

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED)

Vol. 28.]

TORONTO, CANADA, THURSDAY APRIL 1, 1897.

[No. 1.]

JUST PUBLISHED

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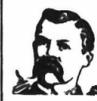
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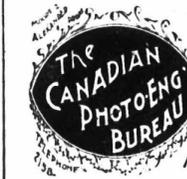
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Canadian Churchman.

TORONTO, THURSDAY, APR. 1, 1897

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Lessons for Sundays and Holy Days.

April 4th.—FIFTH SUNDAY IN LENT.

Morning.—Exodus 3. Luke 7 to v. 24.
Evening.—Ex. 5, or 6, to v. 14. 2. Cor. 8.

APPROPRIATE HYMNS for Fifth and Sixth Sundays 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:

FIFTH SUNDAY IN LENT.

Holy Communion: 102, 311, 315, 556.
Processional: 88, 96, 453, 467.
Offertory: 86, 95, 97, 494.
Children's Hymns: 254, 332, 334, 569.
General Hymns: 94, 101, 108, 119, 200, 249

SIXTH SUNDAY IN LENT.

Holy Communion: 112, 310, 323, 559.
Processional: 99, 107, 198, 467.
Offertory: 98, 104, 122, 523.
Children's Hymns: 98, 331, 340, 575.
General Hymns: 110, 183, 250, 495, 496, 625.

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

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

Palm Sunday.

Phil. ii. 5. "Have this mind in you which was also in Christ Jesus."

"Mind," not mere intelligence, but purpose, character, disposition; the very essence of the man. Made in the image of God, who is love. This mind of God revealed in Jesus Christ—to be reproduced in His people. The secret of all goodness: and this has its root in humility.

i. The self-humiliation of the Son of God a picture and a lesson.

1. In His incarnation.

The starting point in the Godhead.

(1) The passage unmeaning apart from this truth.

(2) If not, Jesus only a martyr, and our worship and service unlawful.

(3) But every phrase here declares His self-humiliation.

(a) Form of God—not merely outward semblance, but the very attributes—Note "Robbery." Though He was rich, yet—"what meaning."

(b) The "mind" of Christ herein revealed. "Lo I come"—"Emptied Himself"—"Form of a servant."

2. This mind exhibited in His life and work. The same spirit lived with Him on earth.

(1) Shown in the circumstances of earthly life.

(2) Especially in His absolute obedience. The opposite of self-assertion—Evidence of humility. St. John vi. 38, Heb x. 7, St. John iv. 34.

(3) This obedience unto death. "All that a man hath will he give for his life."

Surrender of all—of self.

(4) Even the death of the Cross. Suffering and shame.

ii. The power of the self-humiliation of the Son of God.

1. Has actually exercised world-wide influence.

(1) Glory in the Cross, (2) Gratitude, (3) Faith and Hope.

2. Represented here as a power in life: "Have this mind in you," etc.

Not to one here and there, but all Christians.

(1) Strikes at the great difficulty of life. Love of pre-eminence innate.

Fostered by considerations of worldly interest, and by the usages of society.

(2) The more difficult that akin to real excellence.

If clearly and completely evil, less power. Strength of so much evil that rooted in good.

Self-respect a power for good—but exaggerated because an evil.

(3) From this the mind of Christ delivers us.

a) Not the mere profession of humility under which pride may lurk.

(b) But a sense of the truth concerning ourselves.

(c) And a readiness to accept the place assigned to us. "Thy will, not mine."

3. A lesson specially adapted to this season: When we meditate on the last earthly days of our Lord.

From death to life—from Cross to crown. The joy of Easter near.

The way through the path of suffering and death.

Following Jesus now—be with Him then. Phil. iii. x.

BEARING OUR OWN RESPONSIBILITY.

With some exceptions due to special conditions we ordinarily get what we deserve from our friends and from society; it is idle, and worse, to charge upon others results due to our own limitations. Men will listen to the man who has something to say worth saying, and will honor and love the man who is worthy of honor and love. If society remains finally indifferent to claims made upon its attention, it is because those claims are not well founded. There is a constant tendency to shift upon others the responsibility which belongs to ourselves, and there are many people

who cherish a grievance against their fellows because they are not taken at their own valuation. The public is accused of stupidity because it fails to recognize the political genius which some men find in himself; editors are charged with prejudice and partiality because they do not open their columns to contributors whose faith in their own gifts is independent of all confirmation from the opinions of others; congregations are declared to be cold and unresponsive because they do not kindle to an eloquence which somehow evaporates between the pulpit and the pew; friends are held to be indifferent because they do not pour out confidences which can never be forced, but which flow freely only when they are drawn out by the subtle sympathy of kinship of nature. It is a false attitude which prompts us to be always demanding, and it defeats itself; we ought, rather, to be always giving. Our friends are powerless to bestow the confidence which does not instinctively flow to us, or to disclose to us those aspects of their lives which are not unconsciously turned to us. Friendship is a very delicate and sensitive relation, and it is absurd to demand from it that which it does not freely give. We draw from a friend precisely that which we have the power to understand and enter into; we are shut out from the things which are not naturally our own. If society does not give us what we crave, and our friends do not open to us doors which stand wide to others, instead of indicting others, let us look well to ourselves. If we find ourselves losing in strength of position and influence, it will appear, if we search ourselves, that we are not keeping pace with the growth of those around us, and that we are losing ground in the world because we are losing force in ourselves. The whole attitude of those who are continually measuring the returns made to them by society and friends is pernicious; we are here to give, not to get; and they who give largely receive largely.

ANGLICAN ORDERS.

The Archbishops' reply to the Pope's Bull on Anglican Orders will be published in full in the CANADIAN CHURCHMAN.

THE PLEADING OF LOVE.

If Christ be with His Church (who can doubt the faithfulness of His word?) as He promised, He especially draws near to the door of all our hearts when the shadows of the Lenten season fall upon us. He would enter into our hearts and dwell there. Shall we open and receive Him? Oh! let us cast out everything that is bad and selfish—even innocent pleasure, and our business as far as we can, and let Him be the sole guest to whom we give all thought, concern and devotion. How many things we will learn, how strong will grow our faith, and abundant our love, we will know when Lent is over, and still more fully when our life pilgrimage is done. Let us say this Lent, with all our hearts: "Dear Saviour, enter, enter and leave us never more."

—Let not your prejudices, or a worldly mind, or the world's business, or Satan's snares, cause you to let this season of prayer, and self-examination, and self-denial, and repentance, and good works, pass without its permanent influence upon your life.

THE REVISED VERSION.

PROFESSOR CLARK'S SPEECH AT THE GENERAL SYNOD.

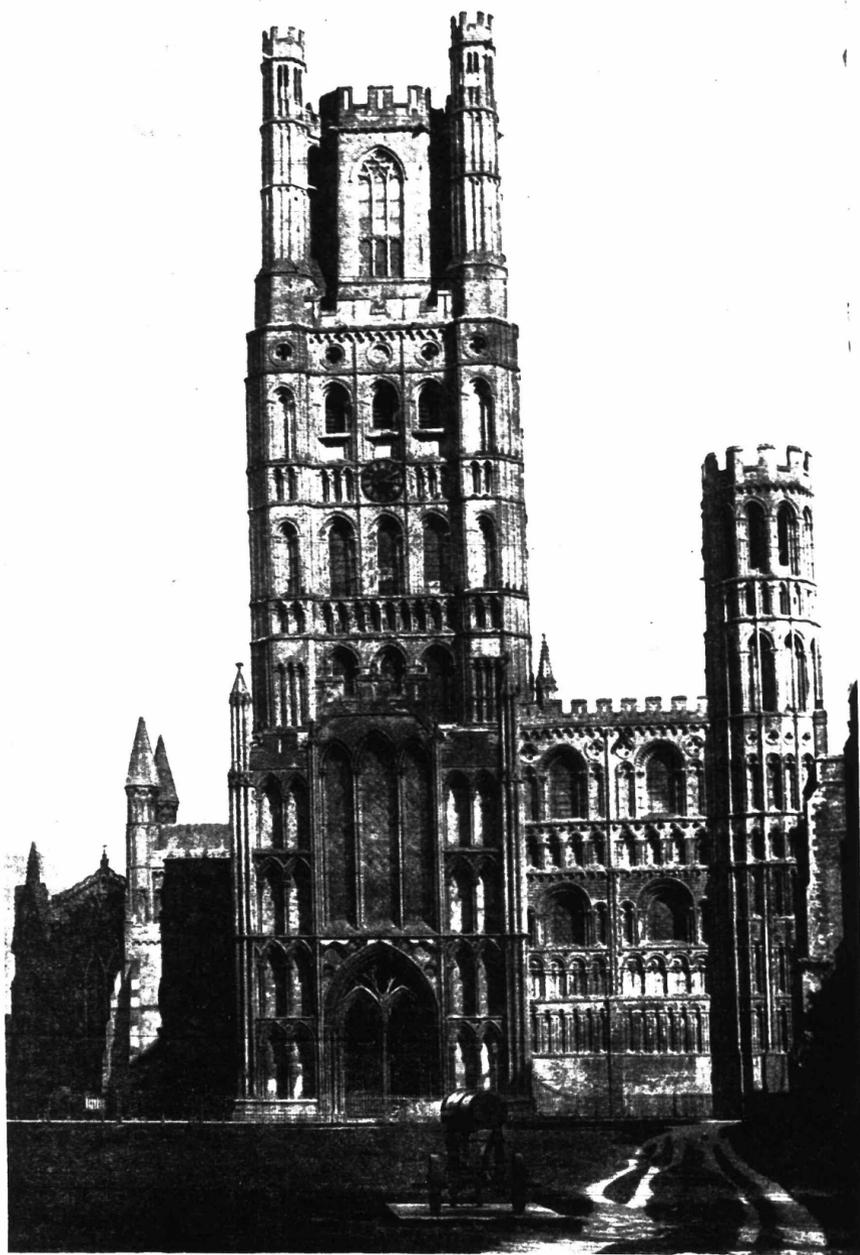
The question is sometimes asked why should there be a revision of the authorized version of the Scriptures? And another question might be asked in reply: Why should there not? The authorized version was the last of five or six translations made within less than a hundred years. This version made no claim to finality, and 270 years elapsed between its publication and that of the revised version of the New Testament.

Frequent demands for a revision were made long before the work was undertaken. Dean Alford, Bishop Ellicott, Archbishop Trench and Bishop Lightfoot had not only favoured a revision, but had published suggestions for carrying it out. By the influence of Bishop Wilberforce, it was decided in the Convocation of Canterbury, January 10th, 1870, that a revision should be undertaken, and the Old and New Testament companies were appointed. The revised New Testament was published in 1881, the Old Testament in 1885, and the Apocrypha in 1895. First among the reasons for attempting a new translation is the discovery of many ancient Greek manuscripts which were unknown to Erasmus and those who followed him in establishing what is called the *Textus Receptus*. Erasmus had only a few quite modern Greek MSS.; and although he gave what may be called the traditional and recognized text, it is not safe to assume that this was substantially accurate. No editor of a classical text has acted on this assumption. Bentley's conjectures for the revision of the texts of Latin and Greek authors have, in many cases, been verified by the discovery of ancient MSS. The traditional text of Shakespeare was called in question some years ago; and critics like Mr. Charles Knight and Mr. Dyce returned to the folio editions of the collected work, and the quarto editions of particular plays, and thus a much more accurate and trustworthy text has been secured.

Now, very important MSS. of the greatest antiquity have been discovered since the *Textus Receptus* was published. The Alexandrian MS., now in the British Museum, arrived in England, and became accessible to critics in the reign of Charles II.; the Vatican MS. had long been known to exist, but lay hid in the depths of the great library until almost within a generation from our own time; the Sinaitic, now at St. Petersburg, was discovered by Tischendorf, less than 50 years ago, in a convent on Mt. Sinai. Many other MSS. of less importance, but of great value, have been discovered.

Mr. Scrivener, the member of the New Testament company who represented the conservative side of N.T. criticism, and who was continually

referred to by Dean Burgon as an authority on his side, declared in the preface to the third edition of his work on the Criticism of the Greek Testament, that the revision of the text was incumbent upon the revisers, and the neglect of this would have reduced their work to a nullity. Moreover, Dr. Scrivener declares that the revision was not determined as much as had been supposed by one school of criticism. In other words, we have the distinct testimony of Dr. Scrivener that the theories of Westcott and Hort did not dominate the revisers, and that Dr. Scrivener's views were duly considered and partially adopted by the Company. Any one who was familiar with the



ELY CATHEDRAL—WEST FRONT.

text of the New Testament, with the readings of the great MSS., with the critical labours of Mill, Griesbach, Lachmann, Tischendorf and Tregelles, to go no further, must have been long familiar with all the new readings of the new text as being received by most of the leading critics. Conservative critics like Wordsworth had adopted a very large proportion of them; and in the judgment of many living critics, the revisers have not gone far enough, and have erred on the side of conservatism. Indeed, the rule which required that a majority of two-thirds should favour a change, before any reading was altered, made it certain that the work should be conducted in a

conservative spirit. It has been complained that so large a number of various readings have been brought forward by the revisers. But such an objection is unreasonable. In the first place these various readings exist and cannot be ignored. But further, it is a simple matter of fact that, in cases where we have no various readings, the text is generally corrupt, whilst, on the contrary, editions based on various readings are more accurate.

With regard to the translation the revisers laid down for themselves the rule that there should be no modernizing of the language of the authorized version. They resolved to make use of no words which were not in use in the age of the version of 1611. Whilst several of the earlier versions were based upon the Vulgate, the revisers had continual reference to the Greek, and this alone brought about a large class of alterations. For example, the Latin language has no aorist (past tense) and represents both the Greek aorist and the perfect by the perfect tense. Consequently, in a good many places the authorized version has represented the Greek aorist by the English perfect, slightly altering the meaning of the original. Many of these passages are altered in the revised version with the best effect. Examples of this kind may be seen in the passages read during the General Synod, e.g., I. Cor. xii. 13; Eph. iv. 4.

