

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 19.]

TORONTO, CANADA, THURSDAY, FEBRUARY 23, 1893.

[No. 8.]

FOR LENTEN READING

In Paradise

or the State of the Faithful Dead. A study from Scripture on Death and after Death. By Chas. H. Strong, A. M., rector of St. John's, Savannah. 12mo. cloth, \$1.00; in lavender cloth with silver edges, \$1.25; in white and gold, \$1.25.

This volume aims in a simple way to gather up the Church's teaching on Death, Paradise, the Resurrection and Heaven. This is very skillfully done, rendering the book an excellent teacher of the Church's thought on the great subject, while it will serve to lift the cloud of sadness from many hearts that are distressed.

The Comments at the Cross

By Rev. Cameron Mann, D.D., rector of Grace Church, Kansas City, Mo. 16mo., cloth, 60 cents net.

A series of seven excellent sermons upon the various remarks made by those who were present at the Crucifixion. Contents: The Comment of Indifference. The Comment of Revenge. The Comment of Despair. The Comment of Faith. The Comment of Curiosity. The Comment of Science. The Comment of Love.

A Lent in Earnest

By Lucy Ellen Guernsey. 12mo., cloth, \$1.00.

These meditations are pungent in their method, practical in the application, and in the best sense spiritual. The book will make an excellent daily companion and help to a holy Lent.

Lenten Thoughts

Being a series of Brief Meditations on the Collects, Epistles, and Gospels for the Season of Lent. 12mo., cloth, 90 cents. Cheap edition, 25 cents.

"We are glad to see a new edition of this useful and eminently practical manual. It is intended to help the young and the busy to keep Lent better. A timely book and an excellent one for reading."—*The Living Church*.

Christianity Between Sundays

By Rev. George Hodges, D.D., Rector of Calvary Church, Pittsburgh. 12mo., cloth, \$1.00.

"The author is the possessor of an incisive, terse and epigrammatic style which gives point to the thoughts put forth in this volume. He makes an appeal never more needed than at present."—*The Churchman*.

The Voice From Sinai;

or, The Eternal Bases of the Moral Law.

Sermons on the Ten Commandments. By Frederick W. Farrar, D.D. 12mo., cloth, \$1.50.

"The application of the Word of God to the needs of every day life with such power and fervor as that of Archbishop Farrar, is inspiring and helpful to a degree. This volume is one of the best practical expositions, if not the best in the language."—*Magazine of Christian Literature*.

THOS. WHITTAKER,
2 and 3 Bible House, New York.

Geo. Harcourt & Sons,
Merchant Tailors.

We are now showing some very choice lines of Tweeds and Worsted, and ask all who think of ordering a Spring Overcoat or Suit to call on us.

57 King St. West, Toronto.

C. P. LENNOX, L.D.S. C. W. LENNOX, D.D.S.

Chas. P. Lennox & Son,

DENTISTS

Room B, Yonge St. Arcade
TORONTO. TELEPHONE 1846.

F. G. CALLENDER M.D.S.

Dental Preservation a Specialty.

394 YONGE STREET,
TORONTO.

F. D. PRICE,
DENTIST,

Corner
Queen and Church.

DR. JENNIE GRAY,
263 Wellesley Street,
Telephone 4202. TORONTO.

MRS. WOOD,
Midwife, Diplomatist.
Accommodation for ladies during accouchement.
46 Teravulay Street, Toronto.

WORLD'S FAIR

CHICAGO, 1893.

SECURE your hotel accommodation at once at the Hotel South Shore, located on Bond and Coles avenues, corner of Seventy-third street, seven blocks from the Exposition ground, on the shore of Lake Michigan, fronting a delightful sandy beach; surrounded by beautiful natural groves; containing one thousand rooms; European plan; new house; new furniture, and every modern convenience; regular rates \$3 to \$5 per day; by procuring a membership ticket from us you will get reduced rates at \$1.25, \$1.50 and \$1.75 a day, according to location of rooms; your rooms will be assigned for the date you wish, and your name and address registered. Advance payment of \$5.00 required, which will be credited on accommodation reserved. Dates will be changed to suit ticket-holders on five days notice; tickets transferable; failure of the company to fulfil contract all moneys refunded.
R. KIDNEY & CO., agents for Ontario, 47 Adelaide street east (opp. post-office), Toronto

WORLD'S FAIR GUIDE.

The artistic Guide to Chicago and the World's Columbian Exposition now ready. 400 pages; handsomely bound. Single copies \$1.75. Send for agents' terms. GRUNDY & MACK, 42 Front street east, Toronto.

JUST ISSUED.

BAPTISM

Its Mode and Meaning at the time of our Lord.

Historically and Philologically Investigated.

—BY—
Rev. W. A. McKav, B.A.,

Author of "Immersion, a Romish Invention," "Baptism Improved," "Outpourings of the Spirit," &c.

Paper Covers, 25 Cents.

By the same Author:

Immersion Proved to be not a Scriptural Mode of Baptism, but a Romish Invention. Seventh Edition. Paper, 25 cents.

WILLIAM BRIGGS,

Wesley Buildings, Toronto.

GENTLEMEN'S FULL DRESS

Dress Suits,
Dress Shirts,
Dress Gloves,
Dress Bows.

NOTE—Special Attention is called to our Patent Non-Bulging Dress Shirt. The only Perfect Sitting Dress Shirt.

R. J. HUNTER,
Merchant Tailor,
Cor. King & Church Sts., Toronto.

Provident Savings Life Assurance Soc. OF NEW YORK.

SHEPPARD HOMANS, President.

Assets over \$263 for each \$100 of Liabilities. Full Deposits with the Government.

Head office for the Dominion of Canada,
37 Yonge st., - - Toronto.
R. H. MATSON, General Manager

| RATES PER \$1,000 WITH PROFITS: | |
|---------------------------------|---------|
| Age 30..... | \$15 00 |
| " 40..... | 17 20 |
| " 50..... | 22 64 |
| Age 60..... | \$41 50 |
| Age 35..... | \$16 04 |
| " 45..... | 19 04 |
| " 55..... | 29 24 |

Active and reliable agents wanted in every county in the Dominion of Canada.

GRATEFUL---COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*. Made simply with boiling water and milk. Sold only in packets by grocers, labelled thus:—
JAMES EPPS & CO., Homeopathic Chemists London England.



Novelties in CHINA and GLASS for Table Decoration

WHITE CHINA for decorating.
RICH CUT GLASS.

WEDDING GIFTS a specialty.

WILLIAM JUNOR, 109 King St. West.
TELEPHONE 2177.

—JAMES PAPE— FLORIST:

Greenhouses—Carlav Avenue, King street East.
Plants for Table Decoration always in stock

Bouquets for Weddings and Floral Decorations for Funerals a Specialty.

TELEPHONE 1461. 75 YONGE ST., Toronto

Robes—Robes—Robes

Musk, Ox, Bear, Buffalo, Goat, etc.

COATS—COATS—COATS

Persian Lamb, Seal, Astracan, etc.

CAPS—CAPS—CAPS

Beaver, Seal, Otter, Mink, etc.

Collars—Collars—Collars

Sable, Beaver, Persian Lamb, Seal, etc.

All at cost or under this Week.

W. & D. DINEEN,

Cor. King and Yonge Sts. - TORONTO.

FREE GRANTS

Are made by the Church of England Book Society, 11 Adam Street, London, England, to the poorer clergy, whose incomes do not enable them to procure such. Applications to be addressed to JOHN SHRIMPTON, Esq., Secretary.

STUDENTS ladies and retired clergymen may largely augment their income by canvassing for us. Outfit free. For particulars address, Dominion Silver Co., 4 Wellington St. E., Toronto.

WANTED—Young clergyman, extempore speaker of modern Church views, recently appointed Fellow of the Church Choir Guild of London, England, at present rector of a parish in the Maritime Provinces, and Professor of Music in a college, is anxious to secure an appointment in an Upper Canada diocese. Is an experienced organist and choir trainer, and ordained in England in 1882. Excellent references. F. O. C. G., Box 394, Charlottetown, P.E.I.

Rowell & Hutchison.

- Sermons in Miniature for Extempore Preachers; Sketches for every Sunday and Holy Day of the Christian year. By Rev. Alfred G. Mortimer, D.D. \$2 00
- The Seed and the Soil. A series of short plain sermons. By Rev. J. B. C. Murphy..... 1 75
- The Village Pulpit. A complete course of 66 short sermons. By Rev. J. Baring Gould. 2 vols... 2 50
- The Life of Duty. A year's plain sermons on the Gospels or Epistles. By H. J. Wilmot-Buxton. 2 vols.. 3 50
- The Lord's Song. Plain Sermons on Hymns. By H. J. Wilmot-Buxton 1 75
- Some Elements of Religion. Lent Lectures. By H. P. Liddon, D.D. 0 90
- The Life of Temptation. A series of Lectures. By the Rev. Geo. Body, D.D., Canon of Durham..... 0 90
- The Life of Justification. A course of lectures. By the Rev. George Body, D.D., Canon of Durham.. 0 90
- Stages of the Christian Life. Illustrated by the Seven Words from the Cross. By E. N. Powell, M. A. 0 17
- The Mission of the Church. Four Lectures. By the Rev. Charles Gore, M. A., Principal of Fussy House 1 80

ROWSELL & HUTCHISON,
75 King Street East, Toronto.

PHONE 514. TRY PHONE 514.
IMRIE & GRAHAM,
 -FOR-
FINE JOB PRINTING!
 N. E. Corner of
 Church and Colborne Streets, TORONTO.
 Estimates for Church and Society Printing
 promptly and cheerfully furnished.
GEORGE EAKIN, ISSUER OF MARRIAGE
LICENSES, COUNTY CLERK
 Office—Court House, 51 Adelaide Street East.
 House—138 Carlton Street, Toronto

A
MARVELLOUS
BOOK
 AT A
MARVELLOUS
PRICE!



Our
 New
 Premium
**STORY
 OF THE
 BIBLE**

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

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

Size, 9x7 1/2 inches; weight, 4 lbs.
 Write at once for particulars, giving
 references. Address

FRANK WOOTTEN,
 Canadian Churchman,
 TORONTO, - - - ONT.

CINCINNATI BELL FOUNDRY
 CINCINNATI, OHIO.
Sole Makers of the BLYMYER BELLS
 FOR CHURCH SCHOOL FIRE ALARM &c.
 Catalogue with 2500 testimonials. Prices and terms FREE.
 No Duty on Church Bells. Mention this Paper

MENEELY BELL COMPANY
 The Finest Grade of Church Bells.

Greatest experience. Largest Trade.
 Illustrated Catalogue mailed Free.
Clinton H. Meneely Bell Co., Troy, N. Y.

ONLY PURE CREAM TARTAR
 and Bi-Carb. Soda
 Used in It.



HAS
 NO EQUAL
 TRY
 IT
**BAKING
 POWDER**

The Canada
 Sugar Refining Co., Ltd.
 Montreal

Manufacturers of Refined Sugars of the well-
 known Brand



OF THE HIGHEST QUALITY AND PURITY.
 Made by the latest Processes, and Newest and Best
 Machinery, not surpassed anywhere.

LUMP SUGAR,
 In 50 and 100 lb. boxes.

"CROWN," Granulated,
 Special Brand, the finest which can be made.

EXTRA GRANULATED,
 Very Superior Quality.

CREAM SUGAR S,
 (Not Dried).

YELLOW SUGARS,
 Of all Grades and Standards.

SYRUPS,
 Of all Grades in Barrels and Half-Barrels.

SOLE MAKERS
 Of high ss Syrups in Tins, 2 lb. & 8 lb. each.



Choice Flower Seeds
 ROSES & VIOLETS,
 TABLE PLANTS,
 PALMS, FERNS,
 WEDDING FLOWERS,
 Lovely Floral Offerings.
 Easter Lilies.

Choicest stock in Canada. Send direct to

H. SLIGHT,
 City Nurseries,
 407 Yonge St.,
 TORONTO

JOHN LABATT'S ALE AND STOUT

The most wholesome of beverages for general use, and with-
 out superior as nutrient tonics.



EIGHT MEDALS AND TEN DIPLOMAS
 awarded at the World's Exhibitions of
 France, Australia, United States,
 Canada, and Jamaica, West
 Indies. . . .



Of original and fine flavor, guaranteed purity, and
 made especially to suit the climate of this continent, these
 beverages are unsurpassed.

JAS. GOOD & CO., BREWERY AT
 Agents, Toronto. **London, Ont.**

"To Save Time is to Lengthen Life."
MISS A. M. BARKER'S
SHORTHAND SCHOOL
 51 King St. E., Toronto.
 Apply for Circulars.

The Great Church LIGHT.
 FRINK'S Patent Reflectors give the Most Powerful, the Softest,
 Cheapest and the Best Light known for Churches, Stores, Show Windows,
 Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant
 designs. Send size of room. Get circular and estimate. A liberal discount
 to churches and the trade. L. F. FRINK, 551 Pearl Street, N. Y.

THE NAPANEE PAPER CO'Y
 NAPANEE, Ontario.
 Manufacturers of Nos. 2 and 3
 White, Colored & Toned Printing Papers
 News and Colored Papers a Specialty.
 Western Agency - - 114 Bay St., Toronto
GEO. E. CHALLES, Agent.
 The CANADIAN CHURCHMAN is printed on
 our paper.

AT IT AGAIN.
HOLIDAY SALE OVER Now commences our
 Annual Stock-Taking Sale of
Gas and Electric Fixtures
 ETC., ETC.
 Remember we have the best assortment
 the newest designs to select from.

R. H. LEAR & CO.,
 19 and 21 Richmond St. West.

SHORTHAND.
 \$5.00 Until proficient, by mail or individually.
 Also Book-keeping and typewriting.
 2,000 students have graduated at this
 Academy during the past five years, which is
 equal to the combined attendance of all Com-
 mercial Schools in Toronto during same period
 Pupils assisted to positions.
LOWE'S COMMERCIAL ACADEMY,
 346 Spadina Avenue, TORONTO

WATERTOWN
AGRICULTURAL INSURANCE CO.,
 ESTABLISHED 1853
 Assets, - - - \$2,133,893 25
 Dominion Deposit, - - - 140,000 00
 Losses Paid, - - - 6,824,398 19
 R. F. WILLIAMS, Agent.
 Office, 26 Victoria St., Arcade Building, Toronto
 Telephone, 1690.
 Insurance of private residences and personal
 property a specialty.

Society of St. Osmund
 OBJECTS.
 The Restoration and use of English Ceremonial
 in the English Church; based on Sarum
 rubrical directions.
 Corresponding Secretary for Canada,
 W. E. LYMAN,
 74 McTavish St., Montreal.

Monuments, Crosses, Headstones,
 Posts and Markers
 SELLING AT COST.
 Fonts and Tablets Made to Order.
F. B. GULLETT, CORNER
 Church and Lombard Sts.,
 SCULPTOR. TORONTO.

Patronize
 the Best
Banner
Laundry
 387
Queen West.
 All Mending done Free.
 Telephone 2157.

Church Trustees
 WHO may be in search of a
 site for a church building
 will find it to their advantage by applying to the
 undersigned, who has for sale a property particu-
 larly well adapted for this purpose. It occupies
 a most eligible location on the leading resi-
 dential street of Toronto. Address
 J. K. C.,
 Box 459, Toronto P. O.

MISS DALTON,
 356 1/2 YONGE STREET, TORONTO.

ALL THE SEASON'S GOODS NOW ON VIEW.
MILLINERY,
DRESS AND MANTLE MAKING.
 The Latest Parisian, London and New
 York Styles.

R FLACK Groceries and
 Provisions
 Canned Goods in Great Variety.
CROSSE & BLACKWELLS'
JAMS, JELLIES Etc.
456 GERRARD ST. EAST, TORONTO

WIFE SAYS SHE CANNOT SEE HOW
YOU DO IT FOR THE MONEY.
 Buy a \$65.00 Improved Oxford Singer
 Sewing Machine; working sil-
 able, finely finished, adapted to light and heavy
 work, with a complete set of the latest improved
 attachments free. Each machine guaranteed for 5
 years. Buy direct from our factory, and save dealer
 and agents profit. Send for FREE CATALOGUE
 OXFORD MFG. COMPANY, DEPT
 CHICAGO, ILL.

TOP
 Subscrip
 ADVERTIS
 I
 ADVERTIS
 medium for
 Church Jou
 BIRTHS, etc
 THE PAPI
 a Family P
 Canada, and
 CHANGE
 not only th
 also the on
 DISCONTI
 received, it
 time the
 dollars per
 RECEIPT
 tion is paid
 postage sta
 or four wee
 CHECKS.
 cents.
 CORRESP
 of the CAN
 than Frida
 AGENT—
 velling at
 CHURCHMA
 Address
 NOTIC
 Toronto, o
 strictly in
 Offices 32 a
 Less
 February
 Mornin
 Evenin
 A gre
 the your
 in regar
 to have
 the field
 of the B
 The atte
 dren ha
 to matu
 however
 narratio
 the com
 there is
 between
 clear of
 The
 home in
 on the I
 written
 that the
 geograp
 and cus
 is the E
 Such is
 our nev
 fusely a
 cellent
 strongl
 library
 The
 weight
 teacher
 book is
 copy.
 we car
 MAN ON
 Two D
 renew
 your s
 ful boc

Canadian Churchman.

TORONTO, THURSDAY, FEB. 23, 1893.

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

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

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

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

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

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

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

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

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

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

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

Address all communications.

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

FRANK WOOTTEN,
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

February 26.—2 SUNDAY IN LENT.
Morning.—Gen. 27 to v. 41. Mark 2, 23 to 3, 13.
Evening.—Gen. 28; or 32. Rom. 9 to v. 19.

OUR NEW PREMIUM.

STORY OF THE BIBLE.

A great want filled! No one who has charge of the young and tries to train their enquiring minds in regard to various portions of the Bible, can fail to have felt the almost total absence hitherto from the field of literature of anything like a narrative of the Bible suitable for family and school use. The attempts made to direct the intellects of children have leaned towards a dry detail more suited to maturer years. The "Story of the Bible," however, is singularly happy in its success as a narration of the simple outlines of Bible history; the connection is closely kept up throughout and there is a connecting link embracing the history between the two Testaments. The author steers clear of all controverted points.

The "Story of the Bible" should be in every home in the Dominion; it is the best of all books on the Bible, for either children or young people, written in such an attractive yet simple style that the mind is at once caught and held. The geography, topography, natural history, manners and customs, etc., are all embodied. In short, it is the Bible history from Genesis to Revelation. Such is the volume we offer to our subscribers for our new premium as regards its matter; it is profusely and beautifully illustrated, printed on excellent paper in clear bold type, and is richly yet strongly bound; it would be an adornment for the library shelf or for the drawing-room table.

The volume (containing 750 pp.) is worth its weight in silver (if not in gold) to parents or teachers for imparting Scripture knowledge. This book is sold only by subscription at \$3.75 per copy. We have made arrangements whereby we can give a copy and the CANADIAN CHURCHMAN one year to subscribers for the small sum of Two Dollars. This offer is made to all subscribers renewing as well as new subscribers. Send on your subscriptions at once and secure this beautiful book. (See Advertisement on other page.)

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

NOTICE.—Subscription price in the city of Toronto, owing to the cost of delivery, is \$2.50 per year; if paid strictly in advance, \$1.50. We will give the CANADIAN CHURCHMAN one year, and our handsome and valuable Premium, to city subscribers for \$2.50 paid strictly in advance.

