

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.
(ILLUSTRATED)

Vol. 23.]

TORONTO, CANADA, THURSDAY MARCH 25, 1897.

[No. 12.]

OUR OFFER OF Historical Pictures

These pictures are large photographs and make a picture suitably framed 18x14 inches, and are copyrighted by us.

They are the only ones which were taken during the sitting of the General Synod, held in Winnipeg Sept., 1896. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the bishops, clergy and laity. The price of each, if sold alone, is \$1.50.

We make the following offer:— Any one paying up his subscription to this paper due at the end of the year 1896, and also the subscription in advance for the year 1897, may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. The price of the pictures if sold alone is \$1.50 each.

CANADIAN CHURCHMAN,

Cor. Church and Court Sts
Entrance on Court Street,

Box 2640. Toronto.

JUST PUBLISHED

A BOOK

Every Churchman Should Read

A Handbook of the

TRUE
DOCTRINES OF THE
PRACTICES

Church of England

With observations on the Ultimate Authority, Apostolic Succession, Schism, Baptismal Regeneration, etc., etc., and the relation of the English Church to other Christian Churches. 10x8 pages. Full cloth, 5c. For sale at all bookellers, or by

W. Foster Brown, Montreal.

Miss PATON

FASHIONABLE DRESSMAKING

Parlors—5 King St. W. (over Michie & Co.'s)

Dear Madam,—I have much pleasure in intimating to you I have received from France the Ball Album of Evening Dresses, designed by LeMichau 84 Rue de Richelieu, Paris, and am prepared to duplicate any of the beautiful plates at \$6.00, \$7.00, \$8.00.

An early call to inspect styles will be mutually agreeable and interesting to my patrons.

Yours faithfully,

B. PATON.

P.S.—Street and Tailor-made Dresses always duplicated from latest styles every month.

C. P. LENNOX, L.D.S. C. W. LENNOX, D.D.S.
Chas. P. Lennox & Son,

Rooms C & D, Confed'n Life Bldg., Cor. Yonge & Richmond Streets, and 501 1/2 Sherbourne Street, TORONTO, ONT.
Office Telephone 1846 House Telephone 4458

DR. W. A. SCOTT,
DENTIST
Office Telephone 5300.
Residence Telephone 5004.
Cor. Queen & Dundas Sts., Toronto

SUPERFLUOUS HAIR
Moles, Warts and all Facial Blemishes permanently removed by **ELECTROLYSIS** | G. B. FOSTER, The Forum, corner of Yonge and Gerrard Streets, Toronto.

CLARENDON HOTEL
WINNIPEG

A first-class family and commercial Hotel—with every modern comfort and convenience. Accommodation for 300 guests. Rates from \$1.50 a day and upwards.

C. F. BUNNELL,
Proprietor

ALBION HOTEL.

Accommodation for 300 guests. Heated by steam; electric bells and lights; baths and all modern conveniences. Rates from \$1.00 up.

Take Parliament St. cars to E. Market Sq.

John Holderness, Prop. TORONTO, ONT.



Ladies' Hair!

Send sample and I will quote prices for Switches, &c. Hair and Scalp Specialist. Only Canadian Agent for **THE BRIGHTON HAIR COLOUR RESTORER.** Special attention to mail orders.
J. MACDONALD,
292 Queen St. West

SHORTHAND

and Typewriting

are taught by **FOUR** practical and experienced stenographers, at the

British American Business College Co.,

Ltd., Confederation Life Building, Toronto. Write for free prospectus. Enter any date. EDW. TROUT, DAVID HOSKINS, Sec. Pres.

Mining Shares.

Ask for Quotations

on

ATHABASCA, WASHINGTON,

War Eagle (consolidated).

Bondholder (silver) in 250 share certificates.

Two Friends,

Orphan Boy.

Deer Park.

Smuggler B. C. Gold Fields.

Phone 1689. **E. STRACHAN COX,**
7 Toronto Street, TORONTO.

Early Spring Notice.

We are now looking forward to Spring. Some new goods have arrived and more are on the way. Already some customers have left us their orders for Spring and for Easter. Special attention to

CLERICAL GARMENTS

Call or write for Samples.

Geo. Harcourt & Son,

MERCHANT TAILORS,

57 King Street West, - - Toronto.

The York County

Loan & Savings Co.

Plans suitable for those desiring to own their homes instead of continuing to pay rent. Literature free.
Head Office—Confederation Life Building, Toronto.
JOSEPH PHILLIPS,
President.

Wet Weather
Walking Wear

We have undoubtedly the best and largest assortment of really good wet weather footwear in town. Our Calf Boots and Shoes, Goat Button Boots and Kid Button Boots and Shoes, all with welted soles, are just what you need and our prices are the lowest possible for the quality.

H. & C. Blachford,

83 to 89 King St. E., Toronto.

100 Different Stamps, 12c.;
50 different stamps, 8c.; 1,000 different stamps, no two alike, \$9.00 Sets: 8 Columbus, 9c.; 20 Canada, 25c.; 10 Japan, 8c.; 3 Corea, 10c. Stamps on approval to responsible collectors. Price list free, also sample of monthly stamp paper. I want to buy collections and stamps of early Canada, etc. also large quantities of bill and law stamps.
WM. R. ADAMS, 7 Ann Street, TORONTO, ONT.

DOES YOUR HEAD ACHE?

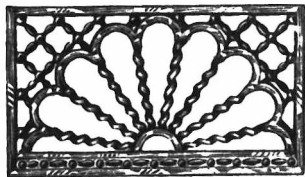
ROBINSON'S HEADACHE POWDERS a guaranteed cure, mailed free to any address on receipt of price, 25 cents.

R. ROBINSON

Cor. Queen and Sherbourne Sts., TORONTO.

To make Home Pretty and
Attractive

IS THE
WISH OF
EVERY
LADY



Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cozy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms.

We make these in Moorish fret work, Japanese fret work, Scroll or Gille work, or combinations of the different styles, and made or finished in any kind of wood desired.

For further particulars address **OTTERVILLE MFG. CO., Ltd., Otterville, Ont.**

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

ALL THE SEASON'S GOODS NOW ON VIEW

MILLINERY,
DRESS AND MANTLE MAKING.
The Latest Parisian, London and New York Styles.

On April First

WE WILL MOVE

TO 81 YONGE STREET. Will carry our good name and reputation for selling only high-grade hats with us. We're showing in the old stand some 75 cases of new English and American hats. Hard and soft Felts and Silks. Dineens' Special, made in Youmans, Knox, Miller, Dunlap and other noted fashioners, has quality enough in it to index the entire stock—A \$4 worth for \$3. There are some exceptional Fur Bargains going. We're satisfied with cost.

DINEENS', King & Yonge Sts., Toronto

PIPE ORGANS
The R. S. Williams & Sons Co.,
Catalogue & Specifications. **LTD.**

... SMOKE ...

Clubb's Dollar Mixture.

The only high-grade smoking tobacco sold at this price. Smokes cool and will "positively" not bite the tongue. 1 lb. tin, \$1.00; 1/2 lb. tin, 50c; 1/4 lb. package, 25c. Sold only by

A. CLUBB & SONS,
Est. 1875. 49 King St. West. Phone 993

The Church Kalendar
FOR 1897

Published by **Chas. Letts & Co., London, Eng**
The best Church Kalendar for the price: Contains simple directions for Divine Service. Colors, Lights, &c., according to English use. Price 15 cents—post free.
Office of the **CANADIAN CHURCHMAN, Toronto.**

AN ORGANIST and CHOIRMASTER

A recognized church musician in England and in Canada; examiner to the London College of Music; desires a leading church appointment. Testimonials from St. Paul's (London) and other Cathedral Dignitaries in England. Address **L. L. C. M., care of editor.**

Two
New Books

Catholic Faith and Practice.

A manual of Theological Instruction for Confirmation and First Communion. By Rev. Alfred G. Mortimer, D.D., Author of "Helps to Meditation." 12mo, cloth, 341 pp., \$2.00.

Striving for the Mastery.

Daily Lessons for Lent. By Wyllys Rede, D.D. Rector of the Church of the Incarnation, Atlanta, Ga. 16mo, cloth, 219 pp., \$1.00.

The Story of the Cross.

Words and music, \$2.00 per hundred; words only, 10c. per hundred.

Rowell & Hutchison,

76 King St. E., Toronto.

GOOD BREAD A NECESSITY

Try some of our many kinds - 20 tickets for \$1. Cream Filled Puffs, Rolls, large variety of Cakes, fresh daily. Ice Cream, Wedding Cake, etc. A. W. CARRICK, Cor. Bay and Richmond. 213 Yonge. Tel. 1515. Tel. 57.

Geo. W. Cooley

Importer of 567 YONGE STREET

High-Class Wines & Spirits

For Medicinal Use.

Telephone 3089 Sacramental Wines

"We were deeply interested in their testimony to the fact that they were all cured." - From report of Committee of Investigation, Church of England Temperance Society of London, Eng., on the Results of the Keeley Treatment for Alcoholism.

THE KEELEY INSTITUTE for the radical cure of Inebriety and Narcotic Drug Addictions, is now in operation at 582 Sherbourne St., Toronto, and is the only place in Ontario authorized by Leslie E. Keeley, M.D., LL.D., to administer his treatment. Full information and literature furnished to visitors or by post, without charge. The most rigid investigation solicited. Private interview at homes or offices if desired, free of cost. Telephone 4420.

Telephone 1906.

The Bassinette,

11 King St. West, Toronto.

Ladies' Underclothing, Baby Linen and Children's Clothing in stock, and made to order, of finest quality and latest styles. Fine Corsets a specialty, including Ferris 'Good Sense,' French woven, 'P. N.," 'C. B.," 'P. D.," 'Watch Spring and others. Mail orders solicited.

Six Reasons For Subscribing To the "Canadian Churchman"

- 1. It is loyal to Church principles.
2. It has for nearly 25 years steadfastly maintained them.
3. It is not a party paper.
4. It is by far the most extensively circulated CHURCH PAPER in Canada.
5. Its contributors are some of the most prominent Churchmen and best writers in the Dominion.
6. It is newsy, brightly written and well done.

Price, when not paid in Advance \$2.00

When Paid Strictly in Advance, \$1.00

Subscribers in Toronto, Strictly in Advance, \$1.50

ADDRESS

Canadian Churchman

Box 2640

Offices 18 Court St. TORONTO

\$18 a Week Easy

You work right around home. A brand new thing. No trouble to make \$18 a week easy. Write to us quick, you will be surprised at how easy it can be done. Send us your address any way. It will be for your interest to investigate. Write today. You can positively make \$18 a week easy. IMPERIAL SILVERWARE CO., Box T.D., Windsor, Ont.

Buckeye Bell Foundry E. W. Vanduzen Co. Cincinnati, Ohio. Best Pure Copper and Tin Church Bells & Chimes. Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.

The ALE and PORTER

OF JOHN LABATT

LONDON, CANADA

Received MEDAL and HIGHEST POINTS awarded on this Continent at the



WORLD'S FAIR, CHICAGO, 1893.

Toronto - J. GOOD & CO., Yonge Street.

Hamilton - R. H. LABATT, 18 Hughson St. Montreal - P. L. N. BEAUDRY, 127 DeLorimier St.

OFFICE AND YARD: FRONT ST., NEAR BATHURST. TELEPHONE No. 132.

Established 1856.

OFFICE AND YARD: YONGE STREET DOCKS TELEPHONE No. 199.

P. BURNS & CO'Y

WHOLESALE AND RETAIL DEALERS IN

COAL AND WOOD

Head Office - 38 King St. East, Toronto. Telephone No. 131.

Branch Offices - 388 1/2 Yonge Street, Telephone No. 151. 546 Queen St. West. Telephone No. 13

Confederation Life Association

Head Office - - TORONTO.

The Unconditional Accumulative Policy issued by the Confederation Life Association has but one condition, viz., The Payment of the Premium. It is entirely free from date of issue. Full particulars sent on application to the Head Office or to any of the Company's Agents.

W. C. MACDONALD, Actuary.

J. K. MACDONALD Managing Director

The Success of anything depends upon the publicity it receives

Therefore, when a Sunday school entertainment is to be held, or special church services are to be conducted, it is important that as many persons as possible be made acquainted with the fact. There is no better way of accomplishing this than by attractive poster and newspaper advertising. We print posters that people stop to read, and compose advertisements for newspapers equally attractive.

Monetary Times Printing Co. Ltd

N. W. Cor. Court and Church Sts., Toronto

Photographing!

By our methods is real art - Artistic in pose and superb in the Printing and Embossing of the finished picture.

The Bryce Studio

107 King St. West, Toronto

Sittings may be arranged by telephone.

Meneely Bell Company

CLINTON H. MENEELY, Gen. Mgr. TROY, N. Y., and NEW YORK CITY. Manufacture Superior Church Bells

THE OXFORD PRESS

The Old-Established Church Printing House.

Ecclesiastic and Music Printing our specialty.

High Class Printing

AT LOWEST RATES.

Estimates Furnished

G. PARKER,

Successor to Timms & Co.

33 Adelaide St. West, Toronto, Ont.

Send for our list of publications.

Clearing Up for Spring

FOOTWEAR AT A BARGAIN

PICKLES & CO. - 328 Yonge ST.

LILY, HYACINTH and TULIP

BULBS

Special Collection for 50c.

PALMS

For Decorations from 75c. each upwards. Very fine. WEDDING FLOWERS and FLORAL TRIBUTES very best quality.

ADDRESS

H. SLIGHT

CITY NURSERIES, 441 Yonge Street

Brass and Iron Bedsteads!

Tiles Grates Hearths Mantels

RICE LEWIS & SON

LIMITED

Cor. King and Victoria Sts., Toronto.

Monuments

Designed and Executed in Granite, Stone or Marble, and Lettered. Duty paid. Send for Illustrated Handbook.

J. & R. LAMB, New York



Spring Styles

We show the finest and most unique collection of seasonable novelties ever imported by us.

Ladies' Coats

in cashmere, drab and other new shades.

Capes

Caperines Boleros, etc. lace ribbon and chiffon trimmings.

Dress Skirts

Silk, Moire Antique, Satin Grenadines, Canvases, Lustras, etc.

Costumes

Berges, Tweeds, Covert Cloths, etc. Special arrangements for making up costumes on short notice.

Mail Orders

given every attention to ensure accuracy and dispatch.

John Catto & Son,

King Street, Opp. the Post Office TORONTO

ENGRAVINGS OF EVERY DESCRIPTION. BEST METHODS BEST WORK SEND FOR SAMPLES 16 ADELAIDE ST WEST TORONTO

MONUMENTS D. MCINTOSH & SONS

694 Yonge St., Toronto. Granite and Marble Monuments. Largest and best stock in the city to choose from, at greatly reduced prices for fall. Note address - 624 Yonge St. (opp. Maitland). Telephone 4942.

Coleman's DAIRY, HOUSEHOLD AND FARM SALT PROMPT SHIPMENT GUARANTEED CANADA SALT ASSOCIATION CLINTON, ONT.

Canadian Churchman.

TORONTO, THURSDAY, MAR. 25, 1897

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

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

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

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

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

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

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

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

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

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

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

Address all communications.

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

FRANK WOOTTEN,
Box 9640, TORONTO.

Offices—Cor. Church and Court Streets.
Entrance on Court St.

Lessons for Sundays and Holy Days.

March 25th.—FOURTH SUNDAY IN LENT.

Morning.—Gen. 42; Luke 3, to v. 23;
Evening.—Gen. 43; or 45; 2 Cor. 1, to v. 23.

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

FOURTH SUNDAY IN LENT.

Holy Communion: 109, 312, 314, 322.
Processional: 107, 280, 466, 538.
Offertory: 103, 252, 257, 277.
Children's Hymns: 92, 331, 333, 567.
General Hymns: 84, 100, 111, 245, 253, 490.

FIFTH SUNDAY IN LENT.

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

OUTLINES ON THE EPISTLES OF THE CHURCH'S YEAR.

Fifth Sunday in Lent.

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

"That they who have been called may receive the promise of the eternal inheritance." One of the most difficult passages in the New Testament. Difficult partly from the double meaning of the word testament, meaning also covenant, and so translated by some throughout. Our revisers have used both of the English words for the one Greek word (*Diatheke*).

The necessity arises from the very meaning of the Christian Covenant—not so much a contract as a testament, a gift. Here asked to compare the results of the work of Christ—the blessings, the manner of provision, the bestowal.

i. The blessings bestowed—"Promise of eternal inheritance." Not merely a renewal of the

promise, but its fulfilment. Common usage: Compare—St. Luke xxiv. 49; Acts i. 4; so, Gal. iii. 14; "The promise of the Spirit"—the Spirit promised, obviously the meaning in this place. What does this promise mean?

1. Something long promised, now granted for the first time.

(1) Great promises made to the people of God long before (Gal. iii. 18.)

(2) Fulfilled in Christ and not until His redeeming work is completed. Heb. xi. 39, 40. Compare Heb. x. 14-17.

2. This blessing described as an inheritance.

(1) It is such as coming by testament. Coming after the death of the Giver.

(2) A thought often connected with the gifts of God. Canaan—"the lot," &c. Compare 1 Kings viii. 36; Isaiah, lxiii. 17-18.

(3) A symbol of greater blessings to come, Heb. xii. 18.

(4) Specially designated as eternal. Not limited to time and place, like Canaan. Not merely future; present, future, everlasting, eternal life. St. John. iii. 15; Ephes. i. 3; 1 St. Peter, i. 4. ii. How these blessings are provided. By means of death.

1. A great part of the argument of the Epistle and its idea of Covenant or Testament.

2. And this death expiating, not a mere example or influence. Cf. Romans, iii. 26; 2 Cor. xxi., &c.

iii. On whom bestowed? "The Called." Provided for all; yet not possessed by all. Two meanings of Called: (1) invited, (2) chosen. Given to those accepting. And given now—not merely hereafter. After death? Yes. After resurrection? Yes. "But now are we the sons of God." We are, by grace, now in a state of salvation. Hereafter "we shall be like Him, for we shall see Him as He is."

CANON MACNAB IN ENGLAND.