Another principle adopted by the translators was the rendering of the same word in the original by the same English word. In the authorized version, the same word occurring several times in the same passage, is frequently rendered by different English words. In the revised version this is altered, and the same Greek word is rendered by the same English word. Examples may be seen in Romans, where we have "rejoice," "joy," and "glory"—three different translations of the same Greek word. It is said that these variations are an improvement. But surely it is the work of reverence to preserve and not to improve upon the diction of one whom we believe to be inspired of God.

One of the most interesting illustrations of this improvement may be found in the Gospels of St. Matthew and St. Mark. Many passages in the original texts of these Gospels are verbally identical. As they were translated by different committees of the revisers of 1611, frequently the translations do not correspond when the originals are identical. The revisers have altered this, so that the English reader can now, for the first time, understand how far these two evangelists coincide.

It has been objected that the alterations made in the new version are unnecessarily numerous, but it is probable that a comparison between the Bishops' Bible and the authorized would show

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more alterations than have been made in the revised. Take for example the comfortable words in the Communion service. In the first (St. Matt. xi. 28) there are three changes in A. V., whilst A. V. and R. V. are identical. In the second (St. John iii. 16) A. V. has three changes, whilst R. V. has one change from A. V. In the third (I. Tim. i. 15) there are two changes in A. V. and one in R. V. In the fourth (I. St. John ii. 1) there are no changes.

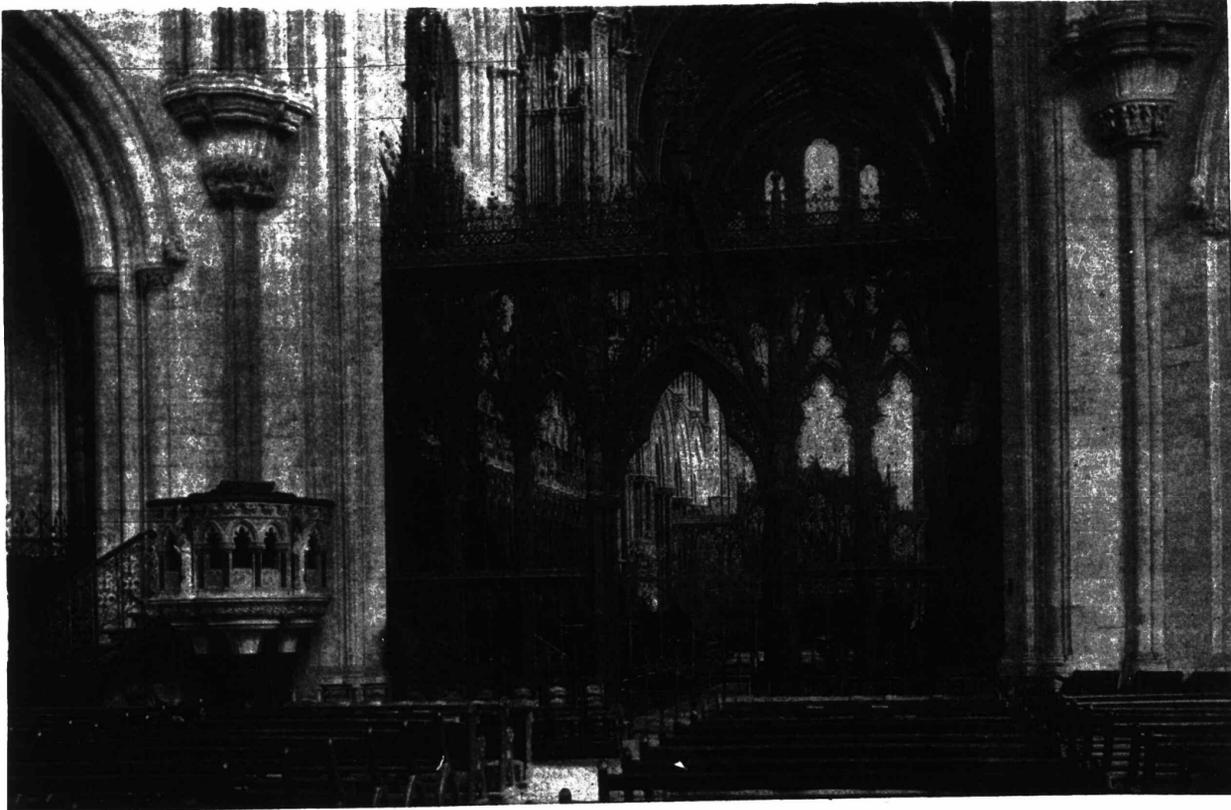
As an example of the charges brought against alterations in R. V., Lord Grimthorpe has declared that one of the worst is in Rev. xxii. 11. It is not necessary to quote the words here. Let the reader take the two versions to be compared, especially with the Greek text, and it will be seen that not only is the new translation more accurate, but that it brings out a deeper and richer meaning.

Improvements might be pointed out on every page. Complaints of the harshness of the revised version generally mean no more than that the new

It has been objected that the new translation is unsettling to the minds of the people at large, and more particularly that the original readings are calculated to disturb people by letting them know that there are other possible renderings. This is truly a wonderful objection. Do we then mean to say that we can preserve the faith of the people only by keeping them in ignorance? But we cannot keep them in ignorance. These difficulties were known long before the revised version was undertaken. Sunday after Sunday preachers have declared from the pulpit that the texts which they use need revision. If we are asked which is the more unsettling—the constant altering of the text by preachers, or the giving to the people of a version which, they may be assured, is more accurate, we can hardly hesitate as to the decision.

We believe that whilst the revised version may not be the final translation of the Scriptures, it is an immense improvement upon the authorized, and that we are bound to give to the people the best that we have.

existing building were laid by Simeon, Abbot of Ely, in the reigns of William Rufus and Henry I. He built only the old choir, and the transept, which still remains. The nave, part of the western tower up to the first battlements, are also in the Norman style—the nave being built in 1174 and the tower in 1189. In 1200 the western portico (formerly called the Galilee—as being furthest from the sanctuary) was begun, and finished in 1215. It is a very beautiful example of the early primitive style. In 1252 the cathedral was extended six arches more, forming the presbytery, eastward of the choir. A spire was then placed on the central tower, which was probably the cause of its falling in 1322. The Lady Chapel at the east end—a specimen of a beautiful type of decorated architecture—was begun in 1321. It is now known as Trinity Church. It is a beautiful specimen of that kind. In 1322 the central lantern tower—a beautiful octagonal structure—was begun, and in the following year the three arches eastward from it, which had been destroyed



ELY CATHEDRAL—THE CHOIR SCREEN.

ELY CATHEDRAL.

rendering is unfamiliar. Every one can understand the jar produced by an alteration in words so familiar, so beautiful and so venerated as the best known texts of the sacred Scripture. In some cases the rhythm of the text may be less agreeable, but in those cases there is a gain in the meaning. Generally, however, it is simply the novelty of the rendering which offends. Let it be remembered that this is a grievance which will affect only the present generation. Moreover, in many places there are actual improvements in the rhythm. For example, "Take thine own," instead of "Take that thine is."

Some have complained that the revisers did not carry their work far enough; and some improvements might still be made. For instance, the word daimon would be better translated "demon," instead of using the same word which translates diabolos. So the word translated Comforter, might be better rendered by Advocate, although most men would be sorry to lose the old word.

Ely Cathedral is certainly one of the most beautiful churches in England, or for that matter, in the world. It has within itself examples of all the English styles from the Norman down to the perpendicular; and examples which are, nearly all of them, of first rate excellence. The site of Ely was part of the Kingdom of East Anglia, and one of its kings, Redwald, was persuaded by Ethelbert of Kent to embrace the Christian religion, and was baptized A.D. 599. This Redwald is said to have been the founder of the church at Ely. The great Abbey was founded by Etheldreda about 678, and continued till about 870, when it was destroyed by the Danes. It was refounded by Ethelwald, Bishop of Winchester, in 970. In 1107, Hervey, Bishop of Bangor, was made Abbot of Ely, and after two years succeeded in having Ely made the seat of a bishopric, of which he was the first occupant. The diocese was taken out of the huge diocese of Lincoln. The Abbey church then became a cathedral. The foundations of the

by the fall of the old tower, were rebuilt. The stonework of the octagon was completed in 1328, and in 1342 the woodwork and roof of the octagon and lantern. About the same time the beautiful stalls of the choir were erected. In 1349 the Lady Chapel was finished. In 1373 three windows on the south and two on the north side of the presbytery were rebuilt in the newer style of the adjoining building. In 1380 the western tower was completed by the addition of the octagonal building and four angular turrets. In 1405 and 1454 the arches and piers which support the great tower were strengthened by being cased with stone. In 1488 the Chapel of Bishop Alcock? at the north-east corner of the sanctuary, and in 1534 the Chapel of Bishop West, at the south-east corner, were erected. They are the last additions to the building, and are beautiful and richly equipped specimens of the late perpendicular style. This cathedral suffered much during the troubles of the rebellion. The cloisters were taken down, and other mischief done, now beyond cure. Since

that time a great deal of work has been done on the building, mostly in the way of repairs. It has been well said that "a more vast, magnificent and beautiful display of ecclesiastical architecture can scarcely be conceived." The Norman portion is late in date and lighter in character than earlier examples of the same style. Of each of the three successive styles of gothic architecture Ely possesses in its cathedral church a pure and perfect specimen. The Galilee and the presbytery were built when the first or early English style was settled and perfected; the octagon, the three arches east of it, and the Lady Chapel, when the second or decorated English was in that state; and Bishop Alcock's Chapel, when the third or perpendicular style had reached the same. If anyone should take in hand to explain and illustrate the different styles of architecture which have prevailed in England, he could not do better than give an account of the gradual erection of this glorious building, with views of the several parts in illustration.

THE MISSIONARY FIELD.

The widow's lot is so sorrowful in India that the daily prayer of the Brahman's wife is that she may die before her husband.

Canon Taylor Smith, at a recent meeting in England, told of the American Soudan Mission, which has already four stations and eighteen workers near the source of the Niger at Talaba, and now proposes to send another set of workers to occupy Timbustoo.

The editor of the leading secular journal of the Far East, *The Japan Mail*, says that the missionaries in that country "are highly educated ladies and gentlemen living lives of unceasing labour and self-denial, lives as noble as are to be found in any page of history, and setting unobtrusive examples of heroism that should make their traducers tingle with shame."

The importance of the mission in Uganda is seen in the fact stated in the *Church Missionary Gleaner*, that its preachers and teachers are found at the south end of the great Victoria Lake and at Kabarega's old capital in Bunyoro, places 400 miles apart, north and south; also from Busoga and Toro, 300 miles east and west. "Thus Christian teachers are located within two and a half hours' march of the Congo Free State; and these advanced posts are not unsupported, but are linked so as to render mutual help one to another. Altogether nearly 400 of the native Christians of Uganda are thus engaged in witnessing for their Lord."

Bishop Rowe, of Alaska, has visited Anvik, where the Rev. Mr. Chapman has been labouring, and confirmed sixteen Indian candidates. The Bishop writes: "I wish you could have seen that impressive service. The sight moved me greatly. To describe it seems impossible—the reverence of the candidates, the worshipful spirit of the congregation! I wish you could have seen it. It seemed a happy consummation of the years of faithful, gentle, patient labour of good Mr. Chapman. His heart was full of joy. The work done in this mission by Mr. Chapman through these nine years may not appear great in the world's estimate, but it has been good work, thorough and patient work, and worthy of all praise. The soil could not have been more unpromising; I am sure the slowness of growth must have been very trying; but Mr. Chapman's faith has never failed, and to-day he can rejoice in the hopefulness and the evident fruitage of all his patient sowing. He has gone to the foundation, and from there he has been building wisely, thoroughly, surely."

When the first services were held by the Bishop of North Dakota in his "cathedral car," about six

years ago, he had no idea that that peculiar phase of Christian work would become so popular, and so almost world-encircling as it is to-day. In his last annual report he mentions the following as among the many imitations of his plan: "In our own country the Baptists have built and are now holding services in four churches on wheels on many railroads in the West, North-west and South-west. One has been in use in the Diocese of Marquette under the direction of the bishop. I learn from the Church newspapers that the Convocation of Northern California has contemplated having one built for use in that missionary district. The papers likewise state that a "non-sectarian mission" is having four built for evangelistic work in different parts of the land. In the Caucasus, at Tiflis, I have learned, a car is transported on the railroad from village to village and services are held in it. In Russia the Greek Church is using one on one of its great railroads. A vast transcontinental railroad has recently been constructed in Siberia. It stretches across that dreary land for 1,500 miles. Five different churches on wheels are traversing the different divisions thereof. I am told that in north Africa, between old Carthage and Tunis, and throughout that neighbourhood, a church speeds day by day along the track. A letter which recently reached me from England states that a clergyman of the Church of England is holding services at many villages in one of the dioceses of South Africa. His church is a railroad car. In another form the same idea is being carried out in England. A clergyman of the Established Church has adopted those curious people, the gypsies, as his flock. 'Copying the cathedral car of North Dakota,' says one of the newspapers in that country, 'he has had a great van constructed and in it holds services at the various camps of these weird people throughout the kingdom.' The Church Army in that land has now in use twenty-two ecclesiastical vans in every part of our motherland."

REVIEWS.

NEW AMERICAN SUPPLEMENT TO THE LATEST EDITION OF THE ENCYCLOPEDIA BRITANNICA.—Five volumes. Vol. II. Chicago: Werner Co. 1897.

We have already drawn attention to the first volume of this excellent and even necessary supplement to the great Encyclopedia. We ought, perhaps, to have noticed one peculiarity in which it differs from the original work, namely, the greater number and lesser length of its articles. For this there are two reasons. In the first place, many of them are simple continuations of those in the Britannica, bringing the information up to date. In the second place, the supplement gives a number of names of living writers, which had no place in the original work, and which are here treated with appropriate brevity. A glance at some of the scientific articles will convince the reader of the importance of the work, and perhaps surprise him, as showing the enormous progress of scientific inquiry and discovery in these later days. Take, for example, the article on electricity, which fills 68 columns of the supplement—32 quarto pages. The eighth volume of the original work, published in 1880, contained an exhaustive treatment of this subject. But the "advances in theory and application" during the last sixteen years "require further narration"; and this is given to the extent we have mentioned, under the following heads: 1. Electrostatics; 2. Current Electricity; 3. Electromagnetism; 4. Electromagnetic Induction. Letter press, diagrams of mathematical character, and pictures of the different machines and apparatus, are all of first rate character, and leave no point untouched in the recent development of the science and art of electricity. We may see how thoroughly the subject is brought up to date by noticing that the discoveries of Professor Roentgen, in 1895, are duly chronicled, and a careful account of the applications of these discoveries is given. We should mention that this great article is the work of Dr. S. W. Stratton, of the University of Chicago.