TO OUR READERS.—Kindly send the publisher of the CANADIAN CHURCHMAN, 32 Adelaide street, Toronto, a postal card with names and addresses of your friends who do not take the CANADIAN CHURCHMAN, and a specimen copy will be sent to each gratis.

ROMANISM IN THE UNITED STATES.—The Satolli appointment—not very cordially received by the local Roman Catholic authorities—leads the Chicago correspondent of the *Church Times* to remark: "It would take but little high-handed coercive action on the part of the Vatican to develop a sentiment of 'Old Catholicism' among our Roman Catholics, that might snap the silken cords which at present bind their Church in the U. S. to the chair of St. Peter."

"CATHEDRALS ARE LIKE ELEPHANTS," remarked the Dean of Chichester to Dr. Liddon on his appointment to St. Paul's—"they are large animals. They may be taught to dance, but it takes a long time." So the Dean recently referred to "slow but sure" progress being made in the services and work of a certain West of England Cathedral.

FATHER DOLLING, OR "BROTHER BOB"—as he was most familiarly known among sea-faring Englishmen before his ordination to the priesthood—had much to say at a recent Church Union meeting at Bristol, on the subject of bringing Church services down to a practical level with poor people. He has been accustomed to "sitting in a room full of sailors and soldiers, smoking, leading off choruses of comic songs, or presiding at a dance"—so he knows what such people think they ought to have in Church; bright, easy, hearty services.

A "MOTHER CHURCH" INDEED.—We find in the *Guardian* the record of a "new departure"—alas that it should be so new—made recently at St. Asaph Cathedral: that of having an appeal and collection for some one of the "daughter churches" on the 2nd Sunday in each month. The first of these was for the restoration and enlargement of Holy Trinity church, Oswestry, which was originally built in 1837. How long will it be before old and wealthy churches in Canada follow the example?

DR. RAINSFORD AND TEMPERANCE.—The latest sensation on this subject is the trenchant presentation of the matter made by the Rector of St. George's, N.Y., at Cooper Union, before a band of Socialists. Dr. R. is nothing if not energetic and outright, and his claim that a man has as much "right" to drink ale as to drink coffee, and that the saloon is as proper as the coffee restaurant, will find echo in many American minds.

"UNDENOMINATIONAL," as a description of religion "reduced to its lowest terms," has received

apt illustration in Athelstan Riley's exposure of School Board religion—which has proved to be nothing more or less than Unitarianism, *i. e.*, "Christianity without the Christ." His resolutions make the doctrine of Christ's divinity essential in the school teaching—bring the matter to a crisis—and none too soon.

CANON DRIVER AS A CRITIC has overdone his role in assuming that his view of the errors (?) in the Scripture Genesis are borne out by the conclusions of Science. An able correspondent of the *Church Times* has shown that the leaders of Geological Science—Cuvier, Buckland, Hitchcock, Silliman, Sedgwick, Hugh Miller, Darwin, Dawson—even the Evolutionists Romanes and Brunton, agree with Genesis rather than Driver!

"THE HOLY INDEFINITE" is a term recently devised to express the pious faith (?) of many morally good men, who think they can keep up the Christian code of life without the aid of any bony skeleton or framework of theological dogma. This "invertebrate" type of Christianity seems to please most of the people of Boston—at present. But Boston is like the ancient Athens—"something new" is the great desideratum.

OUR INDIAN HOMES—originally a very "happy thought"—are doing good service everywhere. We hear most, perhaps, of "Shingwauk" and "Wawanosh," but there are several others in the field, where quick and steady efforts deserve encouragement—such as the one at Middlechurch, Manitoba. It seems that \$50 per annum is sufficient—with the Government grant—to provide for the expenses of each Indian child in such institutions. This is a sum which will be easily provided by many of our city Sunday schools. At first, two might join together to provide the sum.

"BECOMING INDEPENDENT" is an ambition that should be kept more constantly before the people of our country missions than it is. Once in a while a report is spread that some particular mission has risen to the level of an *independent parish*—and there is a feeling of surprise, because the thing happens so seldom. It should be going on all the time; every year and every diocese should record one or two instances. The last we have noticed to be placed in this honour list is Rat Portage. Well done! The advance from \$400 to \$600 per annum is not difficult.

REV. G. RODGERS has been commissioned to visit Eastern Canada in search of subsidy for the immense Western work which rests so heavily on the shoulders of Rupert's Land. The people there are doing nobly for themselves. An assessment of \$6,000 for this purpose is already yielding more than was expected—parishes are exceeding the expectations of the authorities of the diocese. Rich residents of the east should give Mr. Rodgers a hearty welcome—and help.

A WISE PASTOR is he who feeds his flock with food "convenient" for them. There is such a one at Rounthwaite, Manitoba, where the incumbent sets out in his monthly parish paper the following significant announcements:—"Parish Notes, Illustrated, 50 cents; CANADIAN CHURCHMAN, weekly, only one dollar a year. Mr. Dransfield will be glad to receive subscriptions for both. The CANADIAN CHURCHMAN is a very interesting week-

ly for the family." How many of our clerical readers take the trouble to keep their people "posted" in regard to Church news?

CHURCH PROGRESS IN RUPERT'S LAND seems to be of a very solid and lasting character, and not by any means "slow" either. In the last six years the number of clergy and parishes has doubled. During the last year 12 new churches have been built, seven have been consecrated, and even so many as 8 parsonages have been erected. These are substantial marks of solid advance, which, in proportion to numbers and advantages, can scarcely be equalled by any of the older settled dioceses.

ST. JOHN'S COLLEGE, WINNIPEG, is an institution of which one hears not infrequently in the newspapers, but few are aware of the vast and steady work carried on within those walls. When one marks the increase of the clerical staff of Rupert's Land, he should also note that this increase has been supplied by the diocesan college at headquarters—half, at least, of the present supply of clergy have been educated there. The greatest hindrance to its future work is a debt of \$60,000. Churchmen should bestir themselves to remove this encumbrance.

"A LEADER OF MEN" was the verdict of Eastern Churchmen at the recent conference in Winnipeg, when they noted the extraordinary hold which the Bishop of the See had upon his people—clergy and laity alike. His recent address on the subject of Religious Education and Sunday Schools is one of the finest presentations of the matter ever made on this Continent, trenchant and masterly. The fact that the diocese has left in the hands of their bishop the nomination and appointment of delegates for the General Council of the Canadian Church at Toronto in September speaks volumes as to his influence.

CLERGYMEN AS FINANCIAL "DECOYS."—The case of Wilding v. Hayman (affecting Canadian colonization schemes) has occasioned much comment on the practice of putting Church dignitaries on boards of directors. In such a position their names have a distinct market value—they attract attention and confidence far beyond their general merits as business men. They are taken as a guarantee of honesty and "straight" business. Let Canadian clergy beware, or they may get into Dr. Hayman's fix—become entirely responsible for things they do not understand.

"CURATES" AND "ASSISTANT CURATES."—This vexed question, so often on the tapis, has lately assumed great importance in English Church papers, where many correspondents fell into the slipshod habit—due to inadequate thought—of calling the assistant clergy of a parish by the name of "Curate," forgetting or ignoring the fact that the Church authorities recognize each rector as the "Curate" of his own parish; that is, as the word means, the person in responsible charge of the souls therein.

CANADIAN BISHOPS.

We recently referred to the appointment of three English clergymen to the vacant Canadian bishoprics. We are pleased to find that our moderate criticisms have been approved so widely. It shows a strong Canadian spirit. In our remarks we questioned the wisdom of importing clergymen in comparatively advanced years, whose modes of thought and ways of life were out of harmony

with those of the clergy and people of the country. We questioned the justice of such treatment of English clergymen who had come to this country in youth and had spent their lives in it, by placing them under bishops not more distinguished, utterly ignorant of the country, and who had endured none of the hardships of frontier or colonial life.

More than all, we pointed out how disastrous to our hopes of being a great Canadian Church was the continuance of leaders foreign to it, and that the treatment of the native clergy as inferior beings was destructive of their self-respect and an additional incentive to the emigration of our best men to the States.

There must surely have been causes unknown to us which induced a synod to surrender its functions and in despair to pass over intermediate space and thrust its duties upon an Archbishop 5,000 miles away. *Extremis malis, extrema remedia.*

Assuming the necessity of delegating the selection of our bishops to an independent, well-informed and impartial judge, we fail to see the propriety of selecting the Archbishop of Canterbury, the most over-worked prelate in the world.

Why, it may be asked, were the Canadian Metropolitan or one of our bishops not selected for this duty? They know the leading clergy and the country and its needs, had the opportunity of consultation, and of a selection which would have been—if not satisfactory—at least the result of care.

In the Roman Church the clergy meet when a see has to be filled, and the names of three clergymen—*dignus, dignior* and *dignissimus*—are forwarded to Rome. The Pope is not confined in his choice to these names, but it seldom happens that these recommendations are entirely ignored.

It may be that the three prelates may prove the best, the most patriotic on the Canadian bench; we trust they will. We must again repeat our objections are not personal, but are directed against the pitchforking at haphazard of English clergymen into Canadian sees.

There would be less objection were it known that before making his choice the Archbishop had consulted our bishops, had weighed with them the relative merits of our clergy, and that the choice could be looked on as being as much the selection of the Canadian Church as the bishops of Algoma have been. There are hindrances enough to our progress without adding any more.

DEVOTIONAL STUDIES FOR LENT.

III. CHRIST OUR EXAMPLE IN OBEDIENCE.—"Lo, I come to do Thy Will, O God."

i. *The Fulfilment of Prophecy showing the continuous expression of the Divine Will revealed to man.*

1. The Desertion. "I will smite the shepherd and the sheep shall be scattered."

2. The Betrayal. "Mine own familiar friend whom I trusted."

3. The Arrest. "The Anointed of the Lord was taken in their pits." (Lam. iv. 20.)

4. The Condemnation. "Numbered among the transgressors."

5. The Scorn. "I hid not My face from shame and spitting."

6. The Drink on the Cross. "Gall to eat . . . vinegar to drink."

7. The parted Garment. "Upon my vesture they did cast lots."

8. The Solitude of Calvary. "My lovers and friends hast Thou put away from Me."

9. The Cry of Loneliness. "Why hast Thou forsaken Me?"

10. The Pierced Side. "Look on Me Whom they have pierced."

11. The Unbroken Body. "A bone of Him shall not be broken."

12. The Burial. "Made His grave with the rich."

"In the volume of the book it is written of Me, that I should fulfil Thy Will." So for us also, the Book of God contains decrees for us to accomplish, purposes for us to fulfil.

ii. *In submission to temporal powers and enemies.*

1. "I am He."

2. "Thou couldst have no power at all against Me, except it were given thee from above."

3. "He delivered Jesus to their will."

4. "They led Him away . . . crucified Him."

5. "He saved others, Himself He cannot save."

The dignity of Law vindicated by His perfect obedience and surrender to it; "By the obedience of One shall many be made righteous."

iii. *In perfect filial obedience, accomplishing the Father's Will.*

1. "Set His face steadfastly to go up to Jerusalem."

2. "Learned obedience by the things which He suffered."

3. "I came not to do Mine own Will, but the Will of Him that sent Me."

4. "Thy Law is within My heart."

5. "My Father . . . Thy Will be done."

6. "The cup which My Father giveth, shall I not drink it?"

7. "It is finished."

8. "Father, into Thy Hands . . ."

"The things concerning Me have an end;" His Passion and Death consummated His Life's offering of "joyful and perfect creaturely obedience under the test of severest suffering¹."

Lessons.—A free-will offering to be made, with a pure intention, in obedience to the ruling of God's Providence, on the lines of His appointing; carried out through conquest of the natural will, habitually disciplined, in generous obedience to God and man.

"There is the soul's surrendered choice,
The settling of the will;
Lying down gently on the Cross,
God's purpose to fulfil."

¹Canon A. J. Mason.

THE ORDER OF CONFIRMATION.

BY THE REV. REGINALD HEBER HOWE,

Rector of the Church of our Saviour, Longwood, Mass.

LAYING ON OF HANDS UPON THOSE WHO ARE BAPTIZED AND COME TO YEARS OF DISCRETION.

"Confirmation"—that is the first word upon which our thoughts fasten. It is the ordinary term by which the Rite is known. It is a term which contains within itself that which at the very outset will be helpful to us. To what has the word reference? Confirmation of what, is there to be?

As the Rite is now used and as the language of our Service applies the term, the word refers to the vows and promises of our Baptism, which, as is said in the Preface, we, in the sacred Rite, "openly before the Church, ratify and confirm." We are to confirm them. They were taken on our behalf, in our name by others who, while we were yet of tender age, in spiritual as in secular things, acted for us, for our highest good. We are about thankfully to recognize that and to say, now, for ourselves and before the Church, that was an act which we fully endorse; it was done then in our name; now that we are older we gratefully honor it and would enter in their fulness into all the

privileg
vice pr
Bishop
and of
mise an
your m
ing the
believe
undert
you?"
do."

But
or the
popula
I am a
rate us
tory.
the E
follow
of con
confir
measu
"T

Hooke
unto i
the ill
confir
same

So
Unctio
ing of
and al
i. 21,
of Con
firmat
to. I

by the
her cl
of all
O Lo
daily
the s
of cou
ledge
with

"
Hook
firme
Chris
upon

It
withi
help
histo
tify

Bapt
the t
they
O, n
only
ened
man

recei
that
as b
Hir
high
this

v
bacl
smc

*
by t
cap
for
is n

privileges to which it introduces us. So the Service proceeds with the solemn question of the Bishop: "Do ye, here in the presence of God and of this Congregation, renew the solemn promise and vow that ye made or that was made in your name, at your baptism, ratifying and confirming the same, acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your sponsors then undertook for you?" And every one shall audibly answer, "I do."

But this is not the primary reference of the word or the chief sense in which it is used. We say in popular language, not I am about to confirm, but I am about to be confirmed. It is the more accurate use of the term, and it has its root in its history. Originally, as a rule, and it is still so in the Eastern Church, Confirmation immediately followed Baptism and was looked upon as a kind of completion of that Rite, as a strengthening and confirming of its gifts, and a conferring in larger measure of the gift of the Holy Ghost.*

"The ancient custom of the Church," says Hooker, "was, after they baptized, to add thereto imposition of hands with effectual prayer for the illumination of God's most Holy Spirit, to confirm and perfect that which the grace of the same Spirit had already begun in baptism."

So it was sometimes known as the Seal, the Unction, it may be some reference to the anointing of our Lord with the Holy Ghost (Acts x. 38), and alluded to possibly in such places as II. Cor. i. 21, 22, I. John ii. 20, 27. It was the Service of Confirmation, of strengthening, from *con* and *firmare*, to make firm, or strong, to give strength to. In it persons are confirmed or strengthened by the Church's most solemn benediction through her chief Minister, who prays to the great source of all grace, "Strengthen them, we beseech Thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them Thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and fill them, O Lord, with the spirit of Thy holy fear now and forever."

"The ordinance is called Confirmation," says Hooker, "because they who duly receive it are confirmed or strengthened for the fulfilment of their Christian duties by the grace therein bestowed upon them."

It is a term then, as we said, which contains within itself that which at the very outset will be helpful to us. Is it not so, now that we see its history and its use? We do in Confirmation ratify and confirm the vows and promises of our Baptism, and it is well we should, as we stand at the threshold of life. As we shall presently see, they are vows that can be only for our good. But O, more, much more than this is true; we not only confirm, we are confirmed, we are strengthened with God's might by His Spirit in the inner man; by the faithful use of the outward Rite we receive the inward gift of the Holy Ghost, and in that strength we may go forth to lead such lives as becomes Christ's followers and to grow up into Him in all things which is the Head. It is of the highest practical importance that we should keep this in mind.

What is it which most frequently keeps persons back from Confirmation? Why do they so often smother the voice within them which tells them

* "Of the idea of Confirmation as the ratification by the baptized child, when he has attained an age capable of deliberate choice, of the promises made for him by his Sponsors," says Dean Plumtre, "there is not the slightest trace in Christian antiquity."

it is their duty and their privilege? Is it not a feeling of unworthiness, a sense of weakness? I can do no such great thing as this, they say, I do not feel equal to it; I am too weak, I know I should not go on as I should wish to. But it is the order of Confirmation. It does not merely call upon you to do something, it will do for you. It is a means of your receiving the strength which you feel you need. So come to it and the strength shall be yours.

It is the blessed truth that we are not asked to become Christians and to lead Christian lives by our own efforts alone, but that the power is given us also. It is the truth of God's Holy Spirit, enabling us to do what it is our duty to do. "Our help is in the name of the Lord." These are the significant, the assuring words which follow immediately your answer to the Bishop's question. Without that help you would indeed be weak; with it you cannot but be strong.

REVIEWS.

MAGAZINES.—*The Critical Review* (January) and *The Expository Times* (February) are as good as ever, the one making us acquainted with the contents of nearly all the important works in theology and philosophy published during the quarter, and the other giving valuable material for the study and exposition of the Scriptures. In the first we get able and thorough notices of Dr. Bruce's *Apologetics*, Mr. Peyton's *Memorabilia of Jesus* (St. John's Gospel), the anonymous *Riddles of the Sphinx*, Reuss's German Translation of the Old Testament, Worms's *Morale de Spinoza*, Driver's sermons, etc. In the *Expository Times*, besides valuable papers under the standing heads, "Notes of Recent Exposition," "Great Text Study," etc., we have a continuation of Mrs. Wood's *Studies on "Paradise Lost,"* this time on Milton's Satan; of Bishop Ellicott's "Teaching of our Lord as to the Authority of the Old Testament," and of Dr. Richard Rothe's beautiful Exposition of the First Epistle of St. John, besides a number of other valuable detached articles.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

CHARLOTTETOWN, P.E.I.—The annual meeting of the Diocesan Church Society was held in St. Paul's schoolroom last week. There was a fair attendance of clergy and laity. Mr. Justice Henseley occupied the chair. The general report, which was read by Mr. P. Pope, sets forth that there has been no change in the ministerial ranks, but expresses regret that the Rev. C. L. Lowe has resigned the charge of St. Eleanor's and Summerside and intends to leave the province after Easter. Milton parish has again united with the society and handed in a generous contribution. The short special reports of the clergy are of little public interest. From most of the parishes there are statements showing enlarged congregations and improved conditions. After the passage of the formal resolutions, a discussion concerning the relation of the pulpit to the pews was opened by Judge Fitzgerald. He referred to the changed conditions incident to the spread of learning and the freedom of enquiry and discussion, and argued that the duty of the clergy lay not so much in the pulpit as in working hand in hand with the people, thus showing forth the value of religious principle and manly sympathy in the affairs of every-day life. The minister should have the loyal support of his people, and his people are entitled to almost his whole service in the cause of the Master of both. The people, too, had a right to expect from the clergy union among themselves. Personal bickerings and minor differences should not be permitted to interfere with their work. They should also unite to remove the blots upon the fair fame of the Church, such as are seen at the eastern part of the province, in which there is no resident clergyman. Rev. T. B. Reagh, Rev. Mr. Hamlyn, Charles Pulmer, Esq., and Rev. Mr. Simpson followed in short addresses, generally expressive of agreement with and appreciation of Judge Fitzgerald's remarks. At the close, a unanimous vote of thanks was given Mr. Fitzgerald.

Clerical Association.—The quarterly meeting of the P. E. Island Clerical Association was held last week.

