

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

Vol. 22.]

TORONTO, CANADA, THURSDAY MARCH 12, 1896.

[No. 11.]

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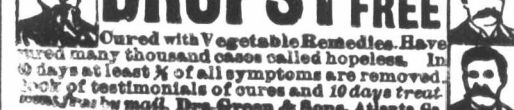
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Lessons for Sundays and Holy Days.

March 15.—4 SUNDAY IN LENT.
Morning.—Gen. 42. Mark 12, v. 13 to 35.
Evening.—Gen. 43, or 45. 1 Cor. 7, v. 25.

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

FOURTH SUNDAY IN LENT.

Holy Communion: 112, 168, 318, 324, 472
Processional: 92, 197, 231, 260, 466.
Offertory: 251, 258, 271, 288, 492.
Children's Hymns: 107, 194, 346, 569.
General Hymns: 84, 90, 108, 244, 250, 277.

FIFTH SUNDAY IN LENT.

Holy Communion: 184, 317, 324, 557.
Processional: 96, 100, 109, 467.
Offertory: 95, 97, 104, 494.
Children's Hymns: 265, 382, 340, 345.
General Hymns: 106, 182, 200, 245, 253, 493

FOURTH SUNDAY IN LENT.

Hitherto, in the services of this penitential season, the Church has been speaking to us of sin and of punishment; now, following in the footsteps of Him Who in the midst of judgment remembers mercy, she would speak to us of mercy and of pardon. This is why the fourth Sunday in Lent, or mid-Lent Sunday, is also called the Sunday of refreshment. On this day, penitent sinners, who have been brought to a sense of their sins and of the punishment due to them, are comforted with the assurance that they shall be "relieved" through the mercy of Jesus Christ our Lord. The Collect, therefore, prays for the comfort of His grace. The Epistle shows how we are admitted to a share of those comforts through the Gospel covenant; while the other portions of Scripture, selected for this day, represent our Lord Jesus Christ dispensing them to us in His own appointed way. To explain to us the full extent of our privileges as members of the Christian covenant, the Apostle makes use of an alle-

gory, or figure of speech. The two wives of Abraham represent the two covenants of the law and the Gospel. Hagar, the Egyptian, being a slave, is a fit emblem of the law which tied men down to the ceremonial observances of Moses. Her son is, therefore, a type of those ordinances in which men served God only as "having received the spirit of bondage to fear." But in Sarah, the free woman, we see an emblem of the Christian Church, whose children, having been released from this bondage, have received the spirit of adoption, and been admitted into the privileges of "sons of God." Thus as it was with the type, so also was it with that which it represented. Such are the blessings with which our Blessed Lord and Saviour Jesus Christ refreshes the penitent and faithful members of the Christian covenant. We have now to see how He dispenses them. Of this the portion of Old Testament history which we read to-day affords us a lively emblem. Joseph was in many ways a type of our Lord. His dealings towards his sinful brethren may therefore give us some idea of Christ's dealings with those sinful but repenting creatures whom he has been pleased to call His brethren. First, Joseph tries his brethren by a long course of severe discipline; so does the Lord chasten those whom He loves, and scourge those whom He receives. Joseph's brethren prove that they have come to a better mind, by their care for Benjamin; by turning from their wicked ways, and amending their lives, sinners prove that they have truly repented of their wickedness and are sorry for their sin. Joseph, seeing the sincerity of his brethren's change, invites them to come unto him; so does Christ mercifully call unto Him all that labour and are heavy laden with the burden of sin. Still the remembrance of past transgressions cannot all at once be blotted out. The brethren of Joseph are afraid to stand before the man, for their conscience makes them fearful and trembling; only when they are repeatedly urged by the steward of Joseph's house, do they venture to sit at his table, and eat and drink in his presence; so are penitent sinners repeatedly invited and urged by the stewards of Christ's mysteries, before they venture to eat of His bread and drink of His cup. We learn, then, that on this day our merciful Lord will in no wise cast out those who come to Him,—that "He satisfieth the empty soul, and filleth the hungry soul with goodness," and that if we sincerely "hunger and thirst after righteousness, we shall be filled."

ON PATIENCE.

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." So said the Apostle; and Jesus Christ has said, "In your patience possess ye your souls." This is the greatest blessing a man can have, to possess his soul; and in proportion to the perfection of our patience shall we more perfectly possess our souls. Remind yourself frequently that our Lord has saved us by suffering and patience. We should also work out our salvation by patiently suffering all afflictions, bearing injuries, opposition and all troubles with all possible meekness. Do not limit your patience to any particular kind of trouble or affliction, but extend the practice of it to all that God sends, or allows to happen to you. There are many people very willing to endure honourable tribulations, I mean, such afflic-

tions as being wounded in war, or being taken prisoner, or being persecuted for the sake of their religion, or being ruined by some law-suit. Such persons as these do not love the trouble themselves, but the respect (or renown) which these troubles bring them. The truly good and patient servant of God will bear quite as willingly afflictions mean and ignominious, as those which are more honourable. To be despised and wrongly accused by wicked people is sweet to a good and brave man; but to be misrepresented and wrongfully accused by good people, by his friends or relations—then it is that true patience becomes heroic. Be patient not only under the misfortunes you may endure, but also with the causes of those trials. Many are content to bear trouble as long as they are not very much disturbed by it. Now, I say that we ought to have patience not only to bear sickness, but still more, to bear whatever sort of sickness God pleases to send, in whatever place He wills, and amongst whatever people and discomforts He wills; and I say the same of all other tribulations. I am of the same opinion as St. Gregory, who says: "When you are rightly accused of a fault that you have committed, humble yourself greatly, and confess you deserve to be blamed. But if the accusation is false, excuse yourself gently, denying your guilt, for you owe that much to the cause of truth and your neighbour's edification. Complain as little as you can of unkind things that may be done to you, for it is certain that generally we sin in complaining, and self-love always makes us imagine our grievances to be greater than they are. It is said that bees, when they are making the sweetest honey, live themselves on very bitter food. In like manner we can never make the sweetest honey of patience, and like excellent virtues, better, than when eating the bitter food of affliction, and living in the midst of sorrows. Often gaze mentally with the eye of your soul upon Jesus Christ. See Him crucified, stripped, insulted, slandered, left alone, oppressed with every kind of suffering, sorrow and pain; and consider that all your afflictions are not for one moment to be compared with His, neither in quality, nor in quantity, and that you never could suffer for His sake anything like what He has suffered for you."

GOOD WORDS.

A clergyman in Niagara Diocese writes: "If anything I can write, say, or do is of any benefit to the CANADIAN CHURCHMAN, you may depend upon it that I will do it most energetically."

A subscriber in Hamilton writes: "I prize the CANADIAN CHURCHMAN most highly; I would not be without it."

A lady subscriber in Huron Diocese, writes: "Your correspondence column, read by a loan, is creating so much interest that my single copy does not suffice for the requests made for it. I send you the name of a second new subscriber."

CONSECRATION OF THE FIRST BISHOP OF LOS ANGELES.

The consecration of Rev. Joseph Horsfall Johnson, D.D., as first Bishop of Los Angeles, took place Tuesday morning, 24th of February (St. Matthias Day), at Christ Church, in the city of Detroit, Mich. Holy Communion was celebrated in the church at 8 a.m., and morning prayer at 9 o'clock. All available seats were taken at least

one hour before the time set for the beginning of the order of consecration. The services were under the direction of Rev. Paul F. Swett. The committee of bishops appointed to consecrate were Right Rev. Thomas F. Davies, Bishop of Michigan; Right Rev. George Worthington, Bishop of Nebraska; Right Rev. William A. Leonard, Bishop of Ohio. The preacher was Right Rev. Thomas F. Gailor, Bishop Coadjutor of Tennessee. The presenters were Right Rev. Abiel Leonard, Missionary Bishop of Nevada, Utah and Western Colorado; Right Rev. Ethelbert Talbot, Missionary Bishop of Wyoming and Idaho; Bishop Nicholson, of Milwaukee, all three of whom were members of the same class at Dartmouth College. The attending presbyters were Rev. Joseph N. Blanchard, of Philadelphia, and Rev. Henry B. Restarick, of San Diego, Cal. The deputy registrar was Rev. Louis A. Arthur. The chancel was elaborately decorated with flowers appropriate for the occasion, and was exceedingly attractive. At 11 o'clock the processional entered, the voices of the well-trained choir arising sweet and clear. Passing down the side aisle and up the centre aisle the clergy, about seventy in number, took the seats assigned them, the choir boys moved on to their places and the bishops entered the chapel. The hymn, "O God of God! O Light of Light," was sung, and the vested choir of forty chanted "Gloria Tibi" and the Nicene Creed, with Director Felix Lamond at the organ. The hymn, "Jesus Shall Reign," was then given. The preacher, Right Rev. Thomas F. Gailor, Bishop Coadjutor of Tennessee, delivered a scholarly and eloquent discourse on "The Necessity and Character of the Office of a Bishop," showing how the truth of the Bible was entrusted to the Church as an organization, and not left to be followed merely as a sort of vague Christian consciousness. In the course of his sermon, Bishop Gailor said: "In a famous passage Lord Macaulay has referred with fervid rhetoric to the antiquity of the Roman papacy. But the episcopate antedates by at least five centuries the conditions and circumstances that created the dominion of the pontiffs. Of the episcopate alone it may be said with Dr. Liddon that it is the most venerable of modern institutions and is 'older than any secular throne.' The official succession of Ignatius, and Irenæus and Cyprian, was a reality ages before existing civil or ecclesiastical governments of men were known. It furnished martyrs and created the language of Christian charity and defied the persecution of heathen emperors long before the books of the New Testament were gathered into a single volume. The Apostolic succession of the bishops was a commonplace in Christian thought and argument during the centuries when the theological controversies and sectarian jealousies that divide modern Christians were unknown and unimagined. Great saints, great scholars, great preachers, great theologians, great statesmen and men of affairs have been numbered in that succession, and have shed the glory of countless sacrifices upon the office which they filled. Its learning has not declined, its corporate loyalty to its trust has not been reserved, its character of spiritual fatherhood and leadership has been maintained. The Episcopate appears indeed to-day as an ancient tower upon which the winds and storms of many centuries have beaten with doubtless many lines of imperfect masonry and not a few unworthy stones bearing the record of varied influences and carrying marks and memories that tell of feudal battles and mediæval pomp and the cold indifference of the eighteenth century,

as well as of exalted heroism and lofty piety and splendid victories of faith; holding to us across the ages of conflict and change the warning and charge of the great Apostle: 'O, Timothy, keep that which is committed to thy trust, that when thou hast heard of me among many witnesses, commit thine to faithful men who shall be able to teach others also.' To this high office, to this responsibility, to this duty in the Catholic Church of God, we are come together to admit this, our brother, who has been tried, and chosen, and approved. Let us yield ourselves, my brethren, to the spell of sacred memories and associations, and in reverence for the great past, and hope for the greater future, let us give him our love and sympathy, let us offer for him our prayer, that he may keep his trust; that he may study to show himself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth so that he may finish his course with joy." Then turning solemnly to the bishop elect, the speaker continued: "And to you, my brother, there are no words of mine that can add to the solemnity and joy of this occasion. As of old, the Apostle went bound in the spirit unto Jerusalem, not knowing what should befall him there, saying farewell to the elders at Miletia; so have you been called to a burden of exceptional responsibility, of exceptional privilege, and it is yours to say good-bye to those whose hearts are kind to you by the mutual service of many years. Doubtless the future is full of problems to be solved, of plans to be made and executed, of dangers to be encountered, of new trials to be endured. Yet as the same Apostle said once to the sailors in the midst of a roaring storm, so I say to you: 'Let us be of good cheer, for I believe that it shall be even as it was told me.' There is no severity of duty, no bondage of service, no experience of loneliness, and all these are involved in the very nature of the Episcopal office—there is no criticism, no weariness, no disappointment for which the consciousness of His presence and approval does not adequately and fully compensate. You have a trust to keep. You are a guard. You have the peril and the pain of the night watches. Your shield is faith. Your sword is the Word of God. Your wakefulness is prayer. Without these your life shall be heavier, your work shall come to naught. For after all you watch not for yourself, but for Him. You are a steward, a servant, and it is required of stewards that a man be found—not original, nor remarkable, nor venturesome, nor liberal, nor popular—but faithful to his trust. If you meet with disappointment, therefore; if some of your cherished plans should fail; if much that you feel ought to be done is not done; if men prove stubborn and undutiful sometimes, and results of earnest effort seem far off, then remember the antithesis given in this same epistle to the words of my text: 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.' My brother, the foundation standeth sure and we may leave the event to God. May His grace and His blessing be with you evermore. May His loving kindness be your unfailing joy and His consolations your abiding strength. May He support you all the day long, until the shadows lengthen, the evening comes and the busy world is hushed and your work is done, and then in His mercy may He grant you a safe lodging and a holy rest forever." The sermon being ended, the elected bishop with his rochet was presented by two of the bishops to Bishop Davies, who, having caused the certificate of election and other cus-

tomary testimonials to be read, proceeded to administer the oath to the bishop elect. The hymn, *Veni Creator*, was then sung, after which the presiding bishop and the other six bishops laid their hands upon the head of the elected bishop, repeating together the words of consecration. At the conclusion of the consecration the offertory was taken, and the amount collected will be devoted to missionary work in the new Diocese of Los Angeles. After the offertorium Bishop Davies proceeded to administer Holy Communion to the new bishop and to all those within the sanctuary. The clergy having retired during the recessional hymn, the large congregation, which had been deeply moved by the inspiring ceremony, left the church, the exercises having lasted more than three hours. In the evening a reception was tendered to the new bishop by the warden and members of the church which Bishop Johnson had served so faithfully as rector.

