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AND DOMINION CHURCHMAN.

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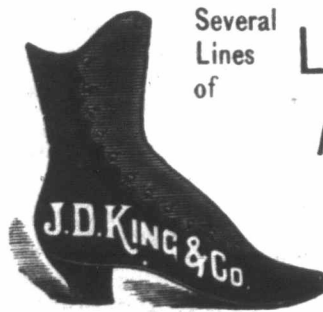
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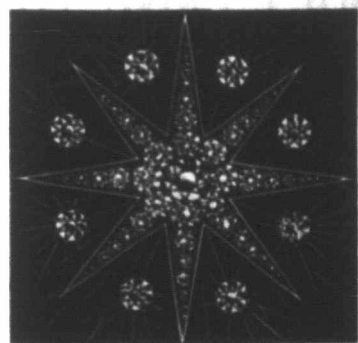
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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

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Lessons for Sundays and Holy Days.

April 3rd.—SUNDAY IN LENT.

Morning.—Exod. 3. Luke 6. 2.

Evening.—Exod. 5. or 6 to v. 14. 2 Cor. 7. 2.

ANALYSIS OF WEALTH AND POVERTY IN LONDON.

This has been very carefully gone over by Charles Booth (not the "General"), and he finds that out of over four millions or so, two millions enjoy solid comfort, another million are poor, over half-a-million are independent, half-a-million are very poor, and only 37,000 are loafers, etc.

"A PREACHER'S CALL," says Toronto's Spurgeon, "is generally very loud and clear when he is called from a weak church to a strong one; from a salary of \$1,000 to one of \$4,000; and, forsooth, they nearly all tell us they are guided by the Holy Spirit." They are rather "guiding the Spirit," the Doctor says—he ought to know!

"VIVE LE VRAI PACTRE" was the cry which greeted the Gallican apostle from the workmen of Lyons on occasion of a recent lecture delivered by him there. In fact, his progress throughout France has been one long "ovation," and has inspired the strongest hopes of successful resistance being made at last to Ultramontane intrigues.

"KEEP THE FLAG FLYING" is, as we learn from *St. Andrew's Cross*, one of the characteristic watchwords of the Brotherhood, and is applicable to the case of a vacant rectorship, wherein the Brothers of *St. Andrew* take up the work, and—with the assistance of a priest occasionally—manage to maintain the services, until the new rector appears.

EVEN THE BIBLE SOCIETY—with its almost universal religious patronage, is suffering from failure of funds. The C.M.S., the S.P.G. and the Universities' Central African Mission are all complaining of decrease in their recent returns, as compared with last year. Opinion is divided as to whether most of this depletion is due to La Grippe, or Le General—Booth.

WELSH SERVICE EXTRAORDINARY.—On *St. David's* Eve the great Cathedral of *St. Paul's*, London,

was filled with 10,000 people at the Welsh Evensong. There was a Welsh choir of 200 voices and the music was as hearty and sweet as it was congregational. The preacher was Archdeacon Howell, and the offerings were for *St. David's* Church building fund in Paddington.

"DON'T MAKE TOO MUCH FUSS OVER THEM," is one of the maxims in force in *St. James' Church*, Chicago, where the attendance of young men has become phenomenal, owing to the ready tact with which the *St. Andrew's* picket of *videttes* receive, welcome and make easy and comfortable any newcomer who may happen to appear among them. Too much "fuss" repels people.

A GOOD CATHEDRAL "SCHEME" is that for the New York Cathedral. The idea is to amass contributions to such an extent as to furnish capital for an income of \$200,000 per annum; the capital—when the building is completed by the expenditure of this \$200,000 per annum—to become a permanent endowment for all time, with income for Cathedral-staff and services. A wise scheme!

"THE OLDEST CHURCH IN THE WORLD" is claimed, by a writer in *March Blackwood's*, to be the "Church of the Nativity" at Bethlehem, Judea, supposed to have been founded by the Empress Helena in 327—at least the nave and aisles of the present building. It is characterized by four ranges of monolithic columns, which suggested a connection with Herod's temple. The roof is of *English oak*, presented by Edward IV.

PERE HYACINTHE AND CHURCH UNION.—The "evangelical Protestants" of France—apparently encouraged by a recent statement by Prof. Raoul Allier, of the University of Paris—have recently addressed to the *Pere* a proposition for union with his "Gallican" effort. He considered their proposition premature, but cordially invited them to a conference with him. He has denounced the "electoral programme" of the Cardinals.

CHURCH POPULATION IN GREAT BRITAIN amounts to fifteen millions out of twenty-six millions, the Roman Catholics having only two millions and various Protestant and other dissenters about nine millions more among them. Of the last class ("dissenters") the Wesleyan Methodists stand highest in number; Independents next, and Baptists next; but none of them can compare with the great national and historical Church of the realm.

TYSON'S "BOB OR TWO."—A collector for the Brisbane Cathedral met the sort of rebuff that collectors so often get—"go to the rich people, we can't afford it." One of these, however, got nicely caught, when he promised to give "as much as Jimmy Tyson"—a rich man who had not yet distinguished himself by being liberal. Jimmy, when he heard the tale, saw the humour of the situation and gave a cheque for £5,000—calling it a "bob or two."

THE NEW ROMAN CREED, formulated by Trent in 1564 and the Councils of 1854 and 1870, has so changed, for the worse, the heretical condition and schismatical attitude of the Roman Communion—already bad enough in the sixteenth century—that the idea of anything like re-union or inter-communion with Rome is indefinitely postponed. Even their Episcopate is of doubtful validity. It

would be much easier to rehabilitate many a Protestant sect.

DAKOTA CATHEDRAL CAR receives special notice in an illustrated article of the *S.P.G. Mission Field* for March. The engravings of the Bishop, together with outside and inside views of the "Cathedral on wheels," serve to give a look of reality to this romance of Episcopal ventures—called by a member of one of its congregations, "the biggest show yet." The car is sixty feet long, has chancel, altar, lectern, font, organ, vestry and seats for eighty worshippers.

"RELIGIOUS" (?) CRAZES.—"When the folly and enthusiasm of a certain number of people on any given subject, sublime or ridiculous, be sufficient, a leader will naturally appear and proclaim his appointment to be of the Holy Spirit . . . Intelligence and piety are no better qualification for such a position than ignorance and courage—one with plenty of brass is most likely to get the place and the most gold." So says a religious "prophet" of great experience.

ROME FOLLOWING THE ANGLICAN LEAD.—The success of the Church of England in attracting people has occasioned a good deal of imitation of her by the Roman Church: they think Anglican surpliced choirs, vernacular Evensong, &c., worth copying. The *Rock* notes, as a fresh instance, the recent "Lent dispensation from fasting" issued by the Pope's Cardinal-Vicar six weeks after Church of England Bishops had taken the same step on account of the weakness caused by La Grippe.

CANADIAN ANTIQUITIES.—We learn from an article by James Dean in the *American Antiquarian*, that the remarkable cairns in British Columbia—remarkably similar to those of Devonshire and Scotland—have been investigated and ascertained to be burying places or tombs of vast antiquity, characterized by the large "stone circles" seen elsewhere. So old are they that fifty feet of change in ocean level has been noted as having taken place since they were constructed.

"A PROTRACTED SERVICE" indeed was reported from British Columbia, on the occasion of the conversion of Sheuskah of the Kitkatla tribe. It lasted for seven and a half hours, and was inaugurated by the Chief's confession of conversion, succeeded by his imperative call to prayer. The prayer was a long time silent, then some one began to pray audibly, then another recited a verse of a hymn, then some Scripture. By the close, the whole tribe had followed their Chief's example.

"LIED BY THE SPIRIT" is the claim of "Prince Michael," the latest addition to the category of American religious sensations. Dr. Wild, of Toronto, who seems to be a competent authority on this class of sensations, points out that the claim is the common one—"a valuable and precious doctrine of Divine guidance . . . at the same time a very dangerous one." It does not occur to most people that this guidance is promised to the Church collectively—not the mere individual.

"NECESSARY WHERE IT MAY BE HAD" is the refrain of a very remarkable sermon by which Archdeacon Sinclair distinguished himself in *St.*

Paul's Cathedral on Quinquagesima Sunday. He quoted from Hooker, St. Augustine, St. Ignatius, Whitgift, Bancroft, Hall, Andrewes, Cosin and Laud, to prove that Anglicans are inclined to lay over much stress at present on Apostolic Succession and the Episcopate. He does not point out, however, that "it may be had" easily enough by our Dissenting friends.

"THE FAITHFUL"—AND THE UNFAITHFUL.

Every one feels a sentiment of respect for the man or woman who tries earnestly to live up to chosen convictions—no matter how wrong these convictions may be in fact. Earnestness is itself a virtue, quite aside from the material upon which it acts. In the same degree it is true that even those who profit by the lukewarmness or unfaithfulness of some one else, naturally despise their tool while they use it, and throw it aside with disgust as soon as it has ceased to serve their purpose, as something exceedingly unpleasant to handle at any time, and to be got rid of as soon as convenient. It is true in sexual relations, of those who profit for the time being by marital infidelity: it is true of the spy, who betrays his country—of every one who is unfaithful to trust and duty. The Roman traitress of old who died under the weight of the golden bracelets piled upon her by the scornful soldiers whom she had served, was one in a long line of similar examples. False to duty! What a crime in the eyes of all men—how much more in the eyes of the All-Holy One! Heathenism, Romanism, Buddhism—whatever your convictions, be true to them. That way lies reward, and ultimate finding of the Truth!

KEEPING LENT

is one of those tests by which men judge of the *sterling value*, or otherwise, of professors of Churchmanship. "He is a Churchman, but he doesn't keep Lent"—nothing more is needed to condemn, even the worst of mankind be the judges. Such hypocrisy, such infidelity, is depth of wickedness worse than their own. Publicans and harlots are angels compared with those who are only—white-washed saints, pinch-beck Christians, lukewarm Church members. It is so, of course, with all Church principles. The man who handles his Prayer Book familiarly enough, but neglects Confirmation or Communion—of what value are his professions in the eyes of God or man? They may be represented by the *minus* sign! Most of these things, however, belong to the "interior economy," so to speak, of the religious life, whereas Lent is a tangible something which has to do with one's outside actions and demeanour in the arena of the world—of every day life, outside the church walls. It therefore belongs to a class of things open to general observation—as much as the conduct of a Rural Dean who, while clinging to the status of a Church priest, hobnobs on equal terms with self-appointed and self-authorised preachers.

AMUSEMENTS

are a very large factor in social life in these days—the "society papers" are largely read and patronized, even by those who have no expectation of "figuring" in them at all. People note what prominent Church members are doing—and remember that it is "Lent." Their estimate of the reliability, safety, consistency, honesty, integrity, of those who set the solemn rules of their Church at defiance, is easily summed up, and will not fail to be used, for future reference, in most unexpected circumstances, as occasions arise. What human beings say or think or esti-

mate, however, is of little comparative moment. The important thing is to consider the "phonographic" office of conscience how it records by indelible impressions the transactions of our lives from a moral point of view, to confront the traitors to duty and principle some day with evidence—as damning and unanswerable as their own hand-writing would be—to their miserable trucking to pleasure. How little excuse will they have to unfold who despise even the set times of holy solemnity, which are intended to *secure* the possibility of their progress in holiness, so difficult at other times. Their fate will be to appear—"speechless"!

GOD AND HEREDITY.

When a writer of power and note gets momentarily off the orthodox track, his good qualities become a source of excessive danger to the reading public: just as a locomotive, "off the track," is dangerous to the public safety in proportion to the predominance of those qualities which made it an excellent servant while on the track. Under the circumstances occasioned by the occurrence of these perilous episodes in the lives of popular authors—which sometimes, as in the recent case of Guy de Maupassant, take the form of actual lunacy in practical exemplification of their temporary crazes—it is well to have a vidette or two, well-posted to observe and "pick off" such dangerous "Knights Errant," when necessary for the public safety. An instance of this, fortunate provision we have lately noticed in our old friend *Blackwood*, which has been doing good service—like a good humoured *Saturday Review*—in its criticisms of sensational novels of late. The last character which has fallen under its very effective lash is "Tess of the D'Urbervilles," the latest production of Thomas Hardy, and sown broadcast as a "Pure Woman" (sub-title!) in the pages of one of the great English illustrated weeklies.

PLAYING FAST AND LOOSE

with several of the central commandments—intended for the wholesome regulation and "general benefit" of human life, Mr. Hardy's heroine is painted as a victim of heredity, but otherwise a *pure woman*. The *Blackwood* reviewer does good service in showing how a really "pure woman" would have acted under the imagined circumstances, and thus furnishes a "set off" for his readers to the moral—or "immoral"—of the story. He well observes, accounting for the author's eccentricity, "Naturally a *new creed* must treat such a situation in a new way, especially when the principles of that creed are indignation (against whom? Unhandsomely we are given to understand that it is *against God*—but then when "there is no God"?) and wrath, and have no sympathy with the everlasting reconstruction which another philosophy perceives to be going on forever in the moral as well as in the material world." This *fin de siècle* silly cant "about the Creator having forced the role upon her," is handled without gloves by *Blackwood's* able writer for being angry "with the Deity who punishes the vices of the fathers on the children, who does not ask us whether we wish to be created, who gives us but one chance," etc., etc. The absurdity of it is that Mr. Hardy is angry with a God whom he does not believe to exist!

AFTER ALL, WHAT IS HEREDITY?

It is simply a branch of that power of *affecting others* than ourselves, beneficially or injuriously, as we choose, which is, a necessary part of *any* form of life—to take it away is to take away life! A

man by the use of his arm can either help or hinder his fellows—all the Hardys in the world have never yet imagined, nor ever can imagine, that power absent unless the man be *dead*; and the same is essentially true, naturally and necessarily, of *all* animals. So all animals affect most of all—being nearest to them—their offspring, immediate and remote; just as in a less degree they affect other people. To argue against the existence of this "power of affecting others" is simply to argue against the existence of life in all its imaginable forms. To such an absurd position does this petulant complaint against the Creator find itself reduced when examined by reason. The Creator Himself has revealed to us—and the teaching of the Bible is "broad-cast"—that He does not expect or require us to do more than we are naturally able. The stripes for wrong doing will be *in proportion* to knowledge and power of doing right in the premises. Adam, Abraham, Paul, Socrates and Hardy will all be dealt with on that scale.