MORE "COPY." A SECOND SERIES OF ESSAYS FROM AN EDITOR'S DRAWER ON RELIGION, LITERATURE AND LIFE.—By Hugh Miller Thompson, D.D., Bishop of Mississippi. 12 mo., pp. 244. \$1.00. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

A collection of independent articles is always a difficult object to review, because there is no centre of unity and the result is only a general impression. The Bishop of Mississippi is always a clear and vigorous writer, and even his stray thoughts upon current topics are worth a careful study. He appears to have the habit, which most busy men must covet, of taking up a thought, however it may have been suggested, and of working it out in detail as a special study, and then of laying it aside as an attained possession. We are not always in the mood for doing a work of this kind, and we do not always have the leisure when the mood is on. But to our author this is evidently a pleasure, and we enjoy the lively eloquence with which he discusses each case and freely handles it. To each he gives a graceful finish, and we have a thought made ready to our hand. The last article in our volume is a favourable sample of his method, as he deals with "Common sense needed." Common sense is often sadly adrift in the management of our parishes, especially in making the best of Church property, in securing land for sites when it may be had for a mere song, and in having higher aims than a bare congregationalism. A parish of our acquaintance had a glebe of forty acres, which could not be legally alienated, but the wardens of a former generation gave it on a long lease, with the result that it is entirely lost to the Church. Bishop Thompson scores the laymen that they would not act in this way with their own property, but there is evidently a more radical need than that of common sense. The other articles, varying as they chance in their subjects, are of equal quality in their treatment, and the volume is such that you can read it *ad aperturam*.

MAGAZINES.—*The Expository Times* (March) draws special attention to Harnack's recent testimony, already mentioned in our columns, to the genuineness of the books of the New Testament. Only one pseudonymous book can this keen critic descry, the second epistle of St. Peter; and all are substantially incorrupt, except that he thinks there may be some slight interpolations in the pastoral epistles. This is really a very important testimony. Some interesting notes occur on the Tower of Babel. Maspero's work is commended, although it is regretted that he sanctioned alterations in the English version without their being noted in the preface or notes. Professor Sayce continues his *Archaeological Commentary on Genesis*. The great text commentary deals with St. John ix. 4. A very interesting memoir of D. F. Field comes from the pen of Dr. J. H. Burn. The reviews are executed in a workmanlike manner, and a number of short papers by correspondents—contributions and comments—form an addition of value to the general contents.

THE THEORY OF EVOLUTION AND THE CHRISTIAN DOCTRINE OF THE FALL.

BY CANON GORE.

Concluded from last week.

IV. But it will be said, "You haven't yet touched on a big central contradiction between religion and science. According to the Christian doctrine mankind is derived from a single specifically human pair, made human by a special inspiration of the Divine Spirit. According to the theory of evolution, a certain species of apes, under certain favourable conditions, gradually advanced to become what might be called man, though after a very low type." To this I am inclined to make reply; Christianity is really bound up in maintaining four positions; (1) The reality of moral freedom; (2) The fact of sin properly so-called, as distinct from imperfection; (3) Its practical universality, at least as an inherited tendency; and (4) the unity of the human race, inasmuch as the same postulates may be made about all men, and the same capacity for moral redemption more or less assumed about all men. Now as regards the first three of these positions enough has been said already, and the last of these positions does

not appear to be in dispute between science and religion. St. Paul says: "God made of one all the nations of the earth"—that is, of one individual. The latest work on ethnology of a distinctly non-Christian character, by Mr. Keane (Cambridge Geographical Series), speaks thus: "The Hominids are not separately evolved in an absolute sense, that is, from so many different anthropoid precursors, but the present primary divisions are separately evolved from so many different Pleistocene precursors, themselves evolved through a single Pliocene prototype, from a single anthropoid precursor. On this matter it does not seem to me that Christianity is really bound up with anything except the unity of the human race, which science also freely asserts. But if I may pass for a moment from these positions, which I regard as certain, to something more conjectural, apart from any question of the literal character of Genesis III., I should argue thus—Sin is a fact having the same character universally in human history of reaching back as far as human history extends. This would lead us to suppose it goes back somewhere to the roots of the race. It suggests some original fall, some tainting of the race in its origin. I don't see anything absurd or contrary to evidence in such a hypothesis as this. The Divine Spirit is of course at work in all the development of the world. The "laws of nature" are but His methods. At a certain moment a new thing emerged in the universe hitherto inorganic. It was the fact of life. It was new; but it was in continuity with what had gone before. Life had its great development, vegetable and animal. It attained a form in certain anthropoid apes such as we are familiar with in men. Suppose, then, that the Divine Spirit breathes Himself again in a new way into one single specimen or pair of these anthropoid animals. There is lodged in them for the first time a germ of spiritual consciousness, continuous with animal intelligence and yet distinct from it. From this pair humanity has its origin. If they and their offspring had been true to their spiritual capacities, the animal nature would have been more rapidly spiritualized in motives and tendencies: development, physical, moral, spiritual, would have been steady and glorious. Whereas there was a fall at the very root of our humanity, and the fall was repeated and reiterated and renewed, and the development of our manhood was tainted and spoiled. There was a lapse into an approximately animal condition which is dimly known to us as primitive savagery. So that the condition of savage man is a parody of what God intended man in his undeveloped stages to be; just as the condition of civilized man in London and Paris is a parody of what God intended developed man to come to. There have been long and dreary epochs when men have seemed to lose almost all human ideals and divine aspirations; when in St. Paul's phrase they were "alive without the law;" living a physical life unvisited by the remorse consequent upon any knowledge of better things. And there have been on the other hand, epochs and special occasions of spiritual opportunity and spiritual restoration; and so, on the whole, side by side with the continually deteriorating effect of sin, has gone on the slow process of redemption, the undoing of the evil of sin, and the realizing of the Divine purpose for man. Such an idea of human history, partly only hypothetical, partly assured, conflicts with no scientific ethnology, and is but a re-statement of old-fashioned Christianity in all that has religious importance.

V. Of course, in all this I am assuming that the doctrine of Sin and of the Fall in its true importance has a much securer basis than the supposition that Genesis III. is literal history. The doctrine of the Fall is, as I have said, not separable from the doctrine of sin, or the doctrine of sin from that of moral freedom. It rests upon the broad basis of human experience, especially upon Christian experience, which is bound up with its reality. Most of all it rests for Christians on the teaching of Christ, for Christ's teaching and action postulate throughout the doctrine of sin. But that doctrine in its turn goes back upon the Old Testament that is full of the truth that the evils of human nature are due not to its essential constitution, but to man's wilfulness, and its results; that the disordering force in human nature has been moral, the force of sin; that human history represents in one shape a fall from a Divine purpose, a fall constantly repeated and renewed in acts of disobedience. These constant acts of disobedience are in part caused by an evil heart in human nature, and this in its turn exhibits the fruits of past sins. Granted this, the story in Genesis III., whether it be historical, or whether, as great numbers not only of modern Christians, but of the greatest of early Christians thought, it is not an historical account of an actual event, but has at any rate vital spiritual truth. The character of its inspiration is apparent. Teach a child what sin is, first of all, on the ground of general Christian experience and the blood of Christ, and then read to it the story of Genesis III., and the child must perforce recognize the truth in a form in which it cannot be forgotten. There, in fact, in that story, all the

stores of truth are opened on the meaning of sin, and all the main sources of error precluded. Sin is not our nature, but wilfulness; sin is disobedience to the Divine law, a refusal of trust in God. There is such a thing as being tempted to sin, and yielding to it, and then finding that we have been deceived, being conscience stricken, and fearing to face God, and the curse of our manhood springs from nowhere, ultimately, but our own evil heart. And if our sins lay us under an outward discipline which is God's punishment, yet in the very discipline lies the hope of our recovery. God the destroyer is also the God who has promised redemption. All that we want to know about God and man, about obedience and disobedience, about temptation, about the blessing and the cursing of human nature, about conscience good and bad, is to be found in that story of Genesis III., written in language suitable to the childhood of the individual and of the race.

VI. But "no," says the biologist, once more and for the last time, "you are not going to get off so easily. The fact of physical death is inextricably interwoven into the structural growth of the world long before man appeared, but Christianity regards it as a mere consequence of human sin." This is not the case. Long before science had investigated the early history of life on our globe, Christian teachers both in East and in West, St. Augustine as well as St. Athanasius, had taught that death is the law of physical nature, that it had been in the world before man, and that man was by nature mortal, because as being animal he was subject to death. How then do they interpret the language of Scripture? In this way: they hold that if man had been true to his spiritual nature, the supernatural life, the life in God, would have blunted the forces of corruption and lifted him into a higher and immortal state. Certainly in some sense death as we know it is regarded, especially in the New Testament, as the penalty for sin. But then what do we mean by death? If sin has been said to have introduced human death, Christianity is constantly said to have abolished it. "This is the bread that cometh down from heaven that a man may eat thereof and not die." "Whosoever believeth on Me shall never die." "Christ Jesus abolished death." Sin, then, we may suppose, only introduced death in some sense such as that in which Christ abolished it. Christ has not abolished the physical transition from this world to the invisible world, but He has robbed it of its terror, its sting, its misery. Apart from sin we may suppose man would not have died, that is, he would never have had that horrible experience which is called death. There would have been only some transition, full of glorious hope, from one state of being to another. But we are treading again in the region of conjecture. All that I am here interested in asserting is that Christianity never has held to the position that human sin first introduced death into the world, but it has taught that human death as men have known it, with its horror and misery, has represented not God's intention for man, but sin's curse.

VII. Now I have endeavoured to face and meet the points which are urged in the name of science against the Christian doctrine of the Fall. I have endeavoured to point out that what is essential to Christianity is to believe in the reality of moral freedom and the consequent reality of sin, as something which need not have been in the individual and in the race considered as a unity. This is all that Christianity is pledged to maintain. In maintaining this she is maintaining what is absolutely essential to the moral well-being of the race, and, moreover, what has the deepest roots in man's moral experience and in the teaching of Christ. In holding this she holds the doctrine of the Fall—a doctrine, that is, that man's condition has been throughout a parody of the Divine intention owing to this fact of sin tainting and spoiling his development from the root. But she is not in any kind of way pledged against the doctrine of development, only against the doctrine which no reasonable science can hold, that the actual development of man has been the best or only possible one. Nor, I have urged, can it be reasonably said that the Christian doctrine of sin, and of the Fall, is bound up with one particular interpretation of Genesis III. All, then, that we must admit in the way of collision between Christianity and science is, on the one hand, that Christianity is not intended to teach men science, and that when there is any great advance in human knowledge it takes a little while for Christianity to extricate itself from the meshes of the language and ideas belonging to one stage of scientific knowledge and to assimilate the terms and ideas of the new. And, on the other hand, that there is perennially a necessary warfare between Christianity and materialistic science, or a science which denies the reality of moral freedom. As to Christianity giving up what is proper to its own grounds, its teaching about freedom and sin, and God's purpose for man, and the love shown in his redemption—that would be to give up what is the best and deepest ground of human progress, for all schemes of human improve-

ment are shallow and inadequate which do not deal with man as what, in fact, he has been proved to be—a sinful, that is a fallen being, needing not only education, but redemption.

The president having, in a few appropriate words, thanked Canon Gore for his address, the latter replied that he appreciated very highly the efforts which the Sheffield Church Lecture Society made to study the deep questions which concerned our religion and our Church.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

HOLLINGWORTH T. KINGDON, D.D., BISHOP, FREDERICTON

The most northern part of the Diocese of Fredericton is the parish of Addington and Eldon, now under the charge of the Rev. J. Spencer. These parishes were, up to seven years ago, out stations of Dalhousie. Campbellton, the only town in the first named parish, has risen from a population of fifty to nearly four thousand in the course of twenty years. The majority of its inhabitants are of Scotch descent and lean to the Presbyterian faith. There are also many Roman Catholics as well as several other bodies of Christians. The Church of England has had a steady growth, and has a congregation of some 150 in Campbellton, or parisu of Addington, while further up the famous Restigouche River the newly formed civil parish of Elocou has a church at Dawsonville, and some twenty-five Church families. This church was completed last year. To-day Campbellton is an important railway centre and a very busy place in the way of lumbering, there being four large lumber and sawing mills. The small church at Campbellton, built sixteen years ago, is showing signs of being too small, and ere long, steps will be taken to enlarge the building. There is a Sunday school of some fifty children, a fortnightly Bible class held by the rector, and a working guild, which has done good work since it was formed a year ago. A rectory has been built during the past year, but not free from debt yet. The church and rectory occupy about half an acre of land in a prominent part of the town and on the main street. The work in both Campbellton and Eldon parish is going steadily on and promises to become a very important part of the work of the Church in this diocese. The rector, who came here only a year ago, has his time fully occupied, but being a young man of zeal and ability, will, no doubt, with God's help, build up the Church on a good foundation and sound Church principles. He has won the confidence of the people and the good will of all by his love for souls and earnestness in the work of Christ. May God speed our work.

MONTREAL.

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

MONTREAL.—*Christ Church Cathedral.*—The Lord Bishop of Montreal held an ordination service in the Cathedral on a recent Sunday, when Mr. W. Mitchell was admitted to Deacon's Orders.

OTTAWA.