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$272 00
Mrs. Gilmore, Orillia	2 00
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REVIEWS.

Scribner's Magazine, March.—This number opens with a continuation of "The History of the Last Quarter Century in the United States." And one cannot help thinking that some events brought again to the surface had better be drowned in Lethe, fathoms deep. "The Reminiscences of the World's Fair," however, are pleasant enough, especially to those who trod the ways of that enchanted city. "Florentine Villas," being a description accompanied by some exquisite etchings of various buildings in and around the classic city of Florence, which make one sigh for an actual acquaintance. "Sentimental Tommy" grows in interest, and the quaint side of the Thrums' folk, so ingeniously narrated by the author, keeps the reader wakeful. Mr. Barrie, in his character sketching, is unique, and we believe unsurpassed. "French Binders of To-Day"—thoughts and facts on the development of the book-binding art, with some marvellous specimens of decorative work in that line. One by Marius Michel for "Sylvie," No. 10, is a masterpiece. "The Lost Child" is a creditable piece of realism. The subject is rare now-a-days, but capable of strong situations. Fifty years ago the plot was common, and some capital stories were written based on such misadventures. There is a good deal more which deserves favourable notice, but space—"Steady, Walter! of a want of space," as Cap'n Cuttle would say—forbids.

Harper's New Monthly Magazine, for March, is an interesting one. "On Snow-Shoes and the Barren Grounds," with illustrations and photographs of that most inhospitable region, where the rigour of an arctic climate must be endured, and where death from hunger is imminent. The courageous explorer's account of his journey, as far as he has gone, is written in an attractive style, and one longs to hear more of his hazardous adventures. "Arcadian Bee Ranching"—It is but the turning of a page, and here we are in the "Eden" of the world, among Californian fruits and flowers. What a relief from the desolation of snow-clad plains and frozen lakes! Description and views of the apiaries in this favoured land will gladden the bee master's heart, and the growth and magnitude of the industry reads like a romance. "The Washington Family"—A few more chapters on that portion of the family who became famous about 1760, with some account of Braddock's exploits and lamentable death. There

are some excellent cuts, especially one of the burial of General Braddock. "The German Struggle for Liberty" is continued, and Napoleon is perturbed. It is pleasant while reading the account just now to anticipate the revenge that that grand old war-horse, Blucher, will have presently. There is also a capital thing in chinaware called "The Boss of Ling Foo"; the illustrations are fine. Beside, we have Mr. Black's story, a capitally written sketch, "Where Fancy was Bred" and the "Joan of Arc," making quite an imposing volume.

OUR RELATIONS WITH DISSENTERS.

BY CANON HAMMOND.

A recent correspondent in the *Times*, in which I am charged with reproducing the "most objectionable features of Gace's Catechism," confirms the belief, which I have long cherished, that it is for the interest of religion in the Church of England that those Churchmen who, like myself, cannot join with Dissenters in acts of worship in their meeting houses, should state plainly why they cannot; why they must needs stand apart from the religious assemblies of their fellow-Christians. It is our bounden duty to state our reasons, if for no other cause, for this—that our attitude is constantly misunderstood, and that this misunderstanding breeds much resentment and ill-will: it is a fruitful source of that bitterness which, unhappily, so often exists between Church and Dissent. For Dissenters, with rare exceptions, cannot understand why Church people, for the most part, stand severely aloof from them. To them it seems to be monstrous that those who believe in the same God, and, as they often say, are "making for the same place," cannot or will not join with them. It wounds them deeply, because it looks like a reflection either on their piety or their intelligence, and, therefore, it is not to be wondered at that they resent it extremely and use sufficiently strong language about it. If they were bad men or meeting for an unworthy purpose, they say they could understand it, but as it is, it staggers them, and they set it all down to pride of place, or bigotry and intolerance, and many of them think, and some of them say, that it all proceeds from the exclusiveness and arrogance which are bred by what they call a "State Church." And it only confirms them in their suspicions that there are some Churchmen who have no scruples whatever about making common cause with them; who will subscribe to their funds, give sites for their sanctuaries, attend their meetings, and recognize their ministers. I am not now speaking of the smiling candidate for parliamentary honours: his motives are sufficiently obvious, and Dissenters are often shrewd enough to see through them; but I am thinking of men like Dean Freemantle and the Bishop of Worcester, who have nothing whatever to gain—except in the shape of a cheap popularity—by making the advances which they do make. These be wise and honourable men, and their action makes a deep impression on Dissenters, who naturally ask why, if one Churchman can do this, others cannot, and who see in the very sympathy and help which they receive from such Churchmen—and that help has gone far towards building many meeting houses—convincing proof that all the rest, who will have nothing to say to them, are actuated by no considerations of principle or conscience, but are under the influence of envy and of superciliousness, if of nothing worse. It may, therefore, I think, be useful—it may at any rate help Dissenters to think and speak more kindly of Churchmen, and it may also show some Churchmen what they owe to Dissenters—and to Christ—if I set down here some of the reasons which compel us, most sorrowfully and unwillingly, to make this stand; some of those beliefs which lead us, rightly or wrongly, to the conclusion that, for us, it would be distinctly wrong, it would be sinful, to go to their meeting houses or to join forces with their people. But before I do this, I should like to remark that, whatever pain our attitude causes to our brethren, the pain and the surprise are not all on their side. It does not seem to occur to Non-conformists, though one would have supposed that it was obvious enough, that if they are wounded by our refusing to go to their meeting houses, we must be no less afflicted and humiliated by their declining to worship at church. And the more so, as this separation, this resort to different sanctuaries is, as I shall show presently, not of our own making. If we and they do not join in worship, it is not because we have withdrawn from them, but because they or their forefathers withdrew from us. If anybody, therefore, is entitled to complain, it is we, not they. All that we do is to say that we cannot follow those who said they could not stay with us. All that Dissenters can accuse us of is that we take up a position identical with that which they have taken up already and held for centuries: that we say there are religious reasons which prevent our joining with them, just as they said there

were conscientious reasons which forbade their remaining with us. For if we ask them, even now, why they left us or why they cannot rejoin us, they reply at once that they have conscientious scruples which make it impossible, or that their religious convictions will not allow of it. But if they were actuated by these high motives in separating, then why must we be governed by base motives in remaining separate? What is sauce for the goose is surely sauce for the gander. It never occurs to some of them that Churchmen may have consciences as well as they: that we may have just as pure and just as powerful reasons for shunning their assemblies as they had, or believed they had, for deserting ours. Why should it be principle in their case, and mere prejudice and bigotry in our case—unless, indeed, we Churchmen have a double dose of original sin? I think it well, therefore, to point out to our Dissenting critics in *limine* that, if we do decline to go to their meeting houses, we are only taking a leaf out of their book, only following their example in refusing to go to church or to continue in its fellowship; and that really they ought to be the very last persons in the world to blame us for doing what they constantly pride themselves on having done. But, even if Dissenters ought not to be pained by our attitude, the fact remains that they are. And, therefore, it becomes our duty to render them, most patiently and most affectionately, our reasons, which is what I now proceed to do. Or, rather, I will in the first place say what are not our reasons. It seems to me quite as necessary to do this as to do the other, because it is in our supposed reasons that the offence mainly lies. I say, then, that it is not—

1. *Because Dissenting people are nothing to us.* How could they be? Are they not men and brethren? Are they not, many of them, Christian men? It may mean very little to them that they have been christened, but it means a great deal to us, just because of our belief about baptism. It means that all Dissenting people who have been duly baptized are in a sense Churchmen; they are "members of Christ, children of God, and inheritors of the kingdom of Heaven." How then could we scorn them? Especially when we remember how many of them love our Sacred Lord in sincerity, and, according to their lights, are doing the will of our Father in heaven. Nor is it 2. *Because they are less religious or less devout than Church people.* Please observe that I do not pronounce any opinion as to the comparative piety of Churchmen and Dissenters. I know Church and meeting houses pretty well, and I think I know something of the dangers or defects of each, but I do not know where the more personal piety is to be found. No, I make no comparisons—though they have been made on both sides. What I say is that our standing aloof from them is no reflection on their piety, for if they were ten times as good as they are, and if Churchmen were ten times as bad as they sometimes are, we should maintain our *non possumus*. And as little is it 3. *Because their ministers are less able or less learned than the clergy.* Again, I repeat, I make no comparisons, though, of course, I have my own opinions. But I say that neither learning nor ability has anything to do with our attitude. Dissenters do take up this ground; we do not. I have often heard it alleged as a conclusive reason for leaving the Church that the clergyman was such a feeble creature—not half as smart as the Dissenting minister. But that is not our reason for shunning the meeting house. If all the ministers were as eloquent as—well, let us say Dr. Parker in his loftiest flights—or as able as Dr. Dale, or as saintly as Dr. Payson, we should be just as far from meeting-going. Our refusal to go is, therefore, no reflection on the ministers. Nor is our reason 4. *Because the ministers do not preach the Gospel.* To tell the truth, we are sometimes afraid that they do not—just as Mr. Spurgeon was. What with the Higher Criticism and the "Downgrade Movement," and the revelation before the London School Board, we cannot but have our fears. But it is not because of those fears that we stand off. We know that it is made a reason for not attending church that the "pure gospel" is never heard there. If it were always heard at the meeting house and heard in its integrity, we should be just as far from showing our faces there. Nor is it, again, 5. *Because the ministers have not been episcopally ordained.* I see the learned Bishop of Worcester persists in making it a matter of episcopacy. But though we do believe in episcopal regimen—and small blame to us, Mr. Price Hughes has admitted that for fifteen centuries no other rule was known in the Church—it is not because the Dissenting ministers are destitute of such orders that we are prevented from recognizing them, for many of them have absolutely no orders at all: Why, Dr. Perowne once reminded us that they have often been appointed with no other formality than that of a tea meeting. Many of them scoff at the very idea of orders—the *Non-conformist* does. Some of them have preferred—Mr. Horton of Hampstead has—to be set apart by the shaking of hands rather than by the laying on of hands. But none of these things move us. If they had all been Episcopally

ordained, as some ministers of the so-called "Free Church of England" have, we should still decline to give them one farthing or to go near the place. And it is not, lastly—6. *Because we think that Dissenters have done no good.* For we cannot help seeing, and we readily allow, that many of the denominations have done much good. We do not say that it is good unmixed with evil—perhaps no good ever is—but good it is. They have changed some lives; they have transfigured some homes; they have elevated some neighbourhoods. There are few religious bodies, however grotesque their views, but have some such trophies to show. But none of these things reconcile us to the meeting house. Partly because, whatever good Dissenters have accomplished, they have accomplished not *qua* Dissenters, but as Christians. It is Christianity, not Non-conformity, that changes the heart and life. Partly, because we cannot help seeing that whatever good they have done might have been done just the same without a secession. Partly, because such success proves nothing. Good work is often done—it is "one of the mysteries of God's Kingdom"—by men who are altogether in wrong. Judas Iscariot cast out devils, yet he was himself a "devil." No, we do not ignore and we do not depreciate the good done by the meeting house, but we say that that success of theirs proves nothing whatever. And now, it may be said to me, "These are strange confessions. You allow that baptized Dissenters are your brethren in Christ. You admit that they may be every whit as religious as Church people; that their ministers may be as able as the clergy; that these ministers have for the most part preached the Gospel, and that their preaching has done good; then what more do you want? How can it be wrong for you to join in acts of worship with good men, and Christian men, who have done a good work?" The answer is: We cannot, we dare not, go to their meeting house just because it is against God's will that that meeting house exists. The members may be good, the ministers good, the doctrine sound, the service reasonable, but the *place itself* exists in defiance of God's design. We could not go or give to it, because we should thereby countenance and support a state of things which (as we believe) Almighty God abhors. I do not now say that these views are right—that remains to be proved—but I do say that these are the views and convictions which compel us to act as we do. And I now proceed to set forth the considerations which have led us to this conclusion. But, first, I must ask you to consider how, as a matter of fact, these meeting houses, one and all, came into existence. They all began in the same way; they all owe their existence to a split—to a separation. I do not suppose this will be disputed; it can only be disputed in the teeth of obvious facts, and in disregard of English history. For once, and probably not so long ago (most of the meeting houses have been built within the present century) there were no meeting houses in our parishes. Once there was nothing but the Church. What public worship of God there was, what ministry of the Word and Sacraments of Christ, was at Church. How, then, has the meeting house come into being? By making a division amongst the Church members; by separating some professed Christians from the Church, and collecting them into a new communion. Even if all the Dissenting members were persons who had seldom, if ever, attended church, or persons who had been neglected or repelled by the clergy, still that meeting house owes its existence to a division amongst Christians. For how can there be in any parish, or city, or country, two separate altars, two pulpits, two denominations, and yet no division. If there is no division, how is it that they do not pray together? On the contrary, so long as this state of things lasts, both Church and meeting house are monuments of division. Monuments of division with this difference—that the separation was on the part of the meeting house from the Church, not on the part of the Church from the meeting house. Why, the very stones and structure of the building show which existed first; which was the original and which the seceding community. So does the very name "Dissenters," as still more does the name of "Separatists," which they bore at first. "Separatism," said Dr. Mackennal at the Grindelwald Conference, "is really none other than the old word for what we now call 'Congregationalism.'" And he well added that "Separatism has become the most formative and constructive Church doctrine in England of to-day," for I cannot discover any denomination that has been "formed" or "constructed" in any other way. (To be continued.)