THE USE OF HEREDITY

is learned at once by him who thoughtfully observes its existence as a rule of life—it is an encouragement to well doing, and a deterrent from evil doing. A man of common sense knows that, for instance, such a habit as drunkenness is bound to affect not only himself and his immediate surroundings, but his posterity. He puts a poison in his blood which makes it physically impossible for him to transmit an untainted type of human life, so far as that vice is concerned. So of other vices and virtues. Would you dissuade a man from excess in drinking by consideration for his wife and children?—as we all naturally do. You can add to the force of such persuasive considerations the argument of his effect on generations yet unborn. Every way, therefore, this factor of actual life works well—or is "calculated" to work well—with reasonable beings. It is every whit as *reasonable* to inveigh against a man being "able" to hurt his fellow by hitting him, as to inveigh against the same man being able to produce effects beyond his immediate time and place. Even Mr. Hardy may do harm—or good—by his writings, far beyond the span of his own natural life. The thought ought to make him reason before he writes!

REVIEWS.

THE EARLY DAYS OF MY EPISCOPATE, by the Right Rev. William Ingraham Kip, D.D., LL.D., Bishop of California. 8 vo. Pp. 263. Price \$1.50. New York: Thomas Whittaker. Toronto: Rowse & Hutchison.

This instructive and interesting narrative embraces a period of about four years, 1858-1867, and gives, with many personal adventures, an authentic account of the difficulties before a Bishop in the formation of a new diocese in an unbroken field. When he was consecrated in Trinity Church, New York, to be the first missionary Bishop sent to the Pacific coast, he was to go out into the wilderness without diocese or clergy, and organize the Church where men were in the full swing and tide of Californian gold-mining. It required a bold heart to make such a venture, and nothing but strong Christian faith and an indomitable pluck could have overcome his difficulties. We read with great interest his account, first of his eventful journey across the isthmus and his voyage up the Pacific, and then of his missionary journeys through the tropical vegetation and waste sterilities, the wild grandeur of the mountain passes and the constant danger from banditti and grizzlies. Everything had to be done in organization when he came to San Francisco. His diocese was represented at the first convention at San Francisco by two clergymen, and lay delegates from three churches, of which two were in San Francisco; at the present day

there are nearly a hundred charges, and it is strange to read the Bishop's account of having the first service where now there are many churches. The Church appears to be most prosperous at San Francisco, Los Angeles, and Oakland, often spoken of in our narrative. The book is beautifully got up, and the pictures of Californian life are most interesting in their simplicity of description. In many respects it reads like a book of travel and adventure, and to a Churchman it tells of good genuine work in new scenes that yet are old in the tales of the buccaneers.

MAGAZINES.—*Century* comes to us with its usual brilliancy. The frontispiece is one of those exquisite fine-line portraits which one meets with scarcely anywhere else: the subject is the great pianist of the day, Paderewski. The articles on St. Paul's Cathedral and the United States Fish Commission are excellent, and there is an instalment of that most peculiar story "Naulahka," besides several other *recherche* "bits" of romance. *Arena* holds its position with energy and vigour as the "arena" of advanced thought—the very exercise ground of intellectual *skirmishing* and labour. Education, psychical research, revelation, Buddhism, Blavatsky, all have their advocates, each alive and alert in these pages, illustrated by portraiture of the authors and authoresses themselves very profusely. *Churchman* (magazine) continues to deal earnestly and carefully with the subject of Bible criticism. This number opens with an interesting paper by Rev. J. J. Lias on that subject, followed by Canon Tristram on Buddhism, Perowne on Solomon's Proverbs, and a trenchant expose of the "Holy Coat" exhibition. *Eclectic* occupies itself also with the Bible question, and gives valuable excerpts on Church Unity, Cardinal Manning, Hymnology, and other minor movements of thought, with its usual valuable miscellany of short notes. *Blackwood* bears a rich burden of articles on Italy and Chile, besides its new and very interesting story "Diana." The continued papers on "Eastern Travel" have the special attraction of a kind of "Swiss Family Robinson" flavour—being the adventures of an English gentleman and his family of girls in the Holy Land, Syria, &c. The historical sketches are very good. *Quarterly Register* shelves for us very ably the record of the last quarter of 1891—with admirable brevity and phonographic accuracy. There is a very beautiful frontispiece in this number of Ely Cathedral, one of the most striking of English scenes. We have not observed the omission of any subject whatever of recent world-history in this most useful register. *Canadian Church Magazine* keeps up its reputation well for interesting articles nicely illustrated. The Bishop of Zululand forms the first subject, with portrait of the Bishop and engraving of that famous spot, Isandhlwana. Cuba, Hayti and Quebec also receive both consideration and illustration. *Mission Field* (S.P.G.) seems to us especially attractive this month, with illustrated references to American Cathedrals, British Columbian Mission successes, as well as Chinese, African, and Indian articles, all of them full of solid and useful matter. *Spirit of Missions* (P. Episcopal) opens with a scene from the South Dakota Indian Missions, forming the frontispiece of the pamphlet. There is a remarkable editorial on "Christian Beneficence," originally an address read before the Philadelphia "Clerical Brotherhood." Many of the details of domestic and foreign work are given. *Lett's Church Calendar* is a very exhaustive and careful compilation, with profuse ritual "notes" according to the *Use of Sarum*. Almost every day in the year is distinguished for some religious purpose, festal or ferial. Great attention is paid to the illustrative ritual use of appropriate lights and colours. We would especially commend the closing article on "Liturgical Colours," wherein the admirable elasticity and taste of the Sarum or English use, as distinguished from the Roman, are emphasized. The two fundamental colours—red and white—may be elaborated to twenty shades or tints, where the means of the congregation permit it. *Littell's Living Age* keeps up its weekly *melange* of wit, wisdom, and poetry with unflagging perseverance. Nothing seems to escape the skimming ladle of its editors, from the "Mystery of Gravitation" or Lord Roseberry's "Pitt" (*National Review* and *Blackwood* respectively), down to Temple Bar's "Matthew," or *Leisure Hour's* "Skating Trip." *Expository Times* holds the balances impartially among theological disputants "of the first water," such as Ellicott, Cheyne, Kennedy, Brown, Pinches and Chapman. Their treatment of such subjects as our Lord's Old Testament references, Bible Revision, Darwinism and Revelation, &c., are well worth studying. Professor Symonds, of Toronto, has an interesting archaeological note in this number. *The Manitoban* is a very creditable monthly "of current events" published in Winnipeg. It deals ably with matters relating to the Red River, Arctic Landscape, British Columbian scenery, Saskatchewan, the buffalo, &c. The illustrations are spirited and well executed. *Nineteenth Century* is a very readable number this month. The opening article on "New Stars" by J. N. Lockyer is likely to attract a good deal of attention. The Arts, Religion, Poetry, Electricity, History, War, Wild Women and Famines are well treated by articles from gifted writers on these subjects. Last—not least—comes *Westminster* with very able articles on various political and social questions. Its classified Review of "Contemporary Literature" should be carefully read by all lovers of books.

TRINITY NEWS.

The public meeting of the Missionary and Theological Society, held on Wednesday afternoon, 23rd inst., was fairly well attended by city clergy, students and friends of the society. The Rev. Provost Body, D.C.L., occupied the chair, and having formally opened the meeting, introduced the first speaker, the Rev. Canon DuMoulin, M.A., D.C.L. Canon DuMoulin devoted his remarks to the Life and Works of St. Patrick. Considering the fact that the recent commemoration of the life of this great missionary had brought him prominently before our minds, he thought that no better subject for a missionary address could be afforded than a review of St. Patrick's work, and a consideration of the practical lessons to be deduced from incidents which his life afforded. The speaker reviewed the life of St. Patrick from his capture, escape, and subsequent return to Ireland in the year 432, in the capacity of a missionary of the British Church, to his death on the 17th March, 465. The great success of St. Patrick's work among the Irish was due in a great measure to the fact that he spoke direct to the people in their native language, and used their own idioms. In this respect he resembled St. Paul in his work among the Jews. As a modern instance of the success of native missionaries Bishop Crowther of the Niger Territory, Africa, was mentioned. And the Canon hopes that, should any student of Trinity College decide to enter the foreign field, he would be the means of converting to the Christian faith perhaps not great numbers, but at least one faithful soul, who in his turn would be instrumental in carrying the light of the Gospel to his fellow countrymen.

The Rev. C. L. Ingles, M.A., then gave an interesting review of the history of the Church in the North-west Territories. In 1820, as a result of an appeal from an officer of the Hudson Bay Company, the Rev. John West was sent to the Red Deer settlement, as the first regularly ordained clergyman in that field. In the year 1849 Bishop Anderson was consecrated as the first Bishop of the Territories. Since then the Church has increased from one to eight dioceses, from one to seven bishops, and 180 clergy. Of these eight dioceses Mr. Ingles spoke more particularly with regard to that of Calgary, in the work of which he had had some personal experience. Mention was made of the work among the whites and native Indian population, the speaker referring particularly to the success of the boarding and day schools established on the various Indian reservations. The Rev. the Provost, on behalf of the audience, tendered both speakers a hearty vote of thanks for their instructive addresses. The meeting was formally closed by the Rev. Canon DuMoulin.

At the conclusion of the service on Sunday evening, 20th inst., Messrs. Snell and Clark, the wardens of the congregation at Greenwood, waited upon Mr. Thos. Leech, and presented him with a handsome sum of money. Mr. Leech has for some time

been in charge of the missions of Greenwood and Pickering, and the above incident speaks well for the appreciation of his conscientious services.

On Sunday last the services at Thornhill and Richmond Hill were taken by Mr. C. B. Bergin Wright, B.A., '92.

Mr. V. Price was engaged with duty at Markham on Sunday last, in the absence of the rector, the Rev. Alfred Osborne, D.D.

Mr. H. M. Little assisted with duties at Milton and Hornby on Sunday last.

The Rev. J. S. Broughall, M.A., preached at St. Clement's church, Eglinton, on Friday evening last.

BROTHERHOOD OF ST. ANDREW.

The scheme of the inter-visitation of city Chapters is now being successfully worked. On Tuesday evening, March 22nd, St. Margaret's Chapter was visited by the President of the Council, and Mr. C. F. Newcombe of St. George's Chapter. Although the weather outside was very bad, this energetic Chapter turned up in good numbers. Good practical work is being carried on here. On the same night, St. Cyprian's, by Messrs. Du Moulin and Catto. On Wednesday, March 23rd, St. Stephen's Chapter was visited by Mr. C. F. Newcombe of St. George's; this meeting, though small in numbers, was characterized by a decided spirit of activity. The men's Bible class work of all the Chapters has been much developed since the Convention, and new and most encouraging classes have been started in St. Margaret's and St. Thomas', and other churches.

Mr. Jas. W. Baillie is the new general secretary, lately appointed by the Council, and his address is 88 Alexander st., Toronto. The first edition of 750 copies of the Canadian Handbook having become exhausted, a new and revised edition has been issued of 1,200 copies. Samples can be obtained from the secretary. The Brotherhood organ, "The St. Andrew's Cross," continues to be a most useful and well-edited monthly. The publishers have recently mailed a copy to every Church clergyman in Canada, and it is to be hoped many will subscribe, so as to keep in touch with the Brotherhood work both in the States and Canada.

A LENTEN ADDRESS.

DELIVERED AT RICHMOND SQUARE CHAPEL, MONTREAL, BY REV. SAMUEL MASSEY.

Anything that tends to help us onward in the Christian race, anything that tends to stimulate and nerve us for the "good fight of faith," should be received with thankfulness to God. All "good gifts" come from Him, and should be used for His glory, our own growth in grace, and the advancement of the interests of His Church. Our happiness and usefulness, as well as the prosperity of the Church, depend much upon the motive and the manner in which we use the gifts of God.

As an important part of the Christian year, the Lenten season was appointed to aid us in our efforts to become better Churchmen, better Christians, and more like unto Christ, who "for the joy that was set before Him, endured the cross, despised the shame, and is now for ever set down at the right hand of God."

It is therefore "meet and right" that we should follow the example of the Master, and deny ourselves, take up our cross and follow Him. It is a trite saying that it is much easier to preach than to practice. This may be quite true at any time, but it is particularly so in the Lenten season.

In this luxurious and sensuous age, when there is so much high living, it is very difficult to come down to plain diet, and less of it, especially when there is nothing material to be gained by it, and when it has to be done for the sake of Christ, who may not have the first place in our hearts. Even when it is felt that there is a religious principle at stake, it cannot be done without a severe struggle, and much fervent prayer.

The way in which this duty can be best performed will depend much upon circumstances, but the Holy Spirit will surely guide all such as sincerely desire to magnify Christ. Some can do it in one way, and some in another. Every one according to his ability, for "it is accepted according to what a man hath, and not according to what he hath not." Judge him not, therefore, for to his own master he standeth or falleth.

Even this sacred duty may be carried to extremes, and be productive of evil instead of good. We may by extreme abstinence and austerity cause physical exhaustion and bodily injury, for which no

spiritual benefit can compensate. We should remember therefore that self-denial is only a means to an end. We may be so absorbed with the means as to forget the end, and thus lose the entire benefit of our fasting and self-denial.

The chief end to be sought is the glory of Christ, and with that always in view will come greater humility, greater spirituality of mind, more reverence for God, greater likeness to Christ, deeper devotion to His cause, and stronger faith in His power to save.

The Church of to-day does not compare favorably with the Church in earlier times, with reference to the practice of self-denial. It seems now to be almost a lost Church. In the earlier days of the Church this duty was strictly enjoined, and rigidly enforced, almost as much so as the ordinances of baptism and the Lord's Supper, and there can be no doubt but that we suffer great harm and much spiritual loss by our neglect of this important Christian duty. What can be plainer than the words of our Lord, which come to us almost with the force of a command,—“If any man will be my disciple, let him deny himself, take up his cross and follow me.”

There are three special ends that should be kept in view while fasting in the Lenten season; the glory of Christ, our own spiritual benefit, and the raising of funds for the spiritual benefit of others. We should endeavor to make our acts of self-denial as spiritual and as practical as possible. If we confuse the means with the end and design of the duty, we misuse it, and bring it down to a mere work without faith, and therefore it can have no spiritual value, and cannot be acceptable to God. We should, therefore, be very careful and make no mistake here, lest we should fast in vain, and spend our strength for naught. Self-examination should precede our acts of self-denial.

We should honestly endeavor to ascertain exactly where we stand. What is our spiritual status? Are we sure that we are in Christ, not under condemnation? Are we the children of God by faith in His Son Jesus Christ? or are we cultivating other vineyards, while neglecting our own? Are we living fruitful branches of the true vine, or are we showing but the beautiful leaves of a mere profession and trusting to that for our salvation? These are personal matters that should be settled first of all, or we may have to cry at the last, “the harvest is past, and the summer is ended, and we are not saved.”