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

OSNABRUCK AND MOULINETTE.—The people of this parish are looking forward with much pleasure to a visit from the bishop, in May. His lordship is not unknown to them, as in the absence of the Archbishop of Ontario he consecrated the church of St. David at Wales, and confirmed 115 candidates two years ago, and he is remembered with much affection. At his second visit, now as our own bishop, he will hold confirmation in the three churches of the parish, and will consecrate the new burial ground at Wales. The rector (Rev. R. W. Samwell) is holding week-day services, with instructions on the Faith, in five different parts of the parish every week. The average number of communicants at the weekly celebrations on Wednesday at St. David's up to the present is 36, and all the services are well attended. Members of the congregation of St. Peter's, Osnabruck Centre, are making a vigorous effort to raise sufficient money to wipe off the debt upon the church by Easter. The Sunday school library of St. David's has been enriched by the addition of about 100 excellent volumes, part of which were a gift from the S.P.C.K., the same beneficent society presenting a handsome set of service books and lectern Bible to St. Peter's. The parish contributed \$77 to the Indian famine fund.

The Episcopal Church of the United States increased during the years from 1868 to 1895 from 195,000 to 614,000, more than 215 per cent.

TORONTO.

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

St. Thomas' Church.—We understand, on good authority, that the following are the changes which are going to take place in consequence of the Rev. J. C. Roper's resignation of the assistant rectorship of the above church. The Rev. Charles Shortt, rector of St. Cyprian's, succeeds Rev. Mr. Roper. The Rev. F. Plummer remains in the position he has hitherto occupied. The Rev. Mr. Seager succeeds Rev. Mr. Shortt as Rector of St. Cyprian's, and the Rev. F. H. Hartley, from the mission of Burleigh, comes in the place of Rev. Mr. Seager. The Rev. J. H. McCollum, rector of St. Thomas', has given his consent to the above change as far as St. Thomas' is concerned. We congratulate the rector, churchwardens and lay delegates of St. Thomas' upon the ease and quietness with which a question involving so many delicate and intricate matters has been so soon settled, and without any jar, and we sincerely wish that continued peace and prosperity, both spiritual and temporal, may continue to be the lot of this great centre of Church life in the city.

Church of the Redeemer.—The Rev. L. G. Wood, curate of this church and late rector of Trinity Church, Blenheim, has accepted an invitation to a large congregation in Washington, B.C. Much regret is expressed by the congregation at Mr. Woods' departure.

Trinity College.—The annual general meeting of the Theological and Missionary Society was held on the 23rd inst. The Provost was in the chair. The secretary and treasurer presented their reports. It was decided to continue the annual grant of \$50 to St. Hilda's, Fairbank. Mr. Warren read a letter from Mr. Lloyd asking if members of the Society would help him by corresponding with his Japanese converts. Names of Buddhist priests and others were given. The following officers were elected for the coming year:—President, the Provost; 1st vice-president, Rev. C. A. Hagar; 2nd vice-president, Mr. T. R. H. Warren; secretary, Mr. Rounthwaite; treasurer, Mr. Spencer; Executive Committee, Rev's G. F. Davidson, E. C. Cayley, C. L. Ingles, A. V. de Pencier, H. P. Lowe, C. H. Shortt; Messrs. Broughall, Heaver, Howard, representing Divinity men; Messrs. Boyle, Muckleston, Marling, representing Arts men.

LECTURE AT TRINITY COLLEGE.—The Rev. Professor Cayley gave a very interesting and instructive lecture on "Matthew Arnold," on Saturday afternoon last. A clear and attractive sketch of the life and the teaching of this apostle of "sweetness and light" was given by the lecturer, who drew particular attention to the fact that Arnold was a prose writer as well as a poet. Matthew Arnold was the son of the famous Dr. Arnold, head-master of Rugby, and was born on Christmas eve, 1822. He died in April, 1888. He was educated at Winchester, Rugby and Oxford, and took his degree in 1841. Four years later he was elected to a Fellowship at Oriel college, and in 1857 he became a Government Inspector of Schools, which position he held for 35 years. The lecturer, in the course of his remarks, declared that Arnold's chief teachers were (1) his father, (2) the Greek authors, and especially Sophocles, and (3) the poets Wordsworth and Goethe. His message, he said, was a crusade on behalf of culture. He wanted England and the English people to cultivate those characteristics in which she was most lacking. Frederic Harrison, a well-known leader of positivism, attacked him and tried to cover his efforts with ridicule, but Arnold made an effective reply to Harrison's taunts in his essay "Culture and Anarchy." Arnold, the lecturer said, might be compared to Carlyle, Ruskin, Emerson and George Eliot. The doctrines held and inculcated by all of these writers were found more or less developed in Arnold's doctrines. During the course of the lecture Professor Cayley read extracts from some of Arnold's works, especially his work "Culture and Anarchy," which he strongly advised all present to get and read for themselves.

COOKSTOWN.—The missionary meetings in this parish were held on Feb. 5th and 10th. The first meeting was held in St. John's church, Cookstown, and the second at St. Luke's church, Pinkerton's. Both meetings were addressed by Rev. E. Chilcott, of Bradford, and Rev. Geo. T. Williams, of Lloydtown. At both churches the congregations were large and the excellent addresses of the missionaries were very much appreciated. A meeting of this rural deanery was held at St. John's church, Cookstown, March 8th and 9th. There were present Rev's Rural Dean Carroll, E. Chilcott (Sec.), Canon Murphy, Lynch, Dreyer, Weaver and McLennan. Divine service was held in St. John's church at 7.30, Monday evening, the Rev. Mr. Lynch, of Rosemont,

being the preacher. On Tuesday morning there was a celebration of Holy Communion at 9 a.m., R. D. Carroll being the celebrant, assisted by J. McKee McLennan (rector). The remainder of the day was devoted to the business of the deanery. The meeting adjourned to meet next time at Painswick.

NIAGARA

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

HAMILTON.—St. Matthew's. A very interesting and instructive lecture on early Church history, and illustrated by stereopticon, was given by Rev. Canon Bland of Christ Church Cathedral. Period covered was from Romo-British to that of Venerable Bede. The lecture is replete with striking incidents and facts, showing first the autonomy of the British Church and its utter independence of the Church of Rome. Secondly, its gift to Rome of Constantine the Great. Thirdly, that Rome owes more to the British Church than Britain at any time was indebted to Rome. The illustrations are exceedingly good, being supplied by the S.P.C.K.

RUPERT'S LAND

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

WINNIPEG.—St. John's College.—The Literary Society held a public debate in the cathedral school house, on Thursday, March 11th. The question discussed was the educational system of Manitoba as to its cost. The debaters were Messrs. Collins, Tucker, Pritchard and Bartlett. The vote taken after the discussion was seen to be in favour of the negative, those upholding that the system was not fundamentally too expensive. The Very Rev. Dean O'Meara occupied the chair. Rev. J. W. Matheson, of Souris, paid us a visit last week. The second issue of the Magazine has appeared, and is now being circulated. The Church Society has been holding regular meetings every week during Lent. Daily services and readings at 5 p.m. Special services with an address every Tuesday at 8 p.m. Addresses have been delivered by the Rev. Canon Matheson, B.D., on the subject of the "Atonement," and by Rev. W. A. Burman, B.D. Mr. Bartlett has resigned the charge of the Whitemouth mission, and has been placed in charge of the new district of St. Matthew's, which has been cut off from Holy Trinity (Winnipeg) parish. The following divinity students have been engaged lately in mission work:—Mr. McMorine, to St. James'; Mr. Ryall, to Beausejour.

ATHABASCA.

RICHARD YOUNG, D.D., BISHOP, FORT CHIPEWYAN.

The Bishop of Athabasca has recently returned from visiting the Church of England Missions lying between the Athabasca and Peace Rivers. Four days with dog trains brought him and his fellow travellers to Wapuskaw. This Mission is in charge of the Rev. C. Weaver. His assistants are Messrs. J. A. Bruce and H. A. George. A compact, square, log building of two stories contains the necessary rooms and dormitories. Under the unwearied supervision of Mrs. Weaver everything is kept neat and in order. At present seventeen Indian children are boarded and under instruction. The Mission is situated on a headland overlooking the channel connecting the two Wapuskaw lakes. Mr. Weaver has the whole in good order, and, though often contending with great difficulties, has completed the building, also cleared, fenced and cultivated several acres round the Mission. The bishop spent two Sundays there, on both of which occasions baptisms took place. He started Jan. 25th, in company with an Indian guide, for Trout Lake. Two and a half days brought them to the trading posts of the Hudson Bay Co. and of Sam Johnstone. The bishop was accommodated for the two nights spent there in the house where the poor crazy Indian was put to death by blows from an axe the previous winter. Grim blotches on the walls, flimsily veiled by a light coat of mud-wash, bore too evident witness to the cruel deed. The bishop's bedding for convenience sake was laid in the very corner where the deed was perpetrated. In fact, amongst those who came to see him was the perpetrator himself, an elderly, kindly-looking man. Being requested to do so, he gave a simple account of the affair, constantly affirming that it had not been his wish to commit the deed, but that he had been urged on to do so by his own fears and those of the people about him. He has been in constant fear ever since of being apprehended and committed for trial. He was told that no further action would be taken by the Government after the publication of its proclamation, which was posted up in the building. He was, however, warned that the Government suffered neither white men nor Indians to kill each other. That crazy people were considered objects for compassion instead of fit subjects for the axe! The Indians were

visited at other points of the Lake and the bishop resumed his journey. Two days heavy travelling, owing to a track having to be broken out, brought the travellers to Cranberry Lake. Three families only were found here; the bishop held service with them on Sunday evening. In the afternoon of the fourth day White Fish Lake was reached. Mr. A. S. White is in temporary charge of this Mission, his brother, the Rev. W. S. White, being stationed during the Rev. G. Holmes' absence, at Lesser Slave Lake. Quite a gathering of Indians attached to the Mission, welcomed the bishop on his arrival. The next day was spent in visiting different houses in the neighbourhood. Being anxious to reach Lesser Slave Lake, the bishop started on the Wednesday accompanied by Mr. A. S. White. The distance is something over forty miles, but the track was in good condition, and they arrived at the above named Mission-station the same evening. Twenty-eight boarders and two old scholars are being trained here. The Rev. W. G. White has everything well in hand and in good order. An examination of the children showed that under Mr. D. Curry's painstaking care they are making steady progress. Cleanliness and good discipline prevail in the home under Miss Durnall's management. The bright, healthy appearance of the scholars testifies to the wholesome fare. Indeed, no better evidence of the healthy tone of the school could be afforded than the energy and keen enjoyment with which the boys throw themselves into football. The bishop and Mission staff took part in two games and found plenty of exercise in supporting the sides to which they were allotted. The bishop held a confirmation on Sunday, and preached both at the Cree and English services. The following week he retraced his footsteps, spending several days and a Sunday at White Fish Lake (mentioned above), and then returned to Wapuskaw, via Bear Lake. High winds and deep snow made portions of the journey very trying to both men and dogs. The "landing" was reached Feb. 25th. Last Sunday, March 7th, in response to the Lieut.-Governor's appeal, a collection was made here at both morning and evening services on behalf of the famine stricken sufferers in India. Twenty eight dollars and sixty-nine cents has been remitted to Mr. J. I. Pope, Regina.

Athabasca Landing, Alta., N.W.T., March 8th.

BRIEF MENTION.

The total income of the London hospitals is close upon 600,000 pounds a year.

With 600 earthquakes a year the Japanese cannot well help being a wide-awake people.

Pneumatic tires, three and a half inches in diameter, are used upon some of the jaunting cars of Dublin.

In London each day 400 children are born, and 250 enter school for the first time.

"Madame Tussaud" paid Dr. Nansen \$5,000 for the blubber-soaked suit he wore when he met Mr. Jackson on the ice of Franz Josef Land.

The Archbishop of Canterbury is patron of 191 livings, the Prince of Wales of 21.

Japan has added up the cost of the war with China, and finds that it is 211,000,000 yen or silver dollars. The War Department spent 171,000,000 and the Navy Department 40,000,000.

Siam's outspoken monarch is to visit Queen Victoria at Windsor castle next summer. He will go to Europe in his 2,500 ton steam yacht, "Maha Chakri," which was built for him in Scotland four years ago.

Off Grand Riviere, in Brest harbour, a frigate 150 feet long, pierced by many cannon balls, was recently found by dredgers. The vessel is believed to have been sunk by the British 300 years ago.

Methuselah, the celebrated large black ant which Sir John Lubbock brought home about sixteen years ago, and which he studied to such good purposes, has just died. It lived in a cosy glass-house on the naturalist's desk.

In a large codfish recently caught on the Scottish coast was found a corked lemonade bottle, made in Elgin, containing a piece of paper on which was written: "Schooner Lucio foundered 86 miles off Dunnet Head. God help us."

A well-known artist declares that in 99 cases out of 100 the left side of the human face is the more perfect in outline.

The average size of the kangaroo is from three to four feet in height. Specimens from six to seven feet are frequently met with on the Australian plains. A kangaroo has been known to make a leap of 90 feet.

One house in London has been hired for \$10,000 as a point from which to view the Queen's Jubilee parade. It is said that speculators are securing all points of vantage, and prices will be so high that the poor will have no chance of a good view.

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The number of papers published in Japan during 1895 was 792, and the number of copies printed 244,000,000. Some papers are published in English and Japanese. Most political papers do not succeed owing to the strict laws and numerous fines.

The largest diamond in the world has arrived in London from Kimberley. It is said to be worth two million and a half dollars uncut.

The smallest inhabited island in the world is that on which the Eddystone light-house stands. At low water it is 30 feet in diameter; at high water the light house, whose diameter at the base is 28 feet, completely covers it. It is inhabited by three persons. It lies nine miles off the Cornish coast, and fourteen miles south-west of Plymouth breakwater.

The Rev. O. Tarrant, incumbent of St John's church, Havelock, has accepted an appointment to a parish in Michigan, and expects to leave for his new field about the 20th inst. The vestry met on a recent Tuesday and extended an invitation to Rev. Mr. McGuinness, of Hastings, to fill the vacancy caused by Mr. Tarrant's resignation.

Fewer deacons and priests were ordained in England last year than for any corresponding twelve months since 1876. But as the number ordained was 1,321, the supply must be regarded as ample.