The proceedings began with a celebration of the Holy Communion in the chapel of St. Peter's Cathedral at 7.45 a.m. At 10 a.m. the clergy of this Island, with the exception of Rev. Thomas Lloyd, who we regret to say is unwell, and Rev. A. A. Daniel, who was prevented by important business, met at the house of the Rev. James Simpson for a business session. The president, Rev. James Forbes, took the chair. The minutes of the last meeting were read and adopted, and some unfinished business was concluded. The election of officers then took place, with the following result: President, Rev. James Simpson; secretary, Rev. F. C. Lowe. Rev. W. Hamlyn brought the needs of the P. E. I. Hospital before the meeting, and suggested that each clergyman should have an annual collection for this object. The proposed division of the diocese of Nova Scotia was discussed at some length, and several other matters of local interest were gone into. It was decided that the next meeting should be held at Georgetown on June 6th, at 1 p.m. The members of the association were entertained at dinner by Rev. James Simpson, and after a social chat disbanded, to meet again at 6 p.m. at Riverside, where Mrs. L. H. Davies had a tea prepared for them. Shortly before 8 p.m., all left for the D. C. S. meeting in St. Paul's schoolroom.

LONDONDERRY.—A very pleasant and profitable meeting of the Amherst Rural Deanery was held at this place on the 8th inst. The chapter at present comprises fourteen members, of whom nine were in attendance. The preacher, the Rev. Mornier Taylor, delivered an earnest, practical sermon from Ps. iv. 4, emphasizing the need of meditation and prayer for the improvement of the outward and visible, as well as the inward and spiritual in the Christian life. Among the subjects discussed at the business meeting was the desirability of adopting the B.H.M. suggestion respecting systematic and proportionate giving. Its value was illustrated by a year's results in one parish of the deanery, where nearly double that of any former year was given for religious objects outside the parish. There was a general expression of regret at the intended removal of the Rev. H. A. Harley, Pictou, from the deanery. A resolution was unanimously passed acknowledging his valuable services as secretary to the chapter, and his good judgment in dealing with questions brought before it for discussion. The genial manners and ready wit of Mr. Harley will be very much missed by all who enjoyed the pleasure of social intercourse with him. The hearty wishes of all his brethren for his own happiness and the success of his ministrations will follow him to the new field of his labours. In Mr. Harley's stead the Rev. W. J. Ancient was elected secretary. The following suggestions, made by the Rural Dean, were heartily concurred in by the chapter.

We, the clergy of the R. D. Chapter of Amherst, realizing the pressing need of suitable candidates for the sacred ministry of the Church in the Diocese of Nova Scotia, agree:

- (1) That the matter should receive by us, if possible, even more earnest consideration than in the past.
- (2) That, by sermons, and especially in our house to house dealing with souls, we should more frequently show the necessity of every family being a nursery, every parish a recruiting ground for the priesthood.
- (3) That the Brotherhood of St. Andrew (which may be successfully worked in even the smallest country parish) is most helpful in enabling the clergy to learn of the fitness of young men for the priesthood, and also tends to encourage men to go forward as candidates for ordination, who otherwise would enter upon some other career in life, mainly because of a too modest appreciation of their qualifications for the sacred ministry.
- (4) That we should more frequently call the attention of young men to the aid given to divinity students during their collegiate course at King's College, Windsor, aid which does not in any way compromise the independence of the recipient, and which makes it possible for men of promise, who have but small means, to work their way through college, and to be permitted to enter into holy orders.
- (5) That we would be glad to have an expression of opinion from other R. D. chapters in this diocese, and feel grateful for any hints from them that would tend to increase the number of candidates for the sacred ministry.

The next meeting of the chapter will be held at Pugwash on Wednesday, June 7th. Mrs. Leckie, with her wonted hospitality, entertained the clergy and a large number of her friends at a 5 o'clock collation.

FREDERICTON.

ST. JOHN.—On Friday evening, at a private meeting of the vestry of St. Luke's Church, the resignation of Rev. L. G. Stevens was accepted.

FREDERICTON DEANERY.—At a recent meeting of the chapter, the following resolution was unanimously

passed. To His Lordship, Hollingworth-Tully, by divine permission, Lord Bishop of Fredericton: "We, the clergy of the deanery of Fredericton, in chapter assembled, desire to convey to your Lordship upon the assumption of your duties as bishop of the diocese, our sincere feelings of regard, attachment, devotion and loyalty to you, as our Father in God; and we humbly pray the Great Head of the Church to bless and guide you in your holy work."

The above address was engrossed by Adolphus Beckwith, Esq., C.E., and, with the signatures of the clergy of the deanery affixed, was duly presented to His Lordship. The regular meeting of the chapter was held at the rectory, Kingsclear, on Wednesday and Thursday, Feb. 8th and 9th. Evensong was said in the parish church at 7.30 p.m., the prayers being said by the Rev. A. B. Murray, rector of Stanley. The 1st lesson was read by Rev. H. E. Dibbel; Canon Roberts read the 2nd lesson. Rev. John Parkinson preached upon the subject of the teaching of Septuagesima and Sexagesima. The Holy Eucharist was celebrated at 8 a.m. on Thursday, the Rev. the Rural Dean being celebrant, and Rev. H. Montgomery reading the epistle. At 10 a.m. the regular business meeting of the chapter was opened in the usual way, and the brethren began their deliberations. A reply from Mrs. Medley was read, acknowledging the resolution of sympathy which had been sent to her by the chapter, relative to the death of the most Reverend the late Metropolitan. Mrs. Medley's communication was received and placed on file among the records of the deanery. It was on motion decided to expend \$10 of the deanery funds in securing additional periodicals for the use of this chapter. The 2nd chap. of 1st Epistle (Catholic) of St. John, was then read in the original and critically discussed. Several profitable discussions ensued at the afternoon session upon matters bearing a practical relation to the Church's progressive work. Just before the closing office was said, after all the brethren had expressed their deep sense of sorrow at the death of our esteemed fellow-labourer in this deanery, Rev. John W. Hickson, the following resolution was unanimously passed: Resolved, that the Rev. the Rural Dean and clergy of the Deanery of Fredericton, in chapter assembled, do put on record their deep and unfeigned sorrow at the removal by death of their dear brother in the priesthood, the Rev. John W. Hickson, sometime rector of Douglas and Bright, and having in remembrance his faithful, unwearied and successful labours in the Church of God in this deanery, his many sufferings, and his patient death, they pray that eternal rest and continual light may ever be his in Christ." And further resolved that a copy of this be sent to his relatives.

MONTREAL.

MONTREAL.—A meeting for intercession on behalf of diocesan missions was held in the Synod Hall Tuesday evening, Feb. 9. Most of the city clergy were present, but the attendance of laymen was very small. The bishop, who presided, after reading a short service especially prepared for the occasion, made a brief address, in which he referred to the comprehensiveness of God's promises to hear and answer the petitions of His people. Love and faith were, however, conditions precedent to effective prayer. Consecration, obedience and prayer, then, were the essentials in the work of the Church. Mr. Troop, who was the next speaker, based his remarks upon the first chapter of the Book of Haggai. The Church was not, he said, in need of money, but of the spirit of grace and supplication to successfully prosecute the work of the missions. The silver and gold belonged to the Lord, but He gave it to His work through His people only when by the operation of the Holy Spirit they had been led to see the duty and blessedness of giving. Dean Carmichael said that the Churchmen of Montreal were quite able to give all the money required to support the missionaries of the diocese, and attributed the failure of the Church in the matter to the want of prayer. The small attendance at the meeting need afford no discouragement. The greatest works of the Church originated from the faithful few. There were more than three or four present, and Christ had promised that when even two or three were gathered together in His name there would He be in the midst to bless them. The meeting was brought to a conclusion by the bishop pronouncing the benediction.

St. Luke's.—The social and concert given by the bachelors of St. Luke's Church on Tuesday evening, 31st ult., in the lecture room, was well patronized, and the programme carried through without a hitch. The chairman, Rev. T. E. Cunningham, cautioned the young ladies to carefully watch the manner in which the bachelors performed their work, and expressed the opinion that they could not equal the spinsters in successfully carrying out a programme. The bachelors, however, on this occasion gave a good two-hour programme, and quickly, if not gracefully, served out coffee and cake to the large audience. It was

a pleasant evening, and all departed at 10.30 in high spirits.

Mission Sunday.—Feb. 12.—The annual congregational offering in St. George's Church on Quinquagesima Sunday for the diocesan mission fund, amounted to the sum of \$3,360. The cathedral mission fund offertory is reported to be in the neighbourhood of \$3,000; if so it has trebled last year's.

These offertories are an encouraging sequel to the prayers for this object at the recent special service held in the Synod Hall.

"The effectual fervent prayer of a righteous man availeth much."

St. Thomas.—The Young Men's Association gave its first concert in the lecture hall of the church on Thursday evening, 9th inst. The programme consisted of songs, instrumental music, reading and recitations, all of which were admirably rendered. The following were the ladies and gentlemen who took part: Mrs. Boyd, Misses Spicer and Martin; Messrs. Anderson, Shephard, Street, Huckle and Lloyd. Mr. Spicer, who presided, gave a very encouraging account of the work already done by the association and spoke most hopefully of its future. The association was already doing much good work, providing a counter-attraction to the saloon and other questionable resorts.

COTE ST. ANTOINE.—St. Matthias.—Mr. John Young, the people's warden, together with Mrs. Young and their family, have for some weeks past been preparing—with the assistance of a rich fund of native talent, successfully developed by the training of willing professionals—a most attractive entertainment, during which Mrs. Young and Miss Daisy Taylor, who represented Canada, were presented with bouquets.

ONTARIO.

ODESSA.—A very successful missionary meeting was held at St. Alban's Church, on Monday, Jan. 30th. There was a large congregation and the splendid addresses of Judge Macdonald and Rev. Dr. Nimmo were listened to with great interest and attention. The offertory was just about double that of last year.

Brotherhood of St. Andrew.—Rev. Arthur Jarvis, B.A., and Messrs. G. F. Ruttan, E. R. Checkley, C. F. Smith, T. Wiggins, A. Chinneck, H. E. Smith, Mr. Merrett, were delegates from Napanee to the convention held at Kingston. Deseronto's representatives were: Rev. G. A. Anderson, Rev. H. B. Patton, James Sexsmith, R. W. Lloyd, W. G. Egar. Camden East—Rev. F. D. Woodcock. Tamworth—Rev. J. R. Serson.

NAPANEE.—There was an excellent attendance at the annual missionary meeting of the Church of St. Mary Magdalene on Tuesday evening. Addresses were delivered by the deputation, Ven. T. Bedford-Jones, LL.B., Archdeacon of Kingston, and Rev. Mr. Barnes, of Tweed, and the following laymen: His Honour Judge Wilkison, H. M. Deroche, Esq., Q.C., and G. F. Ruttan, Esq. The speeches were preceded by a full choral evensong, with one lesson carried to end of second collect. The collections at the close were very satisfactory.

St. Andrew's Chapel.—A very pleasant reunion and missionary meeting was held in St. Andrew's Chapel, on Zion Hill, on Wednesday evening. Refreshments were served, and addresses delivered by the Archdeacon, Mr. Jarvis and others.

Ven. T. Bedford-Jones, LL.B., Archdeacon of Kingston, while in Napanee attending missionary meetings, was the guest of His Honour Judge Wilkison. His many friends were delighted to meet him again.

FRANKVILLE.—The Church people of the mission have recently given very substantial proof of their esteem for their clergyman the Rev. T. J. Stiles. He has been presented with a beautiful fur coat and a set of harness. After five years faithful work he has won the esteem of all, and they trust that he may long be spared to continue his loving labours amongst them.

The Bishop of New Westminster will hold meetings in Ontario diocese as follows:—Friday, March 17, Smith's Falls; Sunday, March 19, Ottawa; Monday, March 20, Ottawa; Tuesday, March 21, Brockville; Wednesday, March 22, Kingston; Thursday, March 23, Belleville. His Lordship brings with him "Lantern Views" of many parts of his diocese.

TORONTO.

The Rev. Geo. Rodgers, B.A., of Winnipeg, is in Toronto, having been sent by the Metropolitan of Rupert's Land to present the claims of the Church of

England in Manitoba. Mr. Rodgers is asking from Eastern Canada \$6,000 a year for three years for the work in the west. Missions form very quickly in Manitoba, and unless large help is received from the Church in the east the work cannot be overtaken.

St. James' Cathedral.—The rector and churchwardens intend to apply to the legislative assembly at the approaching session for powers to lease or sell the lot on Adelaide street in the rear of the cathedral upon which the rectory now stands. Owing to the unhealthiness of the site, Canon DuMoulin, the rector, has been compelled to vacate the house, and the authorities therefore desire to secure power to utilize the property for other purposes. Although the act asked for will contain clauses permitting either the sale or lease, the intention is to retain possession if possible, and the wardens will only allow the lot to go out of their hands as a last resort if all other means of deriving an income therefrom fail.

St. Thomas.—There was a large congregation present at the Sunday morning's service in this church, when the sermon was preached by Bishop Sillitoe, of New Westminster, B.C. His lordship preached from the Epistle of the day, I. Corinthians, xiii, and dwelt upon the spiritual and practical advantages of charity in the various phases of human life. The truth that "it is more blessed to give than to receive" was eloquently dilated upon. The narrowness of those who refused their support to Foreign Missions on the ground that there was sufficient demands and duties in their own midst which should be first answered and performed, was compared to a man confining his benevolence to his own family circle. Unselfishness was one of the rarest, as it was one of the noblest virtues. The dangers of a secular education entirely apart from the teachings of religion, and the evils that would result therefrom in the selfishness and the uncharitableness of the lives of the recipients, were strongly referred to. The rector, Rev. J. Charles Roper, conducted the services, assisted by Rev. L. J. Smith.

ETOBICOKE.—A very successful eight days' mission has just been concluded at St. George's, Etobicoke. Rev. G. B. Morley, of Tullamore, was the missionary, and his earnest practical address will be long remembered by his hearers. The weather during the whole week was stormy, but, notwithstanding, the attendance at all the services was very fair. Each morning Holy Communion was celebrated and an instruction given; then each afternoon a children's service was held, and each evening a mission service. It is to be hoped that this is but the first of a series of such missions to be held in this parish in the years that are to come.

COLBORNE.—Thursday, February 9th, was a red letter day for this parish, being the day appointed for the trial and formal opening of the new pipe organ which has just been built for Trinity Church by the firm of R. S. Williamson and Son of Toronto, at a cost of \$1,050. It has been a great undertaking for a comparatively small congregation, but through the energetic labors of the committee who had charge of the work, it has been carried to a successful issue. The organ recital given by Mr. E. Fairclough, of All Saints Church, Toronto, assisted by a chorus under the direction of the rector, Rev. G. H. Webb, was a delight to all present. We have now an instrument of which any country-parish might justly be proud, and which will undoubtedly be a valuable assistance in rendering the services of the church. In addition to the purchase above mentioned, the congregation has during the last six months built a stone foundation under the chancel, and erected a new organ chamber. Both of these objects have been paid for and a first payment of \$275 made on the organ. Subscriptions for a like amount have already been promised, so that the financial aspect is also very satisfactory.

Trinity University Theological and Missionary Association.—On the First Sunday in Lent Mr. Frank DuMoulin, B.A., took duty at Cannington; Mr. Thomas Chillcott, B.A., and Mr. Fletcher, at St. Martin's, Toronto; Mr. R. J. Dumbille, at Bullock's Corners; Mr. H. M. Little, at Markham; Mr. McTear, at St. Matthias; Fairbank was supplied by Mr. G. F. Davidson; Norway by Mr. C. H. Buckland, and Scarborough by Mr. J. E. Fenning.

Last Thursday evening, His Lordship, the Bishop of New Westminster, addressed the Society in the Divinity Class Lecture Room. On Tuesday, 14th inst., Rev. Canon Bullock, who has been conducting a mission at St. George's Church, of this city, conducted the meditation in the College Chapel. The service was most helpful to those preparing for holy orders.

It would be well to remind the clergy that letters in regard to the providing of students for Sunday or other assistance should be addressed to the Provost. All letters on that head should be endorsed on the envelope, "Sunday Duty," so that in the event of

the Provost's tended to.

On Thursday of the Sunday paper on "Mr. C. W. Hedley, J. H. H. Cole Bishop Hanning manner. Mr. Pain, who paper, had a missionary more vital. the annual of Andrew," rec Mr. Carleton the convent his happy we the Church f of the Associ

COLDWATER

I. H. Sheppe debt on this one-half whi that the con; It is intende spring on th church.

HAMILTON

thanks the i ville, toward the Woman' in paying of

HAMBURG

the Sunday in this plac and it seem affair might as well as o ed from the present fro incumbency posal was v of old and stations.] tale of hov melted awa From the young fry next Chris pleted, the London, w illustrated bringing th lecturer ex was princij to the hist of the Chu ject of the to the nine as his lec would be : centuries] orders in t Apostolic her keepin day the p Church in the Romie was touch as his lect by monun that the B for 500 y; Augustine early bish held at A Church w The varie drals and upon a sc Mr. Kurs A short h peared

"The Ch curtain f the choir For th kindly p slides, w the your were mo The w sidered ; preciate

LOND the Goo

the Provost's absence the matter may be duly attended to.

On Thursday evening last a most successful meeting of the Society was held at Trinity. An excellent paper on "Mission Work in Africa" was read by Mr. C. W. Hedley, B.A., which was well received. Mr. J. H. H. Coleman, B.A., had written up the life of Bishop Hannington in a vivid and extremely interesting manner. A number of those present, including Mr. Pain, who, in Mr. Coleman's absence, read the paper, had come in personal contact with the great missionary bishop, which made the interest all the more vital. Mr. Hedley, delegate of the Society to the annual convention of the "Brotherhood of St. Andrew," recently held at Kingston, read his report. Mr. Carleton also spoke of some of the features of the convention. The Rev. Provost, summing up in his happy way, indicated the sphere of usefulness in the Church for the Brotherhood. The next meeting of the Association will be held early in March.

COLDWATER.—*St. Matthias*.—The incumbent, Rev. I. H. Sheppard, has worked hard to extinguish the debt on this building, of which he has secured his one-half which was promised by him on condition that the congregation would procure the remainder. It is intended to build a handsome parsonage this spring on the grounds belonging to and adjoining the church.

NIAGARA.

HAMILTON.—Mrs. C. Hamilton acknowledges with thanks the receipt of \$5 from "Churchman," Orangeville, towards the special effort now being made in the Woman's Auxiliary, Niagara Diocese, to assist in paying off the debt on the Algoma Mission Fund.

HURON.