Rev. Canon Macnab writes us that he has taken temporary charge of the parish of Bursledon, Diocese of Winchester, the vicar, Rev. A. B. Whatton, having been ordered to winter in Algiers on account of his health. Bursledon is a quaint and charming old place on the Hamble River in the most picturesque part of Hampshire. From the vicarage windows extensive views are had of Southampton water and Isle of Wight—the royal towers of Osborne and Cowes with its yachts and multitude of shipping. St. Leonard's at Bursledon is an ideal parish church, dating from the thirteenth century, but recently restored under the late vicar, Canon Estridge. The daily services, frequent celebrations and other parochial ministrations are among the privileges highly esteemed by the parishioners. In the adjoining parish lie the ruins of the famous old Netley Abbey, founded in 1239 by Henry III. This Cistercian Abbey was one of the first suppressed by that arch-widower Henry VIII., and since its dissolution has been allowed to crumble into ruin. During Canon Macnab's locum tenency he has obtained several subscriptions for St. Albans Cathedral amounting to \$75. On Sunday next the people of Bursledon will give their offerings for the same object. Several churches in the neighbourhood as well as about Oxford have promised offertories on behalf of the cathedral debt—although at the present time numerous appeals

are being made to English Churchmen, e.g., the Indian Famine Fund and many other charitable objects. Canadian Churchmen will be interested in the grand re-opening services of St. Saviour's, Southwark, as a collegiate church or quasi-cathedral for South London. Its chapter and plan of work is modelled (like St. Albans, Toronto) upon the Cathedral of Truro, Archbishop Benson's greatest monument. And the large amount of money (fifty thousand pounds) subscribed for the restoration goes far to prove that English Churchmen are awaking to the necessity of such cathedral establishments as Truro and Southwark—for the consolidation of the parochial system—and the furtherance of the Church's work in every part of the diocese. Is there not the same need in Canada?

GRIEVE NOT THE HOLY SPIRIT OF GOD.

BY ARCHDEACON SINCLAIR.

"Let us search and try our ways, and turn again to the Lord."

One of the most obvious evils of living in an age of great material comfort and of a racing speed of occupation is that there is so little inclination or opportunity for the great and primary Christian duty of self-examination. In these days, especially in the busy life of large cities, from the moment you wake till the very last space that you can spare before you release your weary mind once more to its nightly rest, there is enough to engross your thoughts and energies. Even to study in any useful degree the great mass of interests, controversies and events which are presented to you, when you begin the morning in your daily newspaper, to follow up what is new with sufficient enquiries, to balance truth and falsehood, to weigh the grounds for making up your own opinion, and to determine what is worth remembering, what should be dismissed as unimportant and trifling, would cost you so much recourse to books of reference, so much deliberation, comparison, and meditation, that you would have time for little else. This you do not do; you have the daily duties of your calling in life, which take up the bulk of your time, and you fill up the vacant spaces with the newspaper, books, and conversation. Even when you are walking to your place of business, or returning from it, there is so much to attract your notice as you pass along, that consecutive thought is almost impossible. In the evening you are weary, or you are dining, or you are busy amusing yourself, or you are excited, or you are conversing with your friends; the probability is that, unless by God's grace, you have disciplined yourself very carefully, your mind habitually shrinks from the effort of looking into itself, recalling the thoughts and emotions of the day, comparing them with the revealed will of God and the example of the Lord Jesus Christ, and from the struggle of definitely determining itself to repentance and amendment on each several point. Nothing is easier, in all matters where you are your own master, than postponing indefinitely what is not for the moment agreeable. Thus the duty of self-examination is in many cases never performed at all. Our Lord's teaching was full of appeals to sincerity and self-knowledge. The neglect of this divine command is the source of much of our trouble in life and of our incompleteness as Christians. If we have too much to do, it is our own fault. We are bound not to undertake any duties which will hinder

us from quiet contemplation, seasons of restful thought, the daily summoning to the bar of our conscience of what we have done and thought. To many, pencil and paper will help this necessary practice. But when once the habit is formed and scrupulously kept up, conscience will be quick to remember and to remind. And if we ask, according to what standard are we to conduct our self-examination? the answer is most plain: "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." The time when our faith was simplest, when our acceptance of the word of God was most direct, when we were most under our mother's influence, that was the best time with us. The more we can, by God's infinite pity and grace, in spite of our wilfulness and wandering and worldliness, and acquaintance with evil, recover of that spirit, that blessed simplicity, that calm unquestioning trustfulness, the better it will be for us here and hereafter. The quiet season of retirement and self-recollection has once more come to offer us its benignant gifts. It is a season which to all should be of the deepest solemnity. It is a season which God's mercy fashions for bringing you nearer to Him. If you have alighted this duty before, there can be no difficulty, will you but ask the help of the Holy Spirit, in fixing your minds on your own characters and conduct during this time of refreshment, when the world draws back for a while. You may find much to disappoint and surprise. But if God be with you, you will also discover ground for hope and encouragement.

PLEASING GOD AND MEN.

PROFESSOR CLARK'S ORDINATION SERMON AT ST. ALBAN'S, ON SUNDAY, MARCH 14TH.

I. Thess. ii. 4: "Not as pleasing men, but God which proveth our hearts."

I. Corinth. x. 33: "I please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved."

We have often been struck by the apparent contradictions—paradoxes—which occur in human speech. These paradoxes are by no means infrequent in the sacred Scriptures; and some have hastily inferred that there are in these sacred writings irreconcilable contradictions. Those, however, who go somewhat more deeply into these conflicting statements, will find out that not only are they capable of reconciliation; but that, if we are to grasp the whole truth, we must approach it from both sides, and we shall find that the counter proposition, the statement that is placed over against the first, only serves to define more exactly the proposition which it seemed to oppose.

An example may be found in the statements of St. Paul and St. James on the subject of justification. As they stand, they flatly contradict each other, and writers who have not seen far into the nature of spiritual truth, have declared them to be manifestly contradictory; whereas those who have deeply meditated all the meaning and the different aspects of the meaning contained in words like faith and justification, find no contradiction whatever between the one and the other.

So, I believe, we shall find the case to be in the two texts before us—the first of which declares that St. Paul and his fellow workers make it their business not to please men, but God; and the second, that in all things he pleases all men. These two representations of Christian life, taken together, will supplement each other, and will bring out corresponding truths of the greatest importance in Christian life and work. They are applicable not merely to the clergy, to those who are now being ordained, or who have already been ordained, but to every Christian man and woman; and to the laity in a twofold manner. For they tell them not merely

what the spirit of their own life should be, but how they may, by encouraging this spirit, strengthen the hands of those who are set over them in the Lord.

I. First, then, the Apostle tells us that *Christian ministers are not to be men pleasers, but pleasers of God.*

From the very beginning of the work of Jesus Christ, and even before that time, the claims of God and the world have been contrasted. He told us that we could not serve God and the world; and His disciples have reminded us over and over again that we are not of the world, and that the friendship of the world is enmity with God. Moreover, it is implied that a considerable struggle is involved in the triumph of the faith of the Christian over the world. "Do I seek to please men?" asks St. Paul. "If I yet pleased men, I should not be the servant of Christ."

We do not forget that the "world" of our day is not the world of St. Paul or St. John. The public opinion of our own times is deeply penetrated with the spirit of the Gospel; yet there is ever a leaven of self which is not altogether purged out; and in all ages, even in the best ages of the Church, it would not have been safe to assume that the pleasing of men would also be the pleasing of God; and Christian preachers have always had to be on their guard lest they should be pleasing men and displeasing God. It is reported of Massillon, the great French preacher, that, on one occasion, after his sermon, Louis XIV. remarked to him: "My Lord, you displeased me to-day;" and that the preacher answered: "It was what I wished to do." But still better and well authenticated is the testimony borne by the same monarch to the same preacher: "My Lord," he said, "when I hear other preachers, they make me satisfied with them; but when I hear you, you make me dissatisfied with myself." The great preacher remembered the example of St. Paul—not as pleasing men, but God. It is, in fact, necessary to remember this rule in all ages and in all circumstances; for the temptation will present itself to us all—the same in principle, although it may differ greatly in form. Even in our own days we, Christians and Christian ministers, often encounter this temptation and probably sometimes succumb to it.

Note what the Apostle is specially referring to in this passage. He says: "As we have been approved of God to be entrusted with the Gospel, so we speak;" and this they do, he says, "not as pleasing men, but God." Now, my brethren, can we say that there is for ourselves no temptation to present the Gospel in such a manner that it shall please men and not God. Has the offence of the cross ceased? Those who imagine that there is no such temptation, must have either a limited experience or a very partial acquaintance with what the teaching of the Lord Jesus Christ demands.

Think for a moment what the Gospel requires us to proclaim. Among other things it declares the sinfulness of the whole human race, that all have sinned, and come short of the glory of God; that we need pardon, the remission of our guilt, and assistance for our weakness—grace to help in every time of need, that the mercy of God has been revealed in the work of Jesus Christ, and that He is the way, the truth and the life—that no one cometh unto the Father but by Him.

Now, of course, there are people who would like most of these doctrines to be suppressed. But we are not thinking of such persons, who are not likely to have much influence with preachers of the Gospel, inasmuch as they are not commonly found in our churches. But apart from these, there seems to be a very considerable body of Church-goers who want to reduce the sermon to its scantiest proportions, who would very gladly dispense with any frequent reference to the man-humbling and Christ-exalting truths of the Gospel, who would prefer an essay to a sermon, anecdotes fitted to amuse rather than to edify, instead of appeals to the conscience, and in short practically abolish what St. Paul would call the preaching of the Gospel.

Let us ask ourselves, if we could follow such a course, should we then be pleasing men or God?

Could we, with a good conscience, lay work of that kind before the face of Jesus Christ and ask for His approval and blessing? Can those who read the Gospels and Epistles of the New Testament have any hesitation as to their answer?

But this is not the only form of the temptation by which the preacher is sometimes assailed. We are not only tempted tacitly to ignore the doctrines of redemption and regeneration, which is to preach another Gospel, which is not really good news at all; we are also tempted to lower the demands which the Gospel makes upon the wills—the lives of all who lay hold upon its promises.

Of the stringent and universal nature of these demands there can be no question. The Christian is commanded to yield himself unto God—body, soul and spirit. He is told that God must be his only Master. He is to die with Christ, to be crucified with Christ, and to rise and live with Christ. And all this is declared to be his reasonable service.

Now, let it be observed, there is here no unreasonable asceticism, no so-called counsel of perfection, requiring us to abjure property, or the married state, or the governance of our own life. We may eat, and we may drink, but we must do all to the glory of God. We may hold the property which God may have given us; but we must hold it as the stewards of God—as those who must give account.

"We need not bid, for cloistered cell,
Our neighbour or our work farewell."
Ourselves and all that we call our own must be consecrated to the service of God.

Are there no temptations to lower these demands of the Gospel? We should be sorry for men and women who had never felt them. It is, on the contrary, the one ever present temptation that we should attempt to make some compromise between the world and God. In fact, men think themselves wiser than God, and tell us not to be righteous over much, when God has told us to be perfect as our Father is perfect, and that we shall find our true happiness in our likeness to Him. On the one side we see here the pleasing of men, on the other, the pleasing of God; and the duty of the Christian, and especially of the Christian teacher is, here as always, to set forth the mind of Christ, and not to adopt the thoughts and inclinations of men. And in this connection, let it be specially noted that it is easier to please God than it is to please men—or to put it in another form, we may make sure of pleasing God, if we will; but we can never be quite sure of being able to please men. Does this need proof? A moment's reflection will satisfy us on the point.

We are never quite sure what men want. In one place and at one time they want one thing; at another, another. If we toil with all our might, we may be positively unable to provide what they want. If we provide it we are by no means sure that they will be satisfied. If for the moment they are contented, we are never sure that they will not immediately ask for something quite different. Are these theories or speculations of ours? On the contrary, they are verified by the whole history of the world and the experience of men. The air is full of the lamentations and complaints of men who have sought to serve their fellow-men, and have found them ungrateful. No, we can never be quite sure that we are pleasing men, or that we shall please them, or that we are capable of pleasing them.

But—and let us mark this—we may be quite sure as to our pleasing God. To really intend to please God is verily to please Him. Where there is a true heart, a sincere purpose, the offering is acceptable and accepted by Him. "If there be first a ready mind," says St. Paul, "it is accepted according to that a man hath, and not according to that he hath not." And these words have a great extent of application. God expects from us only that which He has first given us. We are not infallible, and we are not omnipotent. We may even make great mistakes with regard to the exact nature of the duty required of us at any particular moment. But we need make no mistake as to our purpose and intention; and it is this which pleases God—our will to

please Him
say or do
"proveth
presence or

Well, the
alike, and
things, the
as pleasing
because H
ible, nor
deepest sa
ward; but
to please
strength w

H. Let
—the duty

Now, w
mean that
know that
from unre
adopted t
ought to
yield to t
he did try
would no
ignorance
sacrifice

This is
please all
profit, bu
served."

Here i
Him who
self to G
of love, v

Here v
principle
a way o
which is
be pleas
and the
humility
scolding
what is

who are
for the
they ha
conceit
men the
like the
sentativ
and bro
that th
steward
the gra
realized

How
1. Cl
own pr
salvatio
Paul.
him.

fectly
such a
less th
the otl
ruled l
the in
know
a man
to God
writin
of Ch

And
true
sistibl
please
barrie
from
as lit
secre

2.
fulne
the l
ness

please Him, and not the particular thing which we say or do. Yes, brethren, for He knoweth and "proveth our hearts"; and He sees in them the presence or the absence of this principle.

Well, then, may we counsel to clergy and laity alike, and especially to those who minister in holy things, the adoption of this motto of St. Paul—"not as pleasing men, but God." And this not merely because His claims are supreme and indefeasible, nor yet only because this service has the deepest satisfaction and a great recompense of reward; but also because it may often be impossible to please men, whilst it is always possible, with the strength which He imparts, to please God.

II. Let us now turn to the other aspect of the subject—the duty of pleasing men.

Now, we need hardly remark, St. Paul does not mean that he always succeeded in pleasing men. We know that he did not, for he asked to be delivered from unreasonable men. But he tells us that he adopted those principles of action by which men ought to have been pleased. Whilst he did not yield to their prejudices and unrighteous demands, he did try to satisfy their consciences. Whilst he would not sacrifice God or His Gospel to human ignorance and unreasonableness, neither would he sacrifice mankind to his own sloth or egotism.

This is the thought embodied in this passage: "I please all men in all things: not seeking my own profit, but the profit of the many that they may be saved."

Here is the suppression of self—the following of Him who "pleased not Himself," but presented Himself to God on behalf of men, an offering, the sacrifice of love, well pleasing to God.

Here we have a much needed qualification of the principle already considered. Undoubtedly there is a way of professing to please God and not men, which is very offensive to men, and cannot possibly be pleasing to God, the way adopted by teachers—and there are too many such—who are destitute of humility and charity—teachers who are perpetually scolding and finding fault, and blaming others for what is oftentimes entirely their own fault—teachers who are destitute of tenderness and consideration for the weaknesses of their fellow-men, as though they had none of their own. These men, in their conceit and ignorance, imagine that by displeasing men they are pleasing God, as though dispositions like theirs could be counted suitable to the representatives of Him who was meek and holy in heart, and brought men rest to their souls. God forbid that the Church of Christ should be afflicted by stewards of such a spirit! Let us rather pray that the grace which was the ideal of the Apostle may be realized in ourselves.

How did he endeavour to please all men?

1. Clearly by *unselfish love*. He sought not his own profit, but the profit of the many, even their salvation. This was no boast on the part of St. Paul. This was the ideal which he placed before him. If we were to imagine that he professed perfectly to realize this ideal, he would turn away from such a thought in horror—declaring himself to be less than the least of all saints. Yet he would, on the other hand, maintain that, so long as he was ruled by the Spirit of Christ, he could work under the influence of no other principle. And we also know that he did largely realize this ideal. He was a man full of love to Christ, and therefore full of love to God and to man. This spirit pervades all his writings, and characterized all his work. The love of Christ constrained him.

And the same spirit will forever be the power in true Christian work. Humility and love are irresistible: they please men whether they want to be pleased or not; just as conceit and selfishness raise a barrier which prevents any efficient work for God from being done. To be emptied of self, to become as little children, lowly, trusting, loving, this is the secret of power in Christian life and Christian work.

2. Along with this will come the greatest *thoughtfulness for others*. We see this quality also in the life of St. Paul. Take for example his tenderness in dealing with the Corinthians. Grave errors

had crept in among them, leading to sins disgraceful in the eyes of the very heathen around them; and the Apostle, mindful of his duty to Christ and to His Church, and to the souls of these Corinthians, had rebuked them sharply, and had implored them to amend their ways. But when he found how deeply they had been pained by his rebuke, he hastened to comfort them, and even to counsel the restoration of the chief offender. Yet again, whilst he grieved that it should have been necessary to inflict such pain upon them, he rejoiced that they had sorrowed after a godly sort. What conduct could have been more tender, more considerate? What love must have been engendered in the hearts of those Corinthians as they listened to the loving words of this second letter of St. Paul to them! Surely it was something more and better than pleasing them.

And such a spirit is earnestly to be commended to all Christian people, and especially to all Christian ministers—that thoughtfulness which never wounds, where wounding can be avoided, which considers others as we would wish to be considered. Some one has defined a gentleman to be one who inflicts no unnecessary pain upon others. And surely the same characteristic should be found in one who is a minister of Christ and a steward of the mysteries of God. Alas, how often do men almost boast of their fidelity to God, when they are simply manifesting their bad temper, their bad taste, or their disregard for the feelings of their fellow men! Not thus did St. Paul seek to please God and edify men; nor will this be the spirit or the conduct of those who follow him as he followed Christ.

3. Another form of this Christ-like spirit will be found in the *patience and meekness* of the Christian worker. There will always be large occasion for the exercise of these graces in the doing of Christian work. To such work there always has been opposition, and for many a day opposition may be expected; and this even when the work is being most successfully carried on. So it was in the time of St. Paul. Thus he tells the Corinthians (I. Cor. xvi. 9.): "A great door and effectual is opened unto me, and there are many adversaries." And what is to be done in the presence of such antagonism? There are times, doubtless, when a sharp rebuke is in place, and may be uttered with all gravity and emphasis. Yet there is often damage here. The servant of God should not strive; and it will frequently be difficult in such cases to avoid the appearance of striving. Besides, in denunciation a man ought to be very sure that he has the mind of Christ.