Bishop Creighton, of London, wore mitre and cope at a recent confirmation in London, being the first Bishop of London to do so in 350 years. It will be remembered that objection was made to Dr. Creighton at his official confirmation on the ground that he intended to wear a mitre, and that he abstained from doing so at his enthronement.

British and Foreign.

The Cambridge House for South London is now an accomplished fact.

Great damage was done to many of the churches in the Isle of Wight during a recent gale.

The restoration of the west front of Peterborough Cathedral is being proceeded with satisfactorily.

The Rev. Canon Rhodes, Bristow, has been appointed to the Crown living of St. Olave's, Southwark.

The final completion of the work of restoration of St. Bartholomew's, W. Smithfield, is being proceeded with.

Father Maturin, one of the best known of the Cowley Fathers, has been received into the Church of Rome.

The Rev. Canon Galway, rector of St. Anne's, Shandon, has been appointed to the rectory of St. Luke's, Cork.

The Very Rev. Herbert Mather, M.A., Provost of the Cathedral of Inverness, has been appointed to the vacant bishopric of Antigua, W.I.

It is proposed to purchase a house of small dimensions at Canterbury for the use of the present and future Archbishops of Canterbury.

A font-grave, for the purpose of adult baptism by immersion, is to be placed in Lambeth parish church as a memorial to the late Archbishop Benson.

An anonymous contributor has volunteered, at the cost of some £600, to restore and improve the interior of St. Matthias' Church, Stoke Newington.

The suggestion has been made that on the occasion of the consecration of Canon Owen to the bishopric of St. David's, the service should be in Welsh.

A stained-glass window, having for its subject "The Apostolic Fathers," has been placed in Truro Cathedral as a memorial to the late Canon Wise by his sister.

The Rev. H. C. Strickland, one of the curates of Holy Trinity, Marylebone, has been appointed by the Bishop of London to the vicarage of St. Jude's, Bethnal Green.

It is proposed to completely restore the Church of All Hallows, Barking. This church is stated to be the oldest church in London and is situated quite close to Tower Hill.

Addington Park, near Croyden, which is the country seat of the Archbishops of Canterbury, is to be sold by the Ecclesiastical Commissioners. The estate consists of 475 acres.

Canon Scott-Robertson, one of the honorary canons of Canterbury Cathedral, died very suddenly on the 7th inst. He was specially famous for his archaeological publications.

The Rev. F. J. Hervey, rector of Sandringham, and domestic chaplain to H. R. H. the Prince of Wales, has been appointed by the Lord Chancellor a canon-residentiary of Norwich Cathedral.

The death is announced of the Rev. J. L. Heavyside, who died at Norwich, aged 88. He was the oldest canon-residentiary of Norwich Cathedral. He was also the senior member of the Cathedral Chapter.

The present number of adherents of the Universities' Mission in Central Africa is 6,297; all of these are also baptized. There are 1,688 scholars attending the schools of the Mission, in addition to the foregoing.

The Bishop of Derby (Dr. Ware) and the congregation of St. Werbergh's, Derby, have offered to build a church in the Diocese of Mashonaland, wherever the Bishop of Mashonaland may select, provided it is called St. Werberga.

The Rev. Charles Pressley-Smith, M.A., has been appointed by the Bishop of Argyll and the Isles to the deanery in succession to the Very Rev. J. A. Maclean. Mr. Pressley-Smith is the rector of St. John's, Oban, and is only 35 years of age.

Two new aisles and a chapel which have recently been added to St. Gabriel's Church, Pimlico, as also a new gallery and a new porch, the two latter being the gift of Lord Edward Pelham Clinton, were consecrated the other day by the Bishop of London.

A handsome and costly reredos has just been placed in the Lady Chapel of the Church of St. Michael, Headingley, Leeds, in memory of the late Alderman Eimsley, who was at one time the mayor of Leeds. The Church of St. Michael is said to have cost £24,000 and is a truly magnificent structure.

The Rev. Canon Pennefather, the new vicar of Kensington, was recently presented by his old parishioners at St. George's, Jesmond, with an album, a pair of handsome candelabra made of silver, a silver bowl and a cheque for £176 as a slight recognition of his earnest and successful labours amongst them.

St. Chad's Chapel in Lichfield Cathedral was rededicated by the Bishop of Lichfield after restoration on the 2nd inst. It had been in ruins for 254 years. A large number of bishops and clergy attended the dedicatory service. The sermon was preached by Canon Newbolt, Chancellor of St. Paul's Cathedral.

A handsome marble tablet, subscribed for by the congregation, has been placed in St. Paul's Church, Goswell Road, E.C., in memory of the first vicar of the church, the late Rev. A. Styleman Herring, M.A. Mr. Styleman Herring was one of the best known clergymen in the Diocese of London, especially in his connection with works of philanthropy.

The Rev. F. E. Wigram, Prebendary of St. Paul's Cathedral, and late hon. secretary of the C.M.S., died at Hampstead on March 10th. He was 63 years old. Mr. Wigram was a very wealthy man and gave largely of his substance to the cause of missions. On one occasion he gave a donation of £10,000 to the C.M.S. He was for 15 years hon. secretary of the C.M.S.

Prebendary Stevenson, the rector of Lympsham, Somerset, who is 78 years old, has celebrated no less than three jubilees within the space of two years. He celebrated his golden wedding in March, 1892, and in December of the same year the jubilee of his entering the ministry of the Church. The third jubilee was that of his appointment to the rectory of Lympsham, which event was celebrated in February, 1894. From December, 1842, to the present date, Prebendary Stevenson has preached 10,133 sermons. He is still in good health.

During the work of restoration at the ancient parish church of St. Mary, Gosforth, Cumberland, several most interesting discoveries have been made. Amongst others may be mentioned a hogback or coped tombstone, curiously ornamented, lying amongst the rubbish of the lowest foundation of the north wall, which wall is supposed to date from the twelfth century. From beneath plaster and rough cast came forth two fourteenth-century doorways. The one on the south side was formerly the main entrance; the other door on the north was probably what is known as a "devil's door." Three or four

grave covers or sepulchral slabs have also been found marked with symbols of cross, sword, shears. In the churchyard of this church stands a Runic Cross, said by Professor Stephens, of Copenhagen, to be "the most elegant olden rood in Europe."

Correspondence.

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

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

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

The Silent Missionaries' Society.

SIR,—I would be glad to hear from any one who has sent subscriptions or donations to "The Silent Missionaries' Society," through the Rev. Herbert Dransfield, late of Stonewall, Manitoba.

(REV.) WM. PENNEFATHER,
New Shildon, County Durham, England.

Our City Walls.

SIR,—Pray permit me through your columns to call the attention of the moral, religious and philanthropic societies of Ontario to the following, with the fervent hope that they will unite in a strenuous effort to secure the passage of a similar Act in the Province of Ontario. And in passing, may say that the following information is from a Church newspaper of our city. Mr. G. W. Stephens, M.P.P. for Huntington county, has introduced the following bill in the Quebec Legislature, entitled, "An Act to prohibit indecent posters in the public streets and places. (1) The posting, or placarding, or exhibiting in the streets, lanes or public places, in any town or city, of illustrated placards, or show bills, for the purpose of advertising exhibitions, plays or operas, having depicted thereon nude or semi-nude human figures, or sensational show bills with delineations thereon of murders or attempts to murder, or figures using firearms, knives, or other offensive or deadly weapons, illustrating acts of violence, escaped convicts, or figures in convict garb, or executions, or any other show bills, placards, or posters of a nature to promote and familiarize vice and crime, is prohibited under a penalty of fifty dollars for each offence, and in default of payment of such fine, of one month's imprisonment in the common jail. (2) Every chief superintendent, or prefect of police, or other peace officer, will be responsible for the enforcement of this Act, and it shall be the duty of all such officers to cause the arrest and punishment of offenders, and the destruction and confiscation of all printed matter of the description mentioned in this Act so exhibited or in the possession of the parties committing the offence. (3) Prosecutions under this Act are governed by the provisions of Part Iviii. of the Criminal Code of 1892." In my own small efforts in the vast mission field, I often feel hampered by many of the pictured representations on our city walls. For instance, in speaking to a number of lads—most of them mere children—on the evils of cigarette smoking, after leaving the anti-tobacco club—organized by Miss Eliza Wills—what, I ask you, do those same lads see on our city walls and elsewhere? This: the smiling face of an attractively pictured street Arab, who perched aloft a barrel top, the smoke of the cigarette he holds in his hand curling above his little saucy face, as he says: "I only smoke Derby plug!" One cannot fail to see and deplore the numbers of children of Toronto who daily educate themselves on such like representations (and worse) displayed upon our city walls. Is this right? Would to God we were more consistent. Would to God our Lord's Day Alliance, our Christian Endeavourers, our Local Council of Women, the Salvation Army, etc., would deem it a duty to unite in the endeavour to secure the passage of an Act similar to above, and so remove all plague spots of sin from off our city walls, even as one would remove such from the walls of the home.

A. G. SAVIGNY.

The Church and the Sunday School.

SIR,—In your leading article for 18th March, 1897, under the heading, "The Church and the Sunday School," you quote from "old files of this paper," in which report of the Church Congress, held in Toronto in 1884, appears. From that report you felt justified in publishing the following quotation: "The correctness of the last statement was fully justified a few minutes later by the speech of a 'rural dignitary from another diocese,' who declared his utter disbelief in Sunday schools and Sunday school

teaching. The Church of Rome, he said, has no Sunday schools (2), yet her children were well taken care of and instructed. "Now, sir, the said 'rural dignitary from another diocese' is quite sure you had no intention of doing an injustice to anyone when you printed that statement; but what will you think when said rural dignitary absolutely denies the correctness of that report of his speech delivered on the Church Congress platform in 1884. The report of his speech was not given; only a miserable and garbled account of what was said. That rural dignitary never in his life said that 'he did not believe in Sunday schools and Sunday school teaching.' Nor did he say that 'the Church of Rome had no Sunday schools.' What he did say was that he did not believe in the kind of Sunday schools and the indefinite and wishy-washy, goody-goody teaching which we have had; and that the Church of Rome had not Sunday schools such as we had, and yet their young people were so efficiently catechized and definitely instructed that if the best man in the congress were to meet a little Roman Irish youngster in the street of this city, he could not induce him to become a Protestant. Why? Because, said youngster had been instructed to believe in the Catholic Church and religion, and that that Church and religion were the Roman. That is what the rural dignitary said. Of course he said a good deal more in the course of his speech, but that is really what he did say on those points. That report was an unfair and a rather unkind misrepresentation of the speech of one who is and has always been most anxious that our young people should be taught definitely and carefully 'the truth as it is in Jesus,' to be found in the Holy Bible and Holy Church which wrote the Bible, and is the custodian and teacher of it. The rural dignitary felt, at the time, very keenly the unkind and unfair treatment he received at the hands of some persons; but was greatly pleased to receive, which he did, in the hall, the congratulations of learned laymen and clergymen, including the late Rev. Dr. Carry, in his day one of the most learned theologians on the continent of America. Those laymen and clergy referred to heard the speech in its entirety. The 'rural dignitary from another diocese' is glad that your columns are open for the discussion of the best and most correct method or methods for improving the religious teaching of our children. The great and important thing, after all, is what we teach and how this teaching can be done in the best way for time and eternity. There is a great deal more which I could write on this subject—a subject which is very dear to my heart, and which is very much in my mind.

"A RURAL DIGNITARY FROM ANOTHER DIOCESE."

One Church, One Ministry.

SIR,—We are now and again treated to a piece of information which is at least questionable. First one, then another gets so far as to admit that the Church of England is satisfied with the validity of her orders, and straightway hastens to remove the bad impression such an awful acknowledgment must make upon the public, by assuring us that no reflection is cast upon anybody. That this is but a weak presentation of the claims of the Church may we try to prove? It is necessary to bring together the various references to the ministry scattered through the Prayer Book: "Almighty God, guide the minds of Thy servants that they may choose fit persons to serve in the sacred ministry of Thy Church. Almighty God, who hast appointed divers orders in Thy Church. There have been from the apostolic days three orders in Christ's Church. Take thou authority to execute the office of deacon in the Church of God. God, who by thy Holy Spirit hast appointed divers orders of ministers in the Church. Receive the Holy Ghost for the office of priest in the Church of God. A sermon shall be preached showing how necessary these orders are in the Church of Christ. It is easy to see the two strands running through these passages. The Prayer Book knows but one Church, one ministry. The Church of England claims to be the one Church in England by calling herself the Church, Thy Church, the Church of God, the Church of Christ. There is no sign of the least consciousness of being one amongst many churches. Her claim is set forth in language intolerant of all other claims, exclusive in its very nature, as well as when read in connection with her eucharistic confession of faith in but one catholic and apostolic Church. If possible this exclusiveness is intensified by the assertion that her priesthood is necessary in the Church of Christ, which separates all non-episcopal bodies into their own category as sects. If the wording ran, these orders are necessary in the Church of England, then there would be some slight excuse for denying that the Church regards herself as the one catholic apostolic body in England and her colonies. But since the wording runs, these orders are necessary in the Church of Christ, we are forced to look upon

all other claimants as put out of court. Nobody imagines that the Church is weak enough in her mind to have any doubts about the Roman Mission being a schismatical body. Much less can the Church have a faint intention of allowing numerous societies to be churches which have discarded the necessary ministry possessed by our Roman brethren. Who believes that the Prayer Book has nothing to say about our relation to the Italian Mission? Are we not trying to make it speak as decidedly as possible about this schism? What evil spirit deafens the ear against the same voice with regard to a host of denominations void of even Rome's meagre right to recognition? Is it not manifest that righteous judgment is perverted by prejudice and respect of persons? The foregoing is seen to be the correct inference when we examine more closely the statements of the Prayer Book about the ministry. That the one Church can have but one ministry is set down in these two propositions—as a matter of fact there have always been bishops, priests, deacons, in the Church of Christ; as a matter of doctrine these orders are necessary in that Church. In our prayers we expressly state that these orders are of divine providence through the influence of the Holy Spirit. The rule of prayer is the rule of faith. The claim is again exclusive in its very nature. The light held up must reveal the nature of other ministries. By contrast they are seen or shown to be only inventions of man. The Prayer Book is the test whereby we "try those who say they are apostles, and are not," and find them false apostles. If this be not the unavoidable conclusion, then we must think the Church doubts whether her apostles be true or false, which is contrary to the evidence of her positive manner in expressing her mind on the subject; or permits the popular fancy that one minister is as good as another since all are of Christ, making our Lord the author of confusion and strife, the abettor of sedition and heresy. Believe it who can. Such notions are contradicted by the Prayer Book in its two fold conception of the ministry as ever existing and necessary in the Church of Christ. If we were to read in a scientific textbook that oxygen is necessary in water, who would object to the inference that whatever has not oxygen in its composition is not water? When our scientific textbook says that a particular historic ministry is necessary in the one apostolic Church, why hasten to assure thinking men that no inference can be drawn as to the character of societies which are legion in number, of modern origin, and lacking in that which is a necessary part in the Body of Christ? The reason cannot be found in the language of the Prayer Book, or in the fact that it does not contain childish and undignified reference to those whom the Mother views as wayward sons, but in the heart. How can we be honest if we readily brand Roman Catholic brothers as schismatics, while eager to grant the claims of a hundred sects to be all pure and apostolic in doctrine and government? At least we ought to make known what the canons of 1603 have long said. "Whosoever shall affirm that the Prayer Book contains any thing contrary to scripture, let him be excommunicate. Whosoever shall affirm that the government of the Church by archbishops, bishops, etc., is against the word of God, let him be excommunicate. Whosoever shall separate from the communion of saints in the Church of England and join themselves in a new brotherhood, let them be excommunicate. Whosoever shall affirm that such ministers as refuse to subscribe to the form of God's worship in the Church of England, and their adherents, may truly take to themselves the name of another Church not established by law, and dare to publish that this their pretended Church hath groaned under grievances, let them be excommunicate. The sound of the trumpet is of clear and unmistakable meaning. The adder sometimes stoppeth her ears, though the piper charm never so wisely. The Church of England speaks of herself as the one catholic apostolic Church, whose builder and maker is God. Each new society and its ministry comes into being condemned by the mere existence of the Church as recent, not primitive, an imitation not the reality, human not divine.