HAMBURG.—The annual winter entertainment for the Sunday School children of the parish was held in this place on Monday evening, the 13th February, and it seems to have been wisely judged that this affair might be made instructive to those attending as well as only amusing to the children. It appeared from the large number of others than children present from the two other stations forming the incumbency of the Rev. James Ward, that this proposal was well received, judging from the sleigh loads of old and young coming in from these outlying stations. It is needless to add to the oft repeated tale of how the vast supply of coffee, cakes, etc., melted away under the energy of the young people. From the amount consumed it looked as if the young fry were bound to lay in a stock to last to next Christmas. This part of the programme completed, the rector introduced Mr. W. J. Imlach of London, who had kindly offered to give them an illustrated lecture on the early British Church. In bringing the subject to the notice of the meeting the lecturer explained that the object of such lectures was principally to educate the rising generation as to the historical fact of the antiquity and continuity of the Church of their forefathers; that on the subject of the antiquity we could point from the first to the nineteenth century—which would be shown as his lecture proceeded, and on its continuity it would be also shown that never during all these centuries had she ever been without her three-fold orders in the Ministry, and had ever held to the true Apostolic teachings which had been committed to her keeping, and had faithfully handed down to our day the purest form of Catholic teaching of any Church in the world. The fallacy of our having left the Romish Church at the time of the Reformation was touched upon but would be clearly demonstrated as his lecture proceeded, as he would prove to them by monuments in some of our cathedrals and churches that the British Church had an independent existence for 500 years before the first Romish Priest, St. Augustine, set foot in England, and three of our early bishops attended the first council of the Church held at Arles in France, A.D. 314, when the Romish Church was unknown outside of her own province. The various incidents of Church life, with her cathedrals and churches, to nearly 200 views, were thrown upon a screen by the powerful lime-light lantern of Mr. Kurshaw, of London, who assisted the lecturer. A short historical sketch of each scene as it appeared was given by Mr. Imlach. The hymn, "The Church's One Foundation," was placed on the curtain for the opening of the lecture and sung by the choir.

For the benefit of the little ones Mr. Kurshaw had kindly provided himself with a number of comic slides, which were evidently highly appreciated by the young folks, and judging from their applause were more suitable than being lectured to.

The whole proceedings of the evening was considered a decided success, and the lecture fully appreciated.

LONDON.—*St. John the Evangelist*.—The "Order of the Good Shepherd" gave an at-home at the school

house on the evening of Feb. 13th. An invitation was extended to all the young women in the parish, the attendance was large, and the idea of such a gathering seemed to be highly appreciated. It assumed the form of a social; the various tables were covered with games, &c., and after the usual disposal of tea, coffee and cakes, the special business of the evening was proceeded with, viz., to hear an address from Mrs. Boomer on the subject of the work of young women in the Church; it was most practical and touching in its appeal to her hearers to come out from themselves and help in the charitable and other good Christian works enjoined upon them in the cause of the Master. Such an address to young women, coming from one so well versed in good deeds, will leave a lasting impression upon the order, and result in stimulating them in their work. The Order of the Good Shepherd was only established in September last, and has now a membership of over twenty, and the result of their work is already materially assisting in the various branches of parish work, and is much help to the rector, Rev. W. T. Hill.

GALT.—To aid and encourage the young men of his congregation in all manly athletic exercises, the Rev. J. Ridley, Rector of Trinity Church, is organizing the young men of his Bible Class and Brotherhood into what is to be known as the "Trinity Boating Club." Flannel striped colored jackets will be worn, with white straw hats and colored band to match, which will be the colors of the club in all their athletic exercises. The Rector will be President and will accompany them as often as circumstances permit. Galt affords excellent facilities for all such many exercises, and the Rector is doing a good thing in throwing around such the wholesome influence of his profession. We need scarcely add that the young men are delighted with the idea suggested by him, and are looking onward with pleasure to the carrying out of his plans.

On Thursday evenings the Rev. Rural Dean Belt, M.A., rector of St. James' Church, Guelph, is delivering a series of Lenten Lectures on English Church History.—*Galt Reporter*.

WOODSTOCK.—Rev. Ernest Chilcott left on Thursday for Bradford to enter upon his duties as rector of Christ Church of that town. After the usual services the evening before in All Saints', Mr. Chilcott was presented with a kindly worded address and a well-filled purse. Rev. J. C. Farthing, the rector, was exceedingly eloquent in praise of the work done by Mr. Chilcott, and in the kindest manner touched upon the personal pleasure enjoyed in the past 18 months.

RUPERT'S LAND.

Notes of interest to all our readers.—The Synod of the diocese met in Winnipeg Jan. 11th, 1893.

In 1887 there were forty clergy and forty-eight parishes and missions; in 1893 there are seventy-three (73) clergy and over one hundred (100) parishes and missions.

Since last synod churches have been built at Solsgrith, Deloraine, Carman, Christ Church, Winnipeg, Shoal Lake, Clandeboye Bay, Riversdale, Butterfield, Virden, Treherne and Rathwell: three being excellent stone buildings.

Churches have been consecrated at Killarney, Morden, Butterfield, Morris, Rosser, Stonewall, Shoal Lake (all free from debt), and church-yards consecrated at Butterfield, Rosser, and Riverdale. Parsonages have been erected at Souris, Carman, Selkirk, Scantebury, Minnedosa, Rounthwaite, Rapid City and Clearwater.

There is a debt of \$60,000 on S. John's College, of which the Bishop says: "Half of our present clergy have been educated at S. John's College (Winnipeg). Practically as a diocese we are dependent on it, and therefore the placing of the college in an efficient state is as pressing as the raising of funds for the missions. The college will not be properly equipped for its position as a college in the university, till it is relieved of the debt of \$60,000 that is upon it."

Indian Work.—"Experience amply teaches that the Church which takes up lovingly in the spirit of its Master such evangelizing work, is never allowed to suffer in the supply of its own needs.

"Connected with our Indian work and of great importance to it, is the Rupert's Land Indian Industrial School at S. Paul's, Middlechurch, Man. The devoted principal deserves the sympathy and warm support of the Church. The school has done good work, but the finances are always a care. The school is of inestimable value to the Indians and may be made the handmaid of our work for them. We wish to secure in addition to the government grant \$50 for each child. If a Sunday school or two Sunday schools between them could raise that sum, not only would the Indian school be assisted, but an interest of a helpful kind be given to the children of the Sunday school." (Address the Principal, Indian School, Middlechurch P.O., Man.)

Rat Portage, under the Rev. J. Page, has become self-supporting, and one or two other parishes may soon rise to this position.

"We have placed a missionary wherever the people have guaranteed \$400 a year.

"Our old missions are of unwieldy size—quite commonly including eight or nine townships or about 300 square miles. They will usually have five or six centres with three services on Sunday at different points, with driving from fifteen to thirty miles."

The Executive Committee has reviewed our position, and asks our parishes and missions for \$6,000, six thousand dollars in addition to what they do for themselves. The response has been most cheering; the parishes approached have usually given more than asked, \$5,600 being raised at the time of synod meeting and 21 missions to hear from.

The western work is highly important; it is foundation work.

There should be the best men and ample funds. The Rev. G. Rodgers, general missionary, is now visiting Eastern Canada, and—says the Bishop—"we commend him to the Canadian Church and ask for a hearty response to his appeal."

"The grave problem before the Church in this country is how to minister to our brethren so widely and so sparsely settled.

"I have been speaking of our various missionary efforts, and of the funds needed for them; but a no less important consideration with regard to the ministry of souls is a supply of faithful and acceptable men as missionaries. I cannot speak on this without expressing my admiration for the work of our missionaries. When I was younger I may not have appreciated so feelingly their unwearied labours of love in incessant journeyings, in spite of weather and roads, often most trying to man and beast alike; but with growing years I feel increasingly the nobility of the service, and am grateful for the spirit and constancy with which so many carry on the arduous and exhausting work year after year. The diocese may feel grateful. An efficient clergyman, whether from lack of the needed gifts for the office, or inability to adapt himself to his special field of labour, will never build up a mission. This supply, then, has been to me for many years a matter of much anxiety, and frequent and at times delicate correspondence."

From the above laymen will readily understand that "calling a clergyman" is not so simple a matter as it appears to be.

A touching incident during the synod was the motion of Canon Pentreath, that the synod, as a mark of confidence in our noble Bishop, waive the right to elect by ballot the members of the general synod of the Dominion, to meet in Toronto, September, 1893, and requests his lordship to appoint them.

It was a well deserved token of respect, and as the canon said, shows to the people of Canada a united diocese and a Bishop who is a true leader of men.

That part of the Metropolitan's charge referring to religious education should be read by every man who has the welfare of his country at heart. You may "search America over and never find a more telling statement on the subject," said one speaker.

The *Free Press* says the charge delivered by the Metropolitan at the opening of the synod is usually so practical that it is looked for, not only by the Anglican communion, but also the general public.

The Bishop on *Union Sunday Schools* says:—"A union school can never adequately take the place of a Church school. It may be very useful where a Church Sunday school cannot be maintained, as long as it is not made subservient to the interests of some special denomination; but the usual instruction of a union school, however useful in its place, can only supply the scriptural foundation for the full systematic instruction in the faith which children of the Church should have. The clergy should impress upon their people the duty of bringing their children and young people to church, and of having them sit beside them; the Sunday school is invaluable, but it must not take the place of the Church of God."

A large number of Indians attended the synod; one Indian congregation give \$200 a year towards their clergyman's stipend and \$50 to the mission fund.

We have tried to give a brief account of the synod to the readers of the CANADIAN CHURCHMAN, and hope that the clergy of Rupert's Land will supplement this by sending regular news items, notes of progress, and needs, and also that Eastern Churchmen will read, mark, inwardly digest and outwardly appreciate this most important work of the young and vigorous Western Land.

For the benefit of those who desire to aid the Church or enquire concerning vacant missions needing help, we give the names of the secretaries. The Rev. G. Rodgers, and the Rev. H. T. Leslie, assistant secretary, Winnipeg.

QU'APPELLE.

GREENFELL.—A sale of goods and fancy articles was held at Mrs. Coy's house, which was largely patronized in spite of the thermometer being nearly 40 de-

greens below zero; the sum realized was \$56. Two beautiful burses and veils have lately been received for St. Michael's Church; they are the gift of Mrs. Surcombe, Bournemouth, England.

WEED HILL.—*St. Andrew's.*—A handsome hanging brass lamp has been purchased for this church, with the money collected by the children at their bazaar.

BROADVIEW.—A set of burses and veils in all the Church colours have been given to this church by the kindness of the Kilburn Sisters. A handsome red offertory bag has also been received from England, the gift of Miss Carter, sister of Dr. Carter, warden of St. Luke's.

MOOSOMIN.—The ladies' guild of this parish held their sale of work at the vicarage; the amount realized was \$28.

BRIEF MENTION.

Coleridge published "Christabel" at 44.

Poe wrote "The Raven" in his 36th year.

Oblique nails are said to be an indication of deceit and cowardice.

Starfish have the power to change their colour to that of surrounding objects.

It is estimated that there are 3,000 languages spoken by mankind.

Bishop Hamilton has been seriously ill, but he is now better.

Tears are often to be found where there is little sorrow, and the deepest sorrow without any tears.

One thousand francs was recently paid for the broken wooden horse with which Napoleon played as a child.

The candle power of searchlight is reckoned by the hundred millions.

The Bishop of British Columbia delivered a lenten address in Grace Church, Belleville.

The Rev. C. W. Ball has removed from Port Burwell to White Oak.

There is more money spent for eggs than for flour in the United States.

Elisabeth Barret Browning produced "An Essay on Mind" and other poems at 18.

Stockings made of human hair are worn by Chinese fishermen as a preventive against wet feet.

A noonday service is held each day in St. James' Cathedral, Toronto, by the rector, from 12.30 to 12.50. All are invited.

Sir Walter Raleigh had a court suit of armor of solid gold inlaid with jewels.

A scheme has been set on foot for the erection of a \$10,000 hospital in Woodstock.

The Emperor of Germany has appointed the Duke of Edinburgh grand admiral of the German navy.

Both the biggest and the finest race course in the world is at Newmarket, known as the "Racing Capital of England."

John J. Craven, inventor of the sub-marine telegraph cable, died at Patchogue, L.I., Tuesday night of apoplexy. He was 70 years old.

All the gold in the world could be stored in a room 24 feet square and 24 feet deep.

Macaulay was 47 when he began the brilliant fragment known as the "History of England."

Queen Victoria's private cabins in the royal yacht are said to be the only parts of the boat not lighted with electricity.

At the head of the Gulf of Bothnia there is a mountain on the summit of which the sun shines perpetually during the five days of June 19, 20, 21, 22 and 23.

A most interesting and appropriate course of sermons will be delivered in St. Simon's Church, Toronto, during Lent, by that eminent and earnest divine, the Rev. Prof. Clark, of Trinity University.

At the age of 41 Milton issued the "Paradise Lost," which had been in preparation for twenty years.

It is stated as a curious fact that suicide is more prevalent in warm than in cool weather. Extreme heat breeds both melancholy and desperation.

A clock in Brussels is wound by the sun, and never runs down unless the weather is exceptionally cloudy.

Rev. T. Geoghegan, Hamilton, is moving in the direction of the formation of an Industrial School Association.

An acre grows 500 mulberry trees; each tree has twenty pounds of leaves; from twenty pounds of leaves one pound of cocoons is produced.

One-fourth of the land surface of the globe is occupied by English-speaking people.

Rev. Mark Turnbull, rector of Goderich, has declined to accept the appointment of rural dean to the county of Huron, lately offered him by his lordship the Bishop of Huron.

The first almanac printed in Europe is believed to have been the "Kalendarium Novum," by Regimontanus, calculated for the three years, 1475, 1494 and 1513. It was published at Buda, in Hungary.

In the House of Lords last week, Lord Salisbury made a furious onslaught on the Imperial Government for alleged unconstitutional action in its dealings with the Church of England.

An eel that is ordinary in all respects except that it has a skin of a "beautiful golden colour" has been added to the collection in the London zoological garden.

In breaking up the *Volta*, an old wooden cruiser of the French navy, a loaded shell was found in her timbers. It is believed the shell was fired into her at the bombardment of Foochow nine years ago.

The common daphne grown in flower gardens is one of the most deadly poisons known to the botanist. Three or four of the berries will kill a man as quickly as strychnine, and one has been known to kill a child in half an hour.

Noses turned up at the point and sinking in at the top are inclined to ease and pleasure, though at the same time they may be gifted with eloquence and imagination, and are almost always benevolent.

One million and a half men work in the coal mines of the world. Of these England has 535,000; United States, 300,000; Germany, 285,000; Belgium, 100,000; Russia, 44,000. The world's miners of metal number 4,000,000.

In shipbuilding Great Britain is far and away ahead of any other nation—in fact, a single yard in Belfast produces more tonnage than any single continental nation, and the production on the Clyde is nearly three times as much as that of all the continental nations together.

Both the Kurds and the Cossacks believe that Ararat is guarded by an unearthly being and that no man can ascend the peak and live. They have a somewhat contrary opinion, however, as to what kind of spirits are on guard, the former claiming that the devil is guard supreme, the latter that angels are on the watch.

The Chinese settlers on the Island of Sumatra have a strange and ludicrous form of salutation. When they meet each other, say after an absence of a month or longer, they do not shake each other's hand; they smile broadly, and each grasps his own hand, shaking it vigorously for a few moments.

British and Foreign.

The Bishop of Albany sailed Jan. 28 for Genoa, to make a visitation of the churches on the continent of Europe. His address is care of Messrs. J. S. Morgan & Co., London. The Bishop hopes to return in May.

A rood screen which has been presented to the church of St. Alban's, Holborn, by the Duke of Newcastle, will, we understand, be shortly put into its place.

The dress of the new deaconesses is of dark blue, cut simply. A small silver medal of oval pattern is suspended from the neck, with the wearer's name and an inscription in Latin. Some of the deaconesses wear a gold cross.

HOLLAND.—(From a Correspondent.)—The Rotterdam *Oud Katholik* gives important statistics respecting the Old Catholic Church of the Netherlands. In the *deceunium* 1869-79, the entire population increased 12.10 per cent.; and in 1879-89, 12.42. During these two periods the Roman Catholics advanced only 10.05 and 9.85; while the Old Catholics advanced 18.20 and 22.97. Thus while the former have relatively receded, the latter have relatively gained both on their rivals and on the entire population. Since the Vatican Council the junction of the Utrecht communion with the adherents of Dollinger has infused into it fresh life; the laity, in particular, having organized for the care of the poor and sick, and for the increase of church accommodation.

The Albert Hall, Sheffield, is crowded every Thursday night for a course of illustrated lectures on Church History, by Mr. Lane. It is estimated that not less than 2,500 people have been present on each occasion, and there have been as many as 100 clergy on the platform. The other places visited at this time by Mr. Lane are Leicester on the Tuesdays, with an average audience of 1,800; Boston on the Wednesdays, with about 400, and Carlisle on the Fridays with 1,200. At Carlisle the Bishop took the chair on the first evening, Mr. Allison, the Gladstonian M.P., on the second, and the Dean on the third. Mr. Allison spoke very sensibly about Church property and current fallacies.

BOSTON.—A meeting of all the Christian ministers of this city and vicinity met in the "Old South," on Monday, Jan. 30th, at 3 p. m. Upon the platform were the Rev. Drs. A. P. Peabody and Edward Everett Hale (Unitarian); the Rev. Drs. Donald and Percy Browne (Churchmen); the Rev. Dr. Miner (Universalist); the Rev. Dr. Warren (Methodist); the Rev. Dr. Gordon (Congregationalist); the Rev. Dr. Bodfish (Roman Catholic); the Rev. Dr. Moxom (Baptist). High tributes of respect and admiration were paid by these ministers to the life and services of Bishop Brooks. All the Church clergymen in and around Boston were present.

Already \$1,700 have been subscribed towards a monument of Bishop Brooks in Copley Square. Harvard University will have its special memorial in the form of a large building.

The Duke of Westminster is returning 15 per cent. on the rents of his Halkyn Castle tenantry, the Earl of Denbigh is remitting 20 per cent. in the rents of his Downing tenantry, and Sir Pierce Mostyn is also returning 15 per cent. to his Talairé tenants, Mr. Herbert Lewis, M.P., who recently made a permanent reduction of 15 per cent. on the rents of his Flintshire tenantry, has now remitted 10 per cent. on the reduced rents, and promised an additional 15 per cent. at the next audit. Lord Wimborne, who for the last eight years has every half-year deducted 30 per cent. from the rents of all his farm tenants, has this year issued a circular stating that, in consequence of the continued depression, he has decided that the reduction shall now be permanent. He also announces that, owing to the failure of the hay crop, he will make each tenant a present of a sum of money equivalent to 10 per cent. of rent. Colonel Cornwallis West has granted his Denbighshire tenantry a return of 10 to 15 per cent. Sir Tatton Sykes has given his agricultural tenants orders for feeding-cakes to the amount of 10 per cent. of their rents, instead of making a return in cash.

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.

To the Congregation of St. James' Cathedral.

MY DEAR FRIENDS,—It is my privilege to write to you a few words preparatory to another Lent. It is my hearty desire to make them loving and earnest words.

I would counsel you to think of, to anticipate the coming Lenten season as a time in which each of you has a personal interest, from which you can get something to which you may give something. From Lent each of us should draw rest, quiet opportunities for self-examination and prayer, for breaking off from old and injurious habits, for putting on new things conducive to the new life. To the promotion of this sacred season endeavour to contribute your interest, your presence, your prayers. If this be done, be even attempted by every one of us, to every one of us the approaching Lent will yield substantial good.