Our first duty is to give ourselves to Christ; to make a full and entire surrender of all we have and are to Him who gave Himself for us; when we have given ourselves, “body, soul and spirit,” to Him, we shall find it less difficult to give up all else for His sake. When we give ourselves to Him, we only give Him back His own. For saith St. Paul, “ye are not your own, ye are bought with a price, not with silver or gold, but with the precious blood of Christ, as of a lamb slain from the foundation of the world. Therefore we are His by purchased possession, redeemed and saved by His blood. He has the first rightful claim to our love and service.

The true principle of life, and the secret of true happiness, is to put Christ first—first at all times, in all things, and everywhere; to live, not only in Lent, but all the year round, as if we really believed and felt that He was present as an eye witness of all our actions, and the judge and rewarder of all men. He who puts God first, to love, honor and obey Him at all times, has found the secret of true happiness. He may live amid the storms of persecution, poverty, prisons and death, but none of these things can move him, or disturb the happy calm of his life, for he stands upon the rock of God's Providence, and there he is safe, and safe for ever.

Even in the common ordinary things of life we should keep God ever before us. St. Paul says,—“Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.” If there were any actions which might be considered as absolutely indifferent, and in which it were allowable to leave God out of our thoughts, it must be such as eating and drinking. But the inspired apostle exhorts us even to eat and drink to the glory of God. If we eat and drink for mere self-indulgence, our table will prove a snare to us. We should, therefore, eat and drink to obtain strength for the service of God. We should, also, at proper times (as in Lent) abstain from meats and drinks, in order that we may, by prayer and supplication, obtain spiritual strength to enable us to overcome all our foes. St. Paul was a man of great self-denial; we find him struggling hard against the tendency of fleshly sins, and saying, “So fight I, not as one that beateth the air, but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be cast away.” But a greater than Paul, even Jesus, hath set us an example of great self-denial. His whole life was one of suffering and sacrifice for the welfare of others. In following the example of Jesus we are always safe. Here we can make no mistake. Human examples, however good, are imperfect, and may lead us astray, but Jesus hath left us a perfect example, that we should tread in His steps. The good John Bunyan wisely resolved when

he said—“Wherever I see the footprints of my Master, there will I plant my own.”

“The way may be rough,
As he leads us along,
But following Jesus
We cannot go wrong.”

Prof. Henry Drummond, in his little book entitled “The Changed Life,” gives the experience of one of England's greatest public men concerning Christ. He says,—“In looking back upon my experience, that part of my life which stands out, and which I remember most vividly, is just that part that has had some conscious association with Christ. All the rest is pale and thin, and lies like clouds on the horizon. Doctrines, systems, measures, methods, what may be called the necessary mechanical and external part of worship—the part which the senses would recognise, this seems to have withered and fallen, like the leaves of last summer, but that part which has taken hold of Christ abides.”

The worthy Professor adds these words, “Can any one hear this life music with its throbbing refrain of Christ, and remain unmoved by envy or desire?”

Duties and ordinances are nothing without Christ, the Church is nothing without Christ, religion is nothing without Christ.

A young lady martyr at Smithfield, when asked by her persecutors to give a reason why she refused to recant, nobly answered, “I cannot reason for Christ now, but I can die for Him,” and in a moment or two afterwards, she did die for Him. That was the true spirit. We should so love Him as to be willing to live, and willing to die for Him who loved us, and gave himself for us, that we might be partakers of His joy, and reign with Him, world without end.

LATE DUKE OF CLARENCE

Canon Cayley has sent us the following oration for the late Duke of Clarence, lately received from the Rev. Theodore Dowling, chaplain of Bishop Blyth. It is a strong proof of true friendly feeling of the Jews for the English nation, which disposes them favourably towards the efforts of our bishop in the East for their evangelization:

Translation of Hebrew Funeral Oration for the late Duke of Clarence, &c., delivered in the great Synagogue Jerusalem (Sephardim rite) of Rabbi Simeon ben Yochai (of blessed memory), on Thursday, January 21st, 1892, by Rabbi Joseph Nissim Barla.

Introductory Elegy.—“Know ye not that a prince and a great man is fallen this day in Israel.”

A sound of distress, of sickening, and the groaning and sighing of the globe, proceeding from London, the metropolis, has reached us, for a man in whom the king delighted, a prince of princes and a duke of dukes, Prince Albert Victor, grandson of the mighty Queen Victoria, is cut off, and all the people lament and mourn “alas and woe.” For fire descended from heaven to entreatise in the earth the precious vessel, the sardius and the topaz. The four quarters of London trembled and shook, and they that looked out at the windows were darkened when the Exalted One caused a bitter confusion, sparks of fire consuming soul and body with all the members thereof. Evil and bitter is the foundation of tears, as the brooks are they spread forth. Weeping is as rivers and brooks because a prince and a mighty one fell this day in Israel, cut off as a young branch. For a fire went forth and consumed even the very apple of the eye. His mouth was most sweet—yea, he was altogether lovely. A great calamity hath befallen us, there is none to comfort. A man mighty in deeds and great works, kind and a lover of Israel, a rod of the stem of kings, the grandson of the most exalted Queen Victoria, the noblest and most pious of women, who by her might delivered many souls in Israel from death and oppression, and who in all our distress shields and is the stay and staff of Israel, and therefore our feelings of gratitude constrain us to partake and sympathize with her in her bereavement, and to raise our voices in weeping and lamentation, saying, “Alas! Lord, Woe! O, Prince Albert Victor, whither hast thou departed. O, thou mighty man, blessed among sons, how art thou eclipsed.”

A voice of crying, of sorrow and distress, the stone from the wall crieth out in pain for the burden of sorrow which has befallen Her Majesty in the death of her beautiful, cedar-like grandson. The voice of her wailing ascended on high, crying, “O, Lord God, why hast thou done this unto thine handmaiden, to pluck out a right eye, even the delight and happiness of my heart, he who is cut off like a tender branch—yea, the tender and good Prince Albert Victor, he that sought the welfare of his nation and the good of Israel.” We sympathize with and say to her, “We grieve for thee, O mighty Queen of Sheba; what shall we say, how shall we cheer ourselves and wherewith shall we condole with and comfort thee in thy great sorrow?” We can only say, “Thou art righteous, O Lord, and thy judgments are right,” and condole with thee, mighty and pious Queen, and

all the bereaved ones; may He that recompensed all repair this breach, and may you be comforted in Jerusalem, and may the beautiful soul of Prince Albert Victor repose in the Paradise of God and be bound up in the bundle of life, and may the Almighty God bless Queen Victoria and all the mourners in this calamity. May He comfort and console them in their sorrow and grant that no more wasting nor destruction be heard within their borders, and may they be exalted for ever, and her greatness and dominion be established for ever—Yea, may Queen Victoria be exalted and live in good and tender years until the coming of the Redeemer, who shall build Zion and Jerusalem. Amen.

ORATION.

My Lords and My Rabbits.—You are aware that the Talmud says, “Pray always for the peace of royalty.” As we are bound to pray continually for them, that they may live for many years and their kingdom be established, so also are we in duty bound to partake and sympathize in their grief and take a share in all sorrows that may distress them. And now that a telegram from London has announced the death of the mighty Prince Albert Victor, the grandson of our pious benefactress and crown, the Lady Queen Victoria, whose benefits are known in all the ends of the world and in the distant seas—who is constantly looking for the good of her people without making any distinction between Israel and other nations, and who often delivered many souls in Israel from death, distress and captivity, and especially in the blood-accusations against the Jews, Her Majesty sustained and upheld the hands of Sir Moses Montefiore with letters of recommendation to our lord, the Sultan at Constantinople, and by these means he was enabled to go to Damascus and deliver many souls from death to life. Surely for this we are in duty bound to take a great part and share in her sorrow for all the kindness bestowed upon us and for the honor due to Her Majesty. It is but proper that we pour out tears like a river on account of her great and heavy loss, as well as in honor of the deceased, Prince Albert Victor, who some years ago visited Jerusalem and witnessed the Paschal ceremony at the house of our Chief Rabbi, where he manifested his respect and love to Israel and took great pleasure in conversing with our Rabbi as well as for his good and tender heart. It is but proper for us to mourn greatly, for on his death we have sustained a great and unparalleled loss. It is meet that we lament for him as David lamented for Abner. And the king said unto his servants, “Know ye not that there is a prince and a great man fallen this day in Israel.” The loss of this great prince, who was a most important personage, is (comparing mental suffering to physical) in respect of painfulness, as pain in the cavity of the heart, for in physical diseases the intensity of suffering felt depends on the member of the body affected, and in like manner the sorrow felt on account of the death of a member of society depends upon his position and usefulness. The author of “Binalectim” explains the words of the poet: “My loins are filled with a sore disease and there is no whole part in my body; I am feeble and sore broken; I have roared by reason of the disquietness of my heart,” to allude to that which draws out the disease from the interior to the exterior and the latter to the external disease. The psalmist means that when such loathsome disease comes upon him from the filling of his loins, this will cause various diseases, and though there is no soundness in his flesh, yet he does not despair till his heart is affected, and when this happens he roars like a lion because of the pain in his heart, which is one of the most important and sensitive members, and therefore he cries out from the grief of his heart, and thus we also in lamenting and bewailing the departed have two reasons, viz.: 1st. For the good and amiable qualities of the Prince himself, and secondly, for the mighty Queen, with whom we have great cause to sympathize out of gratitude for all the goodness and kindness bestowed upon us. It is, therefore, our duty to abound in mourning and to lift up one voice in weeping, that our eyes should overflow with tears; “my eye, my eye runneth down with tears,” for alas! Prince Albert Victor has departed. God has taken him away in the prime of his youth. O, mighty Prince, what shall we say and wherewith shall we justify? Alas! for the great grief of the pious and good Queen; how shall I comfort thee, what thing shall I take to witness for thee and wherewith shall I console thee, for thy breach is as great as the sea, who can heal thee; and therefore we can only say: “The Lord's will be done, blessed be His name; righteous art thou, O Lord, upright art thy judgments, and we pray and lift up our voices to Him who is full of compassion that He may compassionate and pity and deal mercifully with the soul of the deceased Prince Albert Victor, and that his soul may rest in the dwellings of the Paradise of God and be bound up in the bundle of life. And we also pray to Almighty God that the mighty Queen Victoria and all the bereaved royal family, and all her princes and councillors, may be comforted in

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this their sorrow, and may from henceforward enjoy long life and prosperity, and that no more wasting nor destruction should be heard within their borders, and that Her Majesty with her princes and councilors may be exalted and their kingdom established forever. May the Almighty bless and comfort her and all the royal family and fulfil in them that which is written, "As one whom his mother comforteth so will I comfort you, and ye shall be comforted in Jerusalem," and may our eyes see and our hearts rejoice in the building of our holy and beautiful house. So be it. Amen

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

MONTREAL.

MONTREAL. St. Margaret's Home.—The report of St. Margaret's Home for the year ending Dec. 31, 1891, has been issued, and is very satisfactory. It states that the donations in money have been double those of any previous year, and the other donations have been most generous. The subscriptions to the building fund have also increased over those of the previous year. While there is a small income from the paying patients, it is necessarily variable, and not nearly adequate for their support, so that the Sisters are largely dependent upon outside aid for carrying on the work. Early in the year the house then occupied, 660 Sherbrooke street, having been sold and being wanted for other purposes, it became necessary to look for other quarters, and, after a long and anxious search, the present dwelling, 104 St. Alexander street, was secured through the kindly interest of the Hon. G. A. Drummond. In the beginning of May the patients were comfortably removed, the difficulty of transporting such helpless sick ones being overcome by the kind assistance of Dr. Kirkpatrick. This necessitated additional expenditure, but the outlay incurred was more than met by a "Butterfly tea" got up by the "Sewing Bee." It is a matter of regret, the report adds, that the home is not large enough or sufficiently financially strong to receive more patients, as the house is invariably full, and applicants have to wait a long time until a vacancy occurs. The year was commenced with a debt of \$607.78, but it had been reduced to \$235 at the close, with the winter's coal account, about \$150, still due. Tabular statements appended to the report show that the donations to the building fund, including \$371.46 on hand at the beginning of the year, have amounted to \$1,066.84, which has been deposited in the bank. On January 1, 1891, there were in the home 16 patients, and there have been admitted during the year 14, making a total of 30. Of these there have died during the year four, and returned to friends seven, leaving 19 in the home on Jan. 1 last.

Boys' Home.—At the monthly meeting of the Anglican city clergy, held in the Synod Hall on March 21, 1892, the Lord Bishop presiding, it was resolved, "that the Lord Bishop and clergy beg to tender their sincere thanks to Ven. Archdeacon Evans and Dr. L. H. Davidson for appearing in their interest in the investigation lately made into the affairs of the Boys' Home, for the trouble they have taken in connection with the investigation, and generally for the admirable manner in which they carried out what was felt both by them and us to be a most unpleasant yet necessary duty."

Mission Services.—Mrs. Baeyertz, an Evangelist from Australia, originally a Jewess, who was converted in the Church of England, has recently been holding a mission in Montreal, which was very largely attended by all sorts and conditions of men. Her addresses, which were delivered with fluency and clearness, embraced among others the following subjects, viz: The 2nd Advent, the Judgment, the Passover, the Day of Atonement, and Personal Holiness. Mrs. Baeyertz leaves for England, via New York, 13th April, per S. S. Teutonic.

Palestine Exploration.—Rev. Canon Roberts, R. N., addressed a large audience at St. George's Church Hall on March 14. The Lord Bishop was present, and the Dean was chairman; the lecturer had a good array of maps and diagrams to illustrate the subject. Among the results of the Society, 440 places mentioned in the Bible had been identified. The diagram showing the place of the crucifixion is most impressive; first, Golgotha, or a place of a skull (from its appearance and likeness); then the city wall is shown in the diagram to be in the relative position of the shoulders of the body, and lower down is the great quarry, from which the huge stones of the temple were hewn, weighing from 80 to 100 tons, where might be seen

(the lecturer pointed out), a combined emblem of the crucified one whose side was pierced for us:

"Rock of ages, cleft for me,
Let me hide myself in Thee."

And hence was the temple built, the Church of Christ. The lecture was of the greatest interest, and was listened to with much attention and appreciation. Principal Henderson moving and Rev. Mr. Tucker seconding a cordial vote of thanks to Commissioner Roberts for his capital lecture and diagrams. The reverend gentleman has been appointed secretary of the Palestine Exploration Society. Address, Hudson, P. Q.

ONTARIO.