Let us grant all that may be said as to the vexatiousness of the opposition not infrequently offered to the work of the Church and her ministers. It may be that some work has to be accomplished which is visibly necessary for the work of the Church in some particular locality; and either it is actually opposed by men having no real interest in Christian work, or it is practically rendered incapable of realization by the want of liberality on the part of professed members of the Church. Or it may be that a necessary and reasonable attempt is made to improve the services of the Church, not by the introduction of novelties which might not unreasonably cause offence, but by putting life and devotion into these services; and a cry is raised that the purity of the Church is being subverted. It may be such things or many others that are obstructed and opposed by unreasonable men on the one hand, or by those who love to have the pre-eminence on the other—alas! there are many such to be found in every diocese. And how are they to be met? There is only one ultimately effectual way—by the meekness and gentleness of Christ. Thus did St. Paul seek not his own profit, but the profit of others. Thus did he seek to please all men, and in so doing to please God.

It may seem that we are setting up an impossible ideal which can have small practical value for ordinary men such as we are; and it may be well, for a moment, to consider whether this be so; and whether another and a lower must be substituted for it. Now, let us take this question seriously. The question is not, whether numbers of Christians do

not practically acquiesce in a standard far lower—acquiesce rather than sanction—go on, as they have gone, without much serious reflection on the subject. The question is, whether we can be satisfied with anything lower, when we stand face to face with Christ and His life, and penetrate to the meaning of His spirit. Will anything satisfy the demand made by such a study, except the adoption of the spirit and life of love and self-renunciation and humility and patience?

And such an ideal has been largely realized, not merely in the life of our great Exemplar, but in thousands of those who have followed Him in lowliness, patience and charity—of those who will be as gems in the diadem of His glory.

And if we may, for a moment, set over against this spirit its opposite—shall we not find in that evil spirit of selfishness, conceit, sloth and impatience, the secret of the failures of men who have been professing and even endeavouring to do the work of the Church? This is no matter of guess work or speculation: it is the actual and the lamentable fact in many instances scattered along the highway of the onward progress of the Church. And it will always be the same—selfishness, sloth, conceit and temper—each and all of them will involve failure in every life in which they have a place.

God grant, then, of His mercy and grace, that these things may be far from ourselves—that we may, in our youth if it may be, or even at the eleventh hour, if it must be, that we may learn the divine lesson of lowly love and devotion, and so in the Spirit of Jesus Christ, go forth to our work having for our end not the pleasing of men, but of God, and yet by our unselfishness, our considerateness, our patience, commending ourselves to every man's conscience in the sight of God.

REVIEWS.

THE SIX-NATIONS INDIANS IN CANADA.—By J. B. Mackenzie. Toronto: Hunter, Rose Co. 1897.

The Iroquois has been called the Indian of the Indians, and no tribe or nation of red men deserves more careful study than the five nations of Mohawks, Onondagas, Senecas, Oneidas, and Cayugas, afterwards increased to Six Nations by the addition of the Tuscaroras. Few Canadians are altogether ignorant of these nations; and those who have read Parkman's works or have otherwise studied with care the history of their country, cannot be unaware of the terrible part which they played in the days of French domination. But it is a very distinct advantage to have in one small, well-written and readable volume, an account of their history, belief, customs and modes of life. Mr. Mackenzie has done his work well, and he was competent for the work. He tells us that he had paid frequent and extended visits to their principal reservation on the border of the Grand River, besides having resided nearly twelve years in their immediate neighbourhood, so that he was able to gain an intimate knowledge of the "appearance, manners and racial customs of those Indians"—the Six Nations—"who effected lodgment in Canada." Besides this, he carried out some archaeological research, so as to be able to learn a good deal respecting the traditions and history of the federated bodies. Of all these acquirements Mr. Mackenzie has made excellent use in this volume, which will prove most useful to those who are studying this most interesting subject.

HOW TO READ THE BIBLE. HINTS FOR SUNDAY-SCHOOL TEACHERS AND OTHER BIBLE STUDENTS.—By Walter F. Adeney, M.A., Professor of New Testament Exegesis. New College, London. 12mo., pp. 135. 50c. New York: Thomas Whittaker. Toronto: Rowell & Hutchison.

The chief aim of this small volume is to enforce the principle that the whole of Scripture must be looked at in its historical setting, and that we must enquire first what the passage itself says. This is of special importance in reading the

psalms and prophecies of the old Testament, and both Gospels and Epistles in the New. St. Paul, for instance, wrote under certain conditions to a particular church or individual, and had a definite purpose in his writing. How much more may he underneath this remains for later consideration, but so in Scripture as in nature, we have the surface first and then the interior. This plan is of special interest in working out the Messianic ideas to be found in the Old Testament, and in seeing the extent to which the prophets were speaking to their immediate hearers and to future ages. The peculiar office of the prophet, Professor Adeney says: "Was to speak for God, to give God's message to the people; and that message more often concerned the present than the future. The kernel of it was a revelation of eternal truth." He suggests that the same general principles might be applied with hopeful results to even the Apocalypse of St. John, "that book of the Bible which more than any other has been the victim of a perfect riot of fanciful interpretation." But a more direct benefit is to be found in using his principles in reading the Gospels and Epistles, even to the extent of expecting everyone to "use common intelligence in the reading of Scripture." The whole volume is radiant with bright thoughts, and each section has attached to it a collection for authorities for further study.

THE HOMILETIC REVIEW.—New York and Toronto: Funk and Wagnalls Co.

The review section of the March number, "The Homiletic Review," is of unusual interest, Professor Sayce's article on "Palestine of the Time of Abraham as seen in the Light of Archaeology," being especially noteworthy. Prof. Sayce has no sympathy whatever with the "higher critics." Bearing upon this point he says: "The history of Chedorlaomer's campaign has thus been verified in a very complete manner, even to the forms of the proper names which have been handed down in the Hebrew MSS. with remarkably little corruption. The fact is an encouragement to those who believe in the historical credibility of the Pentateuch, and it is also one which those who belong to the school of skeptical criticism (sic) will find it impossible to explain away." Professor G. F. Wright, of Oberlin College, Ohio, has a suggestive article on "The Harmony of Science and Revelation," in which he shows that men of science often exercise greater faith in their theories than the Christian is called upon to have in what has come to him as a revelation from God. The Review contains many sermons and sermon outlines that are well worth reading, and many hints are given as a guide to preachers in the various departments of their calling.

THE REVIEW OF REVIEWS.—Edited by Albert Shaw: 13 Astor Place, New York: \$2.50 a year.

This review is really a monthly record of current events, together with some of the best comments upon them as selected from leading periodicals. It is written from an American standpoint, and it is noticeable that England frequently comes in for some sharp criticism, which may be a good thing for those loyal to Great Britain sometimes to read. It is well at times "to see ourselves as others see us." The policy of continually bolstering up the sick, yet bloody Sultan of Turkey in his rage against Christian people, whether in Armenia, Crete, or elsewhere, is deplored by many Englishmen themselves. If Christians cannot get the protection of their fellow-Christians who are all powerful to dictate terms to the world, where can they look for it? Only to the God of Heaven, who stood by the early Christians in their bitter persecutions and helped them to die bravely the martyr's death. Many facts regarding Russia, England and Turkey are brought to light in the March number of *The Review of Reviews*. Referring to the late Benin Expedition, the writer remarks, "Meanwhile, everything that happens in Africa seems to be making somehow for the growth of the British Empire." An interesting article on "Naming the Indians," by Frank Terry, Superintendent of the U. S. Boarding School for Crow Indians, Montana, gives much information regarding the Aborigines still to be

found in the West, and the care that is exercised regarding them. Mr. W. T. Stead has a pleasing article, profusely illustrated, on "Her Majesty Queen Victoria." Portraits of the Queen are given at different periods of her long life, and scenes of early days with the Prince Consort, while Louis Napoleon, with Nicholas I. of Russia, and many others of days gone by, are depicted graphically, both by pen and picture.

A HANDBOOK OF THE TRUE DOCTRINES AND PRACTICES OF THE CHURCH OF ENGLAND.—By a Layman of her Communion. Price 25c. Montreal: W. Foster Brown.

Here is a very excellent compendium of Anglican doctrine and practice, the work of a reverent mind, a loyal Churchman, and of one who has given much thought to the contents of the English Book of Common Prayer, Articles and other authoritative documents of the Church. On the whole, then, there is much in this volume which we can strongly recommend. But, on the other hand, it might easily be greatly improved by being submitted to the supervision of some one learned in theology, who might retain the essentially good parts of the work and remove its weaker portions. For example, we believe that the author's meaning is not far amiss in what he says of the Church; yet it needs qualification. We do not deny the propriety of imagining an ideal Church; nor do we forget that the glorified Church will not be identical with the Church militant; but the writer speaks as though there were no visible Church at all, whereas the word Church in the New Testament usually signifies the actual collective body of Christians on earth—either generally or in some particular locality. Again, in speaking of Apostolical Succession, he warns his readers against supposing that such a succession ensured either purity of doctrine or holiness of life—which, as far as we know, has never been maintained. Thus again, in what he says of Baptismal Regeneration, his meaning seems to be quite right; but his mode of expressing his meaning is not quite happy. We have somewhat carefully indicated the weak points in this book, because they could easily be removed; and, if so, it might be very valuable.

MAGAZINES.—*The Arena* this month is under new editorial management, John Clark Ridpath, LL.D., and Helen H. Gardner, succeeding B. O. Flower, who has been editor in chief since the first issue. *The Arena* will certainly not suffer by this change, as Dr. Ridpath is one of the most widely known men in America, both as historian, biographer and poet. Helen H. Gardner, who is well-known to all *Arena* readers, is the first woman in the U.S. who has ever edited any great review. Local interest in this number is centered in a character sketch of Premier Laurier by J. W. Russell, accompanied by a full page photograph.

McClure's Magazine.—"The making of the Bible," by H. J. W. Damm, giving a full account of the University press, Oxford, and the printing of the Bible (fully illustrated), is one of the leading features of *McClure's Magazine* for March. Thirty life portraits of Washington, an unpublished letter by Lincoln, and Grant in the Mexican war, are other very interesting articles.

The National Magazine.—*The National Magazine* for March is a Southern number devoted principally to Florida, the Tennessee Exposition, and the surviving leaders of the Confederacy. The articles on Christ and His time, by D. L. Sharp, are continued in this number, and as usual are beautifully illustrated.

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

BY CANON GORE.

There is a widespread and popular notion that there is a marked contradiction between the scientific theory of evolution and the Christian doctrine of the Fall, which may be stated and examined under several heads. I. According to the theory of evolution, man began his career at the bottom, emerging from a purely animal life, and slowly struggled upwards to his present level of attainment. According

to the Christian doctrine, on the contrary, he was created perfect, and then subsequently fell into sin and accompanying misery. Thus, according to one theory, he began at the bottom; according to the other, he began at the top. Now there is no doubt that, when so stated, the physical evidence is all in favour of the scientific point of view and against the Christian. But such a contrast requires great modification before it can be taken as truly representing facts. Thus it is not the case that the Bible suggests that man was created perfect—that is, perfectly developed, and that his later course has been simply the effect of the Fall—that is a downward course.

Leaving first out of the question Genesis I. to III., we notice that the Bible is conspicuously, and in marked contrast to the religious books of other nations, the book of development. It looks continuously and systematically forward, not backwards, for the perfecting of man. It traces the beginning of civilization in Abel, the keeper of sheep; Cain, the tiller of the ground; in Jubal, "the father of such as dwell in tents and have cattle;" in Jubal, "the father of music and such as handle the harp and pipe;" in Tubal-Cain, the first forger of brass and iron work. It indicates the origin of religious worship at the time of Enoch, and the origin of building with the tower of Babel. The names of Noah, Abraham, Moses, Samuel, David, represent the steps of advance along the line of the chosen people; and later on it appears also that upon the chosen people centres a hope for all nations, and a purpose is discovered in universal history.

The Bible, then, is the book of development; but it is also true that all this development is represented as, we may say, a second best thing. It is not according to God's first purpose. There is a great and continual hindrance which consists in a persistent rebellion or sin on man's part against God; and this again has its root in a perversion of the heart of mankind which is regarded as (approximately) universal. If we now take into account again the first three chapters of Genesis, we find that they describe an original act of rebellion on the part of the first human pair, which is there described as at least entailing external consequences of punishment on their descendants—that is, death, pain, the loss of Paradise; and that, later, especially in the theology of St. Paul, the universal flaw in human nature, original sin, is represented as having its source in this initial act of rebellion. Sin is, therefore, according to Scripture, something unnatural to man, the violation of his nature by his rebellion; but the idea that man was created so as not to need development is not suggested. No doubt theologians, from the Augustinian age down to recent times, have suggested that man was created perfect. Thus Robert South supposes that "Aristotle was but the rubbish of Adam, and Athens but the rudiments of Paradise;" and Milton implanted the idea in the imagination of Englishmen; but it is in no way suggested by the Bible, and was expressly repudiated by the earliest Christian theologians, East and West. Thus in answer to the question whether Adam was formed perfect or imperfect, Clement of Alexandria replied: "They shall learn from us that he was not perfect in respect of this creation, but in a fit condition to receive virtue." And Irenaeus says that it was in the power of God to make man perfect from the beginning, but that such an initial perfection would be contrary to the law of human nature, which is the law of gradual growth. We must, therefore, modify the statement with which we started of Christian doctrine thus: Man has been slowly led, or has slowly developed, towards a divine ideal; but his actual development has been much less rapid and constant than it might have been, owing to the fact of sin, from which he might have been free.

Now can it be fairly said that science takes any exception to such a statement? The progress of man which anthropological science discloses is very broken, very partial. If development of some sort is universal, progress is very rare, deterioration very common. Science, like poetry and philosophy, must bear witness to the unsatisfactoriness of human nature of which Christ was so conscious, of whom it is said that "He did not trust Himself to man because he needed not that any one should bear witness concerning man, for He Himself knew what was in man"—the sad secret of human untrustworthiness. Again, can science assert that this actual development of man, so thwarted, and tainted, and partial, was the only possible development, and that there could not have been a better? If not, there is no antagonism.

II. But it may be said, "Science does say that the actual development was the only possible development. Science excludes the idea of sin in the sense of something which need not have happened, because it excludes the idea of freedom or responsibility altogether. Good and bad characters are like good and bad apples, mere effects of natural growth; or more suggestively, sin, so-called, is only the survival of brute instincts which from a higher condition of evolution men have come to be ashamed of."

It cannot be made too emphatic that here is the

real battle ground, though the fact is often concealed in popular controversy. I don't believe there is any real difficulty in adjusting the relations of religion and science as to the Fall, when once the idea of sin has been admitted, that is, the idea of free responsibility of action, with its correlative, a possibility of wrong action which might have been avoided. Christian teachers have no doubt often failed to see the limited character of human freedom, but they have never been wrong in asserting that the reality of moral freedom within limits is essential to Christianity. Sin is not a mere fact of nature. This subject is not, to-night, in question directly; it does not directly fall within the purview of this lecture. I am assuming a measure of moral freedom as belonging to man. On the contrary theory, as just stated, I would remark this only: a theory that cannot be put into practice, a theory that cannot account for the facts, is a false theory. Now the theory of "necessary determinism" cannot be put into practice. To believe that we are not responsible how we behave, and that our own conduct is not under our own control, is to destroy the basis of human life and education. Even the holder of the theory admits that it must be left out of sight in practice. Once more, it is a theory that cannot account for the facts, namely, for the existence of a universal sense of responsibility, and the application to human action of moral blame and praise which penetrates the whole of thought and language, and which "bulks" too big to be a delusion. Therefore, the theory of physical determinism is a false theory.

The Christian assumption may be stated as follows:—Granted that we cannot increase the sum of force, which passes from external sources into our system, yet within certain limits we can direct it for good or evil. That is, a man's action may be determined, so to speak, from below, by purely animal motives, or it may be determined by rational and spiritual motives. In the latter case the action is of the proper human quality, and stamps a rational and spiritual character upon all that falls within its range. In the former case it may be truly regarded as a survival of the animal instincts of animal progenitors, and it emerges as a part of the physical order of the world. But, as human action it represents a voluntary lapse, a violation of the law proper to manhood. This is the point, St. John says, "All sin is lawlessness," and by the exact form of expression which he uses, he implies also that all lawlessness is sin. Here and there only where voluntary action begins do you get the violation of law, and therefore, within limits, a perversion and disturbance of the divine order, something which might have been, and ought to have been, otherwise. The belief that the moral evil of our nature does not properly belong to our nature, but is its violation, and that if once the will be set right, it can be remedied, has been the secret of the moral strength of Christianity. Christianity has said to all men, "However corrupted your nature, the corruption does not essentially belong to you. Give thy will to God, and if slowly, yet surely, if not fully in this world, then beyond it, all can be set right. According to thy faith be it unto thee." Granted this reality of free voluntary action, it cannot be denied that history discloses to us a universal prevalence of sin in the present, and in the past, and forces us to perceive lying behind actual sins a tendency to sin, what Shelby calls "the ineradicable taint of sin," a perverse inclination inhering, in the stock of our manhood, which is what theology calls original sin.