II. I would affectionately ask you to think of our beloved parish church and its missions in this city and neighbourhood. I am deeply thankful to know that you love her sacred courts, that you are constantly giving proofs of this love by adorning and beautifying this House of God. I know also that you would rejoice to see our parish church clothed with the beauty of holiness and usefulness to the people. I say I know this, because at our last Easter vestry you were good enough to declare by your unanimous voice that you were one with me in the desire and longing which I have, that her doors should be open daily, and her sacred courts accessible and available by all who passing by the busy streets would desire to turn in and rest awhile and pray. While we all feel that this should continue throughout the year, the Lenten season affords a special opportunity to make our Church the Mother Church of Toronto—a mother indeed to all our fellow-citizens of every sort. Her bell will sound forth daily, calling all people to a short noon-day and other services. I beseech you, dear friends, to do what in you lies to make this call effectual. Respond to it yourselves; and let it be your kindly aim to make all others feel that they are cordially welcome to old St. James', that her doors are wide open to them, that at well nigh all her services her seats are free, and her worship the property of all who will enter seeking quietness, and peace, and communion with God. I am sure that

you share and I am th to you at th as we see mission to blessed by t His childre

III. I hav fit from the well. Also was glad w House of o thing for m subjects fo minister gr them wisel to all. Deej things. G offered and so, beloved tolic words may have f who value nal favour prayer will "And n may He bl 1898 a tin great prese

Quinquag

Holy Cor a.m. Secc Morning follows: W —Order of Evening Wednesd preacher e Daily Se The no rector, wh Ash-We service wi Soul.

FIRST V ment; W Salvation.

SECOND the Devil Flesh; Tl this Servic

THIRD Tuesday, Calls to r sponse; F

FOURTH Return to Works; T Increase o

FIFTH W Service of day, Oppo of God.

HOLY W men"; Tu with Grief and carri

ed for our chastisem Even, "H

EASTER Service, 3

All the church, v come, and

SIR,—I count of tl Rev. Dr. J

vidence o fends the

iota of th tures der

age, is on individua

together l professing, and speak

court of a the attain

the Chur ganized a judgment

the Chur an outw not believ a member wards. dent. A

you share those thoughts with me, my dear friends, and I am therefore emboldened freely to write them to you at this time. I am certain that in proportion as we seek to make our Mother Church fulfil her mission to all the people, she will be enlarged and blessed by the Church's adorable Head, who loves all His children alike.

III. I have thus far asked you to derive some benefit from the forthcoming Lent, to impart your good as well. Also to place others in a position to say "I was glad when they said unto me, we will go into the House of our Lord." I would now ask you to do one thing for me personally. I have subjoined a list of subjects for our Sunday and daily services. Your minister greatly needs strength and grace to handle them wisely and well, that they may be beneficial to all. Deeply does he feel his insufficiency for these things. God's great strength and grace are freely offered and as freely given in answer to prayer, and so, beloved, I ask you every one, I ask you in apostolic words, "pray for me, that the word of the Lord may have free course and be glorified." Do this ye who value prayer, and you will do me a great personal favour and service; and in the doing of it your prayer will return upon your own head.

"And now, brethren, I commend you to God," may He bless us one and all, making this Lent of 1898 a time of revival and refreshing from His own great presence. Believe me to be yours lovingly,
J. PHILIP DU MOULIN.

Quinquagesima, 1898.

LENTEN SERVICES, 1898.

Holy Communion—First Sunday in the month, 11 a.m. Second, 9 a.m. Third, 7 p.m. Fourth, 9 a.m. Morning Service—11 a.m. Sermons by rector, as follows: Worship, the place of—Necessary dispositions—Order of Acceptance—Praise—Hearing—Sacrifice. Evening Service—7 o'clock. Seats free. Wednesday Evening Service at 8 o'clock. A special preacher each evening.

Daily Services—12.30 to 12.50 a.m., 5 p.m. The noon-day services will be conducted by the rector, whose addresses will be as follows:

Ash-Wednesday, 12 a.m., Litany and Communion service with address; Thursday, God; Friday, the Soul.

FIRST WEEK.—Monday, Death; Tuesday, Judgment; Wednesday, Heaven; Thursday, Hell; Friday, Salvation.

SECOND WEEK.—Monday, Enemies of Salvation—the Devil; Tuesday, The World; Wednesday, The Flesh; Thursday, The Sadness and Weariness of this Service; Friday, The Wages of Sin.

THIRD WEEK.—Monday, Necessity for a change; Tuesday, Repentance, the Gift of God; Wednesday Calls to Repentance; Thursday, The Inward Response; Friday, The Outward.

FOURTH WEEK.—Monday, Restoration; Tuesday, Return to First Principles; Wednesday, to First Works; Thursday, Redeeming Lost Time; Friday, Increase of Strength and Sympathy.

FIFTH WEEK.—Monday, Newness of Life; Tuesday, Service of God; Wednesday, Required of God; Thursday, Opportunities and Openings; Friday, Rewarded of God.

HOLY WEEK.—Monday, "Despised and rejected of men"; Tuesday, "A Man of Sorrows and acquainted with Grief"; Wednesday, "He hath borne our Sins and carried our Sorrows"; Thursday, "He was wounded for our Transgressions, etc."; Good Friday, "The chastisement of our Peace was upon Him"; Easter Even, "He made His Grave with the wicked, etc."

EASTER DAY.—Holy Communion, 9 a.m.; Full Service and Holy Communion, 11 a.m.; Children's Service, 3.30 p.m.; Evensong, 7 p.m.

All the foregoing services will be held in the church, where every worshipper will be made welcome, and provided with a seat.

Church Union.

SIR,—I was deeply interested in reading the account of the recent Conference on Church Union. The Rev. Dr. Langtry makes his claims with all the confidence of a man who believes he is right. He defends the faith, and earnestly contends for every iota of that delivered. He says: "What the Scriptures demand to meet the needs and perils of this age, is one body, making every possible provision for individual tastes and opinions, but one body, bound together by one common life, animated by one spirit, professing one faith, regulated by one set of laws, and speaking with one voice through her own final court of appeal—a general council. Now, in order to the attainment of this, the historical continuity of the Church founded by our Lord Jesus Christ, organized and extended by His Apostles, must, in our judgment, be preserved or restored. We believe that the Church is a living entity like ourselves. It has an outward organization and an inward life; we do not believe, as has been charged, that a man becomes a member of the Church first and a Christian afterwards. The two are contemporaneous and co-existent. A man is made a member of the Church not

by his own act, but by the act of God's blessed spirit." The Catholic or Universal Church is all the persons in the universe who are "one body," united by "one spirit," having "one faith, one hope, one baptism, one God and Father of all, who is above all, and through all, and in them all." The Church of England in her Nineteenth Article tells us: "The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." Nothing but the truth of God, carried home to the hearts of believing people by the Holy Spirit, ever can resist and overcome the divisions of Christendom.

In the excellent paper by Provost Body, read at the meeting held upon the subject of Christian Union, he quotes Bishop Lightfoot as saying: "We cannot surrender for any immediate advantages the threefold ministry which we have inherited from the apostolic times, and which is the historic backbone of the Church." I have frequently been asked what is meant by the historic episcopate? It means this—it is asserted that James, the Lord's brother, surnamed the Just, was Apostle and Bishop of Jerusalem. And this is confirmed in the writings of the early Christian Fathers of Europe, Asia and Africa, testifying that St. James was the first Bishop of Jerusalem; Timothy, ordained by St. Paul, Bishop of Ephesus; Titus was Bishop of Crete; Clement, Bishop of Rome. There is a recognition in Holy Scripture of an ecclesiastical hierarchy, as well as the historical fact of a succession of bishops continued downwards from St. James to the present time. And this is what is understood to be the historic episcopate.

We often overlook the great body of truth in which all Christians agree. The Church of Rome, mighty in numbers, nearly two hundred millions, strong in learning and thoroughly disciplined, which makes it a great power—this great colossal Church, which holds to the great cardinal truths of Christianity, I understand, had no representative at the great Conference on Christian Union. The lost unity is indeed denied by Rome, and yet it is apparent all around us and in every part of Christendom. For its restoration, therefore, let us labour and pray. "The Catholic Register" asks, "How is it that no card was sent to the deanery of the Roman Catholic Church in Toronto? Do we not desire the union of the churches? Or do they not desire to unite with us?"

It is true that universal temporal supremacy is one of the prerogatives the Church of Rome asserts for herself. Pius IX. said: "I acknowledge no civil power, I am the subject of no prince, I claim to be the supreme judge and director of the consciences of men. I am the sole last supreme judge of what is right and wrong. I am the successor of the Apostles and the vicar of Christ. I have the mission to conduct and direct the barque of St. Peter." Yet, notwithstanding the arrogant assumptions of the Church of Rome, Pope Pius IV. offered to recognize the reforms made in the English Church in the time of Queen Elizabeth. The Pope sent his nuncio with a letter to the Queen, announcing his approval and willingness to accept the new prayer book, as well as the communion in both kinds, on the one condition that his supremacy be acknowledged. This concession on the part of the Pope is valuable as showing that the Church of England had lost nothing which, even in the estimation of Rome, is essential to a true Church. This is asserted in most histories of the Anglican Church. Perhaps Leo XIII., or his successor, may be induced to make similar concessions as Pius IV., which would be a step towards Christian Union.

For some years after the Reformation in England, under Elizabeth, there was no absolute separation from the Reformed Church; all communicated together as the members of one body, and there was no separate modes or forms of public worship. All used the Litany. The first separation took place in the eleventh year of the reign of Elizabeth, by the Roman Catholics. All Protestants were united, and so continued until the twenty-first year of Elizabeth, when Brown, in the Diocese of Norwich, formed the first congregation which absolutely separated from the Church. Brown himself afterwards confessed his error. The Church of Rome never was the universal church, for the great body of the eastern churches never acknowledged its authority, and it never itself assumed a supremacy until after the eighth century. The Church of England has always been Protestant, always episcopal, always catholic. She is Protestant against the errors of Geneva as of Rome; she is episcopal because she recognizes the primitive form of Church government, and she is catholic in faith and worship and the traditions of Christendom when the Church was one.

The Roman Catholics speak of the variations of Protestantism and how it is tossed about with every wind of doctrine. It is not difficult to see how the outward unity of the Roman Catholics has been attained, when by the dicta of the Church which claims to be infallible, an arrest is put upon the independent enquiry, and private opinion is silenced. When you take the Bible and place it in the hands of any

number of men selected from the different denominations into which Christendom is divided, you find that each one of these men will interpret it in accordance with that system of faith which he has adopted or which prevails in his denomination. One makes it to sustain his Calvinism, another his Armenianism, another his Romanism, another his Unitarianism, another his Universalism, and another his Immersionism, &c. Shall we conclude that the Bible teaches all these different and opposing and conflicting systems of religion? That conclusion would at once destroy its authority as a divine revelation, for it is impossible that the God of truth can have revealed a multitude of discordant and clashing systems of faith as essential to salvation. George Whitfield said, "the Spirit of God had expressly taught him the doctrine of election." John Wesley declared that he "was called of God to publish to the world that Mr. Whitfield's doctrine of election was highly injurious to Christ." Both of these good men could not be right, and the probability is that both were mistaken, and that the Spirit of God had never given any other instruction to either than that which He has given to us all in the Scriptures. Good Christian men are misled in the mazes of endless divisions. One body will make me accept the "Westminster Confession," another requires me to profess my faith in the "Immaculate Conception." One makes me declare "I believe in my own assurance of salvation," another will have nothing to do with me unless I believe "baptizo means dip." It is admitted that denominationalism is a man-made thing, but it exists, and we cannot cleanse the Church of schisms by ignoring their existence. The only way to purge the Church of God of schisms, is to purify the various denominations of error, and this must be done by its members sifting their doctrines and practices, casting out the chaff and retaining the wheat. There are those who believe in the Bible, who accept the Church of Christ as the Church of God, who call themselves Christians, and yet make their own fallible reason the infallible interpreter of Holy Scripture. There is but one Church recognized in the Scriptures, to which all bearing the Christian name belonged in the apostolic age. St. Paul writes to the Christian believers, "We are all baptized into one body." He tells us in many passages of his epistles that "the Church is the Body of Christ." The evil of divided Christianity is crowding home to the hearts of earnest, thoughtful men everywhere; people feel the crushing evil, they see the endless hair-splittings that originate new churches. Much has been said and written on the subject of Christian Union—not enough to accomplish it, but enough to show that the minds of Christians are open to the dangers of sectarian divisions, and that their hearts are longing for some closer and happier communion than is allowed by the present divided state of Christendom. The Church is the Body of Christ, to be filled with His dispositions and governed by His Spirit; it is the representative of Christ on earth, it is to receive and deal with men, precisely as the Lord Jesus Himself would do if He were on earth. On every side are brethren who might be one with us, but we are all separated by artificial walls—barriers of merely human construction, kept high and strong. There is a mighty bond of sympathy telegraphing through the sea of ages and linking us with the Apostolic Church—the family of faith. Those first bearers of the cross had every reason to expect a united Church. Christ had prayed that they might be one as He and the Father were one. Uniformity was not necessarily unity. The kingdom of nature teaches us that endless variety consists with perfect harmony, when all is in obedience to positive law and order. Perhaps the strength of the apostolic unity lay in the division of labour. The Church had been organized as the human body, every member having its own functions. The head cannot say to the feet, I have no need of you. The principle is the same in the family, the State and the Church. The success of the Church of Rome has been the result in the main of the adoption of this principle. Every man in his place and a place for every man. "All these working that one and the self-same spirit, dividing to every man severally as he will." The Kingdom of God and the Church of God are both one. The prophecy is there shall be but "one fold and one shepherd." Order and truth are the foundation of unity. But in discipline and forms of worship, diversity of operation was perfectly consistent with fidelity to the faith. In some manner the communion of saints must be realized. In attempting to bring the different denominations to conform to the Catholic Church, there must be compromise in comparatively unimportant particulars, but which are not really and indispensably important to the grand objects of the Church. There must be conformity by all upon those points which are generally held important to the character and constitution of the Church. Compromise in matters acknowledged by all to be relatively non-essential, conformity in matters received by each to be essential. Thus both liberty and law can be secured, and universality and unity together be effected. If the Roman, the Greek, the Armenian, the Lutheran,

the Church of England, and all Protestant denominations were brought into one Church, what a glorious consummation. If all Christians were in a united Church, and all the clergymen of the various denominations were its ministers, we should have a full supply for at home and abroad. If all the money which is paid by the different denominations in support of their preachers and institutions, were collected into one sum, there would be enough for the liberal support of all the ministers of the united Church, and millions of dollars for the heathen. How shall the unity of the Church be restored? It is the Spirit of Christ within us must do it, springing from the love of God, or it will never be accomplished. "We pray for the good estate of the Catholic Church, that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in the unity of spirit, in the bond of peace and in righteousness of life."

PHILIP TOCQUE.

Toronto, Feb. 10th, 1898.

Balance Sheet.

SIR,—I beg to enclose a copy of the balance sheet of this mission for the year ending June 30th. If you can publish it in the CANADIAN CHURCHMAN, I shall be grateful. Through the medium of your paper, I beg to thank all those who have aided us in our work. I regret that the balance sheet has such an unfavourable showing. I will explain how it has happened. Last winter I proposed to erect a building for our Indian children—a home where we could take the entire charge of them for a term of four or five years. I sent out a special appeal to some one hundred and twenty-seven Sunday schools in different parts of the Dominion, asking them for \$10 out of their "Lenten offerings." In this way I fully expected to realize from four to five hundred dollars, and I had so much faith in its success that I went ahead with the work, got quite a pile of boards sawed (with us this has to be done by hand); then I ordered in windows, nails, roofing paper etc. When the returns came in I was bitterly disappointed to find that my special appeal had only brought in \$46, so that I have been compelled to charge the expenditure against the receipts for general purposes, with the result that it leaves me without one cent of stipend, and what is worse still—in debt, and our work of enlargement is at a stand-still, and I am sorry to say our school work is suffering in consequence.

If any of the readers of the CANADIAN CHURCHMAN can possibly aid us for this special object, we shall be deeply grateful. Over ten years experience in the work in this country has convinced me of how sadly our education work is hindered by the camp and home influences to which these children are exposed. Mr. Editor, I am not pleading for myself—stipend or no stipend, as long as I can get the bare necessities of life I shall stand by my work; it is for these poor Indian children who know nothing of a Christian home for whom I am asking help. And we shall be grateful for clothing, especially for boys, of which we are in need; we have had to cut down men's jackets for some of our boys attending school this winter. Bags or bales of clothing should be addressed REV. J. G. BRICK, Peace River, care of Brown & Curry, Edmonton, N. W. T.

J. G. BRICK.

BALANCE SHEET CHRIST CHURCH MISSION, PEACE RIVER, JUNE 30th, 1892.

Receipts.

| | |
|---|---------|
| Adjala Sunday School..... | \$ 7.00 |
| Chatham Christ Church boys' mission..... | 10.00 |
| Caledonia, J. Roper, Esq..... | 10.00 |
| Darlingford, A. Bruce, Esq..... | 25.00 |
| Fredericton, Right Rev. Bishop Kingdon, D.D. | 5.00 |
| Glanworth W.A.M.A. and S.S..... | 13.32 |
| Hamilton, Miss Twoling..... | 10.00 |
| Kingston, St. James' young ladies..... | 25.00 |
| London, St. Paul's W.A.M.A..... | 28.00 |
| Lucan, W.A.M.A. or S.S..... | 19.00 |
| Montreal, St. Martin's S.S..... | 53.00 |
| " A merchant, per Rev. S. Massey..... | 10.00 |
| " A lady, per..... | 2.00 |
| " Beach Ridge S.S. " " "..... | 10.00 |
| " St. James, "special for Mrs. Brick"..... | 15.00 |
| Mimico Christ Church Sunday School..... | 3.42 |
| Mulmer, St. Luke's Sunday School..... | 10.00 |
| Ninnette, Mrs. F. J. Lowe..... | 2.00 |
| Owen Sound, St. George's Sunday School..... | 21.77 |
| Portsmouth, St. John's Sunday School..... | 10.00 |
| Port Hope, St. John's W.A.M.A..... | 20.00 |
| Picton, St. Mary's Bible Class..... | 15.00 |
| Strathroy, W.A. & Young Ladies' Society..... | 20.00 |
| Stratford, St. James' S.C.D..... | 3.00 |
| Sarnia, St. George's W.A.M.A..... | 20.00 |
| Toronto, Mrs. Robert Gooderham..... | 25.00 |
| " H. S. Northrup, Esq..... | 100.00 |
| " F. Crompton, Esq., gen. fund, \$25; special for Mr. B., \$25..... | 50.00 |
| " W. H. Worden, Esq..... | 8.50 |
| " St. Peter's Sunday School..... | 25.00 |
| " " Mission Sunday School..... | 7.66 |

| | |
|---|-------|
| Toronto, Church Ascension Sunday School... | 25.00 |
| " St. Philip's Boys' Hannington Mission | 4.00 |
| " Junction, St. John's Sunday School | 4.07 |
| Thorold, St. John's Sunday School, etc..... | 30.00 |
| Woodstock, New St. Paul's..... | 10.00 |
| Weston, Mrs. T. A. Wadsworth..... | 5.00 |
| Wallacetown, a sincere well wisher..... | 2.00 |
| Rosemont, Rev. F. J. Lynch..... | 1.00 |
| Missionary Leaves Association, England..... | 13.25 |

Subscriptions for special building fund.

| | |
|--|-------|
| Brantford Grace Church Sunday School..... | 10.00 |
| Hamilton Christ Church Sunday School..... | 10.00 |
| Ingersoll St. James' Sunday School..... | 5.00 |
| St. Catharines St. Thomas Sunday School..... | 10.00 |
| Simcoe Trinity Sunday School..... | 10.00 |
| Rev. Canon Bull, Stamford..... | 50 |
| Mrs. H. C. Mewburn "..... | 50 |

\$723.99

Ac. of farm produce..... 386.68

Deficit..... 927.45

\$2,038.12

Expenditure—Purchases on mission account.

| | |
|---|---------|
| Brown Bros., Toronto, school material..... | \$ 7.41 |
| Wheeler & Co., " iron, stone ware..... | 6.70 |
| Rice Lewis & Co., Toronto, hardware..... | 55.85 |
| Brock & Co., Toronto, web ducking..... | 7.75 |
| Massey & Co., " mower sections..... | 13.70 |
| Duncan Forbes, " roofing paper..... | 10.25 |
| Stark & Co., Toronto, sundries..... | 15.10 |
| Withrow & Co., " windows..... | 14.40 |
| Chatham wagon and freight..... | 107.25 |
| Ross Bros., Edmonton..... | 49.25 |
| Houston & Co., "..... | 3.00 |
| Paid for 1/2 dozen chairs..... | 5.50 |
| " pig and feed..... | 5.00 |
| Goods bought from Mr. Garrioch..... | 11.00 |
| Provisions and groceries for school..... | 50.00 |
| Hudson Bay Co., blacksmith, etc..... | 10.43 |
| Freight charges on merchandise..... | 98.00 |
| " on Indian bales..... | 55.48 |
| Permanent improvement acct..... | 258.05 |
| Board and wages for farm help..... | 424.00 |
| Missionary's stipend..... | 750.00 |
| Travelling expenses..... | 40.00 |
| Special subscriptions paid to Mrs. Brick..... | 40.00 |

Total.....\$2,038.12

MISS DIXON, 29 Wilton Crescent, Toronto,

Secy. & Treasurer.