ARNPRIOR. The Ven. Archdeacon Lauder, Commissary to the Lord Bishop, having appointed the Rev. A. H. Coleman, M.A., rector of Richmond, to the charge of this parish, he was formally inducted by Rural Dean Bliss, on the evening of March 17th, in the presence of a congregation that filled the church. The Rev. C. T. Lewis, mission priest of Calabogie, read the lessons, and the Rural Dean preached an appropriate sermon. The service was very impressive, and highly appreciated by the congregation, the remark being made that it was a great contrast to the prevalent custom of allowing the clergyman to enter upon his duties without any formal introduction. The following morning there was a celebration of the Holy Communion, at which thirty or forty joined with their pastor in this, his first celebration amongst them.

The Bishopric of Jerusalem.—Bishop Blyth has asked assistance from the Canadian Church towards his work in Palestine. I beg respectfully to recommend the clergy to ask for offerings in their churches on Good Friday, in behalf of the Jerusalem Bishopric Fund, which is worthy of the sympathy and support of all earnest Churchmen.

J. S. LAUDER,
Commissary of Bishop of Ontario.

WESTPORT.—The children's guild of St. Alban's Church, Ottawa, have presented a very fine marble font to St. Paul's Church. It is a very good piece of work, and the Anglican community of Westport feel very proud of the new addition to their beautiful church. The font was used for the first time last Sunday morning, when two adults and two infants received the holy sacrament of baptism in the presence of a large congregation.

The Bishop of Ontario and Mrs. Lewis were in Egypt still at last advices. They have secured passage for Canada from Liverpool for the first week in May.

CALABOGIE MISSION.—This newly formed mission has just received its first official visit from the Rural Dean; in fact it is the very first occasion that a Rural Dean has ever visited the outlying stations. It was only in June last that this district was set apart by the Bishop as a new mission field and a resident clergyman appointed in charge. To a great extent it was a venture of faith. The Rev. Charles T. Lewis was licensed to this mission, and took up his headquarters at Calabogie. Scarcely had a week elapsed before a tour of inspection throughout the mission was commenced. The outlook was by no means bright, nor was it in any way encouraging at first. The long distances and horrible roads only tended to give it a blacker aspect. However, nothing daunted, the missionary, with prayer and perseverance, laboured on, trying by God's help to do his duty faithfully.

What is the state of affairs now after nine months' labours? The Rural Dean upon his arrival recently found that the work accomplished by the mission priest was: Three permanently established congregations, and several for occasional services; one church completed, and another being commenced; and in addition to this sixteen persons having been presented for confirmation in October last, and who received the Apostolic rite at the hands of the Bishop of Niagara, acting on behalf of the Bishop of Ontario. The Rural Dean was extremely gratified at finding so much done and such manifest signs of life existing throughout the mission—not only at headquarters, but at distant outposts also.

The Rev. Forster Bliss, R.D., began his visitation by addressing the people in St. Mary's, Calabogie, on Sunday, March 13th. Notwithstanding the severity and stormy character of the weather then prevailing, there were large congregations both morning and evening. The offertories were on behalf of the Mission Fund. Intense interest was taken in the straightforward, plain, and earnest appeal made to the people by the Rural Dean in his addresses setting forth the work of the Church at large and in this particular district. The utilization and the requirements of the Mission Fund were ably set

forth. The people were very much impressed with the clear and practical way in which the Rural Dean presented the wants of the clergy in the way of support and of larger offerings for the Mission Fund.

Next day the Rural Dean drove around from house to house visiting all the families attached to St. Mary's congregation. He received a very hearty welcome, and it was indeed surprising to observe the cheerful readiness with which the people signed the subscription list for the priest's stipend. The response was far larger than even anticipated.

The remainder of the week was taken up in visiting outlying posts and holding services thereat. The trip was not undertaken without much personal inconvenience. Through the kindness of one of the church-wardens, the mission priest secured the loan of an additional horse to drive with his own. The two horses having been harnessed, were attached to a home-made wooden sleigh—called an "opengo cutter," but generally known as a "jumper"—and away they started for Dacre and Newfoundout. It was with the greatest difficulty that the first seven miles were travelled. Time after time were the horses up to their haunches in deep snow. In places the snow blockade was most formidable. The horses (both young and spirited) acted admirably well. As they proceeded on their journey the roads began to improve. By evening twenty miles had been accomplished and a halt made for the night. Next morning, the horses refreshed, another start was made. An hour's drive and the foot of the mountain was reached, leading up to Newfoundout.

Within half an hour the log house was reached wherein service is held for the Esmond congregation. The settler and his family came out and gave the Rural Dean a most cordial welcome. Dinner was quickly provided in the kitchen. This repast being over, the tables were cleared (and subsequently taken out of the house altogether) and preparations were quickly made for the service. Seats were provided in the way of lumber placed on boxes. Shortly the sleighs began to arrive, bringing with them men and women to the service. The kitchen soon became inconveniently full. The greatest reverence and rapt attention prevailed throughout the service, which was both bright and hearty. Prayers were said by the Rev. Charles T. Lewis, who also led the singing. A very interesting and plain address was then given by the Rural Dean, who explained the object of his visit. He congratulated the people attached to this congregation for their zeal in commencing to build a church. After the conclusion of the service the Rural Dean sat behind a table with the subscription list, ready to receive names. It was exceedingly pleasing to observe the prompt response of the people in coming forward to sign the subscription list. One by one they came forward (young men and young women as well as heads of families) and went up to the table where the Rural Dean was sitting, and signed for various amounts towards the clergyman's stipend. Whilst the congregation was dispersing busy hands were getting tea ready before the departure of the clergy. The horses were not forgotten. After bidding adieu another start was made. It did not take very long in descending the mountain, and when the valley was reached the horses made good speed. Dacre was reached in ample time for service in the school-house at 7.30 p.m. Here the congregation was cosmopolitan, consisting of members of the Church of England, Roman Catholics, Presbyterians, Methodists and Baptists. The singing was most hearty. Another able address was given by the Rural Dean, who gave a brief historical resume of the advance of the Church during the last hundred years in Canada. The subject was treated carefully, and though plain and to the point, gave no offence to those present belonging to other denominations. The offertory on behalf of the Mission Fund was very good indeed. After service a similar scene was witnessed as at Esmond—many coming forward to sign the subscription for clergyman's stipend. Both at Esmond and Dacre the amounts promised towards priest's support were larger than ever anticipated.

These last two services were the first missionary meetings ever held in these backwood townships. The last service was over by 9 p.m., but not the travelling. Another 41 miles had yet to be traversed before noon next day, in order that the Rural Dean might be present to induct a newly appointed rector to an adjacent parish. The night was clear and frosty and the horses keen and fresh; the thermometer registered many degrees below zero. About 10.30 p.m., the moon having risen, another start was made. The bells rang out merrily as the "jumper" crunched along the crisp hard snow. Away went the horses up and down hill, slackening their pace every now and again upon entering canals cut through the deep snow; whilst in these the horses were, in places, completely hidden from view without. By midnight nine miles had been travelled. Shortly before 2 a.m. the village of Renfrew was sighted, and then in a short time the stopping place was reached and the horses quickly stabled. The Rural Dean, with icicles covering his beard, resembled the proverbial "Santa

Claus." Two or three hours were indulged in sleep and then the Rural Dean, accompanied by the Rev. Charles T. Lewis, left the horses in charge of the hotel keeper and proceeded the remainder of their journey by train. Thus ended the first official visit of the Rural Dean to the mission of Calabogie.

It will be seen that the distances between out-stations are very great. The church population amounts to about 40 families. They all appreciated very much indeed the Rural Dean's visit, and gave him a most cordial invitation to "come again."

Immense benefit will doubtless accrue to the church where the Rural Dean sympathizes with and understands the difficulties of backwoods mission work, and who will not object to undergoing personal hardships and inconveniences in paying occasional visits to such backwoods missions as this. Such visits are of a two-fold benefit: Firstly, they help to keep alive the interest and enthusiasm of the people, and secondly, the isolated priest is cheered and stimulated by having true sympathy shown him and receiving encouragement to persevere.

In conclusion it might be interesting to note that one man in Calabogie has signed \$25 per year towards clergyman's stipend, and another in Dacre \$15 per year, and yet neither of them as well off as farmers in some older missions who grumble at giving \$4 or \$5 a year, which proves that the Board is wise in opening up these fields, and that old well-off districts with wealthy farmers might very well be taught a practical lesson if left for a time without the services of the Church.

TORONTO.

Miss Lizzie A. Dixon acknowledges, with thanks, the receipt of the following amounts for Rev. J. G. Brick, Peace River, Athabasca: New St. Paul's, Woodstock, \$10.00; Lucan, \$19.00, per Mrs. Lings, London, Ont., also for building fund in response to special Lenten appeal; Rev. Canon Bull, Niagara Falls, 50c.; Mrs. H. C. Mewburn, Stamford, 50c. In addition to above, the following amounts have also been received for Rev. J. N. Timms, Blackfoot Reserve; "A Widow's Mite," \$2.00; for Rev. Gilbert Stochen, Sarcee Reserve, \$2.00; for Rev. Mr. Holmes, Lesser Slave Lake, \$3.00; the two latter from R. B. S., in response to special appeals lately made by them. The following sums have also been received: \$22.00 from Rev. Samuel Massey, Montreal, for Rev. J. G. Brick, Peace River, Athabasca, divided as follows: A merchant, \$10; a lady, \$2; Sunday-school at Beach Ridge, per James A. Drew, \$10.

MARKHAM.—Rev. Alfred Osbourne, D.D., banqueted.—On Monday evening last, between sixty and seventy of the members of the congregations of the churches of Stouffville and Markham gathered at the residence of their pastor, Rev. Dr. Osbourne, to bid him good-bye and God-speed on the eve of his departure for England, for a six months' sojourn in the Mother land. The gathering took the shape of a surprise party, and after an hour was spent in social intercourse, Mr. F. A. Reesor, Incumbent's Warden, addressed the Doctor, who was seated at the head of the room, and in a short but appropriate speech, voiced the sentiment of a most enthusiastic audience, regretting exceedingly the temporary loss of a much esteemed pastor, who had for the past three and a half years so ably, honestly and fearlessly expounded the Scriptures to them, and who was always to be found at the sick bed, and ever mingling with his flock in time of trouble or distress, who never shirked the duty of a true Christian and friend, and an untiring pastor; and although some doubt existed in the minds of many that so able a man may during his absence be called to a larger field of labour, yet one and all cherish the earnest and selfish hope that he may return to his people here—who love and esteem him so dearly, and whose very heart strings strain at the thought of his permanent removal—in renewed health and vigour. At the close of the Warden's remarks, which were warmly applauded, he, on behalf of the congregations, presented the pastor with a substantially lined purse. The Doctor responded in appropriate terms, assuring those present that their warm-heartedness was fully reciprocated by him. The ladies then prepared tea, and the usual parlour amusements followed till nearly midnight, when a most enthusiastic sociable was brought to a close by singing Auld Lang Syne and God Save the Queen.

Correction.—In letter re "Church Choir Association," which was inserted last week, we omitted the name of St. Philip's from the list of choirs in union with the association.

HURON.

Huron Anglican Lay Workers' Association.—The quarterly meeting of the committee of management of this association met at the Synod offices, London, on Friday, 18th inst., Mr. Dymond, Brantford, chair-

man, presiding. The Bishop of the diocese, and Dean Innes, who are respectively president and vice-president of the association, were both present. The work done since the last meeting was briefly reviewed, and the belief was expressed that the practice of employing laymen in connection with the services of the Church is finding increased acceptance in Huron. The death of Mr. E. A. Goodeve, of Hanover, one of the lay members of the committee, and a most exemplary Christian, was alluded to in fitting terms. The report presented to the annual meeting at St. Thomas in October last and other documents have been widely distributed. The cordial assistance rendered by the Church press was also specially referred to. Correspondence has been opened with the Diocesan Lay Workers' Association in England. A sub-committee was appointed to draft a report to Synod. Also one to make early arrangements for a convention in the fall. It is hoped Stratford will be the meeting place this year. The Bishop has approved a short form of service (abridged from one already used in Toronto diocese) for the public admission of lay readers to their office.

BRANTFORD.—Grace Church Workers' Fellowship Guild.—The quarterly meeting of the church guild was held in the school house on the 22nd inst. Rural Dean Mackenzie presiding. Although the weather was most unpropitious, the attendance was good and thoroughly representative of both the parish church and the two mission chapels. A series of very interesting reports was presented and fully discussed so far as time allowed. They comprised executive committee's report, read by Principal Dymond, chairman; church finance, read by Churchwarden F. T. Wilkes; the lay reader's work, by Mr. Caldwell; the choir and musical services, by Professor Boyce; the Sunday school (an excellent resume of its operations), by Mr. George Hatley; the Bible class, by the rector; King's Daughters, by Miss C. Wye; Brotherhood of St. Andrew, by Mr. W. F. Cockshutt; St. Paul's chapel, by Mr. Creasor, and St. James', by Mr. G. F. Scace. While it is recognized that the control of the services of the church is, in the Anglican communion, vested exclusively in the rector or incumbent for the time being, Rural Dean Mackenzie has always made it a practice to take his people fully into his confidence in these respects. At the guild meetings such matters are very freely talked over in a suggestive and consultative sense. This, no doubt, is one of the reasons why, with time and changes, complete harmony has been preserved in Grace church under the present incumbency. The rector by such means learns the mind of the congregation, and they in turn feel that nothing is done in which they have not at least been consulted. The growth and state of the mission chapels was referred to in most encouraging terms. St. James', Terrace Hill, with its Sunday morning well-sustained service, and large Sunday school, has long since paid off the debt on the fabric, which is now, therefore, in a position to be consecrated, and owes only the small balance of \$25 on a new organ. St. Paul's, Holmedale, with a well-attended and most hearty evening service, and also a week-night service and Sunday-school, largely by the efforts of the King's Daughters, now carries a debt of some \$150 only. Services are also conducted at the House of Refuge and the gaol, this branch of the work being undertaken by the chapter of the Brotherhood of St. Andrew.

Public admission of Lay Readers.—At Grace church on the evening of the 23rd inst., Bishop Baldwin delivered the third of the series of Lenten discourses; this one being on "How to read the Bible," and the text taken from II. Peter i. 20-21. The address was listened to with the greatest interest and attention by the very large congregation present, and was distinguished by all the Bishop's well known eloquence and power of illustration, as well as by intense earnestness. The liturgical portions of the service were read by the Rev. R. L. Macfarlane, the assistant rector, and the lesson by Principal Dymond.