HOOSIER.

Religious Instruction.

SIR,—Mr. Lackey suggests, in his recent letter, "that the Board of Education see to it that an authorized text-book, as in other subjects, is procurable," etc. By reference to the Code of public instruction, it appears that this demand is met by the provisions of section 161: "Each school board shall select from the authorized books a list of text-books for use in the municipality, naming one book or one graded set of books in each subject of the course of study, and shall insist upon their use in the schools of the municipality, to the exclusion of all others." The Code likewise safeguards the promotion of pupils amongst the duties of teachers. "7. To require each pupil to do thoroughly the work pre-

scribed for one grade before promoting him to the next higher grade. Pupils who have fallen behind in the work of their grade shall be placed in the next lower grade." Furthermore, (11) requires teachers "to furnish the pupils with constant employment during school hours, and to endeavour by judicious and diversified methods to render the exercises of the school pleasant as well as profitable." Just here, then, the clergyman might "let his light shine!" (10) "To open the school each morning with reading a portion of the Holy Scriptures, followed by the Lord's Prayer," and religious instruction. "The Holy Scriptures and the authorized text-book shall be used for this purpose." At a teachers' convention held last week in Alexandria, Ont., "a first class address was given by Mr. J. B. Dandeno, B.A., of Williamstown, dealing with the subject of the co-operation of parents and others (especially parsons) with the teachers. Such truths as he expressed might with profit be brought more prominently to the notice of those who have the care of children." My conviction is that until the Protestant ministry make the most of the Quebec School Law as it stands, it would be unwise to demand any addition or amendment thereto.

L. S. T.

Family Reading.

Judge Not.

Judge not, judge not, the one you judge may be true,

May patient bear, deep hidden in her heart,
Full many a sorrow all unknown to you,
In secret oft the burning tears may start.

Judge not.

Judge not, judge not, you cruelly may wrong

The one who smiles to hide a ceaseless woe,
Whose path of life may draw her in the throng;
Tho' she in calm retreat would trust comfort know.

Judge not.

Judge not, nor let thy words on poison wing

Cry out, "Touch not this one so low and mean,"
Remember, 'tis a human heart you sting,
And others may thyself proclaim "unclean."

Judge not.

Judge not, judge not, there's One above who ought

Judge all our acts, Who seeth from on high
Not only acts, but ev'ry secret thought;
Leave Him to judge with His all seeing eye.

Judge not.

Judge not, judge not, for when death calls away

The one whose faults were seen by you alone,
Remorse will grieve your heart from day to day;
"Too late!" death says you cannot now atone.

Judge not.

—Adelena Westney.

The Parsonage, Allandale, March 20th, 1897.

Practising Patience.

In life itself we have a "practice-school;" the things we learn from our text-books we there try to get into our life. For example, our morning lesson may be the duty of patience. We understand quite clearly, as we bend over the Bible page, what the lesson means and what it requires us to do. Then with prayer for grace we shut the Book and go out into the world to take up our tasks and meet the experiences of the day. On all sides people's lives touch ours—not always sympathetically, sometimes in such a way as would naturally disturb us, arouse antagonism in us, provoke us to anger, or at least ruffle our calm. Now comes in our morning lesson on patience. The learning of it in mere words was a simple enough matter, but probably we shall find that it is not so simple a matter to practise it. It is much easier to get a text of Scripture fastened in our memory, than to get the lesson of the text wrought into our life. Nevertheless, there the lesson stands, confronting our eyes all the day.

Be patient, patient, and the hasty word
Which loose will raven like the evening wolf
Hold in the bars of safety. Bear the cross
Fibre of things, the thousand vexing cares,
With such a sweet, ennobling fortitude,
Such gentle bravery, that the heart will find
In the still fold of a fairer victory
Than the stormy field, and the home itself
Win to rejoicing peace.

Part of our day's task is to apply this lesson,

allowing it to hold in check all the impulses toward impatience which the passing experiences may stir within us. Our morning text is set to stand monitor over our dispositions, words, and conduct, and its mission is to bring all our life to its lofty standard.

In Loving Remembrance of Mrs. Wm. Galloway,
West Hill, Scarborough.

Rest, dear mother, thy work is o'er,
Thy willing hands will toil no more;
No more thy kindly voice will speak,
Sleep, our beloved mother, sleep.

A loving friend, a mother dear,
A tender parent gone from here,
Great is the loss that we sustain,
But hope to meet in Heaven again.

The cup is bitter, the loss severe,
To part with her we love so dear,
It was God's will it should be so,
By His command we all must go.

Malvern, Ont., 24th March, 1897.

A Flower for the Home Garden.

Public parks and wayside borders, bright with bloom, are beautiful and helpful, a great boon to the passer-by and to the visitor with a leisure hour to spare. But one can not live in a park or on a boulevard, and certainly no one wishes to. After every outing there must be a home-coming.

Therefore one would rather not depend altogether upon parks and borders for blossoms and brightness. A little home-garden is very desirable. Moreover, one likes a little bit of back door brightness as well as front-door glory and beauty. The common flowers of a nook of a door-yard, out of the way of other eyes than the owner's, are often very precious.

So the heart-garden of the home must have its flowers. It will not do to depend upon strangers to bring in cut-flowers, now and then, although these may carry good cheer with them. There must be some thrifty blossoms growing, if the home-life is to be fragrant.

There is a dear, modest, sweet little flower for this garden called Thoughtfulness, which every one should cultivate. It is not brilliant, it does not solicit attention, or obtrude itself upon the notice, but ah! the perfume is delicious and soothing: it is a little heart's-ease of a flower. Sometimes one cannot tell, except for the delicate odor, the pleasant sense of comfort everywhere, that the blossom is growing thereabouts, but it is sure to betray itself in some way, although it never makes a proclamation of its presence. The rose does not wear a placard saying, "I am sweet"; it simply is so sweet that one can not help knowing it.

Thoughtfulness remembers people's likes and dislikes and ministers to little preferences, if it is only in putting two sugar-lumps in a cup of tea for one who likes it sweet. Thoughtfulness coaxes the younger children away when mother is tired or busy, and beguiles them in some pleasing fashion rather than orders them to "be still." Thoughtfulness takes the best time to ask favors, and does not expect other people to drop everything to attend to one's little affairs, although they may seem important. This lovely trait shows itself too in putting out of sight one's own small vexations and troubles, when it is not the best time to tell them, others in the household having greater burdens that should be respected. It also notices when there is need for an extra bit of help here and there, and when the house-mother is busy and may be worried. Thoughtfulness takes hold and does something instead of asking aimlessly, "What can I do?"

This little plant for the home-garden can be cultivated by boys as well as girls. Let brothers take thought for sisters, act as escorts, look out for little pleasures to bestow, and show kindness at home in the hearty way boys have. Happy little surprises planned for members of the family by the rest, in which especial likings are remembered, are very sweet things.

But how shall this plant be grown? What is the root or seed? Ah, do you not know? It is love. "Lord, teach us the lesson of loving,"

may well be a constant prayer. Love will think, love will remember, and if there is love enough, there will be consideration for others. Love is from above. Seek therefore the seed of Thoughtfulness for the home-garden.

Take Care of Your Tongue.

"This is a land of free speech," says some one. So it is. But does this mean that it is a land where one has a right to use his tongue at the dictates of his own ungovernable will? It would be as sensible to say that it is a land of free fists; and then argue that a man has a right to knock down his neighbor whenever he feels the need of a little brisk exercise.

We have no more right to use our tongues to the harm and grieving of others than we have to use our muscles in the same way. To every sensitive person an unkind word brings an inward agony that is keener than any merely physical pain could possibly be. The harm done can never be undone. The wound will still rankle, even after he who gave it has forgotten its occasion.

We need to have a keener sense of the awful unrevokableness of our words, and of our accountability before God for them.

There are Christians who sin daily with their tongues; and their sin brings reproach upon the faith which they profess. None of us are altogether guiltless; and the best can live and speak in safety only as he prays morning, noon and night: "Set a watch, O Lord, before my mouth: keep the door of my lips."

It Pays.

It pays to wear a smiling face
And laugh our troubles down,
For all our little trials wait
Our laughter or our frown,
Beneath the magic of a smile
Our doubts will fade away,
As melts the frost in early spring
Beneath the sunny ray.

It pays to make a worthy cause,
By helping it, our own;
To give the current of our lives
A true and noble tone.
It pays to comfort heavy hearts,
Oppressed with dull despair,
And leave in sorrow darkened lives
A gleam of brightness there.

Make Life Happy.

A person can easily make himself and all with whom he comes in contact miserable by a fretful, hurried life. He can almost as easily make himself and others happy by patience, good-humour, and a generally good spirit. Some people go at everything in much the same way that an impatient man tries to unlock a door with the wrong key; he jams the key, twists it, jerks the knob, gets mad, probably breaks something, and only succeeds in making trouble generally. The right key to a happy life is patience with little annoyances, whether they pertain to self or others. It has been well said that happiness depends much upon "cultivating our growth of small pleasures." The face that laughs in a mirror, sees another that laughs back. Cultivate a happy disposition and let others see it. The bright, cheery face will be reflected in many another face. Down with the black flag of ill-temper that selfishly gives no quarter, and up with a banner of good cheer, that while being helpful to the world at large is itself helped.

Good Manners.

Don't forget to say "Good morning," and say it cheerfully, and with a smile; it will do you good and do your friends good. There's a kind of inspiration in every "Good morning" heartily spoken that helps to make hope fresher and work lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it. And if this be true of the "Good morning," it is so also of kind, heartsome greetings; they cheer the discouraged, rest the tired one, somehow make the wheels of life run more

smoothly. Be liberal with them, then, and let no morning pass, however dark and gloomy it may be, that you do not help at least to brighten by your smiles and cheerful words.

A Little While.

'Tis such a little while we walk together
Along life's way.
Some weary feet that march beside us falter
Each passing day.
Dear friends that greet us in the morning vanish
Ere it is noon,
And tender voices melt away in silence—
A broken tune.

A brief, sweet time we journey on together,
Through fields of green.
And then our voices break the silence never
That falls between.
No loving word can reach them through the distance—
No kindly deed—
We call to them in tender, loving accents—
They take no heed.

We long to see the dear familiar faces,
But all in vain;
The footsteps that kept pace with ours so bravely
Come not again.
We catch the echo of a voice grown silent,
Faint and afar,
A dim white face gleams out among the shadows
Like some pale star.

'Tis such a little while for loving kindness
Or cold disdain,
To smooth the way for weary feet that falter.
Or chide and blame;
A little while, and it were unavailing
Kind words to say,
For those that walked yesterday beside us
Have passed away.

Christian Courtesy

In a crowded car was a family of immigrants. The children were tired and dirty. The baby was cross and crying. The mother was almost worn out with her long journey across the waters. A young lady laid down her book, spoke a kind word to the children, took the baby from its mother and walked the car with it until it became quiet. The tired mother fell asleep, and the others followed suit. The whole family was refreshed and the journey sweetened. It was not a great thing for that young lady to do, but it was helpful. It was Christian courtesy.

It is not wonderful when people display kindness to each other for Christ's sake; it would not do to go into books for the reading public. But we have this faith, that the Master remarks it, and writes it on His imperishable ledger. These little sacrifices are not heroic, and the doers are not heroes. This is greatness in miniature; it is heroism in swaddling-clothes.

Godly Sorrow.

Godly sorrow is such a sorrow as God approves of, because it brings us to see the hatefulness of sin; because it has touched the heart and brought the offender back in penitence to his forgiving Father. Many a wounded and agonized conscience is like a sheet of ice shivered on the pavement, and which lies there stiff and cold; but let the sun burst forth in his might, and the frozen mass is melted. So, too, true godly sorrow is accompanied by the softening influences of the Holy Spirit, and brings forth fruit meet for repentance. If we have really experienced this godly sorrow, it will assuredly have wrought in us great carefulness to seek an amendment of life; we shall feel ashamed and indignant with ourselves for our past misdoings; we shall cherish a wholesome fear of relapsing into evil ways; a vehement desire for pardon and sanctifying grace; a zeal for the honour of God for the advancement of His kingdom, and a revenge, as it were, against the sinful lusts that once caused us to offend.