Sunday School Lesson.

2nd Sunday in Lent. February 26th, 1893.

THE COMMUNION OFFICE.

I. THE FIRST INSTITUTION.

Our Lord and His disciples were keeping the Passover Feast for the last time. He was about to establish a new covenant for the old one; which having "decayed and waxed old, was ready to vanish away" (Heb. viii. 13). The blood of the Passover lamb had saved the Jews (Ex. xii. 13), being the "figure of the true" sacrifice which could alone atone for sins (Heb. x. 4, 10). Being about to fulfil the type, He changes not only the covenant but also the outward sign. The unleavened bread and the wine always used at the Passover, were placed in a new position, taking the first place of the new ordinance.

Let us examine this first Communion Service to see whether it resembles our own. First, there was a new commandment given to "love one another" (S. John xiii. 34). Our Lord Himself has told us that love included all the commandments. Our service also begins with the *Commandments*. Then followed many words of instruction and comfort (xiv., xv., xvi.) which have also their place now, viz.: *Gospel, Epistle and Sermon*. Then came the prayer for the Apostles and the Church; *comp.* our prayer for the *Church Militant*, etc. For the consecration of the elements and the Communion proper, Christ's own words are used (S. Matt. xxvi. 26-28). He sang a hymn with the disciples, so we all join in the grand hymn of praise, "*Glory be to God on High*," which is one of the most ancient hymns of the Church. Our service ends with the beautiful Benediction, "The peace of God," etc., and those earliest communicants also received the blessing of peace (S. John xiv. 27).

II. THE CUSTOM OF THE APOSTLES.

The first converts on the Day of Pentecost "continued steadfastly . . . in the breaking of bread" (Acts ii. 42). Having no churches then, they celebrated this Sacrament in the houses of Christians—first instituted in an "upper room"—"breaking it was bread from house to house" (Acts ii. 46). So they gathered together for prayer in the house of Mary, the mother of John Mark (Acts xii. 12). They seem to have always met together on the first day of the week "to break bread." It is mentioned as a matter of course at Troas (xx. 7), and was probably the usual custom (1 Cor. xvi. 1, 2).

III. THE CUSTOM OF THE EARLY CHURCH.

Pliny, a heathen writer, who lived in the age immediately succeeding that of the Apostles, says that the Christians were accustomed to unite in a simple, temperate meal, which was connected with their religious observance. Justin Martyr, a writer of the second century, describes the service held on the day "called Sunday," which consisted of reading the Scriptures, a sermon, prayer, and participation of consecrated bread and wine, which was called the Eucharist, i. e., *giving of thanks*. In the third century we read of the Christians of Carthage receiving the Communion *every day*, but this seems to have been in time of persecution, for the Bishop of Carthage says, "they, therefore, drink the cup of Christ's blood every day, that they may be able to shed their blood for Christ."

The Church still walks in the same paths, and still her faithful children meet together "on the first day of the week," not so much to hear sermons as "to break bread." The custom of a weekly Communion is becoming more and more general even in country parishes; surely this is a good sign.

IV. THE ENGLISH COMMUNION SERVICE.

This was derived from the Gallican Liturgy brought from Ephesus by missionaries, S. Pothinus and others, soon after the death of S. John. This, which was called *S. John's Liturgy*, is very similar to the other great primitive liturgies, the *Oriental*, ascribed to S. James, the *Liturgy of S. Peter*, and *S. Mark's Liturgy*. They seem to have had a common origin, as, although slightly different in arrangement, they are substantially almost identical. All contain the *prayer for the Church Militant, Lift up your hearts, etc., Therefore with Angels, etc., Consecration, Breaking of bread, and Lord's Prayer*. See Lesson II. for a further account of the history of our Liturgy.

Hood's Cures.

In saying that Hood's Sarsaparilla cures, its proprietors make no idle or extravagant claim. Statements from thousands of reliable people of what Hood's Sarsaparilla has done for them, conclusively prove the fact—Hood's Sarsaparilla CURES.

HOOD'S PILLS act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

Family Reading.

Harry and Archie; or, First and Last Communion.

Continued.

"Oh, sir," said the dying boy, "if you knew how much I long for it, if you knew what it is to die, and feel you have neglected everything till it is too late, you would do all you could."

"That I will," said the other, "but you must first be carried to a better place than this; I must find some cart to carry you to some house."

"No, thank you," said Archie, "I would die here in the open air."

The officer saw there was no time to lose; he went into the town, and on his way he passed a small tumbrel; a man or two were idling near it, the men were French; the officer gave his orders to them, and pointed out the place where Archie lay; he bid them go and carry him to a farm which he knew stood on the brow of a hill near to which he intended to bring the minister if he found one.

A town after siege was not the most likely place for such a discovery; but the kind man went off earnest on doing his best for the poor sufferer.

The sunset glow had given way to twilight; on the brow of a rising hill stood a farm house; the people in it were French, they had barred up all the windows from terror of the battle which they had heard roaring in the distance. The household consisted of an old woman, two young women, and a lad; they had not yet retired to rest, a candle still shone through the window, and hearing the tumbrel approaching up the uneven brow of the hill, half frightened, half curious, they undid the window, and looking out they saw beneath the starlight the cart, being pulled by three or four men; the dog in the yard set up a loud bark, "Don't shake it so, pray don't," said the voice of a boy. But it was a useless request, for his language was not understood by those who carried him. As the cart passed by they saw the figure

of a wounded soldier's cloak and his coat in vain trying which the tho constantly pale as death agony of the relieved. "I up at the farm brel in a que mit the poor was quickly c now knocked of the imnat French arose

The woma protected, ar admit any c men pleaded the order of well paid fo disputes the mitted amid A room ups taken and la "Oh, my mercy," said

The elder spoke to hin but the tone to dress his understand; poor Archie God for His ing on his would the r before he di did lie and might hear Fever was l bore it wit patiently w might show lonely; no c word to hin left your bl I have put my first C will be don poor soul,

By degr was fixed e the officer look of disaj "My poc vain; I ha a mile fron God you m Archie s "Oh," s if I had ne without m Harry in t O will G think, wh Him and t and the dy He was e accustomed at such a s boy, and t impression away to th were watc

"God is "Yes, s have so n mercy! wh "You s and cas said the s "Oh, y he was dy I do," sa what have poor life l ing; I ha Harry sa hope?" s officer.

of a wounded boy; his head was supported on his soldier's cloak for a pillow, his breast was open and his coat thrown back; with his hand he was in vain trying to ease the motion of the tumbrel which the thoughtless movements of the men made constantly painful to him; his face, which was as pale as death, looked calm and placid when the agony of the uneasy motion was for a moment relieved. "Pauvre Blessé," said the men, looking up at the farm window, and setting down the tumbrel in a quick careless manner; the appeal to admit the poor boy was not heeded, but the window was quickly closed and the figures drew in; the men now knocked at the door, and after some time one of the inmates came down to it, and a dispute in French arose between the parties.

The woman protested they were alone and unprotected, and afraid in such dangerous times to admit any one, particularly the soldiers. The men pleaded the perilous condition of the boy and the order of the officer, adding that they would be well paid for their admitting him; after several disputes the door was opened, and Archie was admitted amid much grumbling and murmuring. A room upstairs was the one into which he was taken and laid in the bed.

"Oh, my God, I thank Thee for this undeserved mercy," said Archie.

The elder woman seemed to pity his state, and spoke to him in words he could not understand, but the tone was evidently kind, and she proceeded to dress his wound, a work which she seemed to understand; the relief it caused was great, and poor Archie poured out his heart in gratitude to God for His mercy. But one thing was still pressing on his mind, "his first communion. Oh would the minister arrive in time to give it him before he died!" but no one came. How Archie did lie and count the sounds outside, hoping he might hear the footsteps of the messenger of peace. Fever was high, and his pain was great, but he bore it without a murmur, he longed to hear patiently what God would give him, so that he might show how deeply penitent he was. He felt lonely; no one was with him who could speak one word to him. "Oh, Harry! would I had never left your blessed path, it is hard, hard work now; I have put it off so long, and if I am not to receive my first Communion before I die, God's blessed will be done; I deserve it, but may He accept my poor soul, through the merits of my Redeemer."

By degrees he sunk lower and lower. His eye was fixed earnestly on the door as it opened, and the officer entered; there was no one else, and a look of disappointment spread over his pale features.

"My poor lad," said the officer, "I have tried in vain; I have just heard of a clergyman who lives a mile from this; two men are gone for him. Pray God you may live till he arrives."

Archie shook his head. "Oh," said the dying boy, "what would I give if I had never put it off so often. I shall die now without my first Communion, and I shall meet Harry in the other world, and we shall be divided. O will God forgive a poor sinful boy, sir, do you think, who has over and over again turned from Him and forgotten Him, do you think He will?" and the dying youth turned his eye on the officer. He was evidently a good man, but utterly unaccustomed to administer comfort or consolation at such a scene as this; but he deeply felt for the boy, and the scene was one which made a lasting impression on his mind; the women had drawn away to the end of the room, and in deep attention were watching the end.

"God is merciful," said the officer. "Yes, sir, I know it, I know it; but can I who have so much sinned against Him, hope for His mercy! what hope have I He will forgive me?" "You are truly sorry for the past," said he, "and cast all on the mercy of our Blessed Lord," said the soldier.

"Oh, yes, yes, that was what Harry said when he was dying, 'all on Christ,' yes that I do, indeed I do," said Archie, "all my trust is in Christ; what have I else to lean on? what else? All my poor life has been so full of putting off and changing; I have nothing to lean on but Him. Yes, Harry said that. Do you think, sir, there is hope?" said he, turning his pale wan face on the officer.

"I fully believe it," said the officer, wiping away a tear which trickled down his weather-beaten cheek. "I firmly believe it, I have always found it very great comfort myself to lean wholly on the hopes of a Saviour, and though I know but little how to teach others, that is my support, my poor lad. But who was Harry you spoke of so?"

Archie was lying with his head on the pillow, with his soldier's coat still on him, and his breast lying open to enable him to breathe more freely; they did not dare take off the coat, lest the wound should bleed again; one hand lay on the wound, and the other lay off the pillow, while his arm supported his head, and his dark eye was fixed on the officer anxious to catch every word. At the question, "Who was Harry?" a light burst on his pale, death-like face, a fire flashed from his sunken eye, and he half started from his pillow.

"Who was Harry?" said he, "who was Harry? Oh he was all, all to me, sir, he was the one dear friend of my whole life, my one friend, I never had another! he taught me to love God, and he is now in heaven. He received his first Communion before he died, and he died, sir, with me by his side, just as you are now, and he died, oh so peacefully! Who was Harry? Oh, sir, what would I give if I was where he is; yes, I was with him when he died, and I am dying all, all alone; but I deserve it all." Archie sunk back; he closed his eyes, and opening them again, he stretched out his hand to the officer, "I did not mean to say all alone," said he, "you are very, very kind to a strange boy, and God will reward you. When I said alone, I meant without anything to do with home. Oh, sir, if you had known Harry, wouldn't you have loved him; he and I got ready for our first Communion together, but he received it, and I shall die without it; ah, sir, it is like one taken and the other left; but Christ have mercy on a poor wanderer. Sir, when I am gone, and I shan't last long now, of course I must be buried here; it doesn't much matter where I lie, though I should have liked to lie by Harry's side, under the dear church tower, where we have been so often together; but I deserve it all, no one will know my grave. But will you promise this one thing before I go? when you go back will you see to Harry's grave and see it kept tidy, and do not let it be trodden down; I used to do it; and sometimes go, if you are near, and look at it, for under it lies what remains of him whom I loved more than I can tell."

His hands fell on his bosom, and his eyes closed; once or twice he opened them when he fancied there was a footstep, as if his soul was still on his first Communion, but no one came; his breathing grew deeper, and at longer intervals: a footstep was heard, and the door opened; he had come at last, but too late; Archie opened his eyes and looked to the door, there seemed a slight effort to move, but his spirit passed in the effort; the officer seeing his lips move, leant down to catch his last words; he heard him whisper, "Jesus, Jesus, pardon, pardon," and as he said them he pressed his hands together, and with these words his spirit went away.

The officer left with the regiment, but before he went he had a plain rough stone placed to mark the spot where Archie's body lay.

Archie lay far away from Harry, but their hope was one; Harry's grave still was green beneath the church tower. The good officer never forgot it, and never went to see it without shedding a tear at the thought of Archie's dying hour. "They were friends in life," he used to say, and in death their hope was one, the love and mercy of Him Who died to save them."

THE END.

Found—the reason for the great popularity of Hood's Sarsaparilla—simply this: Hood's CURES. Be sure to get Hood's.

The Shrewdness of Insects.

While stopping in a rather deserted house, I observed a stick-insect, as like a dead stick broken off with a few little dry branches as possible. The moment I came into the room, it dropped flat as though dead. I went and hid myself, and peeped in. It arose when alone, and crawled along the floor, the little loose twigs being its legs.

Dark Days Before the Bright.

There must be ploughing before the reaping.
There must be waiting before reward;
Seeds in the cold wet furrows sleeping
Bide till the April sun's abroad.

So in our lives, before the glory,
Trouble will come, and tasks, and tears—
Chapters dark that carry the story
Forward into the cloudless years.

Little one! if, ere the harvest glitter,
Frost and rain on the seed must fall,
When come trials many and bitter,
Know that in love God sends them all.

Canon Liddon on Missions.

Across the triumphs and the failures of well-nigh nineteen centuries the spiritual ear still catches the accents of the charge on the mountain in Galilee; and, as we listen, we note that neither length of time nor change of circumstance has impaired their solemn and enduring force. It is a precept which, if it ever had binding virtue, must have it at this moment over all who believe in the Divine Speaker's power to impose it—it must bind us as distinctly as it was binding on the first disciples. We are ambassadors of charity which knows no distinction between the claimants on its bounty, and no frontiers save those of the races of man. A good Christian cannot be other than eager for the extension of our Lord's Kingdom among men, not only from his sense of what is due to the Lord who bought him, but also from his natural sense of justice, his persuasion that he has no right to withhold from others those privileges and prospects which are the joy of his own inmost life. When he finds comfort in the power of prayer, when he looks forward in humble confidence to death, when he enjoys the blessed gift of inward peace—peace between the soul and its God, peace between the soul's various powers and faculties—he cannot but ask the question: "Do I not owe it to millions who have no part in these priceless blessings that I should do what I can myself, or through others, to extend to them a share in this smile of the Universal Father which is the joy and consolation of my life? Can I possibly neglect the command to make disciples of all nations?"

A Boy Wearing a Yoke.

"Mamma, I wish you would tell those men to take that wooden thing off the cow's neck."

"What if I were to tell you," said his mother, "there is a chance to take a yoke off the neck of a boy without going very far away from home?"

Fay looked up in surprise. "O mamma," he cried, "I'd go and pull it off in a minute. How long has it been on?"

"A part of the time for a year or two," his mother said.

"And no one has helped him to get it off? I think it is a shame!"

"Yes, people have tried to help him, but he would not let them. The only One who can take it off entirely he does not seem to want to let do it. You need not look so surprised, for it is not a wooden yoke, but a yoke of wrong habit and sin. You know that the Bible says that whoever does wrong becomes a servant of it, and that means wearing a yoke."

Fay hung his head, and said no more.

Extraordinary Episcopal Order.

A Boston paper tells of a funny blunder which was made by Bishop Eastburn at a crowded church wedding in that city. Some spectators at the back of the church stood upon the benches in order to get a better view of the ceremony. The bishop saw them, and, pausing in the service, said in his most solemn tones, "Remember the sacred character of this house; let all who are present sit down upon the floor and put their feet upon the seats."

"Out of suffering comes the serious mind; out of salvation, the grateful heart; out of endurance, fortitude; out of deliverance, faith."—*Ruskin.*

"Oh Father, Hear my Cry!"

My God, I kneel before Thy throne,
And all my guilty story own:
On Thee I call, with Thee alone—
O Father, hear my cry!

I was Thy child, I bore Thy Name;
But now the past is sin and shame:
Mine is the guilt and mine the blame—
O Father, hear my cry!

I was Thy child; in other days
I loved the hour of prayer and praise,
I walked in pure and peaceful ways—
O Father, hear my cry!

But now my love is dead and cold;
My feet have wandered from the fold;
I cannot trust Thee as of old—
O Father, hear my cry!

So lost I am, I scarcely dare
To utter any words of prayer;
My burden is too hard to bear—
O Father, hear my cry!

And yet amid this agony
I hear a voice say, "Come to me;
I gave My Son to die for thee."
O Father, hear my cry!

Almighty, canst Thou pardon all?
Dost Thou Thy long-lost child recall?
Lo, at Thy feet I prostrate fall—
O Father, hear my cry!

Why should I doubt? Thou wilt not cast
Thy child away, though dark the past;
I hope—I trust—I know at last
That Thou hast heard my cry.

After Confirmation.

What a blessing it is that our Lord not only died, but rose and is alive. It is a great blessing that He died, but a greater still that He is alive. He Who has used the human instrument to-day is the same Christ Who laid His hand upon the head of St. John, and said, "I am He that liveth and was dead, and behold, I am alive for evermore."

This Lord Who gives you the Blessing is with you always. Everything you want is promised: help, comfort, strength, power. God has given to Him all power in heaven and in earth, and of His Body you are part.

You feel now as if you were all right, and as if there could be no more temptation, but the battle never ends while life lasts; and to all of us times come like Gethsemane, when we feel that all has slipped away from under us, and as if Christ had forgotten us. So remember—first, the moment you have done anything wrong, tell it to Him: don't wait till the evening, but confess that moment. Next, remember, when temptation comes, that yielding to it is forsaking Him and taking to strange gods—the one thing you promised never to do. Next, have strong faith; never mind if religious people say that Confirmation is a mere form, believe that Christ has blessed you. He never failed any one yet who trusted in Him. Now I want you to remember the five helps which He gives you.