At the close of the sermon the Bishop took his place at the front of the chancel, and the rector (Rural Dean Mackenzie) formally introduced by name to his lordship the following persons as suitable to be admitted to the office of lay reader in the parish of Grace church, namely: A. H. Dymond, G. F. Scace, Joseph Stanley, George Caudwell, James Beckett, H. A. Genet, and E. M. Shadbolt. All of these gentlemen have been long filliag, in connection with Grace church and its missions, the position to which they have now been canonically appointed, except Mr. Shadbolt, who has recently come to Brantford with a record of many years service in his former parish in Chicago. After a brief antiphonal service and prayer, the bishop addressed the candidates in a very earnest manner. He then put to them the following question: "Do you, unfeignedly, believe all the canonical Scriptures of the Old and New Testament?" and the answer having been made, "I do believe them," the bishop, handing to each one his written license, said:

"Take you authority to exercise the office of lay readers in the Church of God. Be you wise settlers forth of the Word of God, and may you by His grace fulfil this your charge with a pure heart and mind, and be made partakers of the glory of them who turn many to righteousness."

A very solemn and appropriate prayer brought these interesting features to a close. It is, we believe, the first time such an event as the public admission to the lay readership by the bishop in person has, during Bishop Baldwin's episcopate, taken place in the diocese of Huron. The form of service used was an abridgment of one adopted by the Bishop of Toronto, who was himself a former rector of Grace church.

ALGOMA.

RAVENSCLEIFFE. On Tuesday, March 15th, the Right Rev. Bishop Sullivan visited St. John the Baptist's Church for service at 10.30 a.m. His lordship was assisted by the Rev. T. Llywyd, Rural Dean of Muskoka. The Rev. L. Sinclair presented seven candidates for confirmation six of whom were adults. The Bishop founded his address to the newly confirmed on the words, "Thine for ever," and his sermon on the text, "If we say we have no sin we deceive ourselves." The anthem, "Lord, for Thy mercy's sake," was beautifully rendered by the choir. The Bishop expressed his appreciation of the Rev. L. Sinclair's choir and Mr. Tipper, choirmaster, and exhorted the congregation to keep up their interest in praising God. His lordship also intimated that the services at Dixon's corner school house were to be discontinued.

British and Foreign.

A thousand Chinamen, members of the Congregational Church in California and Oregon, have sent two missionaries to their native land, and have organized a foreign missionary society.

The London Missionary Society have been promised £200 per annum for not less than three years, towards the cost of carrying on a mission in the region around Lake Ngami, Central South Africa.

In the Bishop of Worcester, Dr. Lunn has secured another Bishop for his *Review of the Churches* party to Grindelwald in next July. Dr. Boyd Carpenter was the first to accept the invitation.

It was announced in Dublin that the Rev. Dr. Joseph Antony O'Shea, O.S.F., had seceded from the Church of Rome. He attended a Protestant church on Sunday in the company of a number of other converts. Eight conversions altogether, in different parts of Ireland, are announced. All the converts have joined the Church of Ireland.

Boston has recently been visited by several Bishops. On the fourth Sunday after the Epiphany, Bishop Walker, of North Dakota, officiated at All Saints' Church, Dorchester; Bishop Talbot, of Wyoming, preached at Trinity Church and at St. Paul's; Dr. Reeves, the Bishop of the Mackenzie River, Canada, gave a most thrilling account of the hardships and ignorance of the people among whom he had laboured for over a score of years. In response to his appeal, Dr. Reeves has received substantial help from the Church people of Boston.

The United States Supreme Court has decided in favour of Holy Trinity Church, New York, in the case of a suit to test the question of its right to import a rector from abroad in the person of the Rev. Walpole Warren, Vicar of Holy Trinity Church, Lambeth, London, who had been nominated to the incumbency.

Rev. Henry A. Adams, lately of St. Paul's Cathedral, Buffalo, formally entered upon the rectorship of the Church of the Redeemer, on the morning of the first Sunday in Lent. He preached from the text, "Behold His reward is with Him and His work before Him," and urged the congregation to vigorous work in gathering the people living around the church, and in undertaking all Christian energies.

ALBANY.—It is reported that the indebtedness upon the Cathedral of All Saints, Albany, which amounts to \$40,000, has been paid off. One-third of the debt was promised on condition that the other two-thirds should be raised. This having been done, a friend of the bishop, who is, according to the daily papers, Mr. J. Pierpont Morgan of New York, sent his check for \$13,333.33.

A New Missionary Bishopric.—A proposal has been made for the establishment of a missionary bishopric to comprise practically the whole of Northern Australia west of the Gulf of Carpentaria. By this arrangement the Bishop of Adelaide would be relieved of the "Northern Territory" (a part of the Colony of South Adelaide, which he says he is "utterly unable to work"), and the Bishop of Perth of the northern portion of his diocese down to the 26th parallel of latitude. At present the Diocese of Perth embraces an area of 1,060,000 square miles, and it is satisfactory to know that, by the aid of S.P.G., Church work is rapidly extending with the new era of progress on which the Colony has entered.

Two or three weeks ago the Executive Committee of the Graduates' memorial in connection with the Tercentenary of the University of Dublin, met in Trinity College for the first time. Since the recent meeting in the Examinator Hall of Trinity College, a further sum of £700 has been subscribed, and further contributions are being received every day from graduates of the University in all parts of the world. A considerable proportion of the fund already contributed has come from past members of the University in India, and the other Colonies of the Empire.

Anglican Churchmen in America look forward to the development of a full-fledged Primacy. A Boston Church paper has the following account of the proposed Washington Cathedral: "The Cathedral of Washington should be the metropolitan church of the United States, and it should be designed with this ultimate result in view. In time, as the merits of the provincial system become better known, Washington will become the seat of the Primate of the American Church, and around the Cathedral will gather the university, divinity school, convocation hall and offices that should be connected with the chief church of a great nation."

The Rev. Charles Gore, who has only just recovered from an attack of influenza, and has within the last few days arrived at Oxford, is, says the *Bookman*, resting preparatory to engaging in a more ambitious work than even *Lux Mundi*. "He declares that his 'Bampton Lectures' were suited to the 'feeble intellects' of his undergraduate hearers, and proposes to treat his subject from a more abstruse and academic standpoint."

The Annual Conference of Continental chaplains was held at Pau on Wednesday and Thursday, February 24th and 25th. There were frequent services in St. Andrew's and Holy Trinity Churches, and the members of the Conference were entertained most hospitably by the local committee. The subjects discussed were "Betting and Gambling," "The Influence of the Church upon the Educated Classes, Servants, and Shop People, and Scattered Communities," "The Permanent and Temporary Chaplaincies," with special reference to some recent correspondence in the *Times*, and Eschatology. The papers contributed were very practical and valuable, and the debates were well sustained. Bishop Wilkinson presided and was assisted by Bishop Hellmuth.

Dispensation from Fasting.—A few Sundays ago the vicar of St. Bartholomew's, Brighton (the Rev. T. W. S. Collis), before his sermon, announced that, in consequence of the prevalent sickness and the weakness of body which generally lasts for some time after recovery, he had thought fit to apply to the Bishop of Chichester for a dispensation releasing his congregation from fasting during Lent. This the Bishop had granted, and, after reading his Lordship's letter, Mr. Collis went on to express the hope that all who availed themselves of this graceful dispensation would not forget to keep the real spirit of Lent, and to make up for lack of fasting by increased earnestness in prayer and by more generous almsgiving.

Mr. A. C. Stannus has just completed a fine portrait of the late Rev. Canon Grainger, which is to be placed in the new room at the Free Public Library with the magnificent collection of antiquities which he presented to the city. The picture represents Canon Grainger seated in a characteristic attitude in an old oak chair at a small table, on which lie some of those antiquities—an ancient bronze spear-head, several flint arrow-heads, and an early Celtic urn—in which he was so greatly interested all his life. His right hand is extended and the expression of his face suggests that he is in the act of expounding to a sympathetic auditor some theory of Celtic life which the objects are supposed to illustrate.

In response to numerous communications, Messrs. Griffith, Farran & Co. have arranged with Mr. G. H. F. Nye (whose well-known "Popular Stories" of the Church have reached a large circulation) to pub-

lish a concise and popular historical account of the Church of England, under the title of "The Church and Her Story," at a price within the reach of all classes. The book, which will be illustrated, will contain much reliable information about the Church and its property, never yet brought together in one volume. It will afford an answer to many of the arguments of the opponents of the Church, and as the statistical portion will be made up to the moment of going to press, it will be found invaluable as a trustworthy book of reference for all desiring an accurate knowledge of the Church's position, history, and present work.

JAPAN.—A very serious blow menaces St. Hilda's Mission, Tokyo. Bishop Bickersteth writes that a claim held by high legal authority to be without foundation has been made in a Japanese Court, by Count Shimadzu, the owner of the land on which St. Hilda's Chapel, House, School, Hospital and Home for Mission Women stand, for the cancelling of the lease on the security of which these buildings were erected, and asks the prayers of St. Paul's that this attempt to deprive the Mission of its site and property in Tokyo may be frustrated and eventually overruled to the wider influence of the Mission, the minds of its members being kept in peace during a time of special anxiety. The buildings were erected on a site which is held on a comparatively short leasehold tenure—thirty-five years—supposed to be renewable, which is the best title that it is possible for foreigners to obtain in Japan.

The Rev. Roger Dutt, a Bengali clergyman from Cawnpore, recently addressed the members of the committee of the Society for the Propagation of the Gospel, being about to sail the next day for India, after his first visit to England. Mr. Dutt spoke of his having been glad of the opportunity of seeing England, and observing the effects of centuries of Christianity. He said that he had been asked whether the missions in India were failures, and that he had answered that they were certainly not. There is an impatience about missions. People appear to think that the Gospel has only to be preached, and that then the place where it is preached will straightway be won; but when Christian people are themselves so long in their contest with their besetting sins, Mr. Dutt urged that it should not be expected that those sunk in sin in India should immediately rise. The conversion of England occupied centuries. India is twenty-seven times as large as England, and contains 280,000,000 as against perhaps 2,000,000 in England in the days of St. Augustine. Even now only a few towns and a few chief centres in India are occupied by missions. Mr. Dutt reminded the meeting of Bishop Lightfoot's observation that the rate of progress in missions varies. Where Christianity is confronted with a higher civilization its progress is necessarily slower, though not less sure. He quoted some very striking figures from the census returns, showing how rapid the growth of Christianity has been in recent years. In 1851 there were 91,000 Christians in India; in 1861 there were 138,000, an increase of 53 per cent.; in 1871 there were 224,000, an increase of sixty-one per cent.; in 1881 there were 417,000, an increase of eighty-six per cent. This year the Christians are reckoned to be 2,000,000 in number.

MASHONALAND.—Three or four years ago, who had heard of Mashonaland? It was no disgrace to any educated man to confess that it was to him entirely unknown. About that time Dr. Knight-Bruce, the Bishop of Bloemfontein, looking beyond the limits of his own diocese, which was in good working order, saw these regions lying untilled, uncared for, unknown. With the cordial assistance of the Society, in 1888 he made a journey of exploration, after the fashion of Livingstone, into this country. A full account—indeed, his complete journal—was given in successive numbers of *Mission Field* for 1889, and in the annual report for that year will be found a map in which his Lordship's journey to Zumbo, on the Zambesi, and back, is traced. The Bishop was allowed by the Matabele chief to enter his country. He was the first missionary, and in some places the first white man, the inhabitants had ever seen. Five months he gave to the work of exploration, in which he obtained promises from the chiefs to receive teachers when he could send them. Subsequently, from political events, all was changed. The British South African Company was formed, and this introduced at once a number of white settlers, who will rapidly increase, and thus the task of the Church was not limited to the evangelisation of the natives, but embraced also the care of the Europeans. In 1890 the pioneer force went into the country; Canon Balfour accompanied them as chaplain. At the South African Provincial Synod, held in January and February, 1891, Mashonaland was formed into a diocese, and Bishop Knight-Bruce was asked to take charge of it. Accepting the responsibility, the Bishop started with seven mission agents,

of whom three were Mozambique Christians. A clergyman joined him from the Cape; three trained nurses from Kimberley followed him. The Bishop walked about 1,300 miles, visiting forty-five towns and villages. Few chiefs have refused to accept the Church as their teacher in spiritual things; huts are built for the catechists wherever they are placed, and the greater part of this hitherto unknown region, stretching up to the Zambesi, is open, and more than open, to the Church of England.

The Society, foreseeing the importance of this opening, made in 1890 a grant of £1,000 a year, for seven years, for mission work in these regions. Who would be the agent chosen for the evangelisation of this country was then quite unthought of. The Society was allowed to perceive the promise and the opening way and to make some provision for the work. It is now more than a mission field. It is akin to a British colony, and for the twofold work that must be carried on among several races more provision must be made.

Turning aside for a moment from its spiritual future to its mysterious past, it is clear that this strange country cannot always have been isolated and separate. There are signs and tokens of a period when it had vigorous social life and means of traffic, noise and work: ruins of old buildings, shafts into old mines still remain, witnesses of a past with which only conjecture can deal. Why did all this work and traffic cease? and when? The Portuguese seem to have skirted round the borders of this country, where the several tribes, all grouped under the common name of Mashonas, grew and prospered, planting their fields and digging, not for gold, but for the more precious iron, and smelting and fashioning it. Then there arose the great fighting tribe of the Matabele, who devastated the more industrious Mashonas, who were driven further and further eastward, until a strip of barren country separated the two nations. It was the chief of these Matabele who in 1888 gave to Bishop Knight-Bruce the necessary permission to visit the land.

The Bishop is now in England for a few months, and it will be the pleasure as well as the duty of all the Society's friends to strengthen his hands so that he may return to his wilderness-diocese prepared to carry on the crusade.—*The Mission Field*.

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.

Expedients for Raising Money.

SIR,—Bishop Baldwin has strongly denounced the practice of holding bazaars, concerts, etc., for the purposes of raising money for religious purposes, and the Society for the Propagation of the Gospel has given notice that it will not receive money for support of missions which has been derived from bazaars and concerts. If a person who is not religious should bring a gift it is not to be rejected. "The money is not heretical," as the begging friar said to the American tourist when he told him he was a heretic. Mr. Spurgeon has spoken out against Church entertainments; he says:—

"We do not hesitate to assert that the characters of many hopeful young people have been shipwrecked, not by the avowed haunts of vice, but by the influence of the questionable entertainments in connection with their religious relationships. Pleasant lectures and wholesome singing were all very well when used for higher ends; but there has been a gradual coming down, till in some cases the school-room has endured what the theatre would have refused as too absurd."