The Bishop of Chichester opened the new St. Mark's and Kemp Town Church Schools, Brighton. The Rev. Prebendary Hannah offered the Diocesan a cordial welcome to the town. The bishop, in reply, said he did not wish to deery Board schools, but they did not wish to give up their Church schools, because they did not believe in a colourless, invertebrate, undenominational religion that would satisfy nobody.

THE ENGLISH CATHEDRALS.

IV.—A VISIT TO RIPON CATHEDRAL.

I left Carlisle for Durham and took one more view of the great Church of St. Cuthbert on my way to the shrine of St. Wilfrid at Ripon. The remarkable Norman features of Durham had scarcely faded away from my memory as I sped southward across the great Yorkshire plain, when I arrived at the low hills that bordered the upper tributaries of the Ouse, amid which, a conspicuous landmark, the early English gables of the cathedral's western front, towered over the town of Ripon. This western front is partially obscured by the houses in its neighbourhood, but as I approached it from the market-place by the narrow kirkgate, I could plainly discern and examine at leisure this remarkable example of Early English.

It was Archbishop Gray who, in the middle of the thirteenth century, added this western gable, with its flanking towers, to the original structure. The gable is one hundred and three feet high. It is pierced by two tiers of windows, five in each tier. The long, plain lancets, the abundant dog-toothed ornament, the gable pediments of the three doorways, are all strictly characteristic of the Early English style. The two towers are of severe simplicity in design, but are graceful as well as dignified in structure, and impressed me with their air of mingled elegance and stability. Above one of the windows there is a small niche with a figure in it, but the corrosion of years has obliterated the main features of this carving, which once, in all probability, represented St. Wilfrid, who in 664, as Bishop of Northumbria, erected the original basilica at Ripon. Each tower is divided by string-courses into four stories. The ground story is crossed by a blind arcade of six arches. Each of the other stories contained three lancets, but only the middle arch is pierced for the admission of light.

The restoration of the building by Mr. G. G. Scott, in 1862, seems to have been conducted with great skill, and although new stone appears to have been worked into the whole surface of this facade, and the portals are almost altogether new, the harmony of the original composition has not been in the least interfered with.

At the east end of the church we find a change to the other extreme of English architecture. Here I was much struck by the massive decorated buttresses which rise between the choir and the aisles. The windows are richly foliated, and furnish fine examples of the Early Decorated style. The Norman string course, which Archbishop Roger drew as a separating line between the old Norman crypt and the lady-loft, with its square-headed, Decorated windows, is worthy of notice; it marks an interval of at least a hundred years in the erection of St. Wilfrid's.

I entered the church by the western door. The nave did not impress me by its height so much as by the beauty of its pointed arches and its great width of eighty-seven feet. The clerestory windows are fine specimens of Perpendicular tracery. The width of the nave and aisles is greater than that of any other English cathedrals—York, Chichester, Winchester and St. Paul's excepted. In walking along the south aisle, I came upon a singular altar tomb. On the slab of grey marble is carved in low relief a lion, standing amongst the trees of a forest; and a little distance away a man, kneeling in prayer. The inscription is effaced, but tradition says that an Irish prince on his way from Palestine, accompanied by a lion, which followed him like a dog, died and was buried at Ripon.

The Perpendicular font, which stands in the westernmost bay of the southern aisle, is a fine model of thirteenth century stone-work. I was reminded by the monument surmounted by the bust of Hugh

Ripley, that the chief officer of Ripon was called Wakeman, *i. e.*, the man who wakes or watches. The Wakeman was turned into a mayor in the time of James I., whose statue accordingly is set up on the inner side of the north-west tower arch.

I was impressed by the foreign air which the triforium with the clerestory and adjoining archways wears. The triforium has two broad archways in each bay, with a central detached shaft. There are three arches in each bay of the clerestory. The bays are divided by triple vaulting shafts. The arches are lofty and narrow, and the style will remind architectural students of Archbishop Roger's palace at York, and is far more continental than English.

Perhaps the most remarkable monument in the whole cathedral is that which is found in the south

burrows all of which adorn the stalls at Ripon.

Of St. Wilfrid himself, the patron saint of the cathedral, some memorials still remain. It is supposed that his shrine was built in the most eastern bay of the north aisle. The bones of Wilfrid were removed to Canterbury by Odo the Archbishop, in a silver casket, but as the ancient chronicler says: "Lest the place which the blessed Wilfrid, while he lived in the body, loved beyond all others, should be utterly deprived of his relics, a small portion of them were left at Ripon," while the banner of St. Wilfrid was one of those raised at the battle of the Standard.

But the most interesting part of Ripon's historical memorials is the crypt, which I entered by a flight of stairs at the north-east angle of the nave. From the foot of these stairs, I passed along a narrow passage to a little cell about seven by eleven feet, and about nine feet in height. The walls are niched as if for statues. At the north-east angle is a funnel-shaped opening, leading to a passage beyond. This is St. Wilfrid's needle, which Camden says was used for an ordeal. Those who could not pass through it were convicted of the crime of which they had been accused. Some antiquaries have judged, from the Roman character of this structure, that it was anciently a Roman tomb. But there exists at Hexham, in Northumberland, a crypt of the same sort, in a church which was founded by St. Wilfrid. More probably, therefore, the two crypts are of the same date, and afford to the antiquarian the most perfect existing remains of stone churches in the first ages of Christianity in Yorkshire.

In leaving Ripon I took a parting view of the cathedral from the wooden bridge that spans the river. A mass of houses, and the chimney of a factory, lay below the Gothic lines of the ancient structure. The early English towers, although somewhat disfigured by their modern battlements, rose under the sunlight, in clear gray outline against the sky; the broad central tower, dwarfed by the disappearance of its spire, the Pointed and Decorated windows with their varied tracery, all formed a combination of extreme beauty. Somehow the river brawling beneath on its way to join the waters of the Ouse; the strip of common dwellings which lay beyond it; and above all the fretted outline of St. Wilfrid's fane, reminded me of the greater Church of St. Cuthbert. It was indeed as if the inspiration of Durham's princely See had been wafted southward and animated the smaller but scarcely less beautiful shrine of which Wilfrid laid the foundations on the banks of the Ure.

FORGIVENESS.

Very sweet is the rest of those who taste the forgiving Love of our Divine Lord. They are in His arms. A child lay dying in its little bed, tossing to and fro in strong fever. Bending over it, the mother tries all she can to soothe and assuage the suffering. She speaks of the brightness and splendour of heaven. "But, mother, the light would hurt my eyes—I couldn't bear it." She changes the thought, and speaks of the music of heaven, the golden harps, the rejoicings of the multitude, as the sound of many waters. But a little sob rises, "Mother, I couldn't bear the noise." In despair she lifts the child in her arms, and gently lays the little restless head upon her breast. Presently a whisper reaches her ear, "Mother, if heaven is like this, I should be glad to go." Even so—even so—does the great and gracious Saviour take weary, fevered, restless souls into His bosom—puts His pierced hands around them—and gives a rest the world cannot give and which it taketh not away. May He do this for you and for me—and do it now—and His shall be the everlasting praise.



RIPON CATHEDRAL—EAST WINDOW.

transepts. It is intended as a memorial of William Weddell, of Newby, and is a copy of the Choragic Monument of Lysicrates at Athens, a piece of art more appropriate in the place where the original stood than in the transept of a Gothic cathedral.

I entered the choir of the cathedral through the fine Perpendicular screen—a rich mass of tabernacle work. Over the door is a representation of the First Person of the Holy Trinity, surrounded by angels swinging censers. The date of this screen is 1459. The ancient wood-work of the choir is admirable. An elephant with a castle on his back, in which are fighting men, is conspicuous as a finial. The grotesque figure of a monkey faces this from the opposite side. No finer specimen of ancient wood-carving can be found than the "Spies with Grapes," "Samson Carrying off the Gates of Gaza," "A Fox Preaching to Geese," "A Griffin Chasing Rabbits," one of which he seizes, while the rest escape to their

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

SYDNEY, CAPE BRETON.—A meeting of Sydney Rural Deanery was held in the parish of St. George, Sydney, on Thursday, February 13th. There were present: Ven. Archdeacon Smith, Rev. Rural Dean Lockyer, and Rev. Messrs. Draper and Abbott. The Holy Communion—preceded by Mattins—was celebrated at 11 o'clock by the Rural Dean; the Epistle was read by Rev. C. G. Abbott, and the Gospel by Rev. T. F. Draper. Rev. Mr. Draper was also the preacher, and having chosen as his text the words: "Endure Hardness as Good Soldiers of Jesus Christ," he preached a "Sermon for the Times," full of sound doctrine and practical lessons, contrasting the earnestness and self-denial, so obvious in the lives of many Christians during a political contest, with the careless indifference and selfish ease so often displayed by the same persons in the great contest with sin, and for the cause of Christ. The Chapter meets during the afternoon, and after prayer, the 11th chapter of the Epistle to the Hebrews, verse 32 to last was read in Greek

ONTARIO.

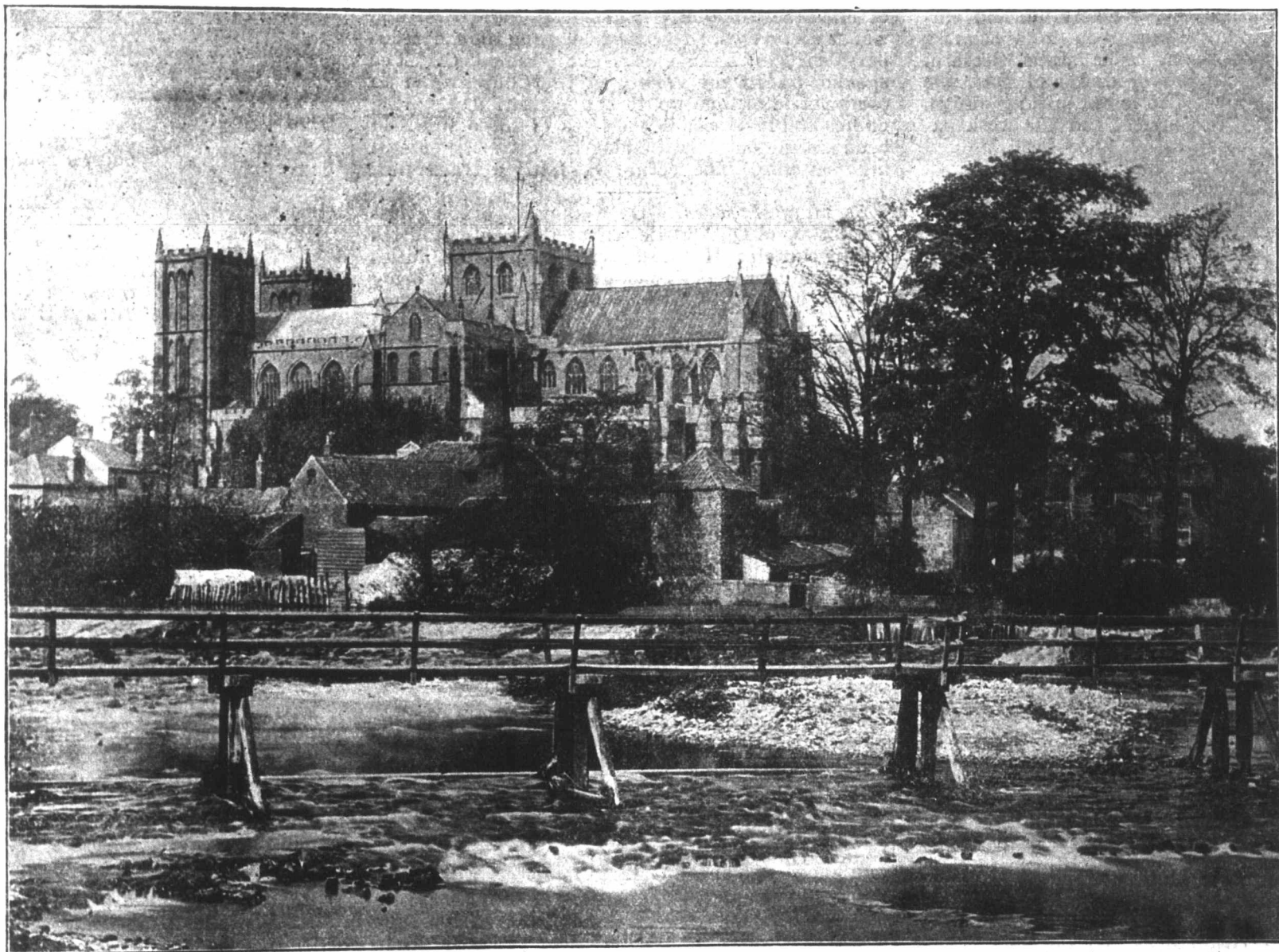
J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

KINGSTON.—The Armenian Relief Fund—The Metropolitan of Canada's Appeal.—Offerings received by Canon Spencer during February: 3. Anonymous, \$1; 6. F. C. C. Heathcote, Toronto, \$10; 10. Miss Macklem, Toronto, \$500; 13. Church of the Messiah, Sunnidale, Ont., \$1; Rev. F. Robertson, Stayner, Ont., \$1; 14. Kingsey Mission, Quebec—Holy Trinity Church, Denison's Mills, \$4; St. Paul's Church, Sydenham Place, 32.; 18. St. James' Church, Dundas, Ont., \$24; 20. St. Mark's Church, Orangeville, Ont., \$4; 21. St. John's Church, Thorold, Ont., \$7.19; St. Paul's Church, Port Robinson, Ont., \$3.81; Niagara Falls South, Ont. (Rev. Canon Bull), \$16.60; St. Simon's Church, Toronto, \$84; 24. St. Bartholomew's Church, Ottawa, \$4.90; Montreal W. A., per Rev. Canon Empson, \$26.33; New Ross, N.S., per Rev. C. De W. White, \$7.80; Christ Church, Berwick, N.S., \$2.45; 25. St. James' Church, Parkhill, Ont., \$9.15; Grace Church, Greenway, Ont., \$1.25; Pakenham, Ont., per Rev. R. N. Jones, \$16; Trinity Church, Mitchell, Ont., \$10.45; Winchester and Chesterville, Ont., \$4.51; 26. St. Luke's Cathedral, Halifax, \$46.25; St. John's Church, Thamesford, Ont., \$3; Christ Church, Lakeside, Ont., \$3.65; Church of the

conquest of sin. The children were then questioned on the lesson, and in spite of the somewhat awe-inspiring audience of clergy and teachers, answered fairly well. Their ages ranged from 8 to 12 years. Canon Spencer then read an admirable paper on the necessity of preparing for Sunday-school teaching, dwelling on the importance of realizing that each baptized child was to be taught the high dignity of his calling, and to prepare himself for the position of a citizen of heaven. Some discussion followed in which the ordinary Sunday-school system, and the incompetence of teachers, were somewhat severely dealt with, though it was pointed out that many of the lessons which ought to be given were such as only a trained theologian could give properly, and so teachers were not to be blamed if they failed on such points.