III. But it will be said Christianity assumes that this moral fault or taint in human nature is the outcome of actual transgressions, that original sin, in other words, is due to actual sin, whereas the tendency of modern science is to deny that acquired characters can be inherited, and, therefore, to deny that any acts of any man or men could have any effect on the character or nature of their descendants. The taint or fault in human nature must be a taint or fault in that original substance which what is called man derived from his pre-human ancestry. To this I reply, this is no doubt the view which Professor Weissman has made more or less prevalent, but I believe I am right in saying (1) that the doctrine has not yet assumed a fixed form; (2) is strongly disputable; (3) in its latest forms does not absolutely deny that acquired characters can be transmitted; and (4) does not in fact commend itself at all generally to that branch of scientific enquiry which is specially concerned with the practical aspects of human nature, I mean medical science. But I suppose Christianity can wait with patience the result of the inquiry so far as it falls under physical science. I am sure, on the other hand, that Christianity is bound to the position that in the region of moral character there is a solidarity in humanity. We are bound together. Our acts as they form our own characters do somehow or other, more or less, modify the characters of our descendants for good or ill. And this modification of the tendency of the race by the acts of individuals may have been more marked at the beginning than it is to-day. But Christianity is not in any way inter-

ested in denying that man derives a physical heritage of habits and tendencies from a pre human ancestry. All I imagine that Christianity is interested in affirming is this, that when the animal organism became the dwelling place of the human spirit, that human spirit might have taken one of two courses. It might have followed the path of the Divine will, and in that case human development would have represented a steady and gradual spiritualizing of the animal nature, reaching on unto perfection. It might have taken, on the other hand, and did in fact take, more or less, the line of wilful disobedience; and the moral effects of this wilfulness and disobedience from the beginning have been felt from parent to son, so that the springs of human conduct have been weakened and perverted, and no man has started without some bias in the wrong direction, which would not have been there if his ancestors for many generations had been true to God. It is worth noticing in passing that original sin is not a fixed quantity derived from one lapse of the original man, but is a moral weakness continually reinforced by every actual transgression, and, on the other hand, reduced in force by moral resistance and self control. Individuals start at very different levels of depravity, only it would appear that practically in no man but One is the nature immaculate.

(To be Continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

HALIFAX—The Rev. R. F. Dixon, late assistant at St. Luke's Cathedral, has been appointed in temporary charge of the mission of Westfield, in connection with St. John's church, Workington, Cumberland, England.

MONTREAL.

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

MONTREAL—Mar. 12, 1897.—The Mayor received the following letter this morning from Lord Aberdeen:—"I have to-day had the pleasure of receiving Your Worship's letter of March 9, covering cheque for \$1,000, being a further instalment of the Montreal subscription to the Indian famine fund, making a total of \$42,000. I desire to take this opportunity of again expressing the feelings of cordial appreciation which I am sure will be widely felt in Canada, as well as by those who receive this valuable help towards dealing with the terrible emergency in India, regarding the very vigorous and liberal action of Montreal in this matter of national concern."

Care of Immigrants.—The measures now taken for the comfort and protection of immigrants who land in Montreal are such as to render it unnecessary that any person should suffer from neglect. The agents of the Dominion and Provincial Governments, respectively, Mr. Hoolihan and Mr. Marquette, representatives from the Andrews' Home, and the Women's Protective Immigration Society, attend every train, and in the summer season every ship which lands her steerage passengers on the wharf, with the object of taking under their care those who, going forward or remaining in the province, need a little rest and comfort. Those who have means are directed to cheap and comfortable restaurants, while the runners of the saloons are threatened with arrest if they annoy any who might be disposed to listen to them. Young women usually come out under the auspices of some society, which frequently sends a representative with them. All individual cases which do not come under this category are dealt with on the ground of humanity, and a temporary home is provided either till such get work or go forward on their journey west. The Andrews' Home receives all persons belonging to the Church of England, although, where there is necessity, denomination is no barrier; while the two agents direct and control the movements of the large bodies who are going forward. These are provided with quarters for the night, and are seen off the next day. On the whole, the arrangements for the comfort of the immigrants, and, above all, for their safety from harm, are a great improvement upon those which obtained ten years ago. Something of this change is due to private organizations which, in the case of women and young girls, are doing noble work.

St. Jude's.—Canon Dixon invited your correspondent to a Sunday school social last week. The spacious parish hall was attractively arranged in a home-like way—tables here and there with such games as bagatelle and draughts; on the platform was a piano, and a convenient gang overhead. The

room was well filled though not overcrowded. The event of the evening was the presentation of an illuminated address to the veteran superintendent, H. J. Mudge, Esq., who may be fairly styled Father to St. Jude's Sunday school. He told of days when 47 scholars was thought to be a wonderful point of progress, whereas they have recently registered 550. The rector was in a happy mood, and characterized the Sunday school as second to none in efficiency within his somewhat extensive experience. Mr. Fograve said that for 18 years he had been connected with St. Jude's Sunday school, and that he knew most of the young people present, and if eighteen years were taken from their lives there would not be much of them left. Mrs. Mudge was also presented with a beautiful bouquet. There was a good programme of vocal and instrumental music, and it was a most interesting and happy occasion.

ONTARIO.

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

DESERONTO.—The Congregational Union of St. Mark's Church, though little over two months in existence, has proved of the greatest assistance in the Church work of this town. Its methods are as follows: Meetings are held every Sunday evening after the service. These meetings are conducted by different members of the Union in turn, generally by one of the younger members, and consist of bright hymns, an address and discussion on some passage in the Bible, in which all present are invited to take part, with occasional songs or music of an appropriate character. A feature of the Sunday evening meetings is the Question Box, into which anyone so disposed places any question on religious or Church subjects. On the following Sunday the questions are answered by the curate, and the plan has elicited much interest. The basement of the church has been well filled at each meeting. Twice a month a meeting is held on a week night for entertainment and literary purposes. Two most interesting debates have been held since the inception of the Union. Committees are appointed by the Union to take charge of various departments of Church work, sick visiting, receiving strangers, etc. The officers elected in January, when the Union was formed, are as follows: Hon. pres., Rev. T. Stanton, rector; hon. vice-pres., Rev. J. H. H. Coleman, curate; pres., Miss May Prickett; vice-pres., Mr. Gordon Rayburn; secretary, Mr. T. W. Rowland; heads of standing committees, Miss Tate, Miss Poitras, Mr. W. G. Egar.

The Archbishop of Ontario and Mrs. Lewis have been spending several weeks at Assouan and Luxor, Egypt. His grace's health improved rapidly under the genial southern air, but he has overtaxed his strength and was feeling poorly again. Misses and Miss Benson and Miss Tait are members of the same party, almost an archiepiscopal reunion. Miss Benson is leading in the digging for and exploration of a temple dating from 1500 B.C. Prof. Sayce, Egyptologist, has made the stay of the party very pleasant by disclosing and interpreting new discoveries.

TORONTO.

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

St. Albans Cathedral.—The Bishop of Osaka (Dr. Awdry), who passed through the city on his way to England, preached last Sunday morning in the cathedral. He gave a most interesting account of his work in Japan. Whilst in the city, he was the guest of Bishop Sweatman. Dr. Awdry was, before his appointment to Osaka, Suffragan Bishop of Winchester, and held the title of Bishop of Southampton. Our own Bishop of New Westminster and he were consecrated the same day. Bishop Awdry is the first home bishop who ever relinquished Episcopal jurisdiction in England, to accept a foreign bishopric, and by so doing won for himself thousands of friends.

Trinity College Lectures.—The Rev. A. H. Baldwin, rector of All Saints', Toronto, delivered the third of the series of lectures on Saturday afternoon last, his subject being "A Canadian at Oxford." The lord bishop of the diocese presided, and the Convocation Hall was fairly well filled. On the previous Saturday, the Provost in his lecture had dwelt largely upon the intellectual side of University life. Last Saturday Mr. Baldwin spoke a good deal about University life as viewed from an athletic, and more especially from a rowing, standpoint, he having been a member of his College VIII. (Queen's) whilst he was up. During the course of his lecture he gave a vivid description of the College races on the Isis during Lent, and mentioned *en passant* that one year whilst he was up his college made five bumps in six nights. In this connection it may be interesting to note that from news just received from England, the

Lent races at Oxford have been unusually exciting. A phenomenal number of bumps have been made, no less than 33 having been made on the first three nights. The lecturer dwelt for some time on the social side of University life, and took the opportunity whilst doing so of condemning hazing, which is so common in the American Universities, but which, he added, is utterly unknown at English Universities, one of the chief reasons of this being that fellows up at the Varsities are always spoken of as men and are treated accordingly. Speaking of the differences between the two Universities, Mr. Baldwin mentioned amongst other things that the same kind of gown is worn by all the undergraduates up at Oxford irrespective of the College to which he might belong, whereas at Cambridge each College has its own particular gown. There are no bedmakers at Oxford, but the scouts do the whole of the work. They are paid £30 per annum, and, according to the lecturer, are ready to "steal everything upon which they can lay their hands." Again, all the men at Oxford live in the various colleges, and none live in rooms outside as is the case at Cambridge. Mr. Baldwin spoke of the various examinations which have to be passed by the Oxford undergraduates, and gave some amusing examples of the answers given on several occasions by the men when trying to pass an examination on the Bible. At the conclusion of the lecture the lord bishop moved a vote of thanks to Mr. Baldwin, which was unanimously passed.

The Church of England Sunday School Association.—At the meeting held in St. George's school-house on Thursday evening, a lecture was given by Rev. J. P. Lewis, of Grace Church, on the subject of the "Three Temples at Jerusalem." The lecturer carefully described the site on Mount Moriah and its surroundings, and by the aid of plans showed the great difficulties of the work and its gigantic nature, especially in the foundations built up from the solid rock, those of Solomon's temple being still in position and with the marks of the builders clear and distinct. The plan showing the divisions of the courts, the symbolic meaning being referred to by the lecturer, and of the temple itself with the Holy Place and Holy of Holies, was graphically described and explained, and the lecture, which was of an exceedingly interesting character, was brought to a close with a few lantern views of Jerusalem and its immediate vicinity. After calling the roll the meeting, which was very well attended, ended in the customary manner.

The Students' Missionary Association of Wycliffe College held their annual meeting last week, Mr. Stapleton Caldecott presiding. Addresses were delivered by Canon Rogers, of Ruperts' Land; Dr. Ackland, of the Labrador Medical Mission, and Rev. T. R. O'Meara.

DEER PARK.—Mr. C. T. Longley Taylor lectured last week at Christ Church, on a "Trip across the Australian Continent."

THORNHILL.—The rector, Rev. W. W. Bates, is thinking of resigning.

LINDSAY.—A meeting of the Ruri-Decalal Chapter of Durham and Victoria was held here on Thursday and Friday, Feb. 25th and 26th. There were present: The Ven. Archd'n Allen, the Revs. W. C. Allen, R.D., of Creighton, Wm. Farncomb, C. H. Marsh, Wilson McCann, H. R. O'Malley, W. J. Creighton and Mr. Lawrence. The Rev. J. Creighton, of Cartwright, gave an address on parochial visiting, the subject being afterwards further discussed by the other members. In the evening there was a missionary meeting in St. Paul's school house, at which the Ven. Archd'n Allen and Mr. Lawrence, of Minden, gave addresses. On the morning of the 26th, there was a celebration of the Holy Communion in St. Paul's, at 10 o'clock, after which a passage of Greek Testament was read and discussed; the passage taken up being I. Tim. i. The next meeting will be held at Bethany, on Tuesday and Wednesday, the 18th and 19th of May.

The Rev. Herbert E. Bowers, D.D., general missionary of the jurisdiction of Spokane, U.S.A., has been visiting in the city for the past few days.

NIAGARA.

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

HAMILTON.—At Holy Trinity Church on the mountain, Monday evening, 15th instant, Rev. Canon Bland, of the cathedral, delivered an illustrated lecture on the history of the Anglican Church in Britain. The lecture was delivered in the church, and took rather the form of a religious service. The hymns with which the meeting opened were thrown upon the screen by the stereopticon and sung by the congregation. The lectures are prepared under

the auspices of the Society for the Promotion of Christian Knowledge, and are sent out to this country, together with the stereopticon plates to illustrate them. Canon Bland has charge of the series in this diocese. The lecture delivered on that evening traced the history of the Anglican Church from the landing of the Romans till the ecclesiastical history of the English people was written about 700. The coming of Augustine, who evangelized East Kent, was touched upon; the rest of Britain had been evangelized by Roman missionaries at the time of the conquest. Views were shown of churches and cathedrals and ruins of old places of worship. Among the pictures shown was that of St. Mary's, Dover, which was built 1,500 years ago, and is still in use. Rev. Canon Bland, at the close of his sermon, referred most touchingly to the death of Miss Durden, teacher in the Sunday school, for many years a most faithful and devoted child of the Church. At the close of the sermon Miss Ambrose played the dead march as a tribute to the memory of the departed. The Lenten services are being well attended generally.

The usual quarterly meeting of the Executive Committee of the Synod was held recently in the Synod office, the lord bishop of the diocese being in the chair, and Mr. J. J. Mason acting as secretary. There was a very full attendance of the members, there being present the Venerable Archdeacon Dixon, of Guelph, Rural Dean Armitage, Rev. A. J. Belt, Rev. Canon Bland, Rev. Canon Clark, Archdeacon Houston, Rev. Messrs. Irving, Spencer, Sutherland and Whitcombe, Canon Worrell, Canon Gribble and the Rev. H. R. Lee, H. G. Miller, E. T. Mignot and W. H. Wade, also Messrs. Brown, Sebald, Buscombe, C. Lemon, W. Burton, A. Wilson, T. Hobson, C. E. Bourne, E. Kerrick, J. J. Mason and K. Martin. A deputation was present from the parish of Hornby protesting against the division of the parish of Milton and Hornby. After some discussion it transpired the difficulty was in connection with a claim of the parish of Hornby for monies expended in the erection of a parsonage at Milton, and after considerable discussion, which at one time promised to be somewhat bitter, the bishop suggested that the matter should be left to arbitration, and the parties finally consented to adopt his suggestion. The balance of the day was taken up in discussing the investments of the Synod, and the best mode of keeping the monies employed and superintending and looking after the investments generally where the principal and interest became in arrear. A considerable amount of money is at present unemployed and some of the mortgages are in arrear. As the Synod accepts nothing but first class securities, and have only power to invest in Government and municipal securities and first mortgages, there is little fear of loss. Finally it was proposed to appoint a sub-committee to be called the Finance and Investment Committee, with full power to superintend generally the investment of the Synod funds and to transact all business in connection with securities held by the Synod, and to take necessary steps to keep the instalments punctually paid, and also the fire insurance in force. Messrs. E. Martin, Q.C. (chancellor), and J. J. Mason, Rev. W. R. Clark, Mr. W. F. Burton and Canon Bland were appointed the members of the new Investment Committee. The report from the Committee having in charge the completion of the Episcopal Endowment Fund, was received, and they were thanked for their services and re-appointed, after which the meeting adjourned.

HURON.

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

MILLBANK.—The missionary meetings in this parish were held on March 8th, 9th and 10th, the first meeting at Millbank being addressed by Revs. Rural Dean Deacon and D. Williams from Stratford; the other two meetings at Crosshill and Milverton being addressed by Mr. Deacon alone. On St. Patrick's day (17th March) the Rev. T. G. A. Wright, rector of Millbank, delivered a lecture in the town hall on "The Life and Teachings of St. Patrick." The lecture was broken by the singing of national airs and Irish songs by the church choir and Mr. W. D. Weir.

MEAFORD.—The Rev. A. H. Wright visited this parish on Wednesday, March 10th, and at the evening service in the church preached a most interesting missionary sermon. The rev. gentleman having been a missionary of the C.M.S. in Saskatchewan Diocese for many years, was able to speak of personal experiences, and told of most touching and pathetic instances of the good effects of Christianity among the natives. During his visit to Meaford he and Mrs. Wright were the guests of Mrs. Caswell at the rectory.

CLANDEBOYE.—Rev. W. F. Brownlee, who left this parish greatly to the regret of the parishioners, with the object of going into foreign missionary work, has

experienced some difficulties in meeting the medical requirements for that work, and has therefore decided to return to parish work, and will be very warmly welcomed in his old parish of Claudeboye.

WALLACEBURG.—This parish, vacant by the removal of Rev. Mr. Corbett to Michigan, will be ministered to in future by Rev. F. E. Roy, who goes there from Claudeboye. Mr. Roy has done good faithful work in his former parishes. Abundance of hard work is in store for any one who takes the Wallaceburg parish, and it is hoped that the Church people will give Mr. Roy hearty and encouraging support and hold up his hands in the earnest and devoted work which he is sure to do.

LONDON.—The annual meeting of the Woman's Auxiliary of Huron Diocese was held in this city from March 8th to 11th. There was a celebration of Holy Communion at St. Paul's Cathedral, which was very largely attended, and a sermon to the women of the auxiliary was preached by the Lord Bishop of Huron. The reports of the diocesan officers were presented and showed the progress of the work to be satisfactory. There are 84 senior and 48 junior branches and 19 life-members. During the year 145 bales had been sent to missionaries. There are 10 mission stations on Huron list that have not received any help; also there is everywhere urgent need of more boys' clothing. The treasurer reported receipt \$83 422.61, disbursements \$3 103, and balance in hand, \$319.61. Many appeals from the mission field were laid before the meeting. It was decided that the time was come for the Huron auxiliary to take up definite work in China, and the branches were asked to do their utmost to supply the necessary funds for the maintenance of a lady missionary to be sent there as soon as possible. The thank-offerings amounted to the sum of \$165.61. Addresses were given by the Bishops of Huron and Niagara, by Archdeacon Phair, and the Rev. R. Kerrin, of Mitchell, and Miss Montizambert, prov. corresponding secretary, who was a welcome guest, gave a very interesting account of her trip to the North-West. Mrs. Griffin, of Dresden, read a most admirable paper entitled "the W.A.M.A. in Relation to the Church." The report of the committee for the education of missionaries' children proved that on this most important branch of the W.A. there rests a manifest blessing. Three daughters of missionaries are being educated by the Huron W.A., eight by other diocesan branches, and the applications from missionaries on behalf of their children, which come so constantly to the central committee, prove the usefulness and value of the work. A resolution of loyalty and congratulation to Queen Victoria on the occasion of her Diamond Jubilee was passed.

SASKATCHEWAN AND CALGARY.

WILLIAM C. PINKHAM, D.D., BISHOP, CALGARY.

The Bishop has made the following appointments: To be rector of St. Augustine's parish, Lethbridge, Rev. F. W. Goodman, Priest-in-charge. To be incumbent of St. Mark's, Innisfail, with adjacent missions, Rev. Robert Council, S.P.G. missionary at Beaver Lake. Holy Trinity parish, South Edmonton, Rev. H. A. Gray, B.A., incumbent, has recently paid off all its indebtedness, which last Easter amounted to \$300. The Bishop, accompanied by Ven. Archdeacon Tims and Rev. J. Hinchliffe, recently paid a successful visit to St. Paul's mission, Blood Reserve. During the Bishop's visit Rev. E. F. Hockley successfully passed the first of his two language examinations in the Blackfoot language, the examiners being the Archbishop and Mr. Hinchliffe. On Sunday, February 28th, the bishop held a confirmation in St. John the Evangelist Church, Pincher Creek, Rev. H. Havelock Smith, incumbent. His lordship also preached at the evening service. On Monday, March 1st, the bishop confirmed a class in St. Martin's Church, Livingstone, also presented by Mr. Smith, and he afterwards consecrated the cemetery in that parish—an acre of ground suitably fenced and given by Colonel W. R. Elton. The bishop was the preacher at the evening service in the new Cathedral Church of the Redeemer, Calgary, on the first Sunday in March. On Sunday, March 14th, his lordship will conduct divine service in St. Monica's church, Lamerton, in the Red Deer Mission. A meeting of the Executive Committee of the Synod of the Diocese of Calgary is called for March 18th.