The *Presbyterian Banner* says: "Occasionally when the Church authorities make arrangements for a series of religious meetings, they are coolly informed that it will be best to postpone it for at least a time, as the young people have made ready for entertainments during the period selected. Indeed, not long since we were told of a session that felt itself compelled to postpone a communion for two weeks, that it might not interfere with arrangements and entertainments of various kinds projected by 'the young people.'"

The *Independent*, the organ of the Congregationalists, says:

"The support of the Church should always be sought on the ground of unselfish and Christian benevolence. But many churches have departed from this ground, and seek their money from concerts, lectures, suppers, fairs, neck-tie parties, maple-

sugar socials, and even dances and theatrical exhibitions. There is no telling where a church, which once takes up with shifts and expedients for raising money, will stop. The temptation will come to provide the most worldly amusements in return for the financial aid it seeks. Improve the spiritual life of the church, and one of the first results will be to fill up the exhausted treasury of the church. In many of our Canadian churches, the social meetings in the week go very far towards nullifying all the preaching of the Lord's day. It is simply a disgrace to any Christian church to allow on its social programmes slangy and coarse songs or readings. In such cases there is no thought as to whether the exercises are demoralizing or stimulating; the whole thought is, will they draw a house? We have heard programmes which were so simply disgusting that the only fit place to carry them out would seem to be a saloon. We believe in socials, in a good laugh, in a warm hand-shake and every other thing that recreates us without defiling us. But we protest against bringing the spirit of the world into our churches even though the treasury may be low."

A noted member of the English Wesleyan Conference describes the decline of their churches to the acceptance of four Gospels—"the Gospel of fun, the Gospel of bazaars, the Gospel of music, and the Gospel of fiction." But this is "an age of progress." The Church has gone into the amusement business largely, she has entered the market, and is in competition with these great caterers. It is thought that the Church, in order to hold her young people to her altars, must provide for the natural craving for amusements, to keep them from theatre and opera. Churches must be made into semi-theatres and semi-operas. So far from preventing attendance upon a full-grown theatre and opera, by these efforts the appetite is whetted for them. Can there be any doubt as to the inconsistency of this indirect method of trying to raise money for the support of the Church, in contrast with straightforward, honest appeals to men to give of their substance to Him on whom they depend for all things. It would greatly promote the spirituality and usefulness of the Church if much of the showy extravagance was curtailed, and so carry out the vow of baptism in renouncing the "world, the flesh, and the devil."

It is evident that the world is in the Church from the manner in which money is sought through concerts, lectures, suppers, bazaars and theatrical exhibitions. It is idle for a man to claim that when he gives twenty-five cents for admission to a Church concert, he is giving it to the cause of God, for he is only paying for "value received" in the shape of eatables, music and speeches.

It is certainly as much a duty to give as it is to pray, or the performance of any other devotion—for giving is now looked upon as worship. Our praying for the coming of the Kingdom is incomplete without the giving to aid the coming of the Kingdom—the asking is amiss that is not accompanied by the gift. Ignorance of the need and the duty to give, a spirit of covetousness, a lack of interest, and indifference, cause the neglect of giving. Selfishness is so ingrained in our nature, that appeals have to be made over and over again. It is impossible to invent any patent process which will do that which is clearly a personal and responsible duty devolving upon all. If every member of the Church would comply with the divine will, as indicated to the Jews—requiring one-tenth of their all, the aggressive work of the Church would be easily accomplished. Let this method of systematic benevolence be adopted, then there will be no crippling for want of funds for missionary and all other purposes. Our giving should not be stationary or stereotyped in its amounts, any more than our getting is—giving "as God hath prospered us." The rule laid down by the Apostle is, "Upon the first day of the week let every one of you lay by in store, as God hath prospered him." They were once a week to think how much they ought to give, and they were to put that by. This law of frequent and stated appropriation cuts up by the roots the common practice of giving large sums and then for a long time nothing, and also that of giving only or chiefly at death. It also repudiates the practice of *waiting to be solicited*. Permanent giving for religious purposes should not be dependent on occasional enthusiasm, but upon intelligent conviction, upon an abiding sense of responsibility and upon that zeal which is awakened by the constantly constraining love of Christ. Honouring God by our substance is one of the surest ways by which poor human nature can manifest its love. Some people with pious exterior break down when it comes to making a financial sacrifice for the cause of Christ. They find it comparatively easy to worship God by singing and prayer, but an exceedingly difficult problem to give the worship which calls for dollars and cents. We are told that religion costs nothing, "Come without money and without price," and that is the reason that some people seem to have so much of it.

PHILIP TOCQUE.
March 17th.

Sunday School Lesson.

5th Sunday in Lent April 3rd, 1892

THE CRUCIFIXION.

I. "WAS CRUCIFIED."

On Sunday last we read of our Lord's sufferings which preceded the final struggle, the actual crucifixion. Pilate knew that Jesus was innocent. "I find no fault in Him" (St. John xix. 6). But he was afraid of the people: he could not resist their cry, "Away with Him, crucify Him" (xix. 15, 16). Think of Jesus led forth to be crucified, in charge of a band of soldiers. See the crowd that follow, the weeping women, the men who mock and jeer. "He bearing His cross went forth." They laid the cross upon His back already torn and lacerated with cruel scourging, His body weakened by all the agony through which He had passed. At last His worn out strength could stand it no longer, and gave way beneath its weight. Then the soldiers pressed Simon, the Cyrenian, into the service, and "On him they laid the cross, that he might bear it after Jesus."

Slaves and the lowest kind of criminals were crucified. The Jews wanted Jesus to die a death of shame. Arrived at the hill of Calvary, outside the city, the cross was laid upon the ground; and Jesus, all bleeding, torn, and fainting, was laid upon it. Then a soldier taking a hand or foot, drove a nail through the quivering flesh to fasten Him to the wood. Not a word of murmuring broke from the lips of Him whom thus they nailed to the cross. Not a word of anger, but with eyes lifted to His Father, He cries, "Father, forgive them: they know not what they do." When the nailing is completed the cross is raised from the ground and let down into the hole prepared to receive it and Jesus allowed to hang by the nails from the cross till He died. Think if you can what pain He suffered. But His thoughts were not for Himself. Two others, malefactors, were crucified with Him, "on either side one, and Jesus in the midst." One reviled Him, the other cried for mercy; in response to his appeal "Lord, remember me," He answered "To-day shalt thou be with Me in Paradise" (St. Luke xxiii. 42, 43). Close to the cross of Jesus stood His human mother, "the sword piercing her soul" of which the aged Simeon spoke (St. Luke ii. 35). "When Jesus therefore saw His mother," etc. (St. John xv. 27). He uttered the third word from the cross, "Woman, behold thy son, behold thy mother." After this the noonday sun was darkened (St. Luke xxiii. 44, 45), and Jesus was silent. About the ninth hour He uttered that fourth word, which betokened the depth of mental agony He underwent (St. Matt. xxvii. 46), "My God, my God, why hast Thou forsaken Me." Three more times He spoke,—one more word which betokened suffering, "I thirst" (St. John xix. 28); one which was a word of triumph, "It is finished" (St. John xix. 30), one a word of commendation of His soul, "Father, into Thy hands I commend My spirit" (St. Luke xxiii. 46).

"Seven times He spake, seven words of love; And all three hours His silence cried For mercy on the souls of men: Jesus, our Lord, is crucified."

II. WHAT CRUCIFIED JESUS.

It was not the Jews, it was not the Romans that crucified Jesus, but it was our sins, yours and mine (1 St. Peter ii. 24). How we should hate our sins. If we go on with our sins we crucify Him afresh (Heb. vi. 4 6). Often think of the love of Jesus who was crucified for your sins and mine, and say with St. Paul (Gal. ii. 20), "Who loved me and gave Himself for me."

Notes and Queries.

SIR,—2 Kings xiii. 18. Meaning of Trench's note "Shoot again, &c.?" J. H. McC.

Ans.—Trench seems to intend reference to the fact that the *Hiphil* of the Hebrew verb *Nakah*, 'to strike,' is used with the idea of enforced intensity or frequent repetition. Two or three strokes would be but a faint response to such a word: as the prophet intimates, his order implied destruction complete—an impetuous, persistent, and irresistible onslaught. The Greek version 'patasso,' and Latin 'percutio,' indicate the same idea. Wordsworth dwells on the Hebrew being cognate with the Greek 'nekros' (dead) and Latin 'neco' (kill), and so, strong, even in *kal* mood. The Hebrew word might almost be translated 'make them strike dead.'

SIR,—What are "ecclesiastical duties accustomedly due at Easter to parson, vicar or curate, from every parishioner?" S.

Ans.—They are the *personal* tithes of the present generation of Churchmen as distinguished from the

endowment tithes of former generations. The traditional method of collection was by the Incumbent's warden, who paid an official visit to each parishioner and received his contribution, entering it in a book of account. It has been more customary of late years for people to give or send their offerings to the Church offertory as part of the 'oblations' or 'devotions,' but designated as belonging to the clergyman. It is to be regretted that the Communion Service Rubric in this matter is much overlooked.

Family Reading.

The Chicken and the Pond

There was a round pond, and a pretty pond, too,
About it white daisies and buttercups grew;
And dark weeping willows that stooped to the ground,
Dipped in their branches and shaded it round.

A party of ducks to this pond would repair,
To feast on the green water weeds that grew there;
Indeed, the whole family often would meet
And talk o'er affairs in this pleasant retreat.

One day a young chicken who lived thereabout,
Stood watching to see the ducks pass in and out,
Now standing tail upward, now diving below;
She thought, of all things, she should like to do so.

So this foolish chicken began to declare,
"I've really a great mind to venture in there;
My mother's oft told me I must not go high,
But really, for my part, I cannot see why."

"Ducks have feathers and wings, and so I have too,
And my feet—what's the reason that they will not do?
And though my beak is pointed and their beaks are round,
Is that any reason that I should be drowned?"

"Then why should not I swim as well as a duck?
Suppose that I venture and e'en try my luck!
For," said she, spite of all that her mother had taught her,
"I'm really remarkably fond of the water."

So, in this poor silly conceited chick flew,
And found that her dear mother's cautions were true:
She splashed and she dashed, and she turned herself round
And heartily wished herself safe on the ground.

But now 'twas too late to begin to repent,
The harder she struggled the deeper she went;
And when every effort she vainly had tried,
She slowly sank down to the bottom and died.

"Changed Lots; or, Nobody Cares."

CHAPTER XVI.

(Continued.)

At Nance's first words of affection all else was forgotten but her love; she heard how much she was missed, how much she was wanted back, that Nance's illness had kept her from coming to see her before, and that times had been very hard, with eager sympathy.

Jenny, too, clung to her hand, and asked her when she would be well, she wanted her "so bad," there was no one to lead her about now, and she had met with many accidents; Prince, she was told, looked for her every day, he had not yet grown accustomed to her absence.

Nothing was said of Joe or of singing any more on this or any other visit, and by the time she was dismissed as convalescent Dorothy's spirits had risen and she no longer looked forward with the same dread to returning to the encampment.

She came out of the hospital strengthened both in body and mind by the rest and good food and all she had read and heard. Animated by as true a heroism as has led many a forlorn hope, she determined she would work hard for mother and Jenny and try to mind nothing as long as Joe would let her alone.

He had not spoken to her many minutes before he saw that in Missie's face which told him it would be harder than ever to bend her to his will, and from surly abuse of her folly in running away from him and thereby causing the accident, he suddenly changed to a fulsome flattery of her singing and a recital of all that had been said about it.

But Dorothy was not to be mollified by any soft words; she stood her ground bravely, and vowed she would never sing in a public-house again, and when Joe began to threaten her she told him proudly that she was not his child, and that if he touched her she would complain to the first policeman she could find.

"If you don't belong to me you belong to my

wife," he retorted furiously; "and the law can't touch her; if I mayn't beat you she may, and she shall or it shall be the worse for her."

Nance, who had been listening in an agony of fear lest any harm should come to Lil, while her own courage rose at the girl's brave bearing, here interposed, and said Lil would sing in the streets and that she always got plenty that way.

But Missie was now too angry to be silent. "No, I'm not her child neither, and you know it, Joe Lovell," she said so scornfully that even Joe was impressed and eyed her with wonder.

She had grown very rapidly lately, and was almost as tall as the man she addressed; her clothes, if shabby, were scrupulously neat, her wealth of golden red hair was coiled high on the top of the head; truly she did not look one of them.

"I'll swear you're my child," he muttered furiously, "and you may swear yourself black in the face that you ain't, who'd believe you? I'd bring a dozen to back me!"

"Mother would tell the truth," said the girl, firmly, but when her eyes sought her foster-mother's face, she saw no reassuring answer, only trouble, fear and sorrow.

Joe gave a jeering laugh. "No, she won't either; Nance knows better than to put her neck into that noose!"

With eyes still ablaze with indignation Dorothy turned away, and the light in them slowly faded as the sense of her cruel helplessness came over her, but she did not falter nor waver in her resolution. Jem would never have liked her to go to such a place, and Jem had told her many a time that God would help her to do what was right if she would only ask Him with all her heart, and Jem had never told her anything that was not true; had not God helped her already by sending her to the hospital.

CHAPTER XVII.

FRIENDLESS AMONG FRIENDS.

Joe Lovell was sharp enough to know that it would be dangerous for him to make any talk in Southampton about his treatment of his supposed step-daughter; the accident and the reason she had run from him blindly under the horses' hoofs would be sure to come out in an inquiry and create an interest for her; that lady, too, who had wanted to take her away from him would be sure to be on the lookout.

Besides the families were so well known in Southampton that in spite of his boast there might be some one ready to come forward and say she was not his daughter; the story of her adoption might even be known, while in a town where they were quite unknown no one could contradict his statements, and he determined in his own mind that next winter should find him among strangers. In a place where Missie would feel herself quite friendless she might be more amenable.

So when he had recovered his temper he spoke pleasantly to her, and soon seemed to have forgotten the cause of their quarrel, and Dorothy, glad to be at peace with him, went bravely and cheerfully about her daily work, her willingness being such a contrast to the laziness of his own daughters, that her value was daily increased in his eyes, and he had little chance of finding fault with her.

He now hurried their departure from Southampton, much to Dorothy's regret, for she was each day watching in the hope of catching a glimpse of the kind lady, many of whose encouraging words remained with her as she plodded up and down the streets.

April found them in the lanes of Somerset, not far from the village where Nance once lived as servant; she had expressed a wish to see the old scenes and Joe had wished to please her. When free from drink and in a good temper he was by no means a bad husband; his affection had been very real; she was the only being in the world to whom he accorded any, and the poor woman often felt bitterly that it was the presence of her foster-child that alone made quarrels between them.