All Saints.—The lantern services in this church have been resumed this Lent and occur every Wednesday evening. Great interest is taken in them by old as well as young.

St. George's Cathedral.—The Bishop of Qu'Appelle held a "Quiet Day" for Churchwomen in the cathedral on Thursday, February 27th. At least, so it was announced, but a large number attended only one or two of the addresses, and there was nothing especially addressed to women. It seems, therefore,



RIPON CATHEDRAL, FROM THE RIVER.

and discussed. The usual business of the Deanery was then proceeded with, and disposed of in order. The Rural Dean informed the meeting that it had come to his knowledge that it was Rev. Mr. Draper's birthday, and he (R. D.) wished to assure Mr. Draper of the general recognition of the good work done by him for God and His Church during the past thirteen years; of the indebtedness of the Deanery to him for his many acts of kindness and intellectual assistance, and to express the wish that God may grant him many very happy returns of the day. A standing vote attested the fact that the Rural Dean had expressed the sentiments of all present, and Mr. Draper's reply as clearly proved that he appreciated the kind words and actions of his brethren. Choral Evensong with an *ad clerum* sermon by the secretary (Rev. Chas. G. Abbott), brought to a close a very happy and profitable day. The next meeting will be after Lent, either at Port Morien or Sydney Mines. The visiting members of the Deanery desire to thank Mrs. Smith and Miss MacNeil for their many acts of kindness and generous hospitality on this and other occasions.

Mr. Freshfield has written a volume on the Communion Plate of the Churches of the County of London. It is thoroughly trustworthy on the subject in which it treats, which is to some minds a fascinating one.

Ascension, Port Perry, Ont., \$1.75; 27. St. Mary's Church, Walkerville, Ont., \$10; Alliston and West Essa, Ont., per Rev. W. E. Carroll, \$5.25; 28. St. Paul's Church, Essex, Ont., \$11; St. Stephen's Church, Chester, N.S., \$11.46; St. Mark's Church, Chester, N.S., \$2.37. A remittance of \$541.32 was made to the Duke of Westminster, K. G. Grosvenor House, London, W., on the 19th ult. Further offerings will be received up to April 8th.

A. SPENCER.

Kingston, Ont., February 29th, 1896.

A Convention of local Sunday-school teachers was held in the school-room of St. James' Church, Kingston, on the 25th ult. The attendance was very good, as were also the proceedings, consisting of a model class, instructed by the Rev. R. W. Rayson, and a paper by the Rev. Canon Spencer. Mr. Rayson was selected as the teacher on account of the interest awakened in the Dupanloup system of catechizing as used at All Saints' during the mission last October, and was given as subject: "The Reality of the Temptation of our Lord," and for scholars some six or seven children from the St. James' Sunday-school, entire strangers to the system and to him. The lesson occupied about twenty minutes, and embraced the dual nature of our Lord, His impeccability, and the force of the temptation which He endured, closing with a practical lesson on the

a pity that the few men who might have attended were not allowed to. Bishop Burn also preached in the cathedral on Wednesday, and in St. James' Church on Friday evening.

ADOLPHUSTOWN.—Since his wife's death, Rev. R. S. Forneri, the rector, has been seriously ill, and has been suffering from a carbuncle on the back of his neck. He is still in a weak and suffering state, but the doctor hopes to bring him through all right. Doctor Young and the parishioners are exceedingly kind and attentive.

RURAL DEANERY OF LEEDS—George W. G. Grant, M.A., Rural Dean.—The thirtieth regular meeting of the Chapter of the Rural Deanery of Leeds was held in the parish of Newboro—Rev. G. H. P. Grant, M.A., rector—on February 4th and 5th. The weather was inclement, and only a few of the clergy were present. An interesting discussion took place on the approaching division of the diocese; a paper to be read by Rev. C. J. Young, and other subjects for discussion, were left over, to be taken up at the next meeting of the Chapter, which will be held in the parish of Gananoque on Tuesday and Wednesday, 5th and 6th of May.

DUNROBIN.—The opening of Divine service of one

of the prettiest churches in the diocese took place here on Thursday, February 27th. The services were continued on March 1st. The services have been held regularly for the past nine years in the Orange Hall, kindly placed at our disposal by the Orangemen of the district. Five years ago it was proposed that a new church should be built, and from that day forward no effort has been spared to place in the bank to the credit of the treasurer—of the building committee—funds for that purpose. Last winter the stones were placed on building site by the members of the congregation and other friends—while the members of St. Mary's Church drew the sand. Last June the building was commenced, but owing to delays we were prevented from opening it for service till late on in the winter. A beautiful stone building, surmounted by a bell turret, standing in a prominent position, meets the eye from either of the four ways you approach the village. The building is 56 x 27, exclusive of porch and vestry, and was built from designs prepared by the much lamented C. Cox, Esq., of the department of Fisheries and Marine, Ottawa. The roof is an open one, finished in clear pine and varnished; while a dado, reaching to the under side of the east window, gives the chancel a well-finished appearance. Mr. Humphrey Gow, the contractor, deserves the highest praise for the thorough manner in which he has carried out his contract; every detail showing him to be a most skillful workman. The whole of the furniture was supplied by the Globe Furniture Co., Walkerville, and surpasses anything we have ever seen in a country church. The nave seats, choir stalls, lectern, bishop's chair, altar rail, prayer desk and seat, are all made of oak, polished in clear antique finish. The prices were most reasonable, and the work excellent. The windows are all filled with stained glass, put in by that old and reliable firm, J. C. Spence & Sons, Montreal. The nave windows are square, each containing three lights; the various tinted glass producing a quiet, subdued light. The east window, the most beautiful of all, containing three lights, represents "The Nativity," "The Good Shepherd," and "The Ascension." The cost of this window was collected by Mrs. J. J. Younghusband. The west window, of beautiful design, is the result of "a talent" traded with by Bernice—a ten-year-old daughter of Mrs. J. J. Younghusband—until a sum sufficient to pay for the window was realized. The cost of the furnace was chiefly defrayed by Mrs. G. H. Younghusband, of S. March, who gave a social for that purpose. The chancel carpet, matting, lamps, and the furniture from Walkerville, were collected for by the rector, Rev. W. H. Stiles, while the dossal and drapes, brass altar desk and brass alms' basin, are the result of loving work made and sold to realize the amount by the rector's wife. The brass vases were kindly donated by J. C. Spence & Sons, Montreal. On Thursday the services were Holy Communion, 10.30, celebrant, the rector, assisted by Rev. W. Loucks, who read the Epistle. Preacher—Rev. Rural Dean Bogert, of Ottawa, who in a most powerful and impressive sermon, traced the history of worship from the time of Abel to the present; while the Rev. Rural Dean Pollard, at the evening service, showed that the worship of the Church of England, being liturgical, dated back to the times of the Apostles, some of the prayers of the Prayer Book being used from almost Apostolic days. On Sunday the rain continued till late in the evening. The roads were in an almost impassable state, so that very few came to the services. There was a celebration at 10.30 o'clock, at which the Ven. the Archdeacon of Ottawa gave words of loving counsel and advice to the few present, urging upon them to use that building as the house of God on all the more sacred occasions of life. At 2.30, evensong was said by the archdeacon, while the Rev. E. A. W. Hanington preached a most instructive sermon, proving the Catholicity of the English Church. The offertories at the services amounted to nearly \$52. The people of Dunrobin are to be most earnestly congratulated on the way in which they have worked for the new church—and more especially for the absence of that discord which generally finds a place in an undertaking of such magnitude. The clergy present at the opening services voted this the most perfect little church they had ever seen.

Too late for last week's issue, we learned that the difficulty with regard to the funds of the new bishopric at Ottawa had been adjusted, and that the Archbishop of Ontario had decided to call the Synod for the 18th of March. His Grace has appended to the summons a form of prayer for the Synod, which he wishes to be used in all the churches and households of the diocese until after the election of a bishop.

TORONTO.

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

St. Stephen's.—The Bishop of Qu'Appelle delivered a most interesting address to the Woman's Auxiliary last Thursday evening.

Grace Church.—Mr. Cyril Rudge, choirmaster of this church, has resigned, and gone to Chicago to follow his profession. He will be greatly missed here, as he was most successful in training the choir to a fine point of excellence.

St. James' Cathedral.—Rev. C. J. Boulden, M.A., Trinity, Cambridge, who during the last three years has held the position of curate of the cathedral, has been appointed to the headmastership of Berthier Grammar School, which henceforth will be known as St. Albans School. Mr. Boulden took high mathematical honours at King's College, London, and also at Cambridge, being a senior optime in the tripos of 1882. He is well-known in Montreal as the former chaplain of Lincoln College, Sorel. After leaving Sorel, Mr. Boulden became rector of Berthier, after which he completed seven years' scholastic work in England, and then took up work in Toronto.

St. George's.—The lecture given by Rev. Provost Welch in the school-house last Thursday evening, was an exceedingly interesting one, its subject being "Evangelical and Oxford Religious Revivals of the 19th Century." Provost Welch gave a minute description of the condition of the Church during the years 1688 to 1720. He described the non-jurors' power in the Church during the reign of Queen Anne, with their religious life and religious societies; also the decay of religion on the accession of the House of Hanover. The revivals among the poorer and richer classes were described, showing the difference between the Evangelicals and Methodists. The speaker traced the growth of the Church from an early period of time up to the present day, giving names and instances in the lives of those who had been instrumental in helping it obtain its present high standing. The lecture was fairly well attended.

St. Marg Magdalene.—On Wednesday evening last the Bishop of Qu'Appelle delivered a Lenten address in this church. He chose as his subject the duties of Church members as communicants, his text being the 8th, 9th and 10th verses of the first chapter of Luke. This pen picture of the Jewish communion, said the reverend speaker, was handed down to us as an example of a close relation between the communicant and God, and was for our guidance. He dwelt on the position of Christ as the continual sacrifice in our behalf, and concluded with an earnest appeal to his hearers to regard, with all due solemnity, the communion service, and to make it a consecration of, not what we have not, but what we have, and can give, and thus our lives will be the lives God has willed we shall live. The earnest words of the speaker were listened to by a large and attentive congregation, the interest in these services seemingly to be on the increase.

HURON.

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

ATWOOD, ELMA and HENFRYN.—In the quiet seclusion of this parish lives one of the most scholarly and widely experienced clergy of the Diocese of Huron, Rev. S. R. Asbury, M.A., B.D. He took his degree of M.A. at London University, England, and his B.D. from Western University, Ontario, by examination. He travelled some time in Germany and has a thorough knowledge of the German language, which has enabled him to do some important translation work from that language into the English. At the suggestion of the well-known Professor Shedd, of Andover and New York, he translated Ackermann's "Christian Element in Plato," and Professor Shedd wrote an introductory preface to the book. For Rev. Philip Schaff's edition of Lange's Commentary of the Bible, he translated Lange's Comments on the Book of Jeremiah, spending a great deal of labour in arranging Lange's notes into more manageable and systematic shape for English readers. For the well-known T. & T. Clark Bookhouse, he translated Hengstenberg's Commentary on St. John's Gospel, and this is the only part of his labour which has yielded him substantial profit, as Ackermann's book is unfortunately not much read, and the Book of Jeremiah is little read in comparison with some of the other books of the Bible, so that Lange's Commentary thereon is rarely seen, except in libraries which have the whole Lange set. Mr. Asbury is now an old man—too old for such a large and arduous parish as he now has, for every Sunday he travels over 24 miles and conducts services in three churches. The roads are often very heavy and fatiguing, and the people very scattered. His work in the Henfryn church is especially interesting, as the congregation, which was about disbanded when he came, has greatly improved and now runs about 60 or 75 people. Besides the translation work mentioned, Mr. Asbury has done a great deal of occasional literary work for the press. He served three years in the mission field in India, where he had charge of the school, and he used to write for the papers there in the Hindostanee language. He has been fifteen years in this diocese, and prior to his coming here he

did faithful service in the sister Church across the line, in the city of Philadelphia and elsewhere.

British and Foreign.

A new church, St. Peter's, to hold one thousand worshippers, was opened at Eastbourne lately.

There was a very large gathering at Sion College, when the Bishop of London was presented with his portrait by Herkomer.