PINCHER CREEK.—The bishop paid his episcopal visit to the parishes here last week and strengthened our hands and hearts in the discharge of some of those functions which belong to the office and ministry of a bishop in the Church of God. On Sunday, Feb. 28th, he was present at the parish church of St. John the Evangelist, for both the morning and evening services. The morning service consisted of the litany, confirmation service and the Holy Communion, and

a large congregation came together, though the day was stormy, to witness the "laying on of hands," and to hear the special message both to the candidates and to the congregation, which the bishop had to deliver. These addresses were full of solemn reminders of the importance of this step taken in the Christian's life, and full also of the blessed promises of the Gospel and those continuing "Christ's faithful soldiers and servants." A number of communicants remained to receive the blessed Sacrament of the body and blood of Christ with the newly confirmed. In the evening—the weather still continuing very unfavourable and stormy—a small congregation turned out, but those who were there would have the privilege once again of listening to the bishop's words, full of fatherly counsel and wisdom. The visit of the bishop of the diocese should be and is an important event in the history of any parish, and the people should be reminded constantly that he is a Father in God and brings with him special blessings pertaining to his office which he alone can impart; he is a special chosen vessel, a successor of the apostles, to carry on the work of an apostle in the Church of God, to convey to those who desire the blessing the same spiritual gifts which from the beginning have been poured out upon the faithful through the self-same agency, and to maintain in the unity of the faith and in the bond of peace, the vital truths and doctrines, the practices and ordinances committed to the Church of Christ by her Great Head. On Monday, March 1st, accompanied by the incumbent, the bishop visited the parish of St. Martin, and held in the little log mission church built last year, a second confirmation. Some thirty people assembled from the surrounding district to meet his lordship, an encouraging fact which attested to the fidelity of the Church people, seeing that on a week day they are more or less engaged in their several duties peculiar to a ranching country. The service was fixed for 2 p.m., but many came from eight or ten miles distant, and it was nearly 3 o'clock before the service could be proceeded with, some of the candidates being amongst the latest to arrive, and as the service consisted simply of the order of confirmation it could not go on until all had come. Here again the bishop's addresses were listened to with earnest attention, and the whole service was full of interest to those present, as it was the first of the kind held in the parish. Immediately after, some of those living nearer and who had not a long journey to make before dark, accompanied the bishop and incumbent to the little cemetery—an acre of land set apart by Colonel Elton in one corner of his homestead years ago, and before the parish had acquired a Government grant of a legal subdivision containing forty acres and about a mile from the building, and here another function pertaining to the office of a bishop was witnessed. The incumbent read a petition to consecrate the same on behalf of himself, churchwardens and members of the congregation; the bishop, acceding to said petition, immediately proceeded with the special form for consecration, and duly set apart from all profane and common uses the said piece of ground to be used as a place for Christian burial on exclusive connection with the Church of England, and there in sight of the everlasting hills, those glorious peaks of the Rockies rising heavenward, clad in purest white, looking down upon us, we sang, "Before the hills in order stood." This was the bishop's third visit to this parish. The first, his lordship addressed a congregation in the private dwelling house of Col. Elton; the second, in a public hall erected by the community, to serve also as a place for public worship; the third, in a little mission church, built entirely at the cost of the settlers in this district, aided by a grant of some £17 from S.P.C.K., without a debt remaining of any kind whatsoever, excepting a debt of deep gratitude to Almighty God for putting it into the hearts of His people to build a "House unto the Lord." This parish is some twenty miles north of Pincher Creek, and has been served regularly every third Sunday for the past eight years by the present incumbent of St. John's, under whose charge the whole mission has been placed since 1888. Besides St. John's, Pincher Creek, and St. Martin's, Livingstone, there is a congregation at Spring Creek and one at North Fork, Kootenay, besides an occasional one at Drynoch, across the turbulent South Fork, during high-water. All these are under the care of the Incumbent at Pincher Creek, so that as many as possible of our scattered Church people are ministered to, and the blessed Sacraments of the Church and Gospel brought within their reach.

BRIEF MENTION.

King George, of Greece, is a brother of the Princess of Wales and of the mother of the Czar of Russia.

A Denmark old maids' insurance company pays regular weekly "benefits" to spinsters of 40 years and upwards.

Rev. F. T. Dibb is likely to remove from Odessa to Wolf Island Anglican Mission.

Nearly \$200 of the \$326 required for the erection of a gallery in Gaace Church, Gananoque, has been subscribed.

Katzuo Hatoyama, the Speaker of the Japanese Parliament, is a graduate of Yale.

About one-half of the population of Greece are shepherds and agriculturists.

Rev. E. H. Molony, of Erin, is taking duty at All Saints', Hamilton, for Rev. G. A. Forneret.

The Archbishop of Canterbury, who has not yet made known his views on the Cretan question, first saw the light in Greece.

Rev. T. A. Wright, of St. Jude's, Brantford, has been appointed Supreme Grand Chaplain of the Sons of England.

The oyster is one of the strongest creatures on earth. The force required to open an oyster is more than 900 times its weight.

Last year Canada took \$500,000 of books and other printed matter from the United States, being the largest customer except Great Britain, who took \$700,000 worth.

A strong feeling is being expressed in Ontario Diocese for the securing of a coadjutor bishop, and a movement to that end is likely soon to take definite shape.

The sunflower takes its name from its form and colour, and not as commonly supposed, because it inclines towards the sun, for it does not, as has been proven by observation.

Of the 12 bridesmaids who attended Queen Victoria on the day of her marriage, only three now survive.

In 60 years the number of episcopal churches in Scotland has grown from 75 to 321.

Sunday, May 9th, has been set apart by the Bishop of London (the greater) for special services in the interest of the Church of England Temperance Society.

An attempt to acclimatize ostriches in South Russia has proved successful. The ostriches born in Russia are much less sensitive to cold than the imported ones, and their plumes are equally good.

Rev. W. Lipton, rector of Trinity and Christ Churches, Wolfe Island, has been tendered and has accepted a call to a charge in Newark, New Jersey. A stipend of \$1,000 is attached to the charge.

A religious sect at Orissa, in the Bengal presidency, worships Queen Victoria as their chief divinity. It has been discovered that she is also an object of worship in one of the temples at Toomloong in Thibet.

Some idea of a missionary's isolation may be gained from the fact, stated in the *Missionary Herald*, that Dr. Atwood, in Shansi, China, had not seen a European face in 15 years, excepting those of his fellow missionaries.

In India, in one twelvemonth, snakes killed no less than 19,470 persons. Tigers killed 1,063 persons and 25,517 head of cattle; bears, 126 persons and 315 cattle; wolves, 177 persons and 4,087 cattle; hyenas, 17 persons and 2,748 cattle; elephants, 56 persons and four cattle; while other wild beasts, such as jackals, buffaloes, boars and crocodiles, were responsible for the deaths of 969 persons and 2,165 cattle.

The Bass family, the famous brewers, have taken to church building. Mr. Hamar Bass, M.P., intimated his willingness to give £15,000 for providing a church and vicarage for the proposed new district of All Saints', Burton-on-Trent, on condition that an endowment of £300 per annum were raised. Towards this income Messrs. Bass, Radcliffe and Gretton have promised £3,000, and Lord Burton, head of the Bass family, £2,000. Mr. Gretton is erecting a church at a cost of £20,000 at Stretton, on the outskirts of the borough; and at Horninglow, another suburb, Lord Burton has deposited £10,000 for a church on condition that a similar amount is raised for endowment.

British and Foreign.

A baptism by immersion recently took place in the church of St. Peter, Ipswich.

Christ church, Southport, was lighted a few weeks ago for the first time with the electric light.

The Queen has appointed the Lord Bishop of London to be dean of her Majesty's Chapels Royal.

It is announced that Provost Mather, of Inverness Cathedral, has been offered the bishopric of Antigua, W. I.

The oldest glass windows now in existence are to be found at Le Mans. They date from the eleventh century.

The Dean of Rochester, who has been quite ill, has gone to the Riviera to recuperate. He will not return to England again until after Easter.

The vane of St. Peter's-upon Cornhill, London, is in the form of a golden key, in allusion to the old belief that St. Peter keeps the key of Heaven.

The Rev. Sampson Smith, one of the honorary Canons of Durham Cathedral, has been appointed master of Greatham hospital, Stockton-on-Tees.

A Chair of Music has been created at Durham University, and Dr. Philip Armes, the organist of the cathedral, has been appointed the first Professor of Music.

The Very Rev. H. E. Ellison, who was appointed Dean of Ferns, only so recently as October last, is dead. His death is a very great loss to the Church of Ireland.

The new Bishop of Peterborough was enthroned in his cathedral on March 2nd, in the presence of a very large congregation. The Bishop of Dover performed the ceremony.

The Bishop of Peterborough has been presented with an episcopal ring by those who served under him as curates at Beverly, Doncaster and Kensington respectively.

The body of the late Archbishop of Canterbury is to be removed from the Austin vault in the nave of Canterbury Cathedral to the crypt, where it will be privately re-interred.

The new Cathedral library at Hereford is now almost completed, and the Archbishop of Canterbury is to visit Hereford on April 30th next for the purpose of opening the building.

The Duke of Connaught recently opened a Church Institute for soldiers at Aldershot. This makes the third institution of the like kind which has been opened during the past year.

It has been decided to rebuild Bolsover parish church, which was recently destroyed by fire, at a cost of £9,000. The Duke of Portland has promised to restore the chancel at his own cost.

Over 100 of the bishops who will be in attendance at the Lambeth Conference this year have signified their intention of visiting Glastonbury Abbey at the invitation of the Bishop of Bath and Wells.

The Convocation of York, led by the Lord Bishop of Newcastle, has expressed its warm agreement with the proposal to make the meetings of the Lambeth Conference a stimulus to missionary enterprise.

The death of Canon Girdlestone is announced at the age of 75 years. He was principal of Gloucester college from 1868 to 1875, and was appointed to an honorary canonry in Gloucester Cathedral in 1878.

It may be of interest to note that by the recent consecration of Canon Trefusis to be Bishop of Crediton, that place has been again raised to the dignity of a See city after a lapse of eight hundred years.

Dr. Wallace, Professor of Moral Philosophy at Oxford, died recently from the effects of a bicycling accident. He won the Craven scholarship in his undergraduate days. He was 54 years old at the time of his death.

A fund has been started with the object of placing in Truro Cathedral a Founder's Brass to the memory of the late Archbishop Benson, by those clergy who were ordained by him in Truro and Canterbury dioceses respectively.

The Benson Memorial Committee has voted a sum of £2,500 for the purpose of a cenotaph monument which will be placed in Canterbury Cathedral. It is probable that a stained glass window will also be erected in Trinity chapel.

A new church, dedicated to St. George, has just been opened at Stockport, which cost nearly £100,000. The whole cost was borne by Major Fearn, of Stockport. The Bishop of Chester consecrated the new building.

Canon Cattley of Worcester has presented the Dean and Chapter of the Cathedral with an electrical time indicator which will be erected in the Chapter

House. It will be worked from the large clock in the tower by two electric batteries.

A great commemoration service will be held in Salisbury Cathedral early in June next, in observance of two events—the 13th hundredth anniversary of the baptism of King Ethelbert and the completion of the 60th year of Her Majesty's reign.

The death is announced of the Very Rev. E. C. Phillips, dean of St. David's. The late dean was a well known Welsh Churchman and was formerly warden and headmaster of Llandouy school. He had been dean for less than two years.

A fine pulpit of English oak has been erected in Barnet parish church. In niches on the eight angles beautifully carved statuettes of famous English preachers have been placed, beginning with Augustine and ending with Wesley and Canon Liddon.

The Queen has finally sanctioned the open air service to be held in St. Paul's churchyard on June 22nd. Four choirs are to take part in the service, viz., those of St. Paul's Cathedral, Westminster Abbey, St. James' Chapel Royal and St. George's Chapel, Windsor.

A testimonial was recently presented to Dr. Robertson, late principal of Hatfield Hall, Durham, by the members of the Board of Faculties of Durham University. The testimonial consisted of a silver bowl for flowers and a copy of Duchesne's edition of Liber Pontificalis.

On St. Matthias' Day the Hon. and Rev. Edward Carr Glyn and the Rev. Canon Trefusis were consecrated Bishops of Peterborough and Crediton respectively. The ceremony took place in St. Paul's Cathedral. The Archbishop of Canterbury officiated, assisted by the bishops of London, Winchester, Chichester, Exeter, Ely, Bath and Wells, and Stepney. The Epistle was read by the Bishop of Chichester and the Gospel by the Bishop of London. The sermon was preached by the Hon. and Rev. F. G. Pelham. The Bishop of Crediton is the suffragan of the Bishop of Exeter.

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.

Regenerate.

SIR,—While appreciating I. H. M.'s quotation from Archbishop Trench on the importance of a clearly defined terminology, Hoosier's reference to Archbishop Whately on the above subject strikes me differently. As one meets with the term "regeneration" so often in religious phraseology, I have referred to Whately's remarks on the subject from time to time, and derived benefit from his instruction. Webster's definition is as follows: "Regeneration—in theology, new birth by the grace of God; that change by which the will and natural enmity of man to God and His law is subdued, and a supreme love to God and His law, or holy affections, are implanted in the heart." The time is past when this term can be exclusively monopolized by Churchmen, and for that very reason I feel indebted to Whately and others who take care to discriminate in the use of the word. Hoosier, however, has my thanks for his good letter.

L. S. T.

A Lesson, if we Profit by it.

SIR,—The secular papers this week have published paragraphs about the terrible disruption among the worshippers at the Spurgeon Tabernacle, London. The upheaval seems to be fearful in its completeness. Not only are the members of the once great congregation pitted against each other, but the disunion has spread from them and permeated the immediate family and household of Spurgeon, relative against relative, uncle versus nephew, nephew versus uncle, and, strange as it may seem, the bone of contention and strife is concerning the noted preacher himself. The Nemesis of dissent is a greater dissent; the breaking away from the Church is merely to the human mind the veriest trifle, but such lessons as the Borough Tabernacle is now affording plainly show that disloyalty to the Church of God, and desertion from her, are merely the precursors of spiritual suicide. In reading ecclesiastical history, as you come down the cycles and ages of the Church, you are amazed at the

number of schisms started and enforced by some merely mean neglecting the balance of the Faith and magnifying some one part of it to excess and to the obscuring of others. These, for a time, vexed and harassed the Church, then waned, faded, and vanished. And it is a most strange fact, so entirely have all traces of these sects been obliterated, that ecclesiastical history is the only place where you find any mention of them—she, whom they sought to destroy, alone telling mankind that a body professing such and such fancies once existed, and seeking to have their opinions grafted on the Catholic faith, the Church, after long and patient forbearance, had to cast them off. This historical fact, to a large extent, is the fount and origin of the Athanasian Creed. Such, doubtless, will be the fate of the Spurgeon Tabernacle congregation. It will scale off, and join others, and some, we hope, will come back to the mother which, in an evil day for themselves, they abandoned. Our thoughts turn to another scene. The great Ruler of the events of earth comes with His sudden summons to the earthly head of the Church kneeling in prayer and supplication amid a congregation of worshippers in a church in Wales. The lifeless body of the servant of his Lord is borne back to the house he had a few moments ago left in apparent health, and now all that is mortal of Edward Beeson, the judicious and faithful Archbishop, the eighty-ninth in the roll of England's Church, sleeps in the crypt of Canterbury's noble faue. He was the spiritual head on earth of millions of the British race. He dies. A successor, Archbishop Temple, takes the vacant chair of Augustine; there is no disruption, no angry bickering, no members rising up and leaving the congregation. Is this quiet apathy? No! Is it indifference? No! It is the silent but mighty forces of God's Church carrying on, in her majestic calmness and dignity, the mysterious commission with which her great Head has intrusted her. We have attended in the Borough Tabernacle. Nothing pleased us except the sermon by the great preacher. There was a total absence of what a Churchman would call reverence, there was in the place of worship loud talking, even laughter, and wearing of hats down the aisles, even to the pew door, and all seemed to be passed through in the hurry of the mere function, till the idol stepped forward and announced his text. The whole thing was the man, his power, his magnetism, his influence. At his death these died and the parts held together by them flew asunder and vanished into space. We are very far from rejoicing at this inevitable result. It is a serious thing when a break or check is given to a man's religion and spiritual life; we do not rejoice, but we take warning and give warning to all who may be so unhappy and misguided in their conduct as ministers of the Word, as to draw the affections of the people to themselves and not to Christ. The outcome of such teaching is sure to be misery—misery to the unfortunate minister—misery to the unfortunate people. The true servant of God sinks self, but exalts his Lord and Master, and—

"As a bird each fond endearment tries,
To tempt her new-fledged offspring to the skies,
He tries each art, reproves each dull delay,
Allures to brighter worlds, and leads the way."

H. J.

Colonial Orders in England

SIR,—I do most sincerely hope that this matter will be taken up at the approaching Pan-Anglican Synod, and that the colonial clergy will be relieved of these invidious and insulting disabilities under which they have laboured for nearly a quarter of a century. There should be little difficulty in effecting this change. The feeling of the English clergy is almost unanimous in its favour. The majority of them are heartily ashamed of it and never attempt to defend its righteousness nor even expediency.

It is to be hoped that our Canadian bishops will make a united stand for their clergy when the matter comes up. It is high time that the scandal were removed. Such a state of things is unknown, I venture to say, in any other religious body in existence.

COLONIAL ORDAINED.

England, March 7th, 1897.

Crossley and Hunter.