She sometimes felt, too, that if she knew her Lil was safe she could bear anything else; but the daily dread which haunted her that he would ill-treat her child left her no peace. His jealousy of

Lil was so unreasoning that she could hardly guard against its outbreak, and this dread had changed her from the brave, self-reliant woman of the past into a down-trodden wife; if Lil had not been there she knew she would have been a match for Joe, but if one day he should grow savage and beat Lil, as he often beat poor Jenny, Nance felt she should never forgive him, and her revenge might be as terrible as his own.

The knowledge, too, that she was now weak and ill, and in no way able to cope with the tyrant into whose hands she had put herself, cowed her and made her nervous and apprehensive.

"Joe fed you when you was ill; you'd ha' been dead, Lil, now, if it hadn't been for he," was an argument she often used to quiet Missie, when her indignation led her to words of defiance; she knew that the remark seldom failed to touch her foster-child's generous spirit.

"He'd ha' better have let it alone, mother," she at last replied one day, bitterly. "How long will it be before I've paid him back? I work hard enough, you know I do. When you think I've paid him back I'll go."

"You don't know where to go to, Lil, my pretty; don't talk like that or you'll break poor mother's heart," exclaimed Nance, in sudden dread. "You don't know what dreadful things might come to you if you went away alone—worse things than Joe'll do . . . and what should I do if you went away? You know I'd go crazed, and Jenny, what'd become of she? Don't never say a word to Joe about going," she added, apprehensively.

"Never fear," replied Lil, somewhat impatiently; and then the love for her foster-mother made her forget her grievance, and she claimed the kisses which could now only be given in secret, and promised she would never leave her without telling her, and this promise quieted Nance's fears, for she knew it would be kept.

The fact that up to the time of her marrying Joe, Nance had never let her foster-child go about alone, had made Dorothy much more timid and less self-dependent, in spite of all her real courage, than girls of her own age in the class to which she belonged. And the fact that they were now in a country which was quite new to her helped to make her more patient than perhaps she would otherwise have been; if she did run away, to whom should she go?

Then how could she leave Jem's mother when she said she wanted her so much, and blind Jenny, who had no one but her to turn to in her helplessness?

The daily need of food was, too, sometimes so pressing that all her longings and aspirations were often forgotten in the struggle, and she worked harder than she had ever worked before, making herself so useful that Joe, in his better, wiser moments, gave her some grudging praise and hesitated to exasperate her by the jealousy which smouldered in his heart, and each day increased as he recognized the fact that his wife's affection for himself was a very secondary feeling to her love of her foster-child, in spite of her care not to offend him by any expression of it.

The wild flowers were now in full beauty, and Dorothy rose with the earliest dawn, and, sallying forth alone, not without an undefined joy in the solitude and the beauty of these early morning hours, would pick her flowers for the day's sale in the neighbouring towns. To do this she often walked miles with Jenny and Prince as companions, and their sale was very successful, for Dorothy had great taste in arranging her flowers, and both she and the blind child often evoked interest, though but a passing one, and many turned to look at them and exclaimed, "Poor children!" and they sometimes returned to the van with empty baskets, where they always found Joe waiting greedily for the money, for his share in the support of his family was small indeed.

To be Continued.

FALSE ECONOMY is practised by many people, who buy inferior articles of food because cheaper than standard goods. Surely infants are entitled to the best food obtainable. It is a fact that the Gail Borden "Eagle" Brand Condensed Milk is the best infant food. Your grocer and druggist keep it.

A Mother's Gift to Her Daughter.

When, in future distant years,
Thou shalt look upon this page,
Through the crystal vale of tears
That dim our eyes in after age,
Think it was a mother's hand
Though her smile no more thou'lt see,
Pointing towards that Better Land,
Gave this sacred gift to thee.

Lightly thou esteemst it now,
For thy heart is young and wild,
And upon thy girlhood's brow
Nought but sunny hope hath smiled,
But when disappointments come,
And the world begins to steal
All thy spirit's early bloom,
Then its value thou wilt feel.

To thy chamber still and lone,
Fly and search the sacred page;
When Earth's blandishments are gone,
Every grief it will assuage,
Close thy door against the din
Of worldly folly, worldly fear,
Only let the radiance in
Of each heavenly promise there.

When the bruised spirit bends
Neath the weight of sorrow's chain;
When of all life's summer friends
Not one flatterer shall remain;
Lay this unction to the wound
Of thy smitten bleeding breast;
Here the only balm is found
That can yield the weary rest.

Not alone in hours of woe,
Search the Scriptures, but while joy
Doth life's blissful cup o'erflow,
Be it oft thy sweet employ,
So remembering, in thy youth,
Him whose Spirit lights each page,
Thou shalt have abundant proof
He will not forget thine age.

About a Redbreast.

One day about the beginning of February last year, while I was sitting in the parlor of a farmhouse, a robin appeared at the window, and it seemed evident from his aspect and manner that he was nowise a stranger. Enquiring about him, I was told that during each of the previous five winters he had been a habitual and very familiar visitant. Two or three times a day he came to be supplied with crumbs of bread, or still more dainty morsels, a due share of which he was accustomed to carry to his mate, who, less bold, or less trustful than himself, seldom ventured to appear with him on the window-sill, but waited at a little distance to receive from him the substantial tokens of his loving regard. At nightfall he always entered the house by the opened window or the door, and perched on top of a barometer that hung on the opposite wall of the room, where he took his rest in sleep till the lamp was lit in the morning; and then he immediately began his sweet and mellow warble, as if to thank his kind friends for their continued hospitality. I was also informed that every summer two broods were reared, and that, when the fledglings had taken flight, the cock brought them with him to the window to partake of his fare; but as soon as they were mature enough to take care of themselves he drove them away from the place, and they were seen there no more.

Died for Me.

During the last American war, a farmer was discovered one day kneeling by the grave of a soldier lately killed in battle. He was asked if the dead man was his son, and answered that the soldier was no relation, and then he told his story. The farmer, who had a sickly wife and several children, was drafted for the army, and had no one who could carry on his farm, or take care of his family whilst he went to the war. Whilst he was overwhelmed with trouble, the son of a neighbour came forward, and said, "I have no one depending on me, I will go to the war in your place." He went, and was killed in action; and the farmer had now travelled many a weary mile to kneel beside his grave, and to carve on the headstone the words—"Died for Me."

What ought our gratitude to be to the Lord Jesus, who loved us, and died for us upon the Cross of Calvary. True gratitude is shown by deeds as well as words. Oh! let us try to show our thankfulness, not only with our lips, but in our lives.

The Parting of David and Jonathan.

How many woes of mutual love have been!
How many partings since the world began!
Two names stand foremost on the list, I ween, David and Jonathan!

Passing the love of woman, so we read,
Was that the king's young son bore to his friend;
He helped him in his every time of need,
Even unto the end.

The soul of each unto his friend was knit;
Though one was rival to the other's throne,
Yet not one envious pang because of it
Had Jonathan e'er known.

They loved each other, and they had to part—
O well-known tale, with "finis" writ beneath!
Heart bound to heart, heart rent from kindred heart,
But to be joined by death!

Closer to Jonathan poor David crept
In his sore trouble, ere he fled in haste:
Fondly they kissed, and bitterly they wept,
Upon the lonely waste.

What use to linger? though they fain would stay!
So Jonathan bade David's tears to cease;
"The Lord will watch between us from this day,"
He murmured, "Go in peace!"

And God blessed both, and God will also bless
You whose torn hearts are mourning parted friends,
He will be with you in your loneliness,
His mercy never ends.

Commend your treasures to His tender care,
And He will crown you through this pain and loss;
For they shall evermore His comforts share
Who meekly share His cross.

The Vice of Lying.

It is a curious fact that all persons in theory consider lying as an odious, mean and pernicious practice, and yet that it is the most common of vices. This is because men are so ready to find excuses for deceiving each other and fail to observe the pernicious effect upon character and reputation of even small departures from truth long continued. Reputations good or bad are not made by single acts, but by the general course of conduct. A man whose reputation among friends and acquaintances is that of a truth-teller, whose word can be relied upon, gains it by constantly telling the truth; so also a man whose word is always doubted, unless confirmed, does not get such reputation unless his friends and acquaintances have learned by observation that he is constantly lying. He may not tell any malicious lies, or do any great harm in attempting to deceive, except to himself, but long-continued misrepresentations of the truth impair his credibility and develop in him a habit of lying that is fatal to his reputation. He is, moreover, exposed to great temptations to commit more grievous faults than those that have been here considered. "He lies like a politician," is a proverbial saying, for the professional politicians and their hirelings have the reputation of taking advantage of any opportunity to place their adversaries in a false position by misrepresenting, misquoting or garbling their utterances, and sometimes by directly slandering them. A man who is habituated to truth-telling, who has never indulged in white lies, shrinks instinctively from deceiving others, either maliciously or for his own advantage, in matters of great moment. But he who has practiced a disregard for truth in small matters is ready when tempted to lie for his own advantage at any time. Young people can not too soon learn to have a high regard for truth and to avoid intentional deception in any form, direct or indirect, active or passive. Their future reputations and much of their peace of mind and success in life may depend upon the degree to which they resist the temptation to indulge in this too common vice.—*Baltimore Sun.*

The God-Man.

God does not send out a messenger to seek for us; he comes himself, he unites himself to us. Instead of saying to us, Come up to me, he descends to us. This is the essential, the central point of revelation: *Immanuel*, this is the first and last word of Christian dogma. It is this word, received by faith, that becomes the principle of life in God.

It is only in Jesus Christ that you will find both

the God who is in nature, and the God who is above nature; the God of the universe, and the God of your own souls; the supremely holy God who pardons nothing, and the supremely merciful God who pardons everything; the God who bestows the first and the second birth, the God we need, a perfect God.

What I need is a God-man. It is too late, after eighteen centuries, to exclaim against such language; what before that time would have been on the part of human imagination a thought as profane as presumptuous, has become the truth. God has been made man for our salvation. The eternal essence submitted itself through love to the conditions of time and space. God, so to speak, localized himself; earth has known him in the form of his well beloved; the God of eternity, that God the thought of whom makes us reel, is become the familiar God.

Jesus is the sun of the world of spirits. There is in human life, without him, nothing but darkness and despair.

My Cross.

Mine is a daily cross of petty cares,
Of daily duties pressing on my heart,
Of little troubles hard to reconcile,
Of inward struggles—overcome in part.

My feet are weary in their daily round,
My heart is weary of its daily care,
My sinful nature often doth rebel;
I pray for grace my daily cross to bear.

It is not heavy, Lord, yet oft I pine;
It is not heavy, but 'tis everywhere;
By day and night, each hour my cross I bear;
I dare not lay it down—Thou keep'st it there.

I dare not lay it down; I only ask
That, taking up my daily cross, I may
Follow my Master humbly, step by step,
Through clouds and darkness unto perfect day.

Repentance.

"Though it is certain that true Repentance is never too late, it is as certain that late Repentance is seldom true. Counterfeit Repentance commonly cheats men with general promises, and is loth to covenant against particular sins. Reformation is not sincere if it be not universal."—*Matthew Henry.*

"He that hath tasted of the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it."—*Charnock.*

Springtide Wisdom.

In the springtime of the year there is occasion for care in the matter of food. There is no need of drugs to make people feel well. A judicious change of diet is required; that is all. It is better to take the materials for health from the grocer than from the druggist. Begin the morning meal with an extra allowance of fruit. Take two sound oranges or apples if you have been eating only one, or three if you have been eating two. Be sure there is no decay in the fruit employed in this manner. Eat good bread and butter. If you are a coffee or tea drinker, moderate the usual allowance. If you are a hot water drinker, take as much as you like. If you are a flesh eater, take half as much as you do in winter. Eat less butter and grease of all kinds in spring. It is important that the heaviest meal should be eaten in the middle of the day. The evening meal should be light and easily digested. Don't eat fried food of any kind. Moderation is the best doctor.

Grumblers.

Some people—and very disagreeable they are, by the way—contrive to get hold of the prickly side of everything; to run against all the sharp corners and disagreeable things. Half the strength spent in growling would often set things right. You might as well make up your mind, to begin with, that no one ever found the world quite as he would like, but that you are to take your part of the trouble and bear it bravely.

You will be sure, too, to have burdens laid upon you that belong to other people, unless you are a shirker yourself; but don't grumble. If the work

needs doing, and you do it, never mind about that other who ought to have done it and didn't. Those workers who fill up the gap and smooth away rough spots, and finish up the job that others leave undone—they are the true peacemakers, and worth a whole regiment of growlers.

Hints to Housekeepers

Copper may be cleaned by adding a little solution of bichromate of potash to diluted nitric acid? This should be used with care.

ESCALOPED POTATOES. Slice raw potatoes place, a layer in a basin, season with salt, pepper and butter, add another layer, season, dust with flour, add another layer, continuing until the dish is nearly full. Fill the dish with milk and bake until the potatoes are thoroughly cooked.

A FASHIONABLE DRINK.—Menier Chocolate is a fashionable drink. Did you ever try it? Send postal card for samples and directions to C. Alfred Chouillou, Montreal.

BUNS.—One and one-half cupfuls of milk, two-thirds cupful yeast, one-half cupful of sugar, sufficient flour for a soft dough; this mixed at night. In the morning add one-half cupful of butter, two-thirds cupful of sugar, one cupful of currants, and flour to mould. Let it rise again, then mould, cut in small cakes; let them rise to double their size, put in the tin, and bake in a hot oven.

CURE FOR DYSPEPSIA.—As is well known, this troublesome complaint arises from over-eating, the use of too much rich food, neglected constipation, lack of exercise, bad air, etc. The food should be thoroughly chewed and never bolted or swallowed in haste, stimulants must be avoided and exercise taken if possible. A remedy which has rarely failed to give prompt relief and effect permanent cures, even in the most obstinate cases, is Burdock Blood Bitters. It acts by regulating and toning the digestive organs, removing costiveness and increasing the appetite and restoring health and vigor to the system. As a case in point we quote from a letter written by Miss L. A. Kuhn, of Hamilton, Ont.:—"Two years ago life seemed a burden. I could not eat the simplest food without being in dreadful misery in my stomach, under my shoulders and across the back of my neck. Medical advice failed to procure relief, and seeing B. B. B. advertised, I took two bottles of it, and have been entirely free from any symptoms of my complaint since."

This gives very conclusive proof of the efficiency of this wonderful remedy.

COLD WEATHER TRIALS.—Dear Sirs,—This fall and winter I suffered from neuralgia in my face and had the best medical advice without avail. I at last thought of trying B. B. B., and after using one bottle have not felt any symptoms of neuralgia since. I regard it as a fine family medicine.