The Bishop of Rochester has appointed as his domestic chaplain the Rev. T. E. Teigumouth Shore, M.A., curate of Lewisham.

The ancient custom of ringing the Pancake Bell on Shrove Tuesday was observed at Berwick. This bell is also rung at St. Martin's, Leicester.

The death of Mr. R. L. Hamilton, one of the most prominent laymen in connection with Christian work in the North of Ireland, is announced.

The pancake was originally to be eaten after dinner to stay the stomachs of those who went to be shaven. The shrove-bell was called the pancake-bell.

A font was dedicated at a special service in All Saints' Church, Ewell, which was itself lately given as a chapel-of-ease to the parish church in an outlying district.

The Bishop of Chichester commenced work in his diocese by opening the new Church schools of St. Mark's, Kemp Town, built on a site given by Lord Ashcombe.

The Church of Holy Trinity, Southwell, was reopened by the Lord Bishop of the Diocese last week, when there was a shortened Evensong and a sermon by the bishop.

The Bishop of Mashoualand, Dr. Gaul, who, after raising £4,000 in South Africa, is now what he would term "on the stump" in England on behalf of his huge diocese.

Her Majesty has placed a suit of rooms at the disposal of the Bishop of Winchester at Buckingham Palace, during the re-arrangement of the drainage at Farnham Castle.

The Chapel of St. Faith, at the south end of Poets' Corner in Westminster Abbey, has been fitted up by the Dean and Chapter, and is now set apart for private devotion.

It is stated that the Rev. V. H. Hodsdon, formerly curate at Bristol, who went over to the Church of Rome some time ago, has been received back again into the Church of England.

The Bishop of London has just consecrated a new parish church at St. Anselm's, Berkeley Square. The church, which presents a very handsome appearance, has been erected at a cost of £20,000.

The Marquis of Salisbury has sent £100 to the Rev. P. M. Bayne, rector of Little Ilford, Manor-Park, Essex, towards one of the new churches needed in "London over the Border."

Two Sundays ago the Dean of Norwich preached on behalf of the Brompton Consumption Hospital, at St. Peter's, Cranley-Gardens. The Dean pleaded eloquently in aid of this excellent charity.

A handsome church dedicated in the name of St. Paul has just been consecrated by the Bishop of Southwell, at Daybrook, near Nottingham, which will shortly be constituted a separate parish.

The memorial to the late Canon Chester, which is being promoted in South Shields, is, it has been decided, to take the form of a stained-glass window, which will be placed in St. Hilda's Church.

A meeting in aid of the Protestant Reformation Society was held in the Imperial Rooms, Cheltenham, the Rev. G. P. Griffiths presiding. There was a large meeting, and some excellent addresses were given.

The Bible in North India.—The N. I. Bible Society circulation for the year ending November 30th reached a total of 87,125 copies; 3,772 Bibles, 8,870 Testaments, 84,988 Gospels and other Scripture portions in English and the vernaculars. This is an increase of 9,000, or more than forty per cent. over the circulation of 1894.

The Bishop of Liverpool was present at the opening of new schools in connection with the Church of St. Athanasius, Liverpool, which have just been completed, and will now accommodate 1,100 children.

The Dean of Norwich is once more in company with High Churchmen, for he preached at St. Peter's, Crauley Gardens, to an immense congregation, on behalf of the Brompton Consumptive Hospital.

On Septuagesima Sunday an altar-cross was placed by the rector (the Rev. W. S. Wood) in the parish church of Ufford, near Stamford. It is made of red brass, with crystals in its arms and centre, and a crown of flowers.

The annual festival service of the Association of Lay Helpers for the Diocese of London was held at St. Paul's Cathedral. The members of the Association, of which the Bishop of London is president, now number 6,700.

The annual Welsh festival was held at St. Paul's Cathedral on the eve of St. David's Day (Saturday, Feb. 29), at 7 p.m. The preacher this year was the Bishop of Swansea. The choir numbered about 200 voices.

In Canterbury Cathedral, the Three Hours' service will be, for the first time, held this Good Friday. It will be preached by Canon Wilberforce. The sermon at the 10 a.m. service will be by the Rev. A. H. Lang, Six Preacher.

Preaching in St. Paul's Cathedral recently, the Bishop of Stepney, taking his text from the first Lesson, contrasted the moral standard of society in Egypt and Philistia in the time of Abram with the tone of London society to-day.

The flood of confidential advice to the Bench of Bishops on the subject of the proper person to fill the primacy still goes on in the press. There is strong pressure being brought to bear upon their feelings on behalf of the Bishop of Derry.

In the Upper House the Bishop of Winchester moved that it is desirable to obtain, under proper safeguards, increased facilities for effecting such amendments as may from time to time be necessary in the rubrics of the Book of Common Prayer.

Speaking of the Revised Version of the New Testament, Canon Temple said he did not wish to see it used in churches as a whole. As, however, it touched some blots on the so-called Authorized Version, he thought that certain portions might be used.

The Duke of Westminster has issued a warning to ministers of religion and the public generally, urging them not to hand offertories and collections at meetings for the distressed Armenians in Turkey to itinerant lecturers who are travelling throughout the provinces.

The efforts of Canon Long, vicar of Bamburgh, on behalf of the restoration of Grace Darling's monument in Bamburgh churchyard, have produced, with Sir Walter Besant's appeal elsewhere, a total of £36, which with some local subscriptions, raise the whole sum collected to £50.

St. Peter's, Eltham-Road, Lee.—A new chancel-screen of wrought-iron and a pulpit made of oak were dedicated to the glory of God, in the presence of a crowded congregation. The Bishop of Rochester, who officiated, preached afterwards on behalf of the Rochester Diocesan Society.

There is every reason to hope that a bishop will very soon be consecrated for Tinnevely. The Archbishop of Canterbury is now satisfied with the arrangements proposed, and as soon as possible, when the nomination of the Bishop of India has arrived, a royal mandate will be applied for.

In the balloting for Private Members' Bills last week, Lord Cranborne secured a very good place for his Church Patronage Bill, which is said to be an amalgamation of the two Bills introduced by the Archbishop of Canterbury and Mr. W. Hayes Fisher respectively in the last Parliament.

The Bishop of Worcester has inhibited the Rev. R. R. Dolling from preaching at Evesham. Father Dolling writes: "These disappointments are specially hard, for my object in preaching is to raise money to pay off the debt on my late mission, for which I have made myself responsible."

In Ireland, a noble-spirited friend has conceived and carried out a plan for reaching many who might otherwise never hear the simple Gospel of the grace

of God. The location of one of our greatest annual fairs is chosen, a hall rented, and an evangelist secured for the three days of the fair.

In the Year Book, which is a most valuable compendium of Church work and one which will repay careful study, some particulars showed that the Church had collected for voluntary schools in one year a sum of £1,328,737, a very tangible proof of her interest in elementary education.

On Friday evening week at Holborn Town Hall, there was an interesting display of military and musical drill by selected companies of the London Diocesan Church Lads' Brigade. The Bishops of Marlborough and Stepney and a number of well-known clergymen were amongst those present.

The British of Mashonaland, at Liverpool, said British rule in South Africa was built up by men such as Rhodes and Jameson. Past Colonial Secretaries have been asleep, but their present Secretary had not only eyes in his head, but an eye-glass which enabled him to see further than people thought.

The Bishop of Hereford on Saturday week laid the corner-stone of the new Cathedral Library at Hereford. This building is being erected by means of a legacy of £4,000 left by the late Canon Powell, who was anxious that a suitable home should be found for the valuable missals and mediæval volumes.

A special meeting of the Synod of Armagh was held for the interim election of a bishop as a preliminary to the election of a Primate in the room of the late Dr. Gregg. After the votes were taken, the president declared that the Dean of Armagh had obtained a clear majority of two-thirds of the lay and clerical votes.

The Archdeacon of Lewes attended St. Philip's Church, Aldington, on Saturday, February 15th, to dedicate a new east window and the first portion of a new organ. The window is presented by Mrs. Hammond in memory of her late husband, who was a great benefactor to the parish, and well known for his many good works.

It is in contemplation to publish a penny edition of Mr. G. H. F. Nye's *Popular Story of the Church of England*, if 100,000 copies are taken, and the laying of the suggestion before a few friends resulted in a few days in 30,000 being ordered for distribution, to be left at every house in a parish, the said being called for afterwards.

There is a strange arrangement in vogue regarding the constitution of the Diocesan Board of Education for the Dublin Diocese. Instead of the Board being elected *in toto* by the members of the Dublin Synod, a large number of those serving on it are in that position as *ex officio* members of the Education Board of the General Synod.

The ceremony of "giving ashes" was practiced last Ash Wednesday in St. Aidan's, Boston, as in former years. The priest dips his thumb in ashes of palms, and signs the sign of the cross on the forehead of the person kneeling before him, using these words—"Remember, man, that dust thou art, and that to dust thou shalt return."

On Monday a new Labour Home, in connection with the Church Army, was opened by Mr. W. Burdett Coutts, M.P., who was accompanied by the Baroness Burdett-Coutts. Speeches in support of the social work of the Church Army were made by Mr. Burdett-Coutts, M.P., Sir Hugh Lowe, the Rev. Canon Furse, and the Rev. Canon Wilberforce.

The Bishop of Newcastle, speaking at a meeting of the Newcastle Diocesan Branch of the Church Temperance Society, said what was needed—and, thank God, they were likely soon to have it—was an agreement between the Church of England Temperance Society, the United Kingdom Alliance, and other organizations which were fighting with a view to the promotion of temperance reformation.

The Rev. Charles Childers, M.A., Canon of Gibraltar, died two weeks ago at Florence. Canon Childers, who was in his ninetieth year, took his degree from Christ Church, Oxford, in 1829, and was ordained in 1830. He was rector of Mursley, Bucks, from 1831 to 1833, and vicar of Cantley, Yorkshire, from 1833 to 1843. In the latter year he became chaplain at Nice, a position which he held for forty-one years.

In Egypt mourners dress in yellow, representing the colour of the leaves when they fall and the flowers when they fade.

Correspondence.

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

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

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

Is There a Record Kept?

SIR,—Would you or any of the readers of your paper please tell me of a reliable record that is kept of Roman Catholic priests and Dissenting ministers who come over to our Church. Should one of our clergy go over to the Roman Catholic Faith, it is proclaimed throughout the length and breadth of the land, when not infrequently the pervert finds his mistake and returns, as has been the case with several during the past year and a half. A record of facts upon this matter would be interesting, for I feel that few think of how many conversions are made to our church even from the Roman Communion.

RHO.

Superannuation Fund.

SIR,—On reading a letter signed "Juris," in the CANADIAN CHURCHMAN of February 27th, I was much struck with one or two sentences regarding the Superannuation Fund. "Juris" says: "How can they (the clergy) expect the laymen to give liberally to it, unless they set the example"; and again, "Do the preachers practice what they preach?" It is both astonishing and amusing to note the utterly opposing views held by clever, and apparently practical people, on such subjects. Now I have no near relatives among the clergy, but I have thought it a foregone conclusion that they were far more hampered and cramped for money than men ought to be whose minds are set on things above, and who should surely be beyond the sordid fear of debt. To me it certainly does seem that the clergyman is the only labourer who is distinctly not "worthy of his hire," in the estimation of many people. He is supposed to be a gentleman, to act, dress, and live like one. His education must be of the best; he must give, he must entertain, at least his brother clergy; educate his children, pay his doctor's bills, and, in the country, keep a horse. What?—all this, on the salary sometimes of a mere artisan? Oh yes! and on less than that, he should help the laity to raise the superannuation fund, in order to provide for those sad and heavy years of illness, or inactivity, when, old and worn out, he can no longer work in the vineyard of his Lord. Now, I say this is impossible! Why! look at the income, even of our bishops—how inadequate! how highly disproportionate to what is expected of them, as simply a matter of course. No man, especially a person of refinement, can go about, talking of his sacrifices, his pinching poverty, or his pressing needs, and we, alas!—we are all too blind to them; and then, what shall be said of those secret, spiritual struggles, known only to the God whom he serves, discouragements on the right hand and on the left; the dear wife patient and pale; the longing for a more congenial sphere; the desperate sadness at the lack of religious life among his flock; with the sickening sense of failure, which this thought must bring with it; not to mention the coldness and fault-finding of those whose true welfare is all the time nearest his heart. Pages could not tell it all; then, in God's name, let the laity alone gladly give the money, that these aged servants of His may not be brought to the blush, in that having given all that was in them, they have not also ceased to live.

PICTON.

Do You Wish the Church Times?

SIR,—Will you kindly advise me if there is anyone among your readers who would care to receive the *Church Times* (English)? I receive it weekly and would be glad to forward it to any person or institution to whom it would be a benefit.

A CONSTANT READER.

"Conversion."