—Mark the man or woman who seeks and sees something good in everybody; there goes a magnificent soul.

When I'm Old as Mother

When I'm as old as mother
Wonder if my heart will hold
As sweet a story or unfold
The tendrils of as true a love,
Rooted and clinging far above
The scorching drought or chilling blast,
Moistened by memories of the past,
Dripping its dew along?

When I'm as old as mother
Wonder if my eyes will shine
With that same tenderness divine,
And if my words will fall as sweet
In accents soothing and replete
With echoes of a happy lay,
Sung long ago, that lingering stray—
To finish her life song?

Gold, Frankincense and Myrrh

A STORY OF THE HOUSE BY THE CATHEDRAL.

BY EMILIE SEARCHFIELD.

(Continued.)

Ethel's face was flushing painfully; her father noted it and sighed. She heard the sigh, and it gave her courage to speak.

"Yes, papa, let him come; you ought to do so for His sake."

Somehow Jesus seemed now to be coming again, coming in this little orphan, coming to their own door, and these words rang in her ears, as if a voice had spoken them, "He came unto His own, and His own received Him not." Her very being thrilled, but, nevertheless, a something, she scarce comprehended what, died within her; it seemed a little gleam of inward sunshine. What was it?

"Yes," she heard Bertie saying, "you ought to take him, father—poor little mite!"

"Will he be about as big as me?" queried Baby Nellie, tossing back her rich curls to get a good look at her father.

"Yes, dear; about as big."

"Will he take care of me, or I take care of him?" She was fond of asking questions, this small maiden, who had never known her mother.

"Take care of each other, like Jack and Jill. When Jack fell down and broke his crown, Jill came tumbling after, you know," averted Jack.

"I know we sha'n't do like that," dissented the little one in disdain.

"What is the little boy's name, papa?"

"Oliver."

"What besides Oliver?"

"Graham, of course," spoke Freddie.

"And the initials of both of you will be N. O. B. Nob," observed Willie.

"Well, it will be one more boy to be plagued with," sighed Bessie. Thus lightly they chatted among themselves all breakfast-time, while Ethel, Bertie and their father mused out their own thoughts.

"My daughter, I could not do other than take this child, my brother's child, as our own," said Mr. Graham tenderly, as they rose from the table and he prepared to go out, and Ethel answered with quivering lips—

"No, papa; you could not do otherwise; you have decided rightly, as you always do."

He bent down and kissed her, and went out on his round of duties, sighing heavily.

CHAPTER V.—WHAT ETHEL GAVE UP FOR HER COUSIN.

Christmas joy, Christmas music, Christmas love, Christmas lightheartedness, all this circled through the old house in the Close.

From Mr. Graham's music-room came floating wave upon wave of sweet melody from his own rich-toned organ, and, later in the day, wave after wave of mightier melody would roll out from the Cathedral organ, and the ringing voices of the choristers would be swelling and telling, as they practised for the morrow, the old, old story, "Peace on earth, good-will towards men," for it was Christmas Eve. Ethel was twining and wreathing holly and evergreens with tasteful fingers, the younger ones helping her; Bertram away at Mr. Armstrong's; Sarah busy here, there, and everywhere—a very tumult of gladness seemed rife in the house, while without the snow was

still falling, as it had fallen at intervals for a week past. The little stranger child had not yet arrived; perchance he awaited the coming of that letter of welcome which Mr. Graham had dispatched across the sea; perchance he might come that very day. So they had said; the father and the expectant children, every day since the tidings of his coming had reached them, and Ethel had lived through the days in a sort of dazed excitement, if I may so express her state of mind. She could not look into her heart, because—because something like an idol was still lurking there. Poor Ethel! twining and wreathing with those red, red holly berries and thorny leaves, whispering of love and suffering, and the sharp pricks, and thrusts, and great unrest which must be borne for the sake of Him and His life example, of whose advent they were telling. Could she receive that little stranger in full, hearty, self-denying love, as if it were He who had once occupied the manger and the stable, because He came unto His own and His own received Him not?

Late in the afternoon the snow ceased and the sun shone out ruddy and golden over the white Close. Within the house all the wreaths were finished.

"Hurrah!" cried Jack; "Hurrah!" re-echoed his two brothers in chorus. "Now for the snow-balling!" continued Jack. "Now for the snow-balling!" reiterated the other two; while Ethel regarded her handiwork with pleased admiration, going from the front parlour to that at the back overlooking the flower-beds, snow-covered with a pure, white covering, like an unwritten page of life; Nellie following her, a golden-haired fairy with tripping feet.

"Oh, isn't it lovely!" she cried, clapping her hands with babyish glee. "Won't we have a merry Christmas, Ethel?"

Rap-rap-rap! at the front door, and Jack went to open it. A neat, tidy woman in mourning garments stood there holding a dark-skinned mite of a boy of six by the hand, a little fellow with black, wondering eyes, and jetty curls—the two formed a striking contrast to the snow-covered Close stretching out behind them.

"Does Mr. Graham live here?" inquired the sable-robed woman.

"Yes, I think—yes, he does"—so the boy gave his answer in his excitement.

"This is his nephew. Can I see him?" This was Oliver, whose initials with Nellie's were to form that funny word, "Nob."

The lad said, "Walk in, please," and stood aside to let them pass.

"Ethel, here is some one asking for papa, and she has brought Oliver," he said, stepping on before, and explaining matters to his sister.

"Yes, I am Oliver," agreed the dark-eyed little one, smiling aside at Nellie, who stood holding on to her sister's skirts as she came forward. Jack had led them to the little back parlour, where a fire was burning, and the word "Welcome" gleamed in red berries from among artistically arranged leaves over the fire-place.

"Papa is not in, but will you come by the fire and sit down?" said the elder girl, wheeling a chair into the circle of warmth and rosy fire-light, and then she stooped and kissed little Oliver, the small boy who was come to his own to be received.

Something deep, and strong, and painful was stirring her—she wished her father was there, but those mighty waves of harmony and ringing voices were ripping out over the snowy Close from the Cathedral; he would not be in till tea-time and deepest twilight. She went for Saaah—kind, trusty Sarah, who was as a mother to them in an emergency.

"Sarah, they are come—little Oliver and his nurse," she said, sinking into a chair by the kitchen fire, and burst into a fit of crying.

"Sakes alive, child! where's the use of crying?" observed Sarah, and bustled away. Ah! where was the use? The boys came crowding out to her; Nellie stood by her side, like one of the snow-flakes which had so lately been falling.

(To be Continued.)

"Look the world honestly in the face with an equal, manly sympathy for the great and the small."

A Double Cup.

"A cup of cold water." How much it does! it refreshes the whole physical man; and because the giver of it shows thought which is wide awake, and tenderness and sympathy, his "over soul" wakens the higher nature of the thirsty man, and so a cup in Christ's name is a double cup. "Everything for Christ." This spirit gives by unconscious influence a thousand cups of comfort and inspiration. We are handing them out because giving is the spirit of our life. We shall not know while here about all the refreshing cups we have given; but the record is made in heaven: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Hints to House-keepers.

A simple and wholesome dessert which is an acceptable variety between seasons is stewed figs and whipped cream. The figs are stewed long enough in a little water to swell, then cooled. Serve with each fig laid on a square of sponge-cake or between lady-fingers, and with whipped cream on the top.

Baked oranges are an unusual but not unknown method of serving the fruit. They are pricked well and baked slowly in their skins in a moderate oven. Make a syrup of two cups of sugar to a pint of water, into which are put a couple of cloves. Use to baste the oranges. It is an improvement to add just before the last basting a wine glass of Jamaica rum to the syrup. This recipe is given as it was received without the test of experience.

Spiced apples are appetizing and excellent to have with meats. Make a syrup of equal parts of vinegar, water and sugar, add a little cayenne pepper, a few whole cloves, and some pieces of stick cinnamon. Peel the apples or cut them into quarters or eighths, put them in the liquid syrup, and cook until tender. Remove the apples with a skimmer, and boil the syrup until thick and turn over the cooked fruit.

PICKLED FISH.—Remove all bones, skin and fat from boiled fish, and separate into large flakes. Sprinkle with salt and moisten thoroughly with lemon juice. Vinegar can be used but the flavour is not so fine. Add a few whole allspice, and let stand for twenty-four hours. When served, garnish with parsley and slices of lemon. A tomato salad should accompany this dish.

EGGS SCRAMBLED IN MILK.—Heat one cup of milk, melt in it a teaspoonful of butter, and stir in it six eggs which have been beaten just enough to mix the yolks and whites. Stir constantly until the eggs thicken, and as soon as you have a tolerably firm mixture salt to taste, add a tablespoonful of minced parsley and serve.

This is a nice way to cook eggs if one is tired of all the old ways: Separate the whites from the yolks of as many eggs as you intend to serve. Beat the white to a firm froth, leaving the yolk in its shell for convenience in handling. Put the frothed white in the egg cup, leaving a little hole in the middle, into which dump the yolk unbroken. Put all the egg cups in a deep pan of boiling water, turn another pan over it and cook for three minutes. Just before serving drop a bit of butter, some salt and pepper on each egg.

CREAMED FISH.—Prepare the fish as directed, mix with a cream sauce, and fill a shallow plate or little pans or shells, cover with bread or cracker crumbs, dot with bits of butter, and bake a light brown. Or, a deeper dish may be used, filling it with alternate layers of flaked fish and bread crumbs, moistened by the sauce. The upper one must be of crumbs, over which the rest of the sauce should be poured and dotted with butter. In baking this, which is really an escallop, cover until the whole is well heated, then expose to the oven, and brown lightly. A tomato, or cabbage salad, or dressed lettuce, should be served with fish preparations of this nature.

HAM OMELET.—One pint of finely-chopped boiled ham, twelve well-beaten eggs, and one-half teaspoonful of black pepper. Chop the ham while hot. Mix well together, and pour in a buttered baking dish. Bake in a hot oven till the eggs are firm, and the omelet is well browned. Turn on a hot platter, and serve.

Children's Department.

Worth While.

"Save the little pieces; they will come in useful," said a mother to her daughter, as the former cut out a child's dress from some cotton.

"It isn't worth while to save such small pieces as these," was the girl's reply.

"They would make a bandage for a wounded finger," was the answer. But Mary was sure such little pieces were of no use, and so she threw them into the rag-bag.

Two or three days after, Mary ran a sliver into her finger, which made a very sore little place. Then, as she hunted from one place to another for a soft piece of rag, she remembered the pieces she had thrown away—and how glad she would have been to use them now!

Do not despise the little things, for the world often stands in dire need of them.

—One hundred doses one dollar, is peculiar to and true only of Hood's Sarsaparilla. It is economy to buy Hood's.

A Perfect Day.

"Isn't this beautiful?"

I started at the voice so unexpectedly near me, and saw a mite of a girl, six or seven years old, carrying a heavy basket, which told that she was "taking home the washing." Her little gray woolen coat and hood of the same material were neat, but worn and thin. Her homely face was fairly shining, it was so clean, and as bright as the day to which she had reference, as she again exclaimed:

"Isn't this beautiful!"

It was a "beautiful" day, bright with sunshine, not a cloud to be seen, and the air fine and bracing. Who does not rejoice in such a day? And yet, how many of us travel the daily path

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

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

For sale by all druggists.

Beware of Substitutes and Imitations.



Little Stitches with a Paint Brush

A TOUCH here and there with a paint brush will keep a home clean, bright and attractive. It will add 10 per cent. to its selling value. Our booklet "Paint Points" tells how to use paint—what kinds to use for different surfaces. Write us to-day to send a free copy.

The Sherwin-Williams Paints

will make buildings ornaments—not eyesores. It's made for outdoor wear. Ready to use just open can, stir paint, and dip brush.

The Sherwin-Williams Paints are the best paints manufactured. Different and special paints for different surfaces. Sold by 10,000 dealers.

THE SHERWIN-WILLIAMS CO.
CLEVELAND CHICAGO NEW YORK MONTREAL
ADDRESSES FOR BOOKLET
4 St. Genevieve St., Montreal.
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Scrofula is a word you don't quite understand, but if you talk with your doctor, he will tell you that it is generally believed to be due to the same cause which gives rise to Consumption. It appears mostly in those who are fat-starved and thin, usually in early life. A course of treatment of Scott's Emulsion with the Hypophosites wherever Scrofula manifests itself, will prevent the development of the disease. Let us send you a book. Free.

SCOTT & BOWNE, Belleville, Ont.

of life so absorbed in our trials, privations and difficulties that a rare, a "perfect" day, that "gift of God," is not noticed.

How many of us stop to think what a day of sunshine is to the invalids, the "shut-ins" for the greater part of the year. How they look forward to the season of "soft air, and song, and light and bloom," when

"The trees are full of crimson buds, the woods are full of birds, and the waters flow to music, like a tune with pleasant words."

This little over-burdened child was rejoicing in the beauty of the day, and wished to share the happiness she felt by reason of it. It is well to be attracted out of ourselves. We all, at times, whether the day be bright or dark, wish for sympathy, for looks of sunshine and the music of kind voices in our sorrows and "crooks" of life, but when we are brimming over with happiness do we ever try to share it with others? Do we ever try to impart to them the gladness we feel in our own hearts? Happiness is infectious. Let us spread it wherever we go.

Our Little Sunbeam.

As grandpa looked up what a bright little face met his. She is not six years old, and yet a real little worker in the Master's vineyard.

She has an attractive face at any time, with her golden curls and dark brown eyes; but to-day she has come with some precious news to tell, which her little heart is so full of.

"Grandpa, my box has come in a hurry, and I am so desprised; for I have been thinking 'bout it so much every day, and I was most sure Dr. Lacy would not 'member 'bout it. I feel like I ought to write a letter and send a message, for I am so glad to get it. I most know the little prayer on it, and think it the best of all. While mamma is sick papa is going to give me a penny every day for keeping care of her."

This is our first member of the Babies' Branch, and is no new thing, her love and interest teaching a lesson to all around her, as we listen to the oft repeated question, "What can I do to help?" Her money is cheerfully given, hoping the box will be full before Mrs. Lacy is ready for it.