1st.—The privilege of telling Him everything. Some of you are at school, and find your lessons hard to learn, perhaps, on a hot afternoon; some of you are at service, and perhaps your work is hard, or you think your master or mistress not so considerate as they might be; some of you find the work of life difficult; some of you, perhaps, live in the midst of people who don't love God, and you are tempted to be ashamed of Him; or some of you may live among those who love him a great deal, and may be tempted to greater goodness than you have. Every position is full of difficulties; but tell it all to Him.

2nd.—Give Him the opportunity of speaking to you. If you are very busy, take a few moments in the morning to read a few verses. An old writer says that it is like a merchant who is going into the city for the day, and before he starts from home he steps into his garden, and picks a beautiful posy to smell at through the day, so let Christ give you a flower to keep your thoughts sweet.

3rd.—This is the centre help, and the greatest of all—the Holy Communion, to which you hope soon to come. Just now you knelt between the Font and the Altar, on your way to the greatest privilege Christ has given, and the further we get, the more we value this Heavenly Food. When we eat the Bread and drink the Wine, He allows us to plead all He has done and suffered; He feeds our souls with the Heavenly Food of His Body and Blood; and this is the very centre of our spiritual life.

4th.—Find somebody you can speak to about these things. There is nothing like having a friend to talk to about our difficulties—an equal. A husband and wife need not wish for no greater help than one another; but let the girl find a girl, the boy a boy, the older man or woman, an older man and woman to speak to. Our Lord sent out His disciples two and two, that they might have some one to fall back upon for help and encouragement.

5th.—Take some great thought, given you by the Holy Spirit, which will fill your whole being and make it impossible to be content with a half-hearted, contemptible life. One such I will suggest to you,—the thought of your high position. Perhaps you have heard some honest and steady labourer say, "None of my fore-elders ever did anything wrong." This is a right pride; it is a great and glorious thing to remember the honour of our forefathers, and to resolve not to be unworthy of them. We all bear a great and glorious name; our victories have to be won under the banner of the Cross which Christ has put into our hand. Let us go forth manfully then, and say in all difficulties, "I belong to Christ; Christ has no cowards, none impure, none who do not try to fight His battle against sin, the world, and the devil;" and He will be with us for ever.

Consumption Cured.

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

Six Grave Diggers.

"Henry Mueller, a pious German, who lived two hundred years ago, used to say, "When I look upon the youth of our day I see six grave diggers. The first is called 'Drunkenness.' How many kill themselves with excessive drink! The seed must spoil where there is too much moisture. Therefore, young men, if you wish to live, give up drinking. The second is called 'Lust.' How many have thereby hastened to death! Is it not true that all that is exposed to fire is ultimately consumed? The third is called 'Wrath.' Sirach says, 'Jealousy and anger shorten life,' and Paul in Galatians places next to each other wrath, strife, and murder. Wrath brings on strife, strife is often the cause of murder. The fourth is called 'Disobedience to parents.' We know what a blessing the fifth commandment proclaims. He who does not keep it will feel its curse. Dry wood which cannot bend must break. The fifth one is called 'Bad Company.' How many thereby have lost life and soul eternally! Tie a corpse to a living body, and although the living body cannot bring the dead back to life, yet the contaminating odor of the corpse will ultimately kill the living. The sixth and last is called 'Idleness.' It kills a man, though he seems alive. Is an idle body of more use than a dead body? When a tree will not bear any fruit, it is cut down and thrown into the fire. Ye who have a desire to live, consider this."

Hints to Housekeepers.

FRUIT JUICES.—Abundance of white grapes, cut into pieces and free from skin and seeds, has been known to cure diphtheria by inducing vomiting, so bringing away the deadly membrane. Pine-apple-juice is said to be a good preventive when there is diphtheria about.

WHEN IN DESPAIR.—When in despair of being cured of lung troubles, there is still a hope, and a strong hope of perfect cure in Dr. Wood's Norway Pine Syrup. This medicine cures even after all others have failed, and no one suffering from coughs, colds, asthma, bronchitis, hoarseness, etc., need despair of cure while Norway Pine Syrup is obtainable.

Cranberries, it is well known, pounded into a poultice, afford great relief in erysipelas, and stewed cranberries, cooked with very little sugar, are extremely useful in clearing the blood when the circulation is clogged by too much meat-eating and the skin shows a "breaking out."

ENDORSED BY THE LEADERS.—When a remedy is endorsed by ministers, editors, merchants, farmers and leading men of all classes, it is strong evidence that that remedy has great merit and does what is claimed for it. Such a remedy is Burdock Blood Bitters; its wonderful success as a cure for dyspepsia, bad blood, etc., is well known to old and young.

Cauliflower is recommended for rheumatic sufferers. Neither it nor cabbage should boil too long. Both have plenty of potash in them, which is better retained than dissolved out into the water, and in both the disagreeable smelling property—an oily substance—is developed or concentrated by long boiling with the lid on. An open saucepan and quick cooking are the orders for all classes of the vegetables containing brassica.

IT HAS NO EQUAL.—Dear Sirs,—I have used your Hagyard's Yellow Oil for many years, and have found it unequalled for burns, scalds, cuts, etc.
MARY A. COLLETT, Erin, Ont.

Young infants are now, and have been since the advent of maternity-trained nurses, sponged off, dressed and undressed on a table which is made soft by a blanket folded so as not to hang over the sides. The discomfort to the baby on being rolled about on an uneven and sometimes insecure lap of nurse or mother is thus prevented. The child, being too young to roll off, is quite safe on the table while you fetch the various articles belonging to its dress.

CREAMED WHITE FISH.—Boil the fish fifteen or twenty minutes, and take out the bones. Season with pepper, salt and a few drops of lemon juice. To each pint of this add a sauce made from four tablespoonfuls of butter, two of flour, a speck of cayenne pepper and a pint of rich milk in which a tiny bit of onion has been boiled. Mix the sauce with the fish gently, taking care that the flakes are not broken. Place in a baking dish, sprinkle with buttered crumbs and bake from twenty to thirty minutes in a hot oven.

BROILED PERCH, CREAM DRESSING.—Clean, wash and wipe the perch, and if thick split them lengthwise. Squeeze lemon juice over them and add a sprinkling of salt and pepper and dip in melted butter. Broil at first quickly, then more slowly, allowing ten minutes for each inch of thickness. The sauce to be served with them is made by adding to creamed butter, salt, cayenne, lemon juice and vinegar. For each small fish a teaspoonful of butter will be sufficient. Season with a dash of cayenne and salt, and one-half a teaspoonful each of vinegar and lemon juice. This may be served in a little ball on a butter plate, or spread over the fish. Parsley, pickles or olives, chopped fine, may be added to the sauce.

SAVORY CHEESE PIE.—Put a small cup of grated cheese into a saucepan with a cup of milk and a small piece of butter. When melted, add a cup of bread crumbs, two beaten eggs and a little salt. Pour into a buttered pie plate and bake until brown.

SAMPLE CHOCOLATE FREE.—A postal card addressed to C. Alfred Chouillou, Montreal, will secure you samples of Menier's delicious imported Chocolate, with directions for using.

Children

There is a way in the north-east with mark. It is not though it is cold and the people here, and the eyes and soft green here.

Now I am one of them, fine, at least only they usually shortness.

She lived in a thatched roof she had looked the little dance own blue eyes think there even little Stine, only child, and her.

In the place she dabbled: the soft white under the tall and in the still the back of the thing home from so little they her father ro beside her, he not fall. She either, for that were all cove and she used and her father pull her after: Sometimes in warm furs her father drove over the wheel the harness But the pleasure When the v

Dy

Dr. T. H. Col College, I

Horsford

"A wonderful most gratifying of dyspepsia

It reaches that no touch, assist and making natural and

Descriptive Rumford Ch

Beware of For Sale

Children's Department.

Little Stine.

There is a country across the sea, away in the North from which the cold north-east wind comes, called Denmark. It is not so very bad a country, though it is colder than in England; and the people are very like the people here, and the little children have blue eyes and soft golden hair like the children here.

Now I am going to tell you about one of them, a little girl called Christine, at least that was her real name, only they usually called her Stine for shortness.

She lived in a large farmhouse with a thatched roof, close by the sea, and she had looked so often and so long at the little dancing, blue waves that her own blue eyes danced like them. I don't think there ever was a happier child than little Stine, for she was her parents' only child, and they were so kind to her.

In the pleasant summer weather, she dabbled in the rippling waves on the soft white sand, and she ran about under the tall beech trees in the woods; and in the still evening she perched on the back of the great cart-horses coming home from the fields, for she was so little they never felt her weight, and her father rode behind her or walked beside her, holding her that she should not fall. She did not mind the cold either, for then lake and sea and pond were all covered with bluish-grey ice; and she used to sit in her little sledge and her father would skate along and pull her after him so fast over the ice. Sometimes she would sit wrapped up in warm furs by her mother's side, as her father drove them in the big sledge over the white road with the bells of the harness jingling and tinkling. But the pleasantest time was the spring. When the very first warm days came,



Mr. Chas. N. Hauer

Of Frederick, Md., suffered terribly for over ten years with abscesses and running sores on his left leg. He wasted away, grew weak and thin, and was obliged to use a cane and crutch. Everything which could be thought of was done without good result, until he began taking

Hood's Sarsaparilla

which effected a perfect cure. Mr. Hauer is now in the best of health. Full particulars of his case will be sent at who address
C. I. Hood & Co., Lowell, Mass.

HOOD'S PILLS are the best after-dinner PILLS, assist digestion, cure headache and biliousness

ARTISTS



Be sure you choose your Oil and Water Colors with this trade mark. It stands for the celebrated makers,

WINSOR & NEWTON

Manufacturing Artists' Colormen to HER MAJESTY THE QUEEN AND ROYAL FAMILY.

These colors are within reach of all. Don't risk your picture by using cheap stuff. If your art dealer will not supply them send direct to

A. RAMSAY & SON,

MONTREAL,

Sole Wholesale Agents for Canada and Manufacturers of White Leads, Colors, Varnishes, &c., &c.

Stine would go out into the woods, with the other little girls of the village, to look for the snowdrops; and how happy she would be if she found some to bring to her mother.

And then the great, white storks came flapping their wings from the south. You never see storks here; but there they build on almost every housetop. Stine was rather afraid of the storks though, for they were so big, and she had heard that when one was naughty the others ran their long sharp bills through him, and killed him; and so, when she had been naughty, she used to run very fast past the storks' nest lest they should fly out and kill her, too. However, when the storks came, she used to sing with the other children a little song which I will try to translate for you:

"Stork, stork, long-legged stork.
What dost thou bring for mother?
A sister dear, with eyes so blue,
Or a little brother?"

And I think they must have heard her, for one day there came a little brother. So Stine's happiness was complete, for the baby was a never-ending pleasure. Her father had once bought her a doll that cried when she squeezed it, but its cry was only a little squeak; the baby, however, cried whether she squeezed it or not, and its cry filled the house.

And summer went on, and the baby grew bigger and bigger, and so fat! and then came autumn, damp, dark and dismal, and the first snow fell; and Stine hoped for the bright clear frost to come soon.

But one day news came to the village; the king was dead, and everybody seemed so sorry, and Stine was very sorry, too, though she didn't know much about the king; and one evening her father and mother went out and took her with them; and when they got to the village they found all the people standing on a place where they could look out over the sea. It was late and they waited till it got quite dark, and they waited on, and Stine got very tired. At last they heard the bells of the next village tolling in the distance.

Every one looked out over the sea, and there was a ship moving quickly along out in the darkness; only the lights of it were to be seen, and then their own church bell began to toll. Stine asked her father what it was, and he told her that that ship was bringing the king's body to be buried; and she asked, "Who is the king and why is everyone so sorry?" For many people were crying bitterly. And there was an old man there, and he answered her, "Little girl, we are not crying for the king alone, it is for our sons, our fathers, our husbands and friends who are going to be killed, it is for them that we are weeping."

Stine did not understand what he meant then, but soon afterwards she found her mother and father talking; and her mother looked very sad. Her father had on a beautiful coat with bright buttons, and a belt with a sword hanging from it, and a curious hat on his head; and he took her up and kissed her: "I am going away, Stine, for a time; I hope I will be back again soon."

"Why are you going, dear father?"
"Because there are wicked people coming here to burn our houses, and take all our things; and I must go to help drive them back."

And then he kissed her again, and kissed her mother, and then he went away. They watched him go, and when he was out of sight her mother took her in her arms and rocked her to and fro, crying bitterly.

Some time after they saw a regiment of soldiers passing along the road, and Stine saw her father among them; he waved his hand toward her and smiled, for all the soldiers were laughing and singing, but it seemed to her as if many of them would rather have cried. There was an old house-dog, a large one, called Sultan; and when the soldiers passed he leaped over the fence and ran to where his master was.

COTTOLINE

What is it?

It is the new shortening taking the place of lard or cooking butter, or both. Costs less, goes farther, and is easily digested by anyone.

★
AT ALL GROCERS.
★
Made only by
N. K. FAIRBANK & CO.,
Wellington and Ann Sts.,
MONTREAL.

The Simplex Printer

A new invention for duplicating copies of writings and drawings

From an original, on ordinary paper with any pen, 100 copies can be made. 50 copies of typewriter manuscripts produced in 15 minutes. Send for circulars and samples. AGENTS WANTED.

LAWTON & CO.,
22 Vesey St., New York.

REQUIRED for the Battleford Indian Industrial Institution in the Northwest Territories, a Lady Teacher who can act as Assistant Matron if necessary—also a Lady Teacher for the Elkhorn Institution. Those conversant with music and the Kindergarten system preferred. Applicants should address "The Indian Commissioner," Ottawa, stating qualifications and salary required.

Recent Publications.

1. Apologetics (International Theological Library). By A. B. Bruce, D.D. \$3 00
2. Christ the Morning Star, and other Sermons. By the late John Cairns, D.D. 1 75
3. The Divine Unity of Scripture. By the late Adolph Saphir, D.D. 1 75
4. Through Christ to God. By Joseph Agar Bert, D.D. 2 00
5. Fellowship with Christ, and other Discourses. By R. W. Dale, D.D. 2 00
6. Introduction to New Testament Study. By John H. Kerr, A.M. 1 50
7. Introduction to the Acts of the Apostles. By J. M. Stiffer, D.D. 1 25
8. The Great Dilemma. By H. B. Otley, M.A. 1 00
9. Stirring the Eagle's Nest, and other Discourses. By Theo. L. Cuyler, D.D. 1 25
10. Divine Balustrades and other Sermons. By E. S. McArthur, D.D. 1 25
11. The Four Men, and other Chapters. By James Stalker, D.D. 75
12. Short History of the Presbyterian Church in Canada. By Wm. Gregg, D.D. 1 00

JOHN YOUNG,
Upper Canada Tract Society,
102 Yonge Street, TORONTO.

The Warsaw

Salt Baths

WARSAW, New York.

MOST convenient of access from Ontario of any Health Resort in New York. Hot water heat, electric bells, hydraulic elevator. All forms of Modern Baths are used, with special attention to the manipulation of

Natural Salt Water Baths

very effective for Rheumatic and Nervous troubles, and as a General Tonic. Among our Toronto patrons are: Sir Oliver Mowat, Rev. Dr. Dewar, Rev. Dr. MacLaren, Rev. John Alexander, Rev. Dr. Potts, Hon. G. B. W. Biggar, Rev. Dr. Caven, Prof. Thos. Kirkland, Rev. Dr. Reid.

For information address
JOHN C. FISHER, M.D., **W. E. MILLER,**
Medical Superintendent. Business Manager.

ipes, cut has been omitting, Pine-ve when

of being e, and a Norway after all ng from less, etc., Syrup is

d into a las, and le sugar, od when at-eating

emedy is , farmers evidence s what is ck Blood for dys- old and

atic suf- boil too m, which he water, roperty— centrated n sauce- s for all ica.

ised your and have s, etc. a, Ont.

since the nged off, is made ; over the ing rolled cure lap The child, e on the belonging

fifteen or Season on juice. from four speck of in which the sauce he flakes , sprinkle wenty to

ean, wash n length- nd add a in melted re slowly, thickness. made by e, lemon teaspoon- n with a teaspoon- is may be or spread chopped

of grated ilk and a d a cup of little salt. til brown.

card ad- l, will se- imported

Dyspepsia

Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of

Horsford's Acid Phosphate.

"A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach, and making the process of digestion natural and easy.

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

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

They tried to call him back, and her father said: "Go back, Sultan, back, dog!" but he would not. Then the soldiers all cried out, "Let him come, too; he will help to fight the Germans." And so the dog went.

And now when her father was gone, her mother used to watch every day for the postman, and when there was no letter she was anxious and sad; but often there was one, and then Stine used to write a few words in a big sprawling hand at the end of her mother's letters to her father. They used to go every day to the village, and there was one old man who read the paper out to them all; and one day there was a greater number of people than usual; and all were very anxious.

The old man read out something she did not understand about fighting and beating the enemy; everyone seemed delighted, and the young men shouted "Hurrah!" And he went on:

"List of killed and wounded"—and they all grew very quiet. He read name after name, and then he threw down the paper, and got up, and went away, hiding his face with his hand. Some one took up the paper, and the next name was the old man's own son; he read on to the end of the list, but Stine's father's name was not there; and they went home. That evening, before she went to bed she knelt as usual at her mother's knee, and thanked God that he had preserved her father so long, and prayed Him still to defend him. At the very time she was kneeling praying, her father was kneeling too; but in a very different manner. He was kneeling in a close rank of his fellow-soldiers, grasping tight his rifle, and there were thousands of fierce men driving their horses right down on them, and there were bullets and great cannon-balls whistling all around. But the soldiers knelt steady, for they were defending their own homes and their little ones; and so they did not falter, though every moment some were struck down dead or wounded.

Stine's father knelt there and he grasped his rifle tight, and a thought of his home crossed his mind. And then he no longer saw the white, eager face of the enemy trying to get at him to cut him down with their sharp swords. He no longer heard the roar of the guns, or the dreadful groans of the wounded. He saw only his little girl kneeling by her mother's side praying God to protect his life, and then a sharp twinge passed through him and he saw no more, but fell senseless. When he recovered himself again, he was lying upon the ground with numbers of his comrades, dead and dying; all the noise of the battle was over, and it was night and the snow fell fast. He tried to get up, but

Unlike the Dutch Process
No Alkalies
 —OR—
Other Chemicals
 are used in the preparation of
W. BAKER & CO.'S
Breakfast Cocoa
which is absolutely pure and soluble.
 It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and **EASILY DIGESTED.**
 Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

- For Constipation **Ayer's Pills**
- For Dyspepsia **Ayer's Pills**
- For Biliousness **Ayer's Pills**
- For Sick Headache **Ayer's Pills**
- For Liver Complaint **Ayer's Pills**
- For Jaundice **Ayer's Pills**
- For Loss of Appetite **Ayer's Pills**
- For Rheumatism **Ayer's Pills**
- For Colds **Ayer's Pills**
- For Fevers **Ayer's Pills**

Prepared by Dr. J. C. Ayer & Co. Lowell, Mass
 Sold by all Druggists.

Every Dose Effective

Some Children Growing Too Fast



become listless, fretful, without energy, thin and weak. Fortify and build them up, by the use of

SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES Of Lime and Soda.

Palatable as Milk. AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. Genuine made by Scott & Bowne, Belleville. Salmon Wrapper: at all Druggists, 50c. and \$1.00.

he could not; he was very badly wounded, and it was very cold, and he thought he should never more see his home; and he felt that his senses were leaving him again, and then something warm came and laid down on the top of him.