SIR,—It is pleasant to see that the difference between your correspondents is one of words only. One dislikes preaching "conversion" because of false doctrines attaching to the expression in popular use; the other assures us he means nothing by convert the people but lead them to repentance. Such concord is very pleasing. Now without desiring to attack any one, or drive any one to bay at the point of my pen, my desire is to take a walk along the broad uplands of the Prayer Book, and describe what appears to my powers of vision. The Cate-

chism says that adults must repent before being made children of God in baptism; and God's children must repent of former sins before eating their Father's bread. In the service of daily, morning and evening prayer, we hear these words from the priest's lips: "When the wicked man turns from his wickedness—read your heart and turn unto God—repent. Confess with humble, lowly, penitent heart. God pardons all who truly repent. Let us beseech Him to grant us true repentance"; and in the Litany we unite in asking God to give us true repentance. In the collects for Sundays and Saints' days the following expressions occur: "Grant that Thy ministers may turn the hearts of the disobedient." "Almighty God, who dost forgive the sins of the penitent, create and make in us new and contrite hearts." "O merciful God, who wouldst that a sinner should be converted and live." "O God, grant that we, having St. Paul's conversion in remembrance, may be thankful for the same." "Almighty God, who didst send John Baptist to preach repentance, grant that we may truly repent." Now for a stroll along the path where all true hearts love to linger. In our office for Holy Communion these warnings are given to the ungodly: "The curate shall warn the evil liver not to approach until he has truly repented." "The minister ought to admit the penitent person." "Four exhortations to repentance; repeat you of your sins, why do ye not repent, the benefit is great if ye truly repent, ye that do truly repent you of your former sins." Almighty God has promised forgiveness to all who truly repent. When called to a sick person the minister is directed to examine whether he repent truly, and absolve those who so desire, saying: "Our Lord hath left power to His Church to absolve sinners who repent. Last of all, let us run through a service that should be used more frequently than once upon Ash Wednesday. For brevity's sake we pick a word or two here and there: "Ye may be moved to earnest repentance." "He calleth men continually to repentance." "He forgives, if we turn to Him." "Turn, and ye shall live." "Let us return." "He receives penitent sinners." "If we come with faithful repentance." "We truly repent of our faults." "Turn Thou us and so shall we be turned." "Be favourable to us who turn to Thee." Now in the Bible the word conversion is never mentioned; turning frequently, repentance times without number. Christ's own command was, "Go and preach repentance." So in our Prayer Book, the word conversion appears once, be converted, once; be turned, once; turning ourselves, six times; repentance in twenty-four places. The man who avoids talking about conversion, seems to know something about the letter and spirit of the Prayer Book services, and hardly need apologize for insisting upon repentance being more Scriptural and in accordance with the formularies of worship which satisfied the reformers in 1662. There may be no harm in the use of a word when its meaning is made perfectly clear. But in these days, when men call every sect the Church, every preacher an ambassador of Christ, and all our terms are used to denote the things of heresy and schism, Churchmen should make their clergy talk very plainly and give no uncertain sound in teaching. Conversion does carry senses acceptable to the popular mind which are an abomination with God and His Church.

A. B. C.

Church Terms Explained.

SIR,—Allow me to thank you for adding another improvement, "Church Terms Explained," to your already most interesting and instructive "Family Department"—which is superior to anything in Canada. I find the CANADIAN CHURCHMAN a great comfort to me, as well as a great help in my parish. I hope the clergy will make an effort to introduce it into every Church family, as it is by far the best Church paper published in the Dominion. Wishing you every success, which you are deserving for your loyalty to the Church and clergy.

A COUNTRY PARSON.

"The Remedial Bill."

SIR,—I have read your editorial of 20th ult. on "The Remedial Bill," and cannot agree with your views on this matter, neither can I see how you can come to the conclusion that the question affects the public mind in general. The majority of Canadians, outside of Manitoba province, and a few Church bishops and parsons, take no interest in the bill, which only affects that province. To your mind the great question is: "Admitting that there is a grievance, will the action of the Government remove it, and in doing so, will it advance the great cause of religious education?" I might ask you what secular education has to do with religious exercises in a public school? One would think that the public school was intended to take the place of a Sunday-school. Religion might as well be taught in a music hall or academy as in a public school. The word "public" should be sufficient to debar the introduc-

tion of religious principles in such a house, which would be composed of children of different creeds. The very fact of the Protestant, or any other form of religion, being taught in a public school, should be the most effectual means of sowing the seeds of discord and bitterness, which too often are to be seen amongst people and children of different Churches or creeds. The teaching of religion in public schools has done much to alienate the affections of children who have mixed in these schools for years, and those early prejudices live in the more advanced years of these children's lives—therefore, such teaching is detrimental to the best interests of the Christian Church. I do not object to religion being taught in private schools, where children of one creed or religion meet, yet I am of opinion that the Sunday-schools and the homes are the proper places for such instruction. I certainly object to have my children educated for the higher life by a teacher who may be an Atheist, or something worse, and this is one reason why I object to religion being taught at all in any public school; moreover, I do not place much reliance in parrot religion. Repeating the Lord's Prayer like a parrot, or reading the Psalms or Prayer Book, etc., is not religion. I fear we too often take the shadow and miss the substance, and are not improved by knowledge attained in that way. We sometimes become so familiar with the Scriptures and Prayer Book that we read without deriving any benefit whatever therefrom. We have the form without the power of religion. There is, as said wise Solomon: "A time and a place for everything." In the present age the ordinary pupil has not even sufficient time in which he can get through his school lessons. How is it that Church of England ministers object to a layman reading the Church prayers on a Sunday, or taking part in any of the Church services unless he be first licensed by the bishop, and are during the week content when the teacher of any form of religious belief, or no belief at all, instructs little children in the Lord's Prayer, etc.? What are ministers of the different Churches paid for if they do not take upon themselves to teach children? I am of opinion that the Church and State should not be so united; and further, that the compulsory religious clause introduced into the Manitoba School Act should be expunged therefrom, and thereby obviate the necessity of any remedial measure being passed, as no grievance would then exist which would be worthy of any consideration whatever. The clause referred to has been the cause of all the discontent which the Government are now asked to remove, by passing a remedial act, which will not have the desired effect. The minority have a grievance, and this grievance, though apparently to Protestants of not much importance, or worthy of any consideration by the Government, should be removed speedily by any fair-minded Government. The clause referred to is not, moreover, of vital importance to the country, as it does not help secular education, neither will it deprive the children of being given religious instruction in its proper place.

J. CREAGH.

Prayer-Book Questions.

SIR,—Would some of your readers kindly give me information on the following questions: i. What authority is there for the congregation joining audibly in that part of the Communion service commencing "Therefore with, etc."? Why is the "Ter Sanctus" part proper not separated by a small space and rubrical direction to the people to join therein only? ii. In the general confession of the same service, is there any particular reason why the words "serve" and "in" towards the close should be favored with capital letters, as well as many other words throughout the same?

ENQUIRER.

BRIEF MENTION.

The Rev. F. H. Fatt, late of Merriton, has gone on a short visit to Victoria, B.C.

Thornycroft's statue of Queen Victoria will be set up in the Royal Exchange on the Queen's birthday.

Henry Rath, Brockville, has presented St. Peter's with a beautiful font. It is a replica of the font in St. George's Cathedral, Kingston.

Wolves are still killed in the central part of France, and a premium for their scalps is paid by the Government.

In China the mourning colour is white, to denote purity.

Queen Victoria has, it is said, a warm liking for the beauty and pathos of the music of the Emerald Isle.

One large paper mill in Berlin, N.H., makes 80,000 feet of lumber into paper daily, or 25,000,000 every year.

Lord Wolseley proposes to begin reform in the British Army by abolishing the cocked hats and feathers worn by staff officers.

Belgium has over 50,000 draught dogs, drawing milk and vegetable carts and other light vehicles.

The Marquis of Lorne is engaged upon the history of Windsor Castle, of which he is Governor, and of which he lately published a guide book.

In St. Bartholomew's parish, New York, services are conducted every Sunday in six different languages; in English, Swedish, Chinese, Syriac, Turkish and Armenian.

It is definitely announced that the Prince of Wales, out of respect for the memory of Prince Henry of Battenberg, will not race his cutter "Britannia" in the Riviera regattas.

The Royal Victoria Hospital at Montreal has received gifts from Lord Mountstephen and Sir Donald Smith of \$10,000 each to cover the expenses of the hospital last year.

Gounod was not only a composer, but a journalist, especially during his sojourn in England. A book is about to be issued, containing some of the master's contributions to English and French papers, together with other of his essays.

Poison rings during the twelfth, thirteenth, and fourteenth centuries were very common in Italy. The bezel of the ring was a hollow cup, opened by a spring, and designed to contain a quantity of poison to be used either for suicide or murder.

Bicycles have been admitted into the grounds of the exclusive Botanical garden in Regent's park. They must not, however, be brought near the museums and conservatories.

Along the Atlantic coast after a heavy storm, so far as two and a half miles from the seashore, trees have been found with all their leaves in midsummer turning red and brown from the effects of the blistering salt.

There are three soldiers of mark living on the Isle of Wight wearing the Victoria Cross—and singularly, they are all of the same name—viz., Sir Samuel Browne, of Ryde; Col. Brown, of Westmount, Sandown; and Col. Browne, of Brook.

King Leopold, of Belgium, it is said, detests instrumental music of any kind. It seems to cause him real physical suffering. If anyone sits down at the piano in the King's presence, his Majesty swiftly vanishes, while it is said that he would "run a mile" to escape the sound of his Queen's harp.

The Rev. Dr. Henry Y. Satterlee, rector of Calvary Church and Bishop-elect of Washington, has been presented with an Episcopal seal, as a token of regard from the Churchmen's Association. The seal is of amethyst, set in gold. The face of the stone is one and a quarter inches long, and upon it will be engraved the coat of arms of the new diocese, when the design shall have been determined upon. The amethyst is set in bands of gold, each of which is composed of three rods, emblematic of the Trinity, while the whole is vesica-shaped, the recognized form in use by the members of the Episcopate.

Family Reading.

Flowers as Teachers.

One bunch of yellow primroses,
Fresh from the streamlet's brim,
Will sometimes answer to our need
Better than verse or hymn.
Would it not seem as though these flowers
Springing from out the sod,
Were born to give our souls a glimpse
Into the heart of God?

Church Terms Explained.

Alleluia.—A Hebrew word, meaning, "Praise ye the Lord." Omitted during Septuagesima and Lent.

Alleluia Saturday.—The Eve of Septuagesima. So called because the word *Alleluia* is used for the last time on this day until the first Evensong of Easter.

Alleluia Sequence.—The ancient hymn, beginning, "The strain upraise," etc., is so called.

Alms-Basin.—The dish or tray in which the offerings are placed after the offertory, and in which they are offered by the priest on the altar.

Altar.—A table of stone or wood upon which the Christian sacrifice is offered. Altars are always raised above the level of the church, and railed in.

Altar Card.—A tablet containing portions of the Communion service.

Altar Carpet.—The carpet on the floor before the altar.

Altar Curtains.—Curtains depending from rods at some height above and at each end of the altar.

Altar Steps.—These are generally 3, 5, 7 or 14 in number, without counting the foot-pace.

Amen.—A word meaning "so be it," and signifying approval of, or assent to, what has gone before. Should be said aloud in the service.

Amice.—An oblong piece of fine linen, with strings, and fastened round the neck.

Ambulatory.—The continuance of the aisles round the east end of the church behind the altar for processions.

Ampulla.—Another name for the *Chrismatory*. The cruets for wine and water are also called *Ampulle*.

The Fourth Sunday in Lent,

or Mid-Lent, is a day of calmness and comfort amid the conflict—the Temptation passed, the Agony to come. Mothering Sunday, name ever dear to the heart, when through all her services the dear Mother speaks words of comfort. The Collect, while acknowledging that for our evil deeds we worthily deserve to be punished, yet asks for the comfort of God's grace. The Epistle triumphantly gathers up its answer to St. Paul's strong questioning in the exultant, "Brethren, we are not children of the bond-woman, but of the free." It is *Dominica Refectionis* both to the bodies and to the souls of men by the miracle of its Gospel. He Who had compassion on the multitude, now seeing that there was much grass in the place, bade the men, in number about five thousand, sit down, and they ate of the food as much as they would. "The earth is the Lord's and the fullness thereof." Wondrous Bread from Heaven does He, through all the ages, send by the hands of His Priests to feed the fainting multitude whom He has set down in the green pastures of His Church.

From Thy blest Wounds our life we draw;
Thine all-atoning Blood
Daily we drink with trembling Awe;
Thy Flesh our daily Food.

Notable Days in the Month.

MARCH 1ST.—*Second Sunday in Lent.*—The season of Lent, or the fast of forty days observed by Christian churches, commenced on Ash Wednesday (February 19th), and ends at Easter, being in commemoration of our Saviour's fast in the wilderness. The word "lent" itself is of very ancient date, and some trace it from the Anglo-Saxon word *lencgan*, meaning to lengthen, as at this time of the year the days gradually draw out.

MARCH 17TH.—*St. Patrick's Day.*—The story of the Purgatory of St. Patrick was first made known in a legend of Sir Owain, composed by Henry, an English Benedictine monk, in 1153. Sir Owain, a knight of the court of King Stephen, is fabled as having entered and passed through St. Patrick's Purgatory, the scene being laid in Ireland, upon an islet in Lough Derg, and this legend has done much to strengthen the belief in an intermediate world. To this day the chapels and toll houses of the locality are yearly crowded by pilgrims, who by visiting these holy shores would wash away all the sins of their lives.

MARCH 25TH.—*Lady Day.*—This is the anniversary of the Annunciation of the Virgin Mary, but is most generally known as the dreaded quarter-day.

MARCH 29TH.—*Palm Sunday.*—This, as every one must know, is the Sunday immediately preceding Easter, and it is so called in memory of our Saviour's triumphal entrance on an ass into Jerusalem, when the populace strewed palm branches in His path.

Lenten Mementos.

1. That the object of keeping Lent is not to conform to an ancient custom, but to obtain a spiritual good.

2. That the testimony of Christians whose testimony is worth having, is that there is much profit in a well kept Lent.

3. That the benefits of Lent are for those who seek them, and they cannot be expected to come unsought.

4. That the purpose of fasting is not to propitiate God by making ourselves miserable, but to gain control over our appetites and desires.

5. That whenever money is saved to us by our Lenten self-denial, in food or pleasure, the discipline of self-denial is not complete until we have devoted that money to the Lord.

