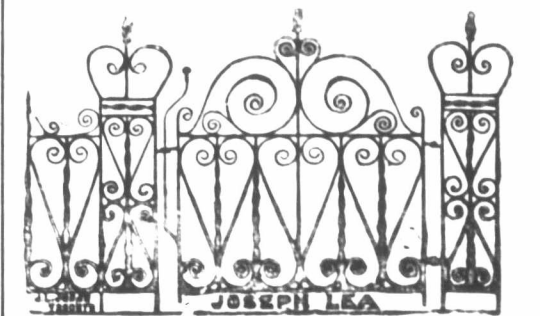
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