J. T. DROST, HEASLIP, MAN.

AT HOME AND ABROAD.—Physicians, travellers, pioneers, settlers, invalids, and all classes of people of every degree, testify to the medical and tonic

"Not a Day Without."

Not a day without private prayer, reading a portion of Scripture, striving to do something for Jesus, and self-examination.

Not a day without some special, unusual prayer, for some neighbour or acquaintance, or some part of the mission field, or some blessing you have never or very seldom asked before.

Not a day without some very thoughtful examination of some single sentence in the Bible, till you have gained from it some fresh and fuller view of truth.

Not a day without some little act of self-denial, such as giving up a comfortable seat to some one else, or surrendering some advantage of your own for another, or some little sacrifice for the Saviour's sake.

Children's Department.

Mother's Right Hand.

Mother's Right Hand is quite separate from Mother, and does all manner of useful and helpful things quite of its own accord, while Mother herself may be perhaps out in the garden; out for a walk; writing letters—yes, fancy that!—in the library; gone shopping, or, stranger still, while Mother is sound asleep in bed!

Quite true, I assure you! Mother's Right Hand will steal out of bed, wash and dress Dick, and brush his hair, go downstairs into the kitchen, help cook—such a clever, bonnie, useful hand, cook says it is—bring Mother's little tray, set Mother's cup upon it, the little sugar-bowl and milk-jug that fit the tray so nicely, see to the boiling of Mother's new-laid egg, make Mother a delicious slice of toast, butter it, and finally go upstairs with it all to Mother's room; and there Mother will kiss her Right Hand, and wonder whatever she should do without it.

Stranger still, Mother's Right Hand will then take itself to the nursery, softly tickle baby-brother Rufus's face, and when he has woken up and rubbed his eyes a-while, will take him out of his cot, wash and dress him, and brush his hair, making the lovely front curl Mother loves to see him wear, take him downstairs when he has had his breakfast, and by-and-by has him out in the garden under the apple tree, and no one has any trouble or care of Rufus till Nurse takes him for his out-of-door excursion.

The Mother's Right Hand goes into the library, where Mother sits smiling and busy, takes a book, learns the lesson Mother has marked for the day, goes to the piano, and—but there! I had better let the secret out, for however clever a right hand of itself might be, it could never produce music worth hearing without the assistance of a left hand.

Exhaustion

HORSFORD'S ACID PHOSPHATE,

A wonderful remedy, of the highest value in mental and nervous exhaustion.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free. Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

CAUTION.—Be sure the word "Horsford's" is on the label. All others are spurious. Never sold in bulk.

And Mother's Right Hand had a left hand, for it is of Daisy I have been talking all this while, Mother's nine-year-old girl. It was she they all called Mother's Right Hand, and she deserved the honor; for, as I think I have shown you, a more helpful, useful, sweet-natured little woman never lived.

It is wonderful what a little child can do to help a Mother, and make the sunshine of home the brighter and fuller by her presence!

Once, when Daisy's Mother lay very ill—the brown hair pushed away from the pale forehead, and the hands so full in health of eager, loving work for her household, lying damp and listless upon the covering of the bed—Daisy spent hours of her little life fanning the throbbing brow, or holding to the feverish lips the cup of milk or beaten egg which was all the nourishment that for a time the dear Mother could take; and when, all danger past, Mother was creeping back once more to life, Daisy in her turn grew wan and faint, and they laid her down upon her little white bed, fearing she would never more leave it.

But the little life was strong and vigorous, and though for many weary days she lay tossing in feverish unrest, the time came when the wasted hands lay quietly folded on the counterpane, and Daisy fell into a sweet refreshing sleep; and when she awoke she surprised them all by saying she was very hungry. She had scarcely been able to eat at all during her illness, and now to hear her say she was hungry was joy indeed.

But dear old Doctor Smart, who stood by when she woke up, said they must be very careful what they gave her—eggs and milk, and so on, for a day or two; after which they might send her up a nice little dinner.

And by-and-by they brought her down stairs, and carried her into the garden, and sat her down in mother's own easy chair under the branches of the dear old apple-tree, and there the roses came coyly back and nestled in her cheeks once more.

And then Doctor Smart ordered both Mother and Daisy away to the seaside; and as they drove away to the railway-station, the doctor stood in the doorway with Father; and while the latter stood kissing his hands towards Mother and Daisy, the doctor looked fiercely after them and shouted out, "Mind I don't see you back again for a month!"

And when, after more than a month, they came back again, Father met them in the hall, and kissing Mother said she looked bonnie, and if she had stayed away any longer he should have emigrated.

Then he raised Daisy in his arms, though she had grown so stout and heavy that he could scarcely lift her.

"Why, what do you mean by this?" he cried.

"It means," said Mother, "that my Right Hand is stronger than ever."

Love.

If you love others, they will love you. If you speak kindly to them, they will speak kindly to you. Love is repaid with love, and hatred with hatred. Would you hear a sweet and pleasing echo? speak sweetly and pleasantly yourself.

Any coward can fight a battle when he's sure of winning; but give me the man who has pluck to fight when he's sure of losing.—George Eliot.

Woodhouse's Bankrupt Stock

Is Creating a Great Sensation.

Thousands of people have crowded the old store,

127 King Street East

To secure some of the Marvelous Bargains which are offering. Come and get your choice of

Dry Goods
Carpets
Millinery and
Mantles



At Bankrupt Prices.

A big staff of attentive salesmen to wait on customers. Mr. Woodhouse's principal salesmen have been engaged. Parcels delivered to any part of the city. Express Paid to any Express Office in the Province on parcels of \$10 and over. Letter orders receive careful attention.

Hollinrake, Son & Co.

The Pin and Needle.

A pin and a needle, being neighbours in a work-basket, and both being idle, began to quarrel, as idle folks are apt to do.

"I should like to know," said the pin, "what you are good for, and how you expect to get through the world without a head?"

"What is the use of your head," replied the needle, "if you have no eye?"

"What is the use of an eye," said the pin, "if there is always something in it?"

"I am more active, and can go through more work than you can," said the needle.

"Yes; but you will not live long."

"Why not?"

"Because you have always a stitch in your side," said the pin.

"You're a poor, crooked creature," said the needle.

"And you are so proud, that you can't bend without breaking your back."

"I'll pull your head off, if you insult me again."

"I'll put your eye out if you touch me; remember, your life hangs by a single thread," said the pin.

While they were thus conversing a little girl entered, and undertaking to sew, she very soon broke off the needle at the eye. Then she tied the thread around the neck of the pin, and attempting to sew with it, soon pulled its head off, and threw it into the dirt by the side of the broken needle.

"Well, here we are," said the needle. "We have nothing to fight about now," said the pin. "It seems misfortune has brought us to our senses."

"A pity we had not come to them sooner," said the needle.

"How much we resemble human beings, who quarrel about their blessings till they lose them, and never find out they are brothers till they lie down in the dust together, as we do."

A Bit of Advice for Boys.

"Aim to be kind," says Horace Mann, "generous, magnanimous." If there is a boy in school who has a club-foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing.

Kennedy's

Medical Discovery

Takes hold in this order:

Bowels,
Liver,
Kidneys,
Inside Skin,
Outside Skin,

Driving everything before it that ought to be out.

You know whether you need it or not.

Sold by every druggist, and manufactured by

DONALD KENNEDY,
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THE LEADING

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If there is a lame boy, give him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one help him to learn his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before.

If a bigger or stronger boy has injured you, and is sorry for it, forgive him, and ask the teacher not to punish him. It is much better to have a kind heart than a great fist. The Bible tells us that "gentleness" makes us "great." Find the text for yourself, and don't forget.

Betsy's ankle was swollen, and pained her. Mamma asked, "How long has it been hurting you, dear?" "O mamma," she said, "it has been complaining for a long time!"

School-Girls in Calcutta.

In an interesting letter, Miss H. J. Neele, a missionary who came home last year from North India, where she had laboured since 1864, tells us something of the work which is going on among "Bengali School-girls," especially of those who, as the children of Christian parents, are themselves, in name at least, Christians. Very many of them are indeed faithful followers of the Lord Jesus. Some of them belong to a branch of the Gleaners' Union, and try to do whatever work they can to help in spreading the Gospel. One of the Gleaners was not long ago "called home," but she left behind her the memory of a bright, happy Christian life, which was visible to all those around her. Even when she was in the hospital during her illness, the resident physician, who did not at all sympathize with the work of Christian Missions, wrote to her as one "of whom we have all formed the highest opinion."

These girls are in many ways very like English children of the same age. Some of them love their lessons, and take real pains to work hard and learn as much as they can. Others are lazy, and take no trouble with their work, but would rather spend all their time at play. Then to think of their games; they play most of those of which English girls are so fond; and swinging, and dolls' feasts, and above all the dolls themselves, are quite as much loved by them as by any white child. The children are so loving and affectionate, and are very dear to the hearts of their teachers.

Look to Yourself.

"When I was a boy," said an old man, "we had a schoolmaster who had an odd way of catching idlers. One day he called out to us; 'Boys, the first one of you that sees another boy idle, I want you to inform me, and I will attend to his case.'

"'Ah,' thought I to myself, 'there is Joe Simmons, whom I don't like. I'll watch him, and if I see him look off his book I'll tell.'

"'It was not long before I saw Joe look off his book, and immediately I informed the master.

"'Indeed!' said he; 'and how did you know he was idle?'

"'I saw him,' said I.

"'You did; and were your eyes on your book when you saw him?'

"'I was caught, and I never watched for idle boys again.'

A little girl, four years old, picked up a hen's feather in her uncle's farmyard. She ran indoors to show it, exclaiming, "Oh! auntie, just look at this pretty hen leaf!"



February.

Baby sends a Valentine.
Saying in it, "Thou art mine,
All I want in life is thee,
Thou art life itself to me.
Dearest friend of babyhood,
How I love thee—Nestlé's Food."
We will send to any mother
samples of Nestlé's Food free,
on receipt of address.
Thos. Leeming & Co Montreal.

Nestlé's Food.



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

SCOTT'S EMULSION

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

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

Toronto Markets.

Grain.		
Wheat, white	\$0 00 to \$0 89	
Wheat, spring	0 00 to 0 85	
Wheat, red winter	0 00 to 0 88	
Wheat, goose	0 76 to 0 77	
Barley	0 42 to 0 50	
Oats	0 33 to 0 34	
Peas	0 00 to 0 66	
Rye	0 00 to 0 89	
Hay, timothy	13 00 to 14 50	
Hay, clover	11 00 to 12 00	
Straw	9 00 to 10 00	
Straw, loose	6 00 to 6 50	

Meats.		
Dressed hogs	\$5 50 to \$6 00	
Beef, fore	5 01 to 5 00	
Beef, hind	6 00 to 8 00	
Mutton	7 00 to 8 00	
Lamb	8 00 to 9 00	
Veal	7 00 to 9 00	
Beef, sirloin	0 12 to 0 12½	
Beef, round	0 00 to 0 10	
Mutton, legs	0 00 to 0 12	
Mutton chop	0 12 to 0 15	
Veal, best cuts	0 10 to 0 15	
Veal, inferior	0 05 to 0 08	
Lamb, hindquarters	0 00 to 0 15	
Lamb, forequarters	0 00 to 0 08	

Dairy Produce, Etc.

(Farmer's Prices.)

Butter, pound rolls, per lb.	\$0 18 to \$0 20	
Butter, tubs, store-pack'd	0 14 to 0 16	
Butter, farmers' dairy	0 16 to 0 18	
Eggs, fresh, per doz	0 00 to 0 09½	
Chickens, spring	0 65 to 0 75	
Chickens, old	0 55 to 0 65	
Ducks	0 85 to 1 00	
Turkeys, per lb.	0 12 to 0 14	
Geese, per lb	0 08 to 0 09	

Vegetables, Retail.

Potatoes, per bag	\$0 45 to \$0 50	
Carrots, per p'k	0 00 to 0 15	
Onions, per peck	0 25 to 0 30	
Onions, per bag	1 40 to 1 60	
Parsley, per doz	0 00 to 0 20	
Beets, per peck	0 00 to 0 20	
Turnips, Swede, per bag	0 25 to 0 30	
Turnips, white, per peck	0 00 to 0 20	
Cabbage, per doz	0 25 to 0 40	
Celery, per doz	0 50 to 0 75	
Apples, per peck	0 15 to 0 25	
Apples, per barre!	1 25 to 2 00	

A Wonderful Nutritive Luxury

ADAMS' NERVE FOOD TABLET

FOR all Nervous Complaints and Dyspepsia, from whatever cause arising. Sold by all Druggists in 10c. package, or sample box will be sent postpaid to any address on receipt of price (50 cents) by addressing—

ADAMS & SONS Co.,
11 & 13 Jarvis St. TORONTO, ONT.

HARTSHORN'S SELF-ACTING SHADE ROLLERS

Beware of Imitations.

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CONFEDERATION LIFE TORONTO.

J. K. MACDONALD, Managing Director. W. C. MACDONALD, Actuary.

New Business, 1891	\$ 2,917,000.00
Business in Force	20,600,000.00
Assets and Capital Over Four and One-Half Millions.	
Premium Income, 1891	\$704,938.00
Interest Income, 1891	172,092.00
Total Amount Paid Policy-Holders, 1891, \$313,888.00.	



As Sweet as New-mown Hay Are the Clothes That are Washed with **Sunlight Soap**

Try it. As a labor-saver it will astonish you.

Nice Table Plants in Flower

... CHEAP ...



Roses, Easter Lilies, Pretty Baskets of Flowers, Floral Offerings.

CHOICEST FLOWER SEEDS, FRESH AND SURE TO GROW.

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(Founded 1878.)
EXCHANGE BUILDING
53 State Street, BOSTON.

STATEMENT OF BUSINESS FOR 1891.

Insurance in force	\$94,067,750.00
Increase for the year	21,558,750.00
Emergency or surplus fund	803,311.43
Increase for the year of surplus fund	197,085.28
Total membership or number of policy holders	28,081
Members or policies written during the year	7,312
Amount paid in losses	\$1,170,308.86
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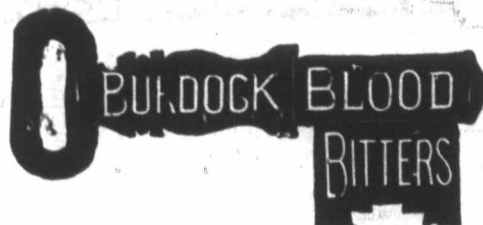
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