6. That all our self-examinations should be unbiased, our object being not to find what can be approved, but what must be corrected.

7. That our Lent will profit us just in the proportion in which it brings us near to Christ and makes us more like Him.

The Tyranny of Temper.

"Love is not easily provoked." We are inclined to look upon bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament, not a thing to take into very serious account in estimating a man's character. The peculiarity of ill-temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. You know men who are all but perfect, and women who would be entirely perfect but for an easily ruffled, quick-tempered, "touchy" disposition.

This compatibility of ill-temper with high moral character is one of the saddest problems of ethics. The truth is, there are two great classes of sins—sins of the *body* and sins of the *disposition*. The prodigal son may be taken as a type of the first, the elder brother of the second. Now, society has no doubt whatever as to which of these is the worst. Its brand falls without a challenge upon the prodigal.

The True Light.

In every soul that comes from God there is a spark of divine light. It is for us to see that our soul windows are clean, that its rays may shine through us to others. In a great lighthouse it was observed one evening that all was dark. On examination it was found that a swarm of tiny insects had settled on the glass and obstructed the light. With many Christians, innumerable little faults prevent the world from seeing the "true light" that burns within.

Fault of Selfishness.

The average fashionable young woman, said Dr. Madison Peters in a recent sermon, with no deeper purpose in life than to dress and make herself attractive, becomes, in time, dead; in the language of St. Paul, dead in life. She is a dead weight upon her father, who must struggle without a vacation for the means to give his daughters pleasure. She is a dead weight upon her husband, if she has one, so far as compatibility and sympathy are concerned. When he needs her comfort and her advice about business cares she has hysterics. She is a dead weight to her children, though, thank God, she seldom has them.

Women whose lives are devoted to social pleasures, who make a business of pleasure, whose chief aim is to gain social supremacy or newspaper notoriety, who care more for dress than for a good disposition, who are more angered at an ill-fitting gown than at a lost opportunity to do good, are preparing themselves for the ill-health and the wrecked constitutions which follow. Their system of living, in which they turn night into day, and eat and sleep only for the next evening's festivities, make these things so far the highest characteristics of their nature that they are simply fit to be killed.

You must have some better purpose to live for. You miss all its glory and all your reward if you take life as it is. There is nothing that will take

away the restlessness like caring for children. I know that children are becoming unfashionable. You say you don't like children. You will have to learn to like them when you go to heaven, for heaven will be full of them. If I could take at least two children and put them into each of the childless homes in the city, I would wipe out at least nine-tenths of the restlessness there.

"A Commonplace Life."

James Russel Lowell, in one of his most thoughtful and inspiring poems, says, "New occasions bring new duties," and we who are living what may seem to other people a life whose routine never changes, know that this is true, even of the most uneventful life. Every day brings new work for us, work which is like that of yesterday and the day before, and the day before that, perhaps; like, but never the same. With ordinary people, who are by far the great majority, these everyday duties are not great and heroic deeds, to awe and dazzle an admiring world; but even the common work that falls to our lot, if carefully done, will go to make life noble and full of beauty. To attain this one does not need to step even once outside the home circle or the commonplace round of everyday events.

A grand life, if its days and deeds could be itemized and set down in black and white, would often be a record of seeming trifles. Little self-denials, so little, perhaps, that no one but the one who made them knew anything of them; little charities, the "cups of cold water" that cost so little, and are worth so much; little loads of care lifted from weary shoulders, and borne in patience and silence; and little crosses carried without murmur or repining, because of love and trust in the Master who

"Gives the strength for every day,
And each day's needs supplies."

"A commonplace life!" It may be a life of beauty and of joy—a precious ointment, kept for a little while in an earthen vessel.

A Word to Mothers.

Children are often put to sleep always on the same side. The mother finds them less restless so, and thoughtlessly lays them that way. Sometimes this restlessness is caused by physical defects, but it mainly arises from habit. No creature on earth is more liable to habit than a tiny, soft baby, that you wouldn't think could possess any distinct quality. A mother, for some reason peculiar to herself, finds it most convenient to place the little one on its left side, we will say for about three days; when the fourth day arrives master baby decides there is something wrong if he is put on his right side, and forthwith begins to squirm and twist until he fidgets himself awake. Mamma places him on the other side and he serenely settles himself.

Constantly lying on one side will make a difference in the size of the limbs upon that side, and will even cause that side of the face to remain smaller than the other. Children will also draw up one leg in their sleep. This, too, becomes a fixed habit, and by the time the child has learned to walk, a difference in the length of the two lower limbs will be noticed. In the bringing up of children it is not so much the care over larger things that counts, but the constant watchfulness against "the little foxes that destroy the vines."

The Last Prayer.

These words, "Into Thy hands I commit my spirit," were the daily prayer every Jewish mother taught her child to say the last thing when lying down at night. This was the prayer which, as a little child, our Lord had been taught by His blessed mother. He died with the child-prayer on His lips, the well-known evening prayer He learned when He was "the Holy Child Jesus." The old Scotch ministers used to charge parents to pray for their children and *with* them. They were right. I entreat you to teach your children a prayer—and can you find a better one than this, the last prayer of the Son of God?

The Two Words.

One day a harsh word said
Upon an evil journey sped,
And like a sharp and cruel dart
It pierced a fond and loving heart—
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day—
Flew swiftly on its blessed way!
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface,
And though the heart its love regained,
It bore a scar that long remained;
Friends could forgive, but not forget,
Or lose the sense of keen regret.

Oh, if we could but learn to know
How swift and sure one word can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love.

The Hidden Treasure.

CHAPTER XXVI.—CONTINUED.

Master Lucas opened the paper and saw at a glance that it contained another, on which was written in a hand he well knew, "Read and burn quickly." Putting it into his bosom he called Simon to tend the shop; and locking himself into his room he read the following letter.

"I doubt not, dearest father, you have heard ere this of what chanced in Wenton wood. I write now from the cabin of our vessel to tell you of my safety thus far, and that I have good hope of reaching Germany along with our friend Paul. I have had most kind and hospitable treatment at the place where I have been before I came on board this vessel, which waited for me at a place near at hand. I name no names for fear of trouble. Dear father, I pray you be very kind to Mary Dean's family, and so far as may be discharge the debt I owe to young Mr. Harland and his brother. Also, if it lies in your way, do something to pleasure the bishop's sumner, who treated me kindly while I was in his hands. I shall write again when I can do so safely. My love to all at home, especially dear Anne, and my grateful duty to Father John. I cannot now write more, for we are about to sail. Dear father and sister, pray for me."

The letter was not signed. Master Lucas read it again and again, and then going down to the bakehouse he put it in the fire. He then returned to the back shop, and busied himself putting up the goods specified in Lady Harland's list, and a little relieved his mind by adding thereto a huge package of sugar candy (then a great rarity), and some rare and precious spices and perfumes which he had obtained from London through the agency of Master Fleming. He had hardly finished when the stranger entered the shop once more.

"What! All these!" he exclaimed, as he saw the packages. "My mother must intend to set up a shop. And how much am I to pay?"

"Nothing!" answered the baker. "Not one penny will I take from your father's son. I pray you give these matters to your lady mother with my humble duty, and if it were not presuming too far!"

"Well!" said the stranger smiling. "The younger son of a poor lord is no such grand person, Master Lucas, that you should use so much ceremony. In what can I pleasure you?"

"Only by breaking your fast with me!" replied the baker smiling in his turn. "My household is somewhat in disorder from these troubles, and from the illness of my daughter, but I will do what I can for your entertainment."

"Good faith, Master Lucas, that were a presumption easily pardoned by a hungry man as I am!" said the stranger good-humouredly; "but I fear I shall put you to inconvenience. I trust your daughter is not dangerously ill. She must be a brave maid. I hear she confounded the priests fairly the other day."

"She hath never spoken or known any of us

since that day!" said Master Lucas mournfully. "I fear she will never speak again."

"You are indeed greatly afflicted!" said Mr. Harland kindly; "but I hope all may yet be well, and that you may once more see your brave son at home, though perhaps not very soon. My father thinks that there are great changes impending both in Church and state. But these are dangerous matters to talk about!"

When they were by themselves and safe from eavesdroppers, Mr. Harland gave his host an account of Jack's escape. After the encounter in the wood, he had been taken under the cover of night to the house of Lord Harland, where he had been concealed for two days. Here he was joined by Arthur Peckham, who brought him news that Davy Dean's vessel would be in waiting at Porlook quay at a certain time. The two young men were furnished with horses by Lord Harland, and riding by unfrequented roads, they reached Porlook without accident or detection, and got on board the vessel in safety. Davy was going round to Plymouth, where he expected to find vessels bound for France and Germany. Arthur was well supplied with money by his father, and Sir Thomas had also sent Jack a well filled purse. They proposed to travel in the guise of students, and to make for Wirtemberg, where they would be in safety.

Mr. Harland had hardly taken his leave when Cicely summoned Master Lucas to the sick chamber of his daughter.

"Anne hath opened her eyes and spoken!" said she, weeping. "She is quite herself, but I fear—"

Master Lucas hastily obeyed the summons, and the moment he entered the room he saw the true state of the case. Anne's eyes were open and rational, but that awful shadow rested on her face which never falls but once.

"My darling daughter!" was all her father could say, as he bent over her and took her hand.

"Jack?" whispered Anne, with a look of eager enquiry.

"I trust truly that he hath escaped and is in safety!" whispered her father in return. "I have had a letter from him, written on shipboard, and there is every reason to hope that both he and Arthur will make their way safely to Germany. He sent his love specially to you!"

Anne smiled sweetly, and lay silent for a few minutes. Then she said faintly but clearly—

"Dear father, you have forgiven me?"

"As fully and truly as I hope myself to be forgiven, dear child!"

"I have not been a good or dutiful daughter!" said Anne. "I have lived in a strange, foolish dream all my life, but I see clearly now—how you have forgiven and borne with and pitied me, all the time I was fancying myself so superior and learned and religious—so far above all the rest of you. But father, I did try to serve God."

"I know you did, daughter!" said her father.

"You have been the best of fathers to me, and you will have your reward!" continued Anne dreamily. "Father, what became of the little book I sent Jack?"

"I do not know, my love! I daresay he took it with him."

"That book finished the work which Agnes began!" said Anne. "I fought against it—I fought against my own conscience, but God would not let me be lost. Father, if you are ever able, I pray you for my sake and Jack's to read the Gospels. Never mind what men may say or how they may treat you. The truth is worth all, and the truth shall make you free!"

These were the last words she said. Cicely would have sent for a priest, but even while she was yet speaking, it was all over. The weary, over-worked body, and the wounded spirit found repose.

Toward the close of a pleasant day in the latter part of May, 1539, a gentleman rode through the streets of Bridgewater, looking around him with great interest, not so much like a stranger as like one who having been long away, takes note of changes made in his absence. He was a scholarly looking man of perhaps six or eight and twenty years, well dressed and riding a good horse. He turned into Bridge street, and alighted at the door of "John Lucas, white and brown baker, and

dealer in sweetmeats and spices," as was set forth on a large signboard, decorated with a most rampant lion.

(To be continued.)

Hints to Housekeepers.

RICE BISCUIT.—Take half a pound of sugar, half a pound of ground rice, half a pound of butter, and half a pound of flour; mix the whole into a paste with two eggs.

GRAHAM CAKE.—Take one cup each of raisins, sugar, and sour cream; stew raisins till tender and add flour to them: one teaspoon each of allspice and cinnamon, one-half teaspoon soda, pinch of salt; stir stiff with sifted graham flour, and bake. An excellent cake. The addition of two eggs makes it better.

WALNUT WAFERS.—One cup flour, one cup sugar, one-fourth cup butter, one cup walnut meats, one egg, a pinch of salt. Chop nuts fine, beat the butter and sugar to a cream, add the well-beaten egg, the flour, and stir in the nuts; drop in spoonfuls on buttered tins and flatten a little. Bake in a moderate oven.

CORN CAKE.—One pint of corn meal, one pint of milk, two eggs, one tablespoonful of lard or butter, one tablespoonful of sugar, one teaspoonful of salt, one teaspoonful of soda, and two teaspoonfuls of cream of tartar. If the milk used is sour, omit the cream of tartar. Stir well and bake a half an hour in a rather brisk oven.

FRENCH PANCAKES.—Eight eggs, pint of milk, one-half pint of melted butter, two tablespoonfuls sugar and the grated rind of one lemon. Put the flour, sugar, salt, and grated lemon into a bowl. Beat the eggs, whites and yolks separately, the former to a stiff froth. Pour the milk and eggs together, beat all for a few minutes. Pour one-half into the flour and other ingredients, and beat until light. Pour in the rest of the milk and the eggs, and last, the melted butter. Butter a hot frying-pan, pour in a thin layer of the batter. When done, spread with a jelly, roll, and place in a hot dish; cook remainder of the batter in this manner and serve hot.

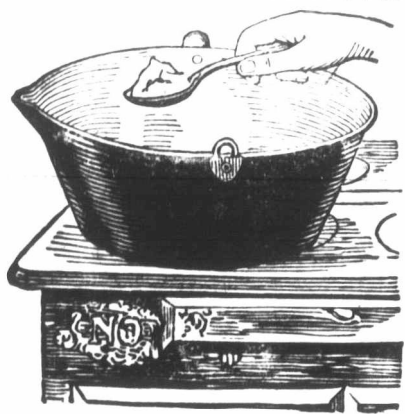
CODFISH BALLS.—Three pints of boiling water, one cup salt codfish, which has been picked into small pieces and freed from bones, one pint potatoes peeled and quartered. Put altogether in a pan and boil until potatoes are soft. Drain off the water, mash and beat until soft and smooth, add one teaspoonful of butter, a little pepper, and when slightly cooled, one well-beaten egg. Shape into balls with a tablespoon, and fry in hot lard.