When the morning came, some people were searching if there might be any alive yet on the field, and one of them saw a dog lying dead; he raised the animal and saw that it had been lying over a soldier; he stooped down, and found the soldier was not dead. It was Stine's father and the dog was Sultan, who had been hurt and dragged himself to die by his master, and by the warmth of his body had kept him alive; and those people took good care of Stine's father, and he recovered and came home, very weak and feeble; but he is stronger now and can carry Stine in his arms as before, and so little Stine's prayer was answered.—C. A. Feilberg.

The Ice-King and the Snow-Queen.

December was very, very warm; the air was close and damp, the China roses were still out, and even here and there a pinched-looking red geranium. By-and-bye, in January, the crocus and snowdrop roots began to swell under the ground, and they thought to themselves:

"Surely our winter sleep has not been so long as usual. He must have made a mistake about the time. Spring is coming—beautiful spring!" And they called to one another, "Wake up! Wake up!"

"No," said the crocuses, "stay; it is not safe." But the snowdrops said, "We cannot; we are longing to be in the air."

They grew and grew, till by-and-bye one little green head, silver-hooded, peeped above the ground.

Then the Ice-King laughed in his heart. "Ha! Ha!" he said; "these foolish flowers dare to come up, and forget me. To-night I will sweep down and show them my power. I will lay an iron crust upon the earth and bind them in, and those that have appeared already I will blight and wither. All the land shall be dry, and hard, and desolate, and I will imprison the water."

Then said the Snow-Queen, "Oh, spare the flowers!" But he would not.

So the Snow-Queen left him; but she did not give up the flowers. She made haste, and flung down her mantle of dazzling white over all the ground to cover them. But the mantle was very cold, and when the flowers felt it, they shivered and said, "Oh, what cruel snow! It has come to kill us, just when we hoped for spring."

"Poor flowers!" said the Snow-Queen; "I shall not hurt you as the Ice-King would."

Then she poured her flakes faster and faster, and when the Ice-King rushed after her, the more power he put forth the larger grew her morsels of white drapery. At last all the ground was covered deep, and all the trees were robed in snow. "Now do your worst," said the Snow-Queen; and she turned to the Ice-King, and smiled. And the great sun, who loves flowers, came out, and smiled at her in return; and then it seemed as if diamonds were glittering over the fields.

The Ice-King did all he could. He caught the queen's mantle and bound it with iron hand to the tree-stems, and over the rich, warm foliage of the pines and cedars. But this helped the queen's purpose, for the leaves were thus preserved freshly beneath. Then he hung long icicles to men's beards and hair, and he shut in the homes of perch and trout with an icy prison-door. He did worse; he froze poor little robins on the branches on which they had perched; he tempted the cattle to untimely death; nay, he tried to suck away the struggling breath from old and feeble women, too weak to bear the cold.

But where the queen's soft hand could reach, his anger lost its force. She kept the frost, by the shield of her mantle, from striking into the earth, and so preserved the roots of the trees, and the tender bulbs. The homes of the flowers were safe beneath her robe.

Then the little flowers whispered to one another in the darkness: "How strange! It was very dreadful at first, but now it is quite warm here. The earth has not changed to iron, and the tips of our little green heads are safe."

And they blessed the Snow-Queen, and said, "She is as good as she is beautiful." So they waited for the spring.

Sunlight
 BRINGS
Ease and Comfort



WITH poor soaps and old fashioned ways of washing, it is cruel and hard upon women of advancing years to attempt laundry work. But with the world-famed, labor-saving

Sunlight Soap,

Anybody can do a Wash with comparative ease by following the simple directions

With "SUNLIGHT" there's no hard rubbing, sore knuckles, hot steam, or tired backs. A trial will astonish you.

Works: Pt. Sunlight Lever Bros., Limited
 Near Birkenhead Toronto

DR. WOOD'S



Norway Pine Syrup.

Rich in the lung-healing virtues of the Pine combined with the soothing and expectorant properties of other pectoral herbs and barks.

A PERFECT CURE FOR

COUGHS AND COLDS

Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obstinate coughs which resist other remedies yield promptly to this pleasant piny syrup.

PRICE 25c. AND 50c. PER BOTTLE.
 SOLD BY ALL DRUGGISTS.

WOOLS AT FIRST HAND
 and sold less than
 WHOLESALE PRICES.

- Berlin Wools, all colors, 5c. per ounce.
- Shetland Wools, all colors, 6c. per ounce.
- Andalusian Wools, all colors, 6c. per ounce.
- Baldwin's best Fingering Wool, all colors, 8c. skein, \$1.25 per lb.
- Scotch Fingering, cheapest imported, 4c. skein, 55c. per lb.
- Ladies' finest Fleecy Soles, 16 sizes, 30c. per pair.
- Belding's Knitting Silk, all colors, 35c. a ball.
- Filo Floss, and all other wash embroidery silks, all colors, 35c. a dozen.
- Stamped Linen Toilet Sets, 5 pieces, 20c. a set.
- Gentlemen's Silk Suspenders, 50c. a pair.
- Gentlemen's Work Slippers from 50c. a pair.
- Also to hand, large stock finest Hemstitched Linen Tray Covers, Tea Cosies, 5 o'clock Shams, &c., at lowest prices.

HENRY DAVIS,
 DIRECT IMPORTER,
 232 Yonge Street, Toronto.

FOR CALEN
 Bishop's C
 apply to the
 Principal and

- Wheat, white
- Wheat, spring
- Wheat, red w
- Wheat, goose
- Barley
- Oats
- Peas
- Hay, timothy
- Hay, clover.
- Straw
- Straw, loose
- Rye

- Dressed hogs
- Beef, fore...
- Beef, hind...
- Mutton
- Lamb
- Veal
- Beef, sirloin
- Beef, round.
- Mutton, legs

- Butter, pour
- lb.
- Butter, tubs,
- Butter, farm
- Eggs, fresh,
- Chickens, s
- Turkeys, pe
- Ducks, per
- Geese, each.

- Potatoes, pe
- Carrots, per
- Onions, per
- Turnips, 8v
- Cabbage, pe
- Celery, per
- Apples, per
- Cranberries

Ch
Co

Are respect
 to HIGH C
 to LOW C
 but just th
 with first-
 Therefore
 Report is
 grammes,
 the vestry
 wanted, c
 can't satis
 haven't fa
 country, c
 fair marg

Dr. Pea

The great sy
 ous Debiti
 Try Gold
 Constipati
 tive in ir
 remedies.
 let.

D. L. TH

Bate

931
 SPECIAL
 combinati
 this city.

FOR CALENDARS of Bishop's College, and Bishop's College School, Lennoxville, P.Q. apply to the REV. THOMAS ADAMS, D.C.L., Principal and Rector.

Toronto Markets.

Table with columns for Grain (Wheat, Barley, Oats, Peas, Hay, Straw, Rye) and Meats (Dressed hogs, Beef, Mutton, Lamb, Veal, Beef, Mutton).

Dairy Produce, Etc.

Table with columns for Farmer's Prices (Butter, Eggs, Chickens, Turkeys, Ducks, Geese) and Vegetables, Retail (Potatoes, Carrots, Onions, Turnips, Cabbage, Celery, Apples, Cranberries).

Church Committees

Are respectfully notified that our prices to HIGH CHURCHMEN are not high, and to LOW CHURCHMEN are not too low, but just that happy medium consistent with first-class PRINTING

Monetary Times Printing Co., Ltd.

Dr. Pearson's Hypophospherine

The great specific in La Grippe, Neuralgia, Nervous Debility, Lassitude, Loss of Appetite, &c.

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

Bates & Dodds, UNDERTAKERS, 931 Queen St. west,

Opposite Trinity College. SPECIAL.—We have no connection with the combination of Ring of Undertakers formed in this city. Telephone No. 513.

R. C. WINDEYER, ARCHITECTS. Canada Permanent Buildings. 18 Toronto Street, Toronto.

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

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

\$1.00 OVERSHOES. Men's, Women's, Misses' and Children's Felt Overshoes selling at \$1.00. H. & C. BLACHFORD, 83 to 89 King St. East.

JUST PUBLISHED. A collection of Ten CHRISTMAS CAROLS. TIMMS & CO., Ecclesiastical and Music Printers, 13 Adelaide St. E. TORONTO.

J. YOUNG, THE LEADING UNDERTAKER AND EMBALMER. Telephone 679. 347 YONGE ST.

BURDOCK. Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all Impurities from a Pimple to the worst Scrofulous Sore.

BLOOD CURES. DYSPEPSIA. BILIOUSNESS. CONSTIPATION. HEADACHE. SALT RHEUM. SCROFULA. HEART BURN. SOUR STOMACH. DIZZINESS. DROPSY. RHEUMATISM. SKIN DISEASES. BITTERS

MENEELY & COMPANY, WEST TROY, N. Y., BELLS. Favorably known to the public since 1836. Church, Chapel, School, Fire Alarm and other bells, also, Chimes and Peals.

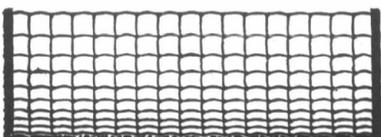
HEREWARD SPENCER & CO. INDIAN AND CEYLON Tea Merchants, 63 1/2 King Street W., Toronto. TELEPHONE 1807.

AGENCIES... 489 Parliament St. 453 1/2 Yonge St. 278 College St. Parkdale, 1462 Queen St. W.



Our Unrivalled Communion Wine "ST. AUGUSTINE," Registered at Ottawa. Cases, 12 bottles, \$4.50, securely packed. Chosen by Special Committee of the Diocese of Ontario, assisted by Analysts In-land Revenue, Ottawa.

J. S. HAMILTON & CO., BRANTFORD. Sole Agents for Canada.



PROBLEM. A farmer has a lot four rods square and desires to fence it in such a way that it will safely hold all the animals on his farm, consisting of horses, cattle, sheep, swine and poultry. Only five posts can be used, one for each corner and one for gate. How can it be done? Answer—use the Page Wire Fence.

Page Wire Fence Co. of Ontario, Ltd., WALKERVILLE, Ont.

Church Brass Work.

WE MANUFACTURE Lecterns Altar Crosses Altar Desks Pulpit Desks Altar Vases Font Ewers Offertory Dishes COMMUNION RAILS AND STANDARDS Brass Pulpits, etc.

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

Keith & Fitzsimons, 111 King St. West, TORONTO.

Unparalleled!

St. Leon Water. Must not be confounded with artificial preparations got up by patent medicine quacks; it is a PURE MINERAL SPRING WATER and is endorsed by the most eminent medical and scientific men in this country.

St. Leon Mineral Water Co., Ltd. TORONTO. For sale by all grocers, druggists and hotels.

FOR SALE.

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

THE Accident Insurance Company, OF NORTH AMERICA.

HEAD OFFICE, - - MONTREAL. Issues policies on the most liberal terms. No extra charges for ocean permits. MEDLAND & JONES, General Agents Eastern Ontario, Mail Buildings, King St. W., TORONTO.

STAINED GLASS.

Stained and mosaic glass windows executed for both churches and houses. Correspondence Solicited. Send for Illustrated Hand-Book. J. & B. LAMB, 59 Carmine Street, New York.

Chase's Liquid Glue. MENDS EVERYTHING THAT GLUE WILL MEND ALWAYS READY WITHOUT HEATING. Sold by Druggists, Stationers, Hardware Dealers, or Sample by mail for 10 cents. GILMOUR & CO., MONTREAL.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS in the World. PUREST BELL METAL, (COPPER AND TIN). Send for Price and Catalogue. MESHANE BELL FOUNDRY, BALTIMORE, MD.

SUBSCRIBE

FOR THE Canadian Churchman

The Organ of the Church of England in Canada.

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

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

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

FRANK WOOTTEN.

TORONTO, CANADA. Box 2640.

The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices. BUCKEYE BELL FOUNDRY, The VAN DUZEN & TIFT CO., Cincinnati, O.

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

CONSERVATORY OF MUSIC

Artists' and Teachers' Graduating Courses. University affiliation for Degrees in Music. Scholarships, Diplomas, Certificates, Medals, &c. Free instruction in Theory, Sight-Singing, Violin, Orchestral and Ensemble playing. The Concerts and Recitals by teachers and students are alone invaluable educational advantages. Teaching staff increased to 56. New music hall and class rooms lately added. Facilities for general musical education unsurpassed. Pupils may enter any time.

CONSERVATORY - SCHOOL - OF - ELOCUTION H. N. SHAW, B.A., Principal.

Large, efficient staff. Best methods for development of Verbal, Vocal and Pantomimic Expression. Delsarte and Swedish Gymnastics. Special course in Physical Culture, developing muscles which strengthen voice, also course in Literature. One and two year courses with Diploma. *Conservatory and Elocution Catalogues mailed free.*

EDWARD FISHER, Musical Director. Corner Yonge St. and Wilton Ave.

TRINITY COLLEGE SCHOOL, PORT HOPE.

Will re-open after the Christmas Holidays. On Tuesday, January 10th.

Applications for admission or information should be addressed to the REV. C. J. S. BETHUNE, M. A., D. C. L., WARDEN.



THE COLLEGE occupies the ground floor and first story of this superb structure. It is unquestionably the finest, most thoroughly modern school of business and shorthand training in Canada, and also the cheapest. Circulars free. COLLEGE OF COMMERCE, St. Catharines, Ont.

Business College!

BISHOP STRACHAN SCHOOL, FOR YOUNG LADIES.

President, The Lord Bishop of Toronto. Vice-President, The Lord Bishop of Niagara.

This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department.

Pupils from the School have taken good positions at the Matriculation Examinations for the Universities. See calendar, to be had on application to the Lady Principal.

The school building has lately been completely refitted, with heating and ventilating apparatus, and new bath rooms have been erected. The comfort of the boarders has been studied in every particular.

Early application is recommended, as there are only occasional vacancies for new pupils.

Annual Fee for Boarders, inclusive of Tuition, \$204 to \$252. Music, Painting and Art Needlework are extras.

To the Clergy, two-thirds of these rates are charged.

Five per cent. off is allowed for a full year's payment in advance.

Christmas Term begins on Thursday, Nov. 10th. Apply for admission and information to

MISS GRIER, Lady Principal, WYKHAM HALL, TORONTO.

Hellmuth College, LONDON, ONTARIO.



first-class School for Young Ladies and Girls. Beautiful home; healthy climate. Full Academic Course. Music, Painting, Elocution, etc. Passenger elevator. Charges moderate. Classes resume on Wednesday, Jan'y 11th, 1898. For illustrated circular, address

REV. E. N. ENGLISH, M.A., Principal.

Bishop Bethune College OSHAWA, Ont.

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

For terms and particulars apply to THE SISTER IN CHARGE, or to

The Sisters of St. John the Divine, Major Street, TORONTO.

Next Term Commences February 11th, 1898.

THE Toronto Business College

Will guarantee positions to their Graduates in the Typewriting Department at salaries from Ten to Fifteen Dollars per week.

This offer is made by no other Commercial College in America.

Send at once for Catalogue and full particulars. Address

J. M. CROWLY PROPRIETOR & GEN'L MANAGER. Cor. Yonge and Shuter streets, TORONTO, CANADA.

Church Windows, SCHOOL BELLS

Cathedral WINDOWS

CHURCH BELLS

HOBBS MANUFACTURING CO. LONDON, CANADA.

JONES & WILLIS, Church Furniture Mfrs

ART WORKERS IN Metal, Wood, Stone and Textile Fabrics.

43 GREAT RUSSELL STREET, (Opposite the British Museum.) LONDON, W.C. AND EDMUND STREET, BIRMINGHAM, ENGLAND. 30 Bold St., LIVERPOOL.

DOMINION STAINED GLASS CO.

77 RICHMOND ST. W., TORONTO. Memorial Windows, And every Description of Church and Domestic Glass. Designs and estimates on application. JOHN WILLIS. JOSEPH L. BRADLEY. Telephone 1479.

HAMILTON STAINED GLASS WORKS

60 King William St., Hamilton. Church and Domestic Art Glass. Glass Glazing and Sand Cut a Specialty. H. LONGHURST & CO.

CASTLE & SON MEMORIALS AND LEADED GLASS

CHURCH BELLS, CLERICAL ROBES, CHURCH VESTMENTS. CHURCH FURNITURE MEMORIAL BRASSES FONTS LECTERNS. ADDRESS—20 UNIVERSITY STREET, MONTREAL.

Ornamental Stained Glass

And Wall Paper Superior Designs At all Prices.

McCAUSLAND & SON Show Rooms, 72 to 76 King st. West, TORONTO.

1892 Wall Paper..

Our Showroom at 156 Yonge St. is filled to the ceiling with all the

Novelties for Interior Work, Kindly call and look at our goods and get prices before purchasing.

Mullin & Muir, 156 Yonge St., TORONTO.

Church Brass Work.

Eagle and Rail Lecterns, Altar Vases, Ewe Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, &c. Chandelier and Gas Fixtures.

JOHN A. CHADWICK, MANUFACTURER,

136 King St. East, Hamilton, Ont.

DEPOT OF THE Church Extension Association,

90 YORK ST., OPPOSITE ROSSIN HOUSE. Also at 135 James st. north, Hamilton, Ont.

Open daily from 9.30 a.m. to 5.30 p.m. Mondays to 6 p.m., Saturdays 9 to 9.30.

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

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

READING ROOM OPEN DAILY.

THE CHURCH OF ENGLAND DAY SCHOOLS FOR GIRLS,

53 Beverley Street, Toronto.

Under the management of the Sisters of the Church.

Next Term Commences January 9th. Fees—In Ottawa and Hamilton, \$5 for English and French; ditto in Toronto, \$3.

Music, Dancing, and German or Latin extra.

W. H. Stone, Undertaker.

YONGE 349 STREET

OPPOSITE ELM Telephone No. 933

TORONTO STEAM LAUNDRY

COLLARS AND CUFFS 25c PER DOZEN PIECES.

York Street (2nd Door North of King), G. P. SHARPE.

FULL GOVERNMENT DEPOSIT.

POPULAR, VIGOROUS, PROGRESSIVE.

North American Life Assurance Co.

HEAD OFFICE, TORONTO, ONT.

PRESIDENT JOHN L. BLAIKIE, Esq., President Canada Landed and National Investment Co. VICE-PRESIDENTS: HON. G. W. ALLAN. J. K. KERR, Q. C.

THE COMPOUND INVESTMENT PLAN

Combines all the advantages of insurance and investment, and under it the Company guarantees after the policy has existed for ten years, if the insured so desires, to loan to him the annual premiums as they mature, thus enabling him to continue the policy in force to the end of the investment period. Should death occur after the tenth year the full face of the policy will be paid, and loan (if any) cancelled. For agencies and territory apply to WM. McCABE, Managing Director

C

Vol. 19.]

R. C. WINDEYER.

Wind Canada Permanent Buildings. 18 T

EDE

A

14 King Street West.

PRESENTA

DESIGNED A

A. H

\$1.



H. &

JUST PUBLI

A collection of CHRIST

Ancient and Modern, 12pp., in 8s.; per 100, \$8.00; per 100, 10c

TIMMS &

Send for sample TEXT LEFT this is a really

Rece

1. Apologetic Library.
2. Christ th Sermons D.D.....
3. The Divine late Ado Through Agar Ber
4. Through Agar Ber
5. Fellowship courses.
6. Introduct By John
7. Introduct les. By the Great M.A.....
8. Stirring Discour
9. Divine Be By R. S.
10. The Four By Jam
11. Short Hi Church D.D.....

JOH

Upp 102 Yo