SIR,—In reply to "Doubtful" I may be permitted to say that Crossley and Hunter are correct as far as I know. I cannot speak for any diocese outside of Huron, as I am not much acquainted. Let me say to Mr. Doubtful that he is not apparently, or, rather, does not apparently grasp the idea of the broad principle upon which the spiritual affairs of the Holy Catholic Church are conducted in this portion of Ontario. It is our glory, or rather the glory of some, to be no respecters of persons. Here there is neither Jew nor Greek. Why, here we are so broad in our ideas that we discard certain portions of the Prayer

Book that may conflict with our own private opinions, and have no hesitation sometimes to almost dare to preach without a gown, and to exchange pulpits with dissenters is not a new innovation, based, I suppose, upon the principle that if the higher dignitaries have done so, that would be sufficient reason for the liberty. We have sometimes exchanged parishes among ourselves and then ask our good bishop to agree thereto. And on one occasion when a man had been sent to a parish, he found there before him some one else duly installed by his own authority. Mr. Doubtful cannot be in doubt any longer, nor be surprised at Crossley and Hunter's statement when he understands the lines upon which we work. We do not like that narrow Church spirit he speaks of. Liberality is our motto in many instances. But some of us are sorry for it.

E. C.

The Proposed Change in the Clergy Trust Canon.

SIR,—At the last meeting of the Executive Committee, Diocese of Toronto, a resolution was permitted to be passed allowing a committee to be formed for the purpose of framing a canon to be considered at the next meeting of Synod altering the present mode of distributing the Clergy Commutation Trust. In place of the present just and workable plan, giving to the clergyman from the start something worth getting, this change in the canon is to dole out, in driplets, \$100 after the first ten years' service, rising by \$100 every ten years till the maximum of \$400 is reached in forty years. None of those named in the Synod report "Subsequent Beneficiaries," have ever been placed upon the fund without serving in the diocese on an average from nineteen to twenty four years without it. The important question for the clergy to decide is whether it is better to remain as we are under the present canon, or change to one where we do not reach the \$400 a year till we have not time or faculties to enjoy it. There are now nine original commutators and twenty-six subsequent beneficiaries on the list; there are also forty-eight missionaries in the diocese. The inducement held out to the incumbents of these missions by this alteration is that after ten years they begin to get \$100 a year, but they are to look at this fact that as soon as they get this from the commutation fund they are removed from being recipients of the mission fund, and missionaries know right well what a power the story of getting on the Commutation will be in the mission to the laity to button up their pockets tighter than even they do now. And here we would draw attention to the wondrous generosity of the promoters of this change in the canon. These men will weary you with talking about their disinterested affection for their poorer brethren in the poorer parishes and missions. We call, as above, your attention to the fact that not one of these promoters of this change are missionaries; one is the rector of a parish in the city of Toronto; one rector of an important town; one, curate to his father in a wealthy country parish. These men occupy positions where they are never likely to receive the mission grant, but where they hope to receive the Commutation, that is, they lose nothing by their apparent disinterested generosity, but gain everything. As we pass along the journey of life after 30, 35 or 40 years of anxious labour and struggle, we naturally crave a surcease from mental care and pecuniary worry, but it seems we are not to have it; unrest, doubt and uncertainty are the merciless foes that make the life of the aged minister a burden and a misery.

FAIRPLAY.

Family Reading.

Two Legends.

"I have heard Mr. Browning narrate two stories," says Dean Farrar in the *Independent*, "both of them Eastern legends about King Solomon, which impressed me much. One was as follows: "I had been telling him the well known Mohammedan myth, how Solomon, in his intense pride in the horses and chariots, which were a dubious and half-forbidden innovation among the adjuncts of Jewish royalty, had once been surprised in the midst of his review by the voice of muezzin (Eastern legends are always perfectly indifferent about anachronisms) and the summons to the evening prayer. Not knowing how to attend in time to this religious duty, Solomon magnificently consecrated all his forty thousand horses to Allah and his service. In reward for this sacrifice Allah presented him with a magic carpet which would at a wish transport to any distance the person who sat upon it. Once, as Solomon was consulting with his grand vizier, Azrael, the

Angel of Death passed by and gazed curiously at the vizier, who instantly, in alarm, entreated the King to lend him the magic carpet, and bade it transport him to the centre of Arabia. No sooner had he gone than the angel said to the King: "I looked at that man so closely because, having been bidden to summon his soul from the centre of the great desert, I saw him, to my surprise, standing here with you." Mr. Browning agreed that the legend was a magnificent illustration of the two truths that no man can ever escape his destiny, and that often he fulfils it the more certainly by the very endeavor to escape it. "But," he added, "I have heard the legend in a far finer form. In this version the King and the vizier were standing together on the topmost pinnacle of the temple, to which they had ascended by a vast flight of steps. As they stood there talking, they saw a man approaching them with his head bent; but as he came to the foot of the steps, he cast one glance upward, and in that one glance both of them recognized the awful lineaments of the Angel of Death. He began slowly to mount the steps, and then the terrified Vizier, borrowing the magic carpet, desired to be transferred to the loftiest summit of Caucasus. The angel ascended the steps and said to the King: 'I have come because I was bidden to take the soul of your Vizier from the top of El Brouz, and I saw him here.' 'Angel,' said the King, bowing his head and pointing with his finger, 'he awaits thee on the highest peak of Caucasus!'"

The Time is Short.

At the battle of Marengo, Napoleon arrived on the field in the afternoon. The battle was going against him. He looked at the western sky, where the sun was beginning to slant; then turning to the officers of his staff, he said, "There's just time to recover the day!" And then he put forth all his force to cheer and push on his men, with such good effect that he turned defeat into victory.

And so the French were victorious. But France of that day might well have trembled to think how different the issues of the battle might have been. Had the Emperor failed to realize the gravity of the situation, or having realized it, had he failed to act at once—above all, had he spoken in tones of hesitancy instead of striking that cheery note of hope, in which there was no sound of doubt, but only of confidence and victory, "There's just time to recover the day!" the historian would have had a different story to tell about the field of Marengo.

We may feel thankful indeed for such seasons as Lent, in which the Church seeks to rouse her children out of the lethargy and indifference which come creeping over them. Without such seasons, with their special calls to penitence and prayer, many of us would go fast asleep and forget our Christian warfare altogether.

A Revelation Most Reasonable.

To most minds is there not something overwhelming in the idea of Revelation? It is one thing to accept without question a book or a doctrine as the expression of the revealed will of God, and quite another to doubt the possibility of it and then eventually to be able to give credence to its truth. Revelation assumes a lofty position for man, a huge condescension for God. The High and Lofty One who inhabiteth eternity, making His pure and infinite will and purpose known to a child of fleeting time; and making it known in such a simple manner that the wayfaring man, though a fool, shall not err in the matter of its foundation principles.

Truly it is the master thought of history—nothing can transcend or overpass it. Yet face it, and one has the rational solution to the existence of man. If man be but an exalted species of ape—evolved from some lower species, but an ape still; and evolved for no other purpose than evolution; if all art and science and literature; if all civilization and philanthropy are but the phantoms of an almost mocking mind—but the pastimes of creatures born only to decay, then the mystery of existence becomes insoluble and inexplicable.

On the other hand, allow, as most men do, that man is immortal, is spiritual, is a creation of the image of God, with some, at least, of the remnants of that image still surviving the Fall—then Revelation is the outcome of a necessity. For man, being such as he is, can and therefore must know God. He will be even asking the question, "Canst thou by searching find out God?" Longings, guesses, theories will fail to satisfy him. He must know, and Revelation is the only possible method of knowing the Eternal unto perfection. Of course he may learn much even of the moral qualities of God, as well as the existence of God, from Nature. He may learn of His care, His order, His method. But nature can never teach the Fatherhood of the Creator, the divine way of salvation from sin, the constant sanctifying influences which apply that way of salvation to the hearts and consciences of men. There is nothing in mere Nature which can exalt the moral character of acts of self-mortification and self-welfare, which can give new hope to those crushed down in despair by adverse circumstances, which can tell man of a new life beyond the grave. Yet these are the certainties which alone make present life endurable to many. These are the very certainties which the professed Revelation of God gives to man.

Heroic Christianity.

If Christianity is heroic life, the missionary work is heroic Christianity. This arises not from any mere circumstances of personal privation which attach to the missionary life, but because the missionary life has most closely seized, and most tenaciously holds and lives by, the essential central life-idea of Christianity. What is that idea? That man is the child of God. The true Christian idealist is he whose conception of man as the redeemed child of God has taken all his life, and moulded it in new shapes, planted it in new places, so filled and inspired it that, like the Spirit of God in Elijah, it has taken it up and carried it where it never would have chosen to go of its lower will. The missionary life is heroic, not because of the pains it suffers, but because of the essential character it bears. Pain is the aureole, but not the sainthood. So they have marched of old, the missionaries of all the ages of the religion of the Incarnation and the Cross, idealists, believers, magnanimous and brave, the heroes of our faith. They have been heroes because of their faith, because their souls supremely believed in, and their lives were supremely given to, Christ.—*Phillips Brooks.*

Better Silence.

There is a little phrase that it often takes a good deal of courage to speak, and that is, "I do not know." And yet there are many times when it is the safest answer for the young Christian to make. Do not get the idea that the safety of the Church or of God's cause in general depends on your being able to answer every question that sneering infidels put before you. Better silence than a misleading, ill-considered answer.

The Hasty Word.

To think before you speak is so wise an axiom, says Margaret Sangster, that one would hardly think it needful to emphasize it by repetition.

And yet in how many cases the hasty temper flashes out in the hasty word, and the latter does its work with the precision and pain of the swift stiletto!

Singularly enough the hasty word oftenest wounds those who love one another dearly, and the very closeness of their intimacy affords them opportunity for the sudden thrust.

We know the weak joints in the armour of our kinsman and our friend: we are aware of his caprices, and ordinarily are tender and compassionate even of his vanities and whims; but there dawns a day when it is written in the book of fate that we shall be as cruel as we are loving.

We are cold, or tired, or hungry.

We are anxious over unpaid bills, or expected letters have not arrived.

So politeness fails us, fortitude is vanquished, philosophy is in abeyance, and we say that which we repent in sackcloth and ashes.

But though the hasty word may be forgiven, it is not at once forgotten.

It has flawed the crystal of our friendship. The place may be cemented, but there is a shadowy scar on the gleaming surface.

Oh, if the word of haste had been left unspoken: if the strong hand of patience had but held back the sword as about to strike!

—This, then, is the sum of all. Circumstances are not in our power; virtues are. It is not in our power to avert the bitter failure which earth may inflict; it is in our power to win the high success which God bestows.—*Dean Farrar.*

Attendance at the Holy Communion.

A great many persons are disposed to feel that attendance at the Holy Communion every Sunday is wholly unnecessary, if not positively wrong. Let us, however, calmly consider a few facts about this service.

1st. It is the only service for public worship which our Lord instituted—*St. Luke XXII, 19, 20, I. Cor. XI, 24, 25.*

2nd. In this service only can we secure the grace which our Lord pledged to give us in this sacrament.—*St. John VI, 53.*

3rd. The Apostles regarded the Holy Communion as the proper service for the Lord's day, and always met on Sunday to celebrate it.—*Acts XX, 7.*

4th. The Christians after the Apostolic age always celebrated the Holy Communion on the Lord's day. Justin Martyr (A. D. 130) and Pliny in a letter to the Emperor Trajan, testify to this fact.

5th. The Church of England evidently expects the Holy Communion to be celebrated every Sunday and Holy day, as for those occasions they have provided separate Collects, Epistles and Gospels, all of which form a part of the Communion service and which until comparatively recent times have never been said apart from the rest of the divine service.

6th. In the purest ages of the Undivided Church, attendance at the Holy Communion every Lord's day was considered an obligation binding upon every Christian.

The canon of a council held in the year 300 witnesses to this fact, "any person living in the city who neglects to attend the Holy Communion for three successive Sundays shall be excommunicated until he repents of his sin."

Here then is a service instituted by Christ, which, during and from the Apostolic times, the Church has invariably taught should be the characteristic act of worship for the Lord's Day. At this service in the best ages of Christianity every Christian has been expected to be present. Do not these facts imply an obligation resting upon you and me?

If we observe the first rather than the seventh, which God commanded, as a day of rest simply because the Church bids us do so (for there is no scriptural evidence that Christ authorized the change), then certainly when that same Church tells us what is the proper way of observing the Lord's day, we ought to obey Her rule. If She has authority to change the day, has She not equal authority to show us how to observe it? In the light of these facts it is evidently the duty of every Christian person, if he wishes to be consistent and desires to follow implicitly the teaching of the Church, to be present at the Holy Communion every Sunday, even though he does not receive the Consecrated Elements. If we want to be Apostolic in our practice, we should keep in mind the fact that without exception every baptized and confirmed person communicated every Lord's day. If we are not ready to adopt so high a standard at once, at least we may observe the universal rule of the Church "to be present at the service" for purposes of praise and prayer, looking forward to the time when we shall communicate sacramentally every Sunday and great Festival in the year.

Forgiveness.

My heart was heavy, for its trust had been
Abused, its kindness answered with foul wrong:
So, turning gleefully from my fellow men,
One summer Sunday I strolled among
The green mounds of the village burial place;
Where, pondering how all human love and hate
Find one sad level; and how, soon or late,
Wronged and wronged deer, each with meekened face,
And cold hands folded over a still heart,
Pass the green threshold of our common grave,
Whither all footsteps tend, whence none depart.
Awe'd for myself, and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and trembling I forgave.
—John Greenleaf Whittier.

Gold, Frankincense and Myrrh

A STORY OF THE HOUSE BY THE CATHEDRAL.

By EMILIE SEARCHFIELD.

(Continued.)

"O Ethel! you are a dear, good girl, and I am so glad, as now it may be managed for me to be an architect; and, after all, it isn't so hard for a girl to lose what she has set her heart upon in that way, because she is a girl, and will get married."

The lad kissed her; but, somehow, Ethel felt keenly that he did not understand the sacrifice she was making for him. Are our sacrifices, our laying down of our heart's desires, our gathering up of life's burdens, that others may be relieved, ever fully appreciated here? Do we fully realize that loved ones are laying down or gathering up for us? No, no; but one day every noble deed which we have done, though others did not know it, though we ourselves did it so unconsciously as to have no recollection of it, will be known, for God knows them now; so the moonbeams, like mute desires craving for utterance, silently fell upon the two as they talked, and when they separated Ethel felt that she had set the seal, as it were, to her wistful, loving deed, though nobody seemed to know what a hard thing she had done.

On the morrow Mr. Graham wrote a note to Signor Giuvani, dispensing with his services in the future for his daughter, while Ethel gathered up the round of commonplace duties of her daily life—very commonplace now, robbed of its glory and glamour. But her sweet inspiration was with her; she could still joy and revel in the beauties of nature as summer glided on, with its halo, its wealth of cloudless days, its changeful lights and shadows flitting and falling, its sunset tints, purple, amber, and rose-colour, flushing the old cathedral as with heaven's own smile. And down deep in the girl's heart a tremulous hope lingered that something might happen to bring back her faded dream—a pitiful hope it was, seeing how events were shaping themselves. Bertie had been placed under the instruction of Mr. Armstrong, a clever architect in the town, and her father was growing more hard of hearing—or did her poor little heart deceive her in her fond tenderness?—yet going about, giving neither word nor sign that he knew of what was coming to him. But still the loving sister gloried in her brother's happy face, his ardour, his enthusiasm, all through that laughing summer as it sped by; and he was very good to her—the boy was grateful to her, as he knew how: only he never quite understood all. And Ethel, come out of her dream, yet with her dream, so to speak, ever upon her, turned to household duties as she had never done before; it might be that this one great act of self-surrender was refining her, opening her eyes to minor, self-denying little deeds; at any rate, more of order, comfort, and calm stole into the motherless home from that time, and her weary father often stroked her sunny hair and called her "the little mother-sister," and wondered to himself what the new beauty was which was stealing into his child's face.

CHAPTER IV.—ETHEL'S COUSIN.

The summer bloomed itself away; autumn, with its haze and its glory, its many-tinted leaves and its halo, its crowning—ay, autumn passed silently away without noise or tumult, as nature's

raptures and inspirations ever glide by, wooing, as it were, men and women, boys and girls, to be calm and steadfast, filling their little span of life with beauty and radiance, be it only to scatter smiles broadcast hither and thither as they go, gentle words, loving little deeds of service, of which the world takes no note. And in their order the November fogs circled round the old Cathedral, veiling the Close and the little gabled house behind it in its gloom; then, ere the world seemed well aware of the fact, December's bright, frosty days were holding sway over all, and snow began to fall. Fair, sweet, and pure are the snowflakes before Christmas to the imaginative mind, coming down noiselessly like holy, gentle thoughts and inspirations, as if to fill men's hearts, growing weary, with a renewed love, peace, and thrilling gladness; ay, very heralds of good will and joyful uplifting to the higher and holier are they, by the remembrance of Him who was once born at that time, and the young rise up at their advent with merry pranks and hearty good-will; a mighty heart stirring goes on at Christmas-time among all. The house of the organist behind the cathedral was the scene of many a frolic that Christmas-time, as it came circling on, and Ethel joyed in her young brothers' and sisters' joy, she scarcely knew why, and felt a sisterly satisfaction in Bertie's good spirits, his toilings, his strivings, his studying, and surmounting of difficulties, with Mr. Armstrong. Was the sweet hope still nestling within her heart, that her joy laid down was not to be so for ever; that something might happen and bid her gather it up again? Yes, half unconscious of it herself, it might be, the hope was there, and— Well, one morning when the snow was falling, and Christmas was hurrying on apace, there was the usual scramble for letters at the door, the usual commotion along the passages by the young ones, while Ethel sat, dainty and lady-like, presiding at the breakfast-table, and her father and Bertie hushed their hubbub at the room door. Mr. Graham never countenanced boisterous tumult in his presence, and the children knew it, and stilled their Babel at a word from him.

One letter interested Mr. Graham greatly; his eyes seemed to grow dim as he read it, for he rose from the table and crossed over to the window to finish it, as if his sight were failing him as well as his hearing. Down came the snow as he stood there, still like holy promptings and inspirations descending to the souls of men. He came back to the table at last, as the young ones wondered at his silence, standing there by the window and the falling snow.