DRAWN BUTTER SAUCE.—Cream well together one-half cup butter, two tablespoonfuls flour, add one-half pint boiling water, allow to come to boiling point and remove from stove; season with pepper and salt.

ESCALLOPED FISH.—Boil until tender any large white fish, remove the skin and bones and flake it, sprinkle with pepper and salt. For the dressing boil one quart of milk, and thicken with one-quarter of a pound of flour; when cold, add one-quarter of a pound of butter, and two well-beaten eggs. Butter a deep dish, put in a layer of fish, then a layer of sauce, alternately; seasoning with an onion and parsley until the dish is full; putting the sauce on top, sprinkle over it some bread crumbs and bake one hour.

CHEESE PUFFS.—Take two tablespoonfuls of butter, four of flour, four of grated cheese, one cupful of water, half a teaspoonful of salt, one-fifth of a teaspoonful of cayenne and two eggs. Put the butter and water on the stove in a saucepan. Mix the flour, cheese, salt and pepper, and stir the mixture into the boiling liquid in the saucepan. Cook for three minutes, beating all the while; then remove from the fire and cool. Then add the eggs unbeaten, and one at a time. Beat the batter five minutes. Butter a baking pan and drop a heaping teaspoonful of the mixture in it for each puff. Leave considerable space between them, as they rise to three times their original size. Bake in a moderate oven for about twenty minutes. Serve hot.

How to Fry with Cottolene



Fry everything from potato chips to doughnuts in Cottolene. Put Cottolene in a cold pan—heat it slowly until it will delicately brown a bit of bread in half a minute. Then put in your food. It will pay you to try Cottolene just this way—see how delicious and wholesome it makes the food.

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Children's Department.

The Winter of Our Discontent.

Marcia was smiling. The sun was shining brightly on the plants in the window by which we sat; my tabby cat dozed on the rug before the fire, so I flattered myself it was sheer content which brought the smile to Marcia's lips; in order, therefore, to humour my self-satisfaction, I asked: "What amuses you, Marcia?"

Imagine my surprise when she made the reply, "The winter of our discontent."

"And you are discontented?" I inquired snipping off a leaf from the geranium nearest me.

"In a general way, yes. Without discontent there could be no ambition."

I pondered over her answer for fully three minutes, and then I said: "Setting aside paradoxes, and without going into a metaphysical discussion, I

Headache

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should say that you are wrong, and 'I'll tell you wherein,' as old Deacon Stubbs used to say. One may make strong effort with ambitious intent and yet not be miserable if the effort fail. I think it depends a great deal upon the motive which actuates the effort. Now, there is Alicia Dusham, she had ardent ambitions. She wanted to be an artist, and worked night and day with that end in view, but now she is married, and her husband and children claim her first attention. She is one of the most contented persons I ever saw."

"And has lost all ambition."

"You are wrong, she has simply shifted her goal. She has accepted the 'Be good, sweet maid, and let who will be clever.'"

"You have proved my statement to the letter," interrupted Marcia in triumph. "If it is more praiseworthy to be clever than to be good, then Alicia has retrograded, but it seems to me that her ambition is in a much higher direction. She has improved immensely, I should say; and if art or music or literature does not elevate us more than something else we could follow, then I say it is not our duty to follow art, literature, music nor anything which does not raise us up to our best."

"Define ambition."

"Leaving notoriety out of the question?"

"Of course."

"Let us get the dictionary—here it is—'Ambition—eager desire of superiority, power, honour or fame.'"

"'Ambitious—desirous of superiority; aspiring.' There is then ambition and ambition, or in other words, laudable ambition and unworthy ambition, as the books say. I define the first somewhat as some one does happiness—'The best use of our best powers.'"

"And it lies with us to decide which are our best powers?"

"Lucia makes a better wife and mother than she could make an artist; her talents are superior in the former direction, consequently I maintain she is still ambitious."

"I knew you'd reason out of it, someway. Domestic lives are not for all of us, cousin. What about the rest, like you and me?" said Marcia.

"We must use our best powers, my dear, and be content. That is where the discontent comes in; the wanting to use powers that are not our best, and being unhappy because we fail of success. What is your particular wintry discontent, Marcia?"

"Because I haven't a special place in the world, and because I am always infringing on some one's rights."

I laughed. "Other rights are you, wrongs, aren't they? My dear woman we get that way as we grow older, and would like to plan all other lives according to our idea of what would be best for them. Let us be warned, and allow other people their contents without making them our discontents. Now, I am not gifted, and my pet discontent arises from my wishing I were. For why? Because I'd like to be famous, and that is not a laudable ambition, viewed from the ground of my desire, and since I have not 'gifts.' If the Lord had endowed me with great talents, and I had put them to their best use, because they were heaven-sent, it would be all right, but as I should have wanted to use them merely to glorify myself, it is a mercy I haven't them, so I must be content with a very quiet, obscure existence, thanking the Lord that I have appreciation if I haven't the capacity for creation. Hunt up your niche, Marcia, and fill it contentedly; don't go and crowd out someone else, and say, 'I want to stand here.' Come to think of it, I shouldn't wonder if I had missed my vocation after all. I seem cut out for a lecturer. Strange, I am not discontented at never having mounted the platform. Perhaps it is a school marm I should have been." Marcia smiled again, and this time I knew why.

Take Time for the Bible.

As we drift along the swift, relentless current of time toward the end of life; as days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment that, at any rate for us, much of this earthly career has passed irrevocably; what are the interests, thoughts, aye, the books, which really command our attention? What do we read and leave unread? What time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the period, be it long or short, of waiting and preparation for the throne and face of the eternal Judge. Looking back from that world, how shall we desire to have made the most of our best guide to it! How shall we grudge the hours we have wasted on any—be they thoughts, or books, or teachers—which only belong to the things of time!—Canon Liddon

March

April, May are most emphatically the months for taking a good blood purifier, because the system is now most in need of such a medicine, and because it more quickly responds to medicinal qualities. In winter impurities do not pass out of the body freely, but accumulate in the blood.

April

The best medicine to purify, enrich and vitalize the blood, and thus give strength and build up the system, is Hood's Sarsaparilla. Thousands take it as their Spring Medicine, and more are taking it today than ever before. If you are tired, "out of

May

sorts," nervous, have bad taste in the morning, aching or dizzy head, sour stomach and feel all run down, a course of Hood's Sarsaparilla will put your whole body in good order and make you strong and vigorous. It is the ideal Spring Medicine and true nerve tonic, because

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CANADIAN HOUSE, 6 Hospital St., Montreal.

A Little Soldier.

"I wish I could sing!" said Bertie Frazier, as he came to the Mission Rooms one day: "when I see them little fellers, walking into Sunday school with their white things on, and a-singin', my heart just goes so fast, and I want to join in; but I can't sing a note. I know the tunes all right, though, and yesterday, after Sunday school, I whistled 'Onward Christian Soldiers,' just as loud as I could—five verses of it—and a lady, as walked in front of me a long way, turned round, and said: 'you seem in earnest, my boy.'"

"Perhaps she thought you were one of the soldiers," replied the pleasant faced girl at the table.

"Me? not much. Soldiers wear uniforms. I seen 'em once in church, reg'lar Christian soldiers. They marched up and sat in the front seats, and was preached to."

"Are those the only Christian soldiers you ever saw?" she asked.

"Come, now, you don't mean Salvation Army?" said Bertie, looking at her intently.

Dora Burns saw that the boy was really interested, and stopped her work to talk with him.

"It isn't the uniform that makes the soldier, Bertie; it is what the men promise to do."

"I'd like to be a Christian Soldier," was the reply, "I know some mean fellers I'd just like to fight!"

"But that isn't the way to begin, Bertie. Those men you saw in church were probably invited to some special service; they don't wear their uniforms all the time. Were you ever baptized?"

"Yes, when I was a baby."

"Well, this is what the clergyman did when he baptized you. He made a little cross with the water on your forehead, for a sign that you should never be ashamed of Christ; and were to be Christ's faithful soldier as long as you lived. So you see you are a soldier, now, and needn't wait another day. Christ is our Captain, but He does not want us to go about fighting people. You have seen processions with a banner; Christ says His banner over us is Love."

Bertie thought a few moments.

"I don't exactly see what a soldier would do about the boy that knocked my papers into the mud, unless he could fight him."

"Suppose you try being good to him; remember the motto here on the wall: 'Love one another as I have loved you!'"

Bertie went away with his basket of flowers, and Dora smiled quietly, as she went on making the little bouquets which the children sold in the streets. Several days passed before Bertie came again, and Dora greeted him brightly, with:

"Good-morning, little soldier, what is the news from the field?"

"Pretty good," replied Bertie. "I saw that feller about the papers, and helped him mend his old cart what he wheels bundles in. He said I was a brick."

"I should call that a victory for the side of Love," said Dora.

"Won't you fix me a real nice bunch of flowers, special, for an old man I know as is sick?" continued Bertie, shifting to the other foot; "he likes awful well to have me come and see him Sunday afternoons, and he allus wants to hear 'Abide with Me,' and 'Mother dear, Jerusalem,' so I

whistle 'em real soft and slow, 'cause I can't sing; is that all right? Once I tried 'Onward, Christian Soldiers,' but he said his fightin' days was most over, and he liked quiet tunes better."

"Certainly, Bertie, it's a part of every soldier's duty to take care of his sick comrades, and do all he can to comfort and help them."

Dora watched the sturdy little figure as it passed out of the door, and listened, as she heard, growing softer down the long hall, the familiar strain: "With the cross of Jesus going on before"

There was other work to be done in the Mission rooms beside the tying of flowers, but while Dora's hands were busy, her thoughts often followed the little soldier. She knew so well the life of the street children, surrounded by evil and beset by temptation.

Day after day Bertie brought his little confidencies; then Dora watched two weeks for him in vain. She began to fear he had met with an accident. But one morning he burst into the room, his little face radiant, and exclaimed:

"I found a big locket with a picture in it of the prettiest baby I ever saw, and I kept it a long time, but I've gave it back now."

"How did you know to whom it belonged?" asked Dora.

"I saw the advertisement, but I wanted to keep it 'cause it was so pretty, and I didn't have no little sister like that. The lady, she cried when I gave it to her; she's awful rich, but she looked lonesome. She said she wished she had a nice little boy like me. I've felt better ever since I returned it."

"That is because you won a victory over yourself, and those are the hardest battles a Christian soldier has to fight. You conquered your desire to keep what you knew did not belong to you, and that was a real battle and a real victory."

"I never thought that was like being a soldier," replied Bertie.

It is a long time since Bertie Frazier sold flowers from the Mission rooms, but he is still "Christ's faithful soldier," and intends to be "to his life's end."

The Prayer-Book and the Bible.

Every part of the Prayer-book is interwoven with the very words of Holy Scripture. From the beginning of Morning Prayer to the very end of the service, it bears witness to the inspiration and authority of God's Word written. Witness the opening sentences of Morning and Evening Prayer, the Scriptural language of the General Confession, the very words of Scripture in the Declaration of Absolution, and in the Versicles. The Lord's Prayer and many of the Canticles are taken bodily from the Psalms and the Gospels. The Creeds, as Article VIII. declares, are "thoroughly to be re-

ceived and believed," because "they may be proved by most certain warrants of Holy Scripture." Every collect and prayer pleads either some Scriptural promise or some truth revealed concerning God in Holy-Scripture, as in the prayer for all conditions of men, or in that of St. Chrysostom. These, in addition to the two appointed Lessons and the Psalms of the Psalter, the Ten Commandments, the Epistle and Gospel, make a treasury of Scripture teaching which is the possession of no other body of Christians in time of divine service.

Just Obey!

Do as you are told to do
By those wiser far than you;
Do not say,
"What the use of this may be
I am sure I cannot see,"
Just obey!

Do not sulk, and do not sigh,
Tho' it seem in vain to try;
Work away!
All the ends you cannot see;
Do your duty faithfully—
Just obey!

When at length you come to know
Why 'twas ordered thus and so,
You will say:
Glad am I that, when to me
All was dark as dark could be,
I could trust and cheerfully
Just obey!

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Be Thorough.

"I never do anything thoroughly," Mary said to me the other day. She had just been competing for a prize in composition. "I only read my composition once after I wrote it, and I never practiced it in the chapel at all." She is naturally far more gifted than Alice, who was her principal competitor. Alice wrote and re-wrote her article, and practiced it again and again.

The day came. Alice read her composition in a clear, distinct voice, without hesitation or lack of expression. It was condensed and well written. Mary's could not be heard beyond the fifth row of seats, and was long and uninteresting. Alice won the prize. One remembered and the other forgot the truth, so trite, but so aptly put by Carlyle: "Genius is an immense capacity for taking trouble." One by patient persistent effort obtained what the other relied upon her natural talent to win for her.

Whatever you do, whether you sweep a room or make a cake, or write an essay or trim a hat, or read a book, do it thoroughly. Have a high standard for everything. Not alone because only thus can you win honour and distinction, but because this is the

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It was just a pleasant smile
Upon a little face;
And yet for a long while
It brightened all the place

It was just a kindly word,
Spoken in a low tone,
Yet sweet as song of bird
When days of springtime come.

It was just a little deed
Performed in "His dear Name,"
Yet it supplied the need
And Life was bright again.

So little things of good
Possess a holy power;
And like our daily food,
Give strength for every hour.

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