Returning from Sunday school not long ago she said, "Mamma, I am a widow to-day." When asked what she meant she said, "I gave the Lord all I had, like the lady in the Bible."

My Neighbor Told Me

About Hood's Sarsaparilla and advised me to try it—this is the kind of advertising which gives Hood's Sarsaparilla the largest sales in the world. Friend tells friend that Hood's Sarsaparilla cures; that it gives strength, health, vitality and vigor, and whole neighbourhoods use it as family medicine.

—Hood's Pills act easily and promptly on the liver and bowels. Cure sick headache.

Shep's Gratitude.

Benny was very fond of dogs and cats, but as his father was quite the opposite, the poor boy sighed in vain for some pets. But one day, finding a large, good-natured shepherd dog without any apparent master, Benny thought this was his chance, and so coaxed the dog home with him, feeling very hopeful that in some way he could reconcile his father. But alas! of all the species none went so far beyond the mark as the shepherd breed, so Benny had to give it up. But in getting back to town that morning, poor Shep got his paw badly hurt in crossing the railroad track by a switching engine. So Benny took him back home to do the humane thing by way

Spring Medicine

Your blood in Spring is almost certain to be full of impurities—the accumulation of the winter months. Bad ventilation of sleeping rooms, impure air in dwellings, factories and shops, over-eating, heavy, improper foods, failure of the kidneys and liver properly to do extra work thus thrust upon them, are the prime causes of this condition. It is of the utmost importance that you

Purify Your Blood

Now, as when warmer weather comes and the tonic effect of cold bracing air is gone, your weak, thin, impure blood will not furnish necessary strength. That tired feeling, loss of appetite, will open the way for serious disease, ruined health, or breaking out of humors and impurities. To make pure, rich, red blood Hood's Sarsaparilla stands unequalled. Thousands testify to its merits. Millions take it as their Spring Medicine. Get Hood's, because

Hood's Sarsaparilla

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

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

of care and nursing. And while Mr. N. was not unkind to the poor dog, yet Shep seemed to realize that he was not very welcome, and as soon as he was able to hobble around, he went off down town of his own accord.

But his evidence of gratitude towards Benny and his mother was very touching. He would always run to meet them on the street, and act so pleased and follow them a ways, but never again to their home, where, poor fellow, he so well knew he was not welcome. But Benny and his mother often speak of the almost human intuition of poor Shep and of his sincere gratitude.

ITCHING PILES.—Dr. Agnew's Ointment is proof against the torment of Itching Piles. Thousands of testimonials of cures effected by its use. No case too aggravating or too long standing for it to soothe, comfort and cure. It cures in from three to six nights. 35c.

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The following selections are collected from our New Stock of Easter Cards, just received from England, comprising cards of artistic coloring and design, also small books by well known authors.

PACKET No. 1, worth \$1.97 for \$1.00.—Containing two beautifully illustrated and perforated folding cards with suitable verses and Easter greetings, 15c; three illuminated booklets with poems and greetings, artistic covers with floral designs, 10c; three ditto, folding cards, 5c; three ditto, 5c; one book, "Risen with Christ," by A. J. Gordon, 12mo, board covers, 30c; three books, decorated paper covers "Easter Interpreted," "Cathedral Echoes," and "Pathway to Easter," by Rose Porter, each, 20c.

PACKET No. 2, worth 90 cents, for 50 cents.—Containing one illuminated booklet with poems, value 15c; three ditto, value 10c; two ditto, value 5c; one ditto, value 5c; one book, decorated paper covers, "Risen with Christ," by A. J. Gordon, 25c.

PACKET No. 3, worth 75 cents, for 40 cents.—Containing one beautiful folding card of artistic design with poem, 15c; two ditto, with jeweled cross and floral designs, 10c; one ditto, 5c; six beautifully illuminated Easter Cards, with verse, 12c; one book by Rose Porter, "Cathedral Echoes," decorated paper covers, 20c.

PACKET No. 4, worth 50 cents, for 30 cents.—Containing one illuminated booklet with poem, value 15c; one beautiful folding card, floral design and cross, with verse, 10c; one ditto, 5c; one book by Rose Porter, "Pathway to Easter," decorated paper covers, 20c.

PACKET No. 5, worth 35 cents, for 25 cents.—Containing six illuminated gilt-edged cards, with floral design and verses suitable for Easter, 12c; one shaped folding card, with Easter greeting and verse, floral design, 5c; one ditto, with jeweled cross, 5c; one ditto, 10c.

NOTE. SENT POSTPAID TO ANY ADDRESS.

The Grumble Box.

"Here, Nell, put in your cent; that was a big one!"

"I only said the potatoes are stone cold, and it's the honest truth—they are. If that's grumbling, I'd like to know. Is that a grumble, mother?"

"I rather think it is, Helen," answered Mrs. Porter. "Some one had better read our contract again. We haven't heard it for nearly two days. You read it, Harry."

Harry took a box from the middle of the table, and read aloud:

"Each and every member of this family of Porter agrees to pay one cent into this box for each and every grumble or complaint he or she shall make about any article of food on this table. Signed, Edward Porter, Mary Porter, Harry Porter, Helen Porter, Elizabeth Porter."

"If that isn't the strangest agreement I ever read!" exclaimed Aunt Margaret, who had come in unexpectedly for lunch. "How did it ever come about?"

"Oh, we've had it for a month or more, now, and the box is nearly full," said Helen. "For the first day or two cents just poured in; but now father can eat salt butter and drink weak coffee without a word. He's almost heroic. Mother always was a martyr; nothing but tough beefsteak ever made her complain, and she would swallow shoe-leather now and smile. I suppose Harry and Bess and I are to fill the box; we're no saints yet."

"But," said Aunt Margaret, "you haven't told me why you began to have a grumble-box."

"I'll tell you," said Mrs. Porter. "Don't you remember some of the times you have been here to lunch or to dinner when everything was wrong on the table? The soup was either too hot or too cold; the beef was overdone; the vegetables either too salt or not salt enough; the bread was dry or the toast was burnt. Sometimes we didn't even have the right kind of dessert. If there was pie, everyone longed for custard or cream."

Aunt Margaret smiled: "I've known such things to happen in other people's houses, too."

"So have I," said Mrs. Porter; "but don't you remember, too, the little blessing father so often asks before meals: 'O Lord for the food Thou hast given us, give us grateful hearts'? We would bow our heads and listen, and then grumble over every mouthful."

"You didn't, mother; you never did. It was the rest of us."

"Well," continued Mrs. Porter, "one beautiful Sunday morning we all

went to church, and heard an unusually good sermon. Then we came home and sat down to a very good dinner. But it was worse than ever, and before we left the table, father stopped us and said: 'I've been thinking, children, it would be just as well not to ask a blessing on the food any longer. We have such poor things to eat we cannot feel grateful.'"

"I'll tell you, that took the breath out of us!" said Harry.

"Yes, but it opened our eyes," said Helen. "We couldn't believe that we found so much fault with everything."

"It was father who thought of the box," said Harry. "He said it would help us keep a good resolution if we had to pay for breaking it."

"I've got some pennies in it, too," said little Bess, "cause I cried for more sugar on my oatmeal."

"And what are you going to do with the money when the box is filled?" asked Aunt Margaret.

"We don't know yet what kind of heathen are to have it," answered Harry. "Chinese, Siamese, Japanese, Indian, or plain American; it will go from heathen to heathen."

Aunt Margaret rose to take her departure.

"Must you go, Margaret?" asked Mrs. Porter. "I am so glad you came in for lunch. I am only sorry we did not have a better meal to offer you."

"A cent, mother! a cent from you!"

Chase's Kidney-Liver Pills.

Chase's Pills have gained popularity because they are a specific for the uric acid condition, prevent Bright's Disease, cure Rheumatism and all catarrhal conditions of the Kidneys and Bladder. They do this because they possess remarkable alterative, tonic and diuretic properties, exerting a wonderfully soothing influence on irritated or inflamed mucous membranes of the Kidneys or Bladder. One pill a dose, 25c. a box. The cheapest medicine in the world.

exclaimed the children. "That's a genuine out-and-out grumble."

And Mrs. Porter laughingly slipped a coin into the grumble-box.

CONSUMPTION CURED.

An old Physician, retired from practice having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper.—W. A. Novrs, 820 Power's Block, Rochester, N. Y.

Which Do You Like Best?

Here is a story about two boys and what became of them:

They both had the same chances. They were of the same age and went to the same school. Charlie said he meant to become a good man. He wanted to learn all he could, for "What good is a man who does not know anything?" How did he begin? He read and studied all he could. By reading the right kind of books and papers he found out just what he ought to know. Said he, "I find that tobacco is not good for growing boys; because it hurts the heart; it would make me weak instead of strong, so no tobacco for me. I won't chew it nor smoke it. Besides, it costs money, and I can't afford it. I won't drink any beer or such stuff, because I can grow a great deal stronger without it. If I

Catarrh Cured for 25 Cents.

Neglect cold in the head and you will surely have catarrh. Neglect nasal catarrh and you will as surely induce pulmonary diseases or catarrh of the stomach, with its disgusting attendants, foul breath, hawking, spitting, blowing, etc. Stop it by using Dr. Chase's Catarrh Cure. 25 cents a box cures. A perfect blower enclosed with each box.

took a taste I might learn to love it, and get to be a drinking man, like old Peter Hobbs, who drinks whisky! So no such kind of drinks for me." He went to church and Sunday-school, and there he was always in good company.

Now, Rob lived in the same street, but he played with a very rough class of boys; he did not love to study; when he was ten years old he left school altogether. He would not go any more. He thought he would look like a man if he smoked, so he smoked cigarettes. He would not obey his parents, and because they tried to make him, he ran away from home. The boys and men he went with drank, so he soon learned to drink too. He became a sorry-looking boy. Ragged, dirty, with no home, he bids fair to make a useless, lazy, good-for-nothing sort of man. Which boy do you like best?

Work for some good, be it ever so slowly! Cherish some flower, be it ever so lowly. Labor! all labor is noble and holy; Let thy great deed be thy prayer to thy God.

What is Success?

It has been said that "some are born great, some achieve greatness, and some have greatness thrust upon them." It is not so with success. Success is always the product of achievement; the word implies effort. One might become wealthy or famous through a combination of circumstances, but he could not be born successful, or have success thrust upon him.

DON'T NEGLECT A HEAD COLD.—Catarrh will result if you do. If you have Headache, Foul Breath, Pain in Forehead, Drooping in the Throat, Dryness in the Nose, it indicates this troublesome disease. Dr. Agnew's Catarrhal Powder will relieve a cold in 10 minutes and will cure Chronic Catarrh. No failure, sure, safe, pleasant and harmless.

BEST FOR WASH DAY

USE

SURPRISE

SOAP

BEST FOR EVERY DAY.

The Hidden Motto on the Ring.

Years ago, a lad returning home from school picked up a gold ring. The owner could never be found, and the lad said to his mother as he committed the ring to her care, that if ever he were married he should like to have it for his wife's wedding ring.

Years passed by, and, in a little village church, his youthful wish was fulfilled. But the ring had a special mission to accomplish. Looking carefully at the ring soon after finding it, the lad discovered that it had engraved on the inside, the motto:

"God's providence, mine inheritance."

The lad pondered over the words and thought to himself how great was the blessing they described.

"Yes," he said to himself, "that shall be the motto of my life: 'God's providence, mine inheritance,' that means God's love, God's care, will be my estate, my riches. I shall be rich and happy indeed, if all my life through I have God to love me and provide for me."

In this way he received the message of the ring; and the motto taken for life was marvellously fulfilled. On his tombstone is cut a representation of the ring, with the motto upon it. Beneath his name was inscribed the last text which he was ever able to read:

"Thou shalt guide me with Thy counsel, and afterward receive me to glory."

Cured Weak Back for 25 Cts.

For two years I was dosed, pilld, and plastered for weak back, scalding urine and constipation, without benefit. One box of Chase's Kidney-Liver Pills relieved, three boxes cured. R. J. Smith, Toronto. One pill a dose, price 25 cents.

Others will judge you, not by what you can be, but by what you are; but you must judge yourself, not by what you are, but by what you can be.—*Ivan Panin.*

"I bought a box of Dr. Chase's Catarrh Cure at the Drug store of Mr. Boyle here. I am thankful to say it has proved most effective. I have also tried your Kidney-Liver Pills and found them excellent."—Henry R. Nicholls, rector, London.

Bessie's Motto.

"Mamma," said Bessie Cutler, entering her mother's dressing-room one morning, "Do you know what day this is? My birthday!"

"Yes, dear," replied her mother, "I have not forgotten. Seven years ago to-day you were placed in my arms, a tiny, helpless babe, and every one of these seven years since have I thanked God for my daughter."

"And, mamma," continued Bessie, "I thought it would be nice for you to give me a motto to-day, something to think of all through this year."

"I want to give you one, my child; and perhaps there is not one more simple than that which some one has by His life lived out for you. Did you ever think, Bessie, that our Lord Jesus Christ had a motto while He was here upon earth? Take your Bible and turn to eighth chapter of John, the last clause of the twenty-ninth verse, and read aloud."

Bessie read: "'I do always those things that please Him.'"

"That it is just what we must strive for here on earth," said mother, "in order to prepare ourselves for the life hereafter. What a glorious motto it is to live by! How much happier might we all be if we took this verse home to ourselves, and, resting assured that all else will be cared for, seek only to do those things which please Him. And with the little verse comes to my mind that humble prayer,—

"Take my will and make it Thine, It shall be no longer mine."

NO HEART TOO BAD TO BE CURED.—Testimony could be piled high in commendation of the wonderful cures wrought by Dr. Agnew's Cure for the Heart. No case stands against this great remedy where it did not relieve the most acute heart sufferings inside of thirty minutes. It attacks the disease in an instant after being taken.

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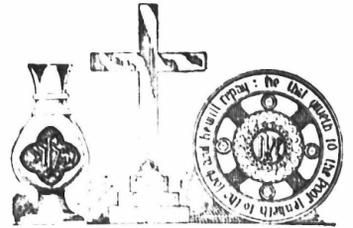
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