"Children," he said, in a strangely husky tone—"children, this letter is from your uncle John in India. He is dying."

They did not answer. What could they say? They only hearkened for more.

"And, Ethel, he is leaving a little boy, he says; leaving him to me as a dying legacy."

"Yes, papa," replied Ethel, with a catch in her breath, and fancying she had not heard aright. She knew her Uncle John in India was not to her father what Bertie would be to her in the days to come, that a coldness had arisen between them. Also, that this Uncle John had married a native lady, a princess—at least so Sarah had told them, and was revelling in wealth. Not much more she knew of her uncle, and now he was dying. Poor papa! his eyes looked misty, his brow troubled.

"Children. I will tell you what your uncle says; you ought to know. His wife is dead, his boy a child of six, and he is—is penniless; that is what your uncle says. You know, dears, or you ought to know, that we shall have to exercise self-denial on our part, if we gather him to us; in fact, he may be on his way even now, for anything I know to the contrary, for the letter has been delayed; he may be here to-day. Now, can I refuse the trust, a little child sent to me at Christmas time from an elder brother, with Christ, our great Elder Brother's birthday so near, when, as we may say, the great outpouring of His love began?" Mr. Graham's voice trembled, "Say, Ethel: shall we take him in?"

(To be Continued.)

Hints to House-keepers.

Fried cakes can be made as fresh as at first by dipping each one in water and putting it in a covered tin and setting in the oven for a few minutes.

BAKED SALMON. Clean and dry a salmon, make a dressing of bread crumbs, season with a little sage, summer savory, pepper, salt, onion and butter. Stuff fish and sew up. Place in a pan in which there is melted butter, season with pepper, salt and pieces of butter, and dredge with flour, then bake in oven, basting till done.

SPANISH BUN. One cup of brown sugar, half a cup of butter, yolks of three eggs, two teaspoonfuls of ground cinnamon, one teaspoonful of ground cloves, one teaspoonful of soda, half cup of hot water poured on soda, essence of any kind; add flour to make a stiff batter, bake in square pan; when done, add the whites of three eggs, and three tablespoonfuls of white sugar, beaten to a stiff froth, spread over top of cake, and return to oven to brown slightly.

DROPPED FISH BALLS. Peel and boil six even sized potatoes or cut them evenly, when soft, but not watery, drain, return to the hot saucepan, grasp the handle and put back and forth on a hot part of the range, tossing them several times, until each potato looks fleecy and soft. Put the potatoes into a warm bowl and mash them (not pound them) with a wire masher, adding first two tablespoonfuls of hot milk and a tablespoonful of butter. When the potatoes are being prepared for the table more milk should be used, but for balls or croquettes less must be used. When the potatoes are free from lumps, beat with the fork, as described above; when very light add a teaspoonful of carefully shredded and boned salt codfish, or any left over white fish, season to taste with salt and white pepper, and drop from the spoon in bits the desired size into deep boiling fat. If rolled out balls are desired use only a scant tablespoonful of milk, shape into cork shape or balls with the hands; roll in bread crumbs and egg and cook as above.

BREAKFAST CAKES. Rub two ounces of butter into a pound and a half of flour, add a pinch of salt, three well-beaten eggs, two tablespoonfuls of powdered sugar and a pint of milk, beat the mixture thoroughly, and bake it in buttered tins about an inch deep, for half an hour, in a good oven.

BURNT CUSTARD. Make a custard of one quart milk and five eggs. Put in a tin pan on the stove three and a-half tablepoons of brown sugar; stir constantly until melted; then spread around the sides of a baking-dish, pour in the custard, but do not stir it. Place the pan in one of boiling water, and bake in the oven.

CHOCOLATE PUDDING.—Pour a scant quart of boiling milk on ten large tablepoons of fine stale bread crumbs, which sweeten while warm, and also add half a tablepoon of butter while warm. When cold stir in five large tablepoons of chocolate finely grated, flavour with vanilla, the yolks of eight eggs and whites of two. Mix thoroughly, place in a buttered dish, and put in the oven. When nearly done, spread over the pudding the whites of eggs well beaten and flavoured with vanilla. Let the meringue brown slightly.

After each meal a house should be aired, if but for five minutes. One remaining in the house does not notice the close, heavy air, but a guest coming in will be unpleasantly impressed as he enters the door.

—To attain excellence in society, an assemblage of qualifications is requisite; disciplined intellect, to think clearly, and to clothe thought with propriety and elegance; knowledge of human nature, to suit subject to character; true politeness, to prevent giving pain; a deep sense of morality to preserve the dignity of speech; and a spirit of benevolence, to neutralize its asperities and sanctify its powers.

The Church is a Divine Institution with a mission to reach and save your soul. Will you not surrender yourself to her holy influence, especially during this Lenten season, that you may have peace now, and eternal joy hereafter.

Children's Department.

To day.

Build a full firm fence of faith
All about to day;
Fill it in with useful works,
And within it stay.

Look not through the sheltering bars,
Anxious for to morrow;
God will help, whatever comes,
Be it joy or sorrow.

His Way of Doing It

"I can't make out how it is that Jim Johnson always gets such good places," said Harry Smith, the carpenter's son, to another boy, as they were returning home one afternoon.

And Harry was not the only one who thought thus, for "Jim's luck" was the talk of the neighbourhood. Jim was certainly no pattern of cleverness, of beauty, or strength; he could not do more than others, nor could he do it so well as many; but for all that, it was quite true he always had good places, good wages, and a good character.

When he left one employer to go to another, he was generally said: "I would not part with him if I could help it; he is a good boy, and so obliging."

This was the secret of his good luck—he was "so obliging." Did the merchant or wagoner want an errand boy, or did anyone want a job done at a moment's notice, it was only to get a sight of Jim, and it was as good as done; for Jim would hurry through his own business in order to help.

When he was at home he kept the wood-box full of wood, and his mother never had to ask him to bring in a bucket of water, and many other little things did he do in a cheerful manner, so that he was a great favourite. And if he saw younger boys in trouble he would try to help them out; and he put on his shoes, after taking them off, one pouring, rainy night, to walk two

Exhaustion

Horsford's Acid Phosphate.

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, Maine 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 on application to
Rumford Chemical Works, Providence, R.

Beware of Substitutes and Imitations.
For sale by all druggists.

Paint Hints. A TOUCH of paint here and there will make a thousand-dollar home of an eight-hundred-dollar "tumble-down" house. Our booklet "Paint Points" tells how to paint and what varieties of paint to use for different surfaces. Write to-day for free copy. There's no reason why the little things about the house should be shabby, marred and spoiled any more than the grand parts. THE SHERWIN-WILLIAMS ENAMEL PAINT is the best home paint for furniture and decorative work. Open can and it's ready for use. The Sherwin-Williams Paints are made by the largest and best paint and color manufactory in the world. A different paint for each surface—not one for all. That's the secret of paint-success. THE SHERWIN-WILLIAMS CO. CLEVELAND CHICAGO NEW YORK MONTREAL ADDRESS FOR BOOKLET 4 St. Genevieve St., Montreal.

Scott's Emulsion makes the blood richer and improves the circulation. It increases the digestion and nourishes the body. It corrects diseased action and strengthens the nervous system. In a word, it places the body in the best possible condition for preventing the germs of Consumption from beginning or continuing their work. In that one sentence is the whole secret. Book covering the subject very thoroughly sent free for the asking. SCOTT & BOWNE, Belleville, Ont.

miles to town for a parcel containing a new gown the carrier had neglected to bring to the kitchen-girl, who was crying her eyes out because she could not have it to wear next morning at her sister's wedding. But it was not so much what Jim did, as how he did it, that was so agreeable.

DEATH.

KING.—On the 9th inst., at the Parsonage, Poltimere, Que (of pneumonia), Stanley Leighton Rutlan, second son of the Rev. Walter T. King, age 14 months

Value of Spare Moments.

A boy, poorly dressed, came to the door of the principal of a celebrated school, one morning, and asked to see him. The servant eyed his mean clothes, and, thinking he looked more like a beggar than anything else, told him to go round to the kitchen.

"I should like to see Mr. —," said he.

"You want a breakfast, more like." "Can I see Mr. —?" asked the boy.

"Well, he is in the library; if he must be disturbed, he must."

So she bade him follow. After talking awhile, the principal put aside the volume that he was studying, and took up some Greek books, and began to examine the new comer. Every question he asked the boy was answered readily.

"Upon my word," exclaimed the principal, "you do well. Why, my boy, where did you pick up so much?" "In my spare moments," answered the boy.

He was a hard-working lad, yet almost fitted for college by simply improving his spare moments. What account can you give of your spare moments?

Lock the Door

Before the horse is stolen. Purify, enrich and vitalize your blood and build up your physical system before disease attacks you and serious sickness comes. Hood's Sarsaparilla will make you strong and vigorous and will expel from your blood all impurities and germs of disease. Take Hood's Sarsaparilla now.

—Hood's Pills are the favorite family cathartic. Easy to take, gentle, mild. 25 cents.

The Wish of the Heart.

A deaf and dumb girl was once asked by a lady, who wrote the question on a slate, "What is prayer?" The little girl took the pencil and wrote the reply, "Prayer is the wish of the heart." So it is. Fine words and beautiful verses said to God do not make real prayer without the sincere wish of the heart.

—Humors, pimples, boils, are very annoying. They quickly disappear when the blood is purified by Hood's Sarsaparilla.

A Word to Boys.

If you have anything to do, do it at once. Don't sit down in the rocking chair and lose three-quarters of an hour in dreading the job. Be sure that it will seem ten times harder than it did at first.

Keep this motto: Be in time on small things as well as great. The boy who is behind time at breakfast and school will be sure to get left in the important things of life.

If you have a chronic habit of dreading and putting off things, make a great effort to cure yourself. Brace up! Make up your mind that you will have some backbone. Don't be a limp, jelly-fish kind of a person.

March

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

April

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

May

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

Hood's Sarsaparilla

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

are purely vegetable, carefully prepared. 25 cents.

Hood's Pills

Depend upon it that life is very much as you make it. The first thing to decide is, What are you going to make it?

The next thing is to take off your coat and go to work. Make yourself necessary somewhere. There are thousands of boys and young men who wouldn't be missed if they would drop out to-morrow.

Don't be one of this sort. Be a power in your own little world, and then, depend upon it, the big world will hear from you.—Our Sunday Afternoon.

Grover C. Connelly, of Richmond Corners, N.B., says of Dr. Chase's Catarrh Cure: "I am pleased I used Dr. Chase's Catarrh Cure. I had it in a very severe form for nearly five years. I used several so-called cures, but got no relief. None of them did me any good. One box of Dr. Chase's Catarrh Cure completely cured me."

Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A. The Oldest and Largest Manufacturers of

PURE, HIGH GRADE Cocoas and Chocolates



on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.

CANADIAN HOUSE, 6 Hospital St., Montreal.

What Jesus Christ Did for Me.

What a beautiful name Jesus is! There is a sound of kindness and gentleness in it. And the name of Christ sounds strong and true. I am sure that any child who has Jesus Christ for a friend is well off. And I have Jesus Christ for a friend. I know I have, for it was really He who took me up in His arms that day so long ago when I was baptized, and He carried me to His Father like a newborn lamb, whom the shepherd brings to the owner of the flock.

The Lord Jesus has done a great deal for me. I wonder why He loved me and all the other little children so well. Long before I was born, He came into the world Himself as a little babe. When He was a man He loved children very dearly, and He taught them how to please God; and He died on the Cross for them.

But when I was a babe Jesus Christ made me one of His own dear ones. I belong to God. I am in His family, for Jesus Christ has joined me to Himself. I am like a little brother or sister, and He is an elder brother. And God the Father looks at me with a kind and tender look. He knows my Christian name. And I think I can hear Him say, "Once you were not in My house, but I took you in. And I will teach you many things which is good for you to know, and things which every one of My children must do; and other things which you must not do; and when I see you trying to please Me, I shall come and give you ever so much help. I will not leave you all alone to do right by yourself, for I know you could not do it."

And the kind Father says still more. He says, "I am going to give you a place some day in a very happy home when you die. It is a sunny land called Heaven: and it is there My faithful servants, the Angels, live, who sing around My throne, and go with glad faces and quick wings to do messages for Me. Some day when I have taught you, and helped you, and put out the bad things that are in your heart, I will bring you to that bright home. And there will be no tears there. No one will ever frighten you. You will never be hurt. You will never be punished, for you will never be naughty. You have a happy home now; but Heaven is much happier."

My Heavenly Father, I thank Thee for these kind words, and now as I lay my head upon my pillow, I will think of the glad place where angels sing, and where I and all Thy dear children hope to come, when our Saviour sends for us at last.

DOES YOUR SKIN CHAFE?—Dr. Agnew's Ointment cures Chapped Hands, and is proof against chafing of the flesh in any part. A sure cure for Eczema, Salt Rheum, Tetter, Barber's Itch, and all skin eruptions. Comfort in one application, and never fails to cure. 35 cents.

A Kind Cat.

Many strange anecdotes have been related which seem to show almost human intelligence and reasoning power in animals; but the following true incident, furnished by a correspondent of the *Companion*, suggests the possession of even higher qualities: On a farm in Indiana there were two cats, and in the barn each had a nest of kittens of about the same age, on opposite sides of the hay mow. One

of the cats fell sick; she had a little cough, and wasted away until it became apparent that she would not long be able to care for her family.

One day the two old cats were noticed sitting on a beam in the barn, and the observer was impressed by something unusual in their actions. They seemed to be absorbed in the consideration of some important question.

After this had lasted for some time, the well and strong cat got down from the beam, and going to the nest of her afflicted friend, proceeded to carry the kittens from it one by one to her own nest on the other side of the hay mow.

The dying mother watched every motion of her sympathetic friend until the last kitten had been safely transferred to the home of the other family, and then she dragged herself from the beam, went out of the barn, and was never seen again.

The other cat brought up both families as one, treating all alike, until they were old enough to shift for themselves.—*Youth's Companion*.

What We Inherit

We are not responsible for. We cannot be blamed for possessing the disposition, tendencies and propensities which we derived from our forefathers. It is also our misfortune, and not our fault, if we have inherited scrofulous taints in our blood, which constantly manifest themselves in eruptions, pimples, sores and boils.

But it is our fault if we allow these taints to remain in our blood and be transmitted to our descendants. We are responsible for what we hand down to others. It is our duty to eradicate from our systems all the germs of disease and try to make ourselves perfect in physical health as well as in moral character.

For this purpose a pure, genuine, reliable medicine is needed—a medicine that actually has power to purify, enrich and vitalize the blood. Such a medicine is Hood's Sarsaparilla, and it is the only true blood purifier prominently in the public eye to-day. Hood's Sarsaparilla absolutely, perfectly and permanently cures all blood diseases. It drives out all the germs of disease, and prevents their development in any form of sickness, such as catarrh, dyspepsia, scrofula and salt rheum. It neutralizes the acid in the blood and cures rheumatism. It cleanses the blood from all impurities and pimples; boils and eruptions disappear. It gives richness and vitality to the blood and overcomes that tired feeling. It tones and strengthens the stomach and digestive organs, and dyspepsia and indigestion vanish. It makes pure blood for the nerves to feed upon and nervousness becomes a thing of the past. It creates an appetite and builds up the system.

Hood's Sarsaparilla is the safeguard against that wrong of which every human being is guilty in transmitting

to future generations a disease having its origin in impure blood and which might be avoided by purifying this all important "current of life."

"I Know my Friend"

It is a fact evident to any one who has tried the experiment, or seen it tried, that kindness brings out intelligence and all the valuable traits of animals. Even swine feel the influence and show the effect of persistent kindness.

I have seen the mother of a promising family of little "porkers" almost frantic at the approach of a stranger, but endure with evident pleasure the handling of her little ones by the person who had her in his kindly charge.

Even that poor despised animal said, as plainly as acts could speak, "I know my friend."

25 cents cures Catarrhal Headache
 " " Incipient Catarrh
 " " Hay Fever
 " " Catarrhal Deafness
 " " Cold in the Head in 10 minutes.
 " " Foul Breath caused by Catarrh.

25 cents secures Chase's Catarrh Cure with perfect blower enclosed in each box. Sold by all dealers.

Small Courtesies.

In this hurrying age it behooves us all to cultivate a habit of being generous in the bestowal of courtesies, especially upon the aged and lonely. One who is in the whirl of a busy career may never miss slight attentions, but another who sits apart and sees life's "great occasions drifting by," is apt to feel hurt if notice is withheld. It is the sign of a gracious spirit to cherish such persons in thoughtful remembrance and to recognize them in all possible ways. "What a beautiful letter writer your friend is," said a dear old lady, in a pleased tone, to her daughter. In point of fact it was a quite ordinary epistle, but it contained a cordial message to the old lady, whom the writer had never seen, and the unexpected attention brought sunshine into the dull monotony of her days. In our correspondence, and in all the interchange of social life, let us take more pains to notice the unnoticed.

SUDDEN DEATHS ON THE INCREASE.—People apparently well and happy to-day, to-morrow are stricken down. And in ninety-nine cases out of every hundred the heart is the cause. The king of heart remedies—Dr. Agnew's Cure for the Heart—is within the reach of all, and if there are symptoms of heart disorder it should be used without delay. It relieves in thirty minutes, and cures most chronic cases.

A Child's Prayer.

Little Johnny lay burning with fever, and, becoming very hungry, said, "Aunt Kate, can I have a piece of bread? I am so hungry."

His aunt said, "No, darling; the doctor says it will make you worse."

Then another aunt came in, and was met with the same plaintive cry: "Aunt Alice, give me a piece of bread?"

Tears came into the eyes of both ladies as Aunt Alice said, "No."

In a little while some one else came—probably the mother—only to hear the same pitiful cry. The little boy, finding that his case was hopeless, went to another source of comfort. He, like many boys and girls of larger growth, found that "man's extremity is God's opportunity." Like grown people, when human help failed, he turned to God. His parents and teachers had taught him to pray, and the evening incense of prayer and praise went up nightly from the little boy's heart. Now, in his hunger, he remembered the petition, "Give us this day our daily bread." With hungry lips and sweet voice, laying his little hands on his breast, he said, earnestly:

"Dear Jesus, your poor little boy is starving for a piece of bread; please give it to him. He is so hungry."

Of course, mother and aunts all began to cry; but, wonderful to relate, grandma came in, and, seeing the state of affairs, said: "Girls, don't you remember the doctor said, if Johnnie wanted to eat, we could give him some milk?"

Every one ran to get it. Tender hands raised Johnnie's head and held the cup to his lips, and never did milk go gurgling down a more grateful throat.

Instead of lying down immediately, the child raised his beautiful eyes and said: "Thank you dear Jesus. It went to the part what hurted."

A Croupy Cough was Soon Driven Away by Dr. Chase's Linseed and Turpentine.

"My little boy had a bad croupy cough," says Mrs. Smith, of 256 Bathurst street, Toronto. "My neighbour, Mrs. Hopkins, recommended me to try Chase's Syrup of Linseed and Turpentine. I did so, and the first dose did him good. One bottle completely cured the cold. It is surprising, the popularity of Chase's Syrup in this neighbourhood. It appears to me it can now be found in every house."

Where Pluck Tells.

Many a school is a great battlefield for Jesus. There was a boy who had given his heart to Christ, and who was allowed to come to the Lord's Supper with older people. The next day he went to school, and some of the boys formed a circle round him, and cried out: "Oh, here's a boy Christian!" The boy showed no signs of

Best for Wash Day

For quick and easy work
For cleanest, sweetest
and whitest clothes

Surprise is best

USE
SURPRISE
SOAP

Best for Every Day

For every use about the house Surprise works best and cheapest.

See for yourself.

temper, but looked the mocking boys in the face, and said: "Yes, boys, I own the charge; I am trying to be a Christian boy. Isn't that right?" The boys who were round about him were pricked in their consciences, and felt ashamed; so they broke up the persecuting ring, and went to play with the young Christian, whom they were prepared a few moments before to persecute.

EIGHTY PER CENT. ARE CATARRH SUBJECTS.—Dr. Agnew's Catarrhal Powder will cure the worst of them. It has been tested a thousand times and never disappoints. It is pleasant to apply, harmless, and gives such quick relief. One short puff will clear a cold from the head and prevent the possibility of contracting this nasty disease which taints about 80 per cent. of the whole American people.

A Gentle Voice.

We had just boarded the train which was to take us to a famous summer resort. Several finely dressed women had come aboard at the same time. They were richly dressed, and no doubt meant to pass for aristocrats, who could go for the summer to a first-class resort and put up at the most expensive hotels.

But they at once betrayed their lack of gentle breeding, for they talked in voices so loud that they could be heard from one end of the coach to the other. Indeed, they almost screamed as they greeted each other, and spoke of the resort to which they were going, and how often they had been there, and so on. We could not help contrasting their loud, shrill way of speaking with the quiet, gentle, unassuming manner of some of the really well-bred people whom we have met.

Most young folks speak much more loudly than is necessary, and must learn to moderate their voices, or they will be sure, when they grow up, to show their lack of good training. People who suddenly spring into wealth, and then wish to make an exhibition of it, usually betray themselves in the same way, showing that they are not to the "manner born."

The true lady or gentleman cannot be spoiled by wealth and position. Such persons, being genuine, have learned the secret of truly well-bred behaviour, and no matter what changes of fortune may come to them, they are still their true selves, caring not for petty show and parade. Wealth does not elate them; poverty does not sour their tempers.

Nothing is more offensive to a person of true culture than a loud, shrill voice. Of course, when it is necessary to speak loudly, as when you are addressing a large audience, then try to make yourself heard; but in the home, in the drawing-room, any place where ordinary conversation is carried on, learn to modulate your tones, speaking distinctly, but not shrilly. Remember one thing—that most people are not deaf, and that only enough vocal effort should be put forth to make them hear with distinctness.

Faithful in Little.

It is not so much the quantity as the quality of doing that is evidence of sincerity. And all doing is to be according to the measure of opportunity. Be it an ant throwing up a sand hill, or Christopher Wren build-

ing St. Paul's Cathedral—if faithful, both are doing equally well. Emerson says that it requires the same kind of courage to manage a peanut stand as it does to govern an empire.

Glory dwells as much in the flash of a glow-worm as in the brilliancy of an arc light or a radiant sunbeam. The violet whose mouth glistens with a dewdrop, is as full as the cloud or the ocean. The heavens are as truly reflected in a tiny fountain as in a mighty lake.

So let every youth see that it is doing the little thing he can, and in the best way he can, which brings the sure reward. Shamgar with his ox-goad, David with his sling and pebbles, the widow with her mites, Mary with her alabaster box, Dorcas with her needle, the lad with his barley loaves and fishes—all were true to the little mission given them.

"He that is faithful in that which is least, is faithful also in much."

Wherever the sun shines Dr. Chase's remedies are known, and no music so sweet to many a poor soul as the song of rejoicing over restoration to health in the use of them. Ask your dealer about them.

Thousands are suffering excruciating misery from that plague of the night, Itching Piles, and say nothing about it through sense of delicacy. All such will find an instant relief in the use of Chase's Ointment. It never fails.

Pass Them Along.

There are many Indian girls and boys in the West who seldom see a paper or magazine. Some of these are graduates of Hampton or other schools, and it is a trial to them to give up the pleasant association and privileges of school-life, and settle down in some quiet village home.

Reading rooms are being started in many of these villages, and the grown people, as well as children, watch eagerly for the coming of fresh magazines and papers which are mailed weekly or monthly from friends in the East.

Have you not some that you can spare to give pleasure and profit to the Indian young people?

Many a magazine or bright little paper is thrown away because one does not know where to send it, and just so much good lost to somebody else.

Ask your pastor, superintendent, or teacher what you can do with your papers; they will surely tell you of some good use to which you can put them, and somebody will be very grateful for a little thoughtfulness on your part.

It is Kind.

"Come here a minute, Lou; I want to tell you something." Susie and Lou whisper busily a few minutes, casting sidelong glances at Ella, who looks uncomfortable at the thought that perhaps they are talking about her—they look so any-way.

"Well, good-by, Ella," calls Lou at length. "I'm going with Susie now." And away she skips, leaving Ella in the middle of a game they were enjoying so much till Susie came and interrupted it.

Are such things kind? Is it doing as one would be done by?

Toronto Markets.

Grain.

Wheat, white	\$0 76 to \$0 00
Wheat, red winter	0 74 to 0 00
Barley	0 30 to 0 33
Oats	0 21 to 0 22
Peas	0 42 to 0 00
Hay	13 00 to 14 00
Straw	6 75 to 8 00
Rye	0 00 to 0 34

Meats.

Dressed hogs	\$4 75 to \$6 15
Beef, fore	2 50 to 3 50
Beef, hind	4 00 to 5 50
Mutton	4 00 to 6 00
Beef, sirloin	0 14 to 0 17
Beef, round	0 10 to 0 12
Lamb, Spring	6 50 to 7 50
Lamb, carcass per lb.	0 06 1/2 to 0 07
Veal, carcass per lb.	0 05 to 0 06

Dairy Produce, Etc.

Farmer's Prices

Butter, pound rolls, per lb.	\$0 12 to \$0 31
Butter, tubs, store-pack'd	0 14 to 0 17
Butter, farmers' dairv..	0 18 to 0 19
Butter, creamery rolls..	0 20 to 0 21
Eggs, fresh, per doz	0 14 to 0 15
Chickens	0 25 to 0 50
Turkeys, per lb.	0 09 to 0 10
Geese, per lb.	0 07 to 0 08
Ducks	0 40 to 0 61

Vegetables, Retail.

Potatoes, per bag	0 30 to 0 40
Onions, per bas.	0 25 to 0 30
Apples, per barrel	0 50 to 1 50
Carrots, per bag	0 20 to 0 30
Parasips, per bag	0 40 to 0 00

ST. AUGUSTINE WINE
\$1.50 PER GALLON
Direct Importer of HIGH GRADE FOREIGN WINES, &c.
All goods guaranteed pure and genuine.
J. C. MOOR, 433 Yonge Street Toronto
Telephone 325.

Photographic Views
OF THE CONSECRATION OF
BISHOP DUMOULIN
ARE NOW READY
Price 40 Cents Each.

Cabinet Size Photos
OF
Bishop DuMoulin in his Robes
50 CENTS EACH
Specially Taken
through the kindness of the Bishop for the Canadian Churchman

The above pictures are for sale at the offices of the
CANADIAN CHURCHMAN
COURT ST., TORONTO

FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER BELL METAL. MENEELY & CO. WEST TROY, N.Y. PUREST, BEST GENUINE BELL METAL.

A LIFE ANNUITY
In a responsible company is a very desirable and remunerative mode of providing for the declining years of life.
The purchase of an Annuity in that strong successful and reliable Company, the

North American Life Assurance Co.

Will yield the investor a guaranteed annual return of from 8 to 16 per cent. on the amount invested.
The shorter the expectation of life, the greater the rate of interest realized and the large amount of annuity purchased.
Full particulars as to Annuities and other attractive investment plans of insurance and copies of the Company's last annual report, showing its unexcelled financial position, furnished on application to
WILLIAM McCABE,
Managing Director
Head Office—22 to 28 King St. West, Toronto

One New Subscriber
We will mail to any person sending us one new yearly prepaid subscriber to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 50c.
FRANK WOOTTEN,
"Canadian Churchman."
Offices—Cor. Court and Church Sts Toronto.

DROPSY TREATED FREE.
Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. **BOOK** of testimonials of miraculous cures sent **FREE**. 10 days treatment free by mail. **Drs. Geesen & Sons, Specialists, Atlanta, Ga.**

SUBSCRIBE FOR THE Canadian Churchman
The Organ of the Church of England in Canada.

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

Every Church family in the Dominion should subscribe for it at once.
Price, when not paid in advance\$2 00
When paid strictly in advance, only..... 1 00
Price to subscribers residing in Toronto 2 00 (paying in advance) 1 50

FRANK WOOTTEN.
TORONTO, CANADA.

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

Trinity College School, PORT HOPE.

Will re-open after the Christmas holidays on Thursday, January 7th. The new fire proof buildings are furnished with everything that can conduce to the comfort and welfare of the boys, and are unsurpassed in the Dominion. For a copy of the Calendar or other information apply to the

REV. DR BETHUNE, Head Master

The Morley Conservatory College and School of Art. Union with the London College of Music, England. HUNTSVILLE, ONT.

Visitor The Ven. Archdeacon Llwyd, Algoma. Principals MISS MORLEY, L.L.C.M., A. Mus. L.C.M., Representative of the London College of Music; Silver Medalist for Painting. MRS. HAYDON, D.P.L.C.M., Examiner for the London Col. of Music. STOCKS HAMMOND, Esq., Mus. Doc., Toronto, Organizing Secretary for the L.C., in Canada and America. A resident and day school for young ladies. Students of all grades from beginners to the most advanced receive the best possible training. Special advantages in music, art and modern languages. To fill vacancies a few pupils will be received at greatly reduced fees during the month of November. For particulars address the Principals.

The Yorkville Laundry 45 ELM STREET H.D. PALSER, - Proprietor Telephone 1580 SMALL HAND WORK.

W. H. Stone, Undertaker. YONGE 349 STREET 111 OPPOSITE ELM 111 Telephone No. 932

PRESENTATION ADDRESSES DESIGNED AND ENGRAVED BY A. H. HOWARD, R.C.A., 5 King St. East, Toronto

J. YOUNG, THE LEADING UNDERTAKER AND EMBALMER Telephone 679. 259 YONGE ST.

Hereward Spencer & Co., Indian & Ceylon Tea Merchants, 63 1-2 King St. West, Toronto Have removed to their new premises, 81 King St. West. Telephone 1807.

The Standard American Brand : : : Established 1860 SPENCERIAN DROP US A LINE If you wish to select a STEEL PEN suitable for your handwriting

SPENCERIAN PEN CO. 450 Broome Street, New York, N. Y.

Bishop Bethune College OSHAWA, Ont.

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

For terms and particulars apply to THE SISTER IN CHARGE, or to The Sisters of St. John the Divine, Major Street, TORONTO. School re-opens, D.V. on 11th January, 1897

BISHOP STRACHAN SCHOOL FOR GIRLS. TORONTO, - - - ONTARIO ESTABLISHED 1867

President—The Lord Bishop of Toronto. Prepares for entrance to the University Colleges, for the examinations of the Toronto Conservatory of Music, and for the Government examinations in Art. Resident French and German Governesses. Fees for resident pupils (inclusive of English, Mathematics, Latin, German, French and Drawing) \$52 per annum, with entrance fees of \$12. Discount for sisters and for daughters of clergymen. The school will re-open after the Christmas holidays, on THURSDAY, JANUARY 14th. Boarders to arrive on the 13th. Apply for Calendar to MISS GRIER, Lady Principal.

SCHOOL OF THE Sisters of the Church. HAMILTON, Ont.

BOARDING SCHOOL FOR GIRLS Commodious House. Healthy situation. Prepares for Matriculation and other examinations. Conversational French conducted by sisters who have resided in France several years. Fees for Resident Pupils, \$120 to \$200 per annum. Address SISTER IN CHARGE 32 Hess St. South, Hamilton, Ont. Next term commences February 10th, 97.

St. John Baptist School STUYVESANT SQUARE 231 East 17th Street, New York.

A resident and day school for girls. Pupils prepared for College. Advantages in music, art, and modern languages. Terms \$90 to \$50. Re-opens Sept. 30. Address the Sister Superior.

HELLMUTH LADIES' COLLEGE, LONDON, ONT. CIRCULARS.

Church Extension Association, At 135 James Street North, Hamilton, Ont.

Open daily from 9.30 a.m. to 6.00 p.m., Saturdays 9 to 9.30. Surplices made to order from \$3.00 up. Garments for Men, Women and Children, New and Second-hand, at Low Prices. Also Books, Publications, Sacred Pictures. In Toronto—Books, Surplices, etc., at the Church Orphanage, 63 Baldwin Street.

TRY THE GOLDEN HEALTH PELLETT The best health restorer ever discovered. A fine medicine for all impurities, a good tonic for the system. One pill occasionally after dinner and tea work—wonders in indigestion, constipation, piles, liver kidney, rheumatic and menstrual troubles. No family should be without them. They are a family medicine chest. Five boxes for \$1.00, postpaid. D. L. THOMPSON, Homeopathic Chemist, 224 Yonge Street, Toronto.

GEORGE EAKIN, Issuer of Marriage Licenses, County Clerk. Office—Court House, 51 Adelaide Street, East. House—299 Gerard St. East, Toronto.

MONUMENTAL The old-established firm F. B. GULLETT, Sculptor for 21 years on Church St. Now at 740-742 Yonge Street, Few doors south of Bloor street.

THE CINCINNATI BELL FOUNDRY SOLE MAKERS OF THE BLYMYER BELLS FOR CHURCH SCHOOLS, FIRE ALARMS, Etc. Catalogue with 2500 illustrations. Prices and terms FREE.

JONES & WILLIS, Church Furniture Mfrs

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

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

Church Brass Work.

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, &c. Chandler and Gas Fixtures. CHADWICK BROTHERS Successors to J. A. Chadwick MANUFACTURERS, 136 King St. East, Hamilton, Ont.

CHURCH WINDOWS SIMPLE & ORNATE MEMORIALS A SPECIALTY McCAVSLAND TORONTO

Make Home Beautiful . . .

Costs no more than to make it ugly. Study and select your Wall Papers.

Be particular—as particular as possible—get designs, and—well, just see ours—good judges say they are real good.

MULLIN & MUIR Canada's Greatest Wallpaper House. 436 Yonge Street Toronto

Assessment System Mutual Principle

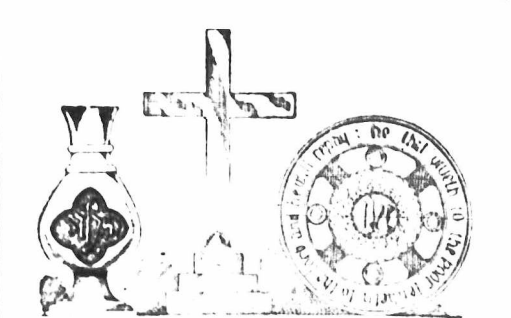
OFFICE OF THE Mutual Reserve Fund Life Association Freehold Building TORONTO, Oct 14, 1896.

I am authorized to announce that in future payment of all death claims in the Dominion of Canada will be made by check on Ontario Bank, Toronto, or the Molsons Bank, Montreal, thus making the Mutual Reserve practically a HOME COMPANY. W. J. McMURTRY, Manager for Ontario.

Harrington's Tubular Chimes.

Tubular Bells are harmonious, pure and sweet, cost much less than ordinary bells, require no specially constructed frame for prices. CASTLE & SON, 25 St. Paul Street, MONTREAL.

Church Brass Work.



Memorial Pulpits Lecterns, Ewers Gas & Electric Lighting Fixtures, &c.

Designs, workmanship and prices guaranteed satisfactory.

The Keith & Fitzsimons Co., Ltd. 111 King St. W., Toronto. Write for Catalogue.



Fence & Ornamental Iron Works

73 Adelaide St. W., Toronto. Formerly of St. Thomas. Manufacturers of Iron Fencing and every Description of Ornamental Iron Work.

Special attention given to architect's work either by contract or by the hour. Special designs furnished. Catalogues on application. JOSEPH LEA, Manager.

STAINED GLASS Memorials Church Furnishings Castle & Son

Elias Rogers & Co.

THE VERY BEST ROGERS COAL HEAD OFFICE 20 KING ST. WEST TORONTO

COAL & WOOD

Webb's WEDDING CAKES

ARE AS GOOD AS THE BEST MEN AND THE BEST MATERIALS CAN MAKE THEM. WE SHIP THEM BY EXPRESS TO ALL PARTS OF THE DOMINION. SAFE ARRIVAL GUARANTEED. WRITE FOR CATALOGUE AND ESTIMATE TO THE HARRY WEBB CO. LTD. TORONTO THE LARGEST CATERING ESTABLISHMENT AND WEDDING CAKE MANUFACTORY IN CANADA

Vol. JUST Eve T D P W. F. THE L CHRIST The work. Rev. J. GUARD There's more th you stee and mo from Dai only. Miss Late at 274 Y make ce designs. Every r Can Thu APRI ENTE BOXE SEAT RAIL SECH AN C A I and in of Mus Testin Cathed L. C. B