

Canadian Churchman

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

Vol. 21.]

TORONTO, CANADA, THURSDAY, FEBRUARY 14, 1895.

[No. 7.

SIFTON & CO.
Books, Stationery, Fancy Goods
Dolls, Toys, etc., 168 Dundas Street,
LONDON, Ont.
This firm is authorized to receive subscriptions
for the CANADIAN CHURCHMAN.

The Misses Shanly,
Modes et Robes
TAILOR MADE AND EVENING GOWNS.
Children's Costumes a specialty.
No. 8 Avenue Chambers (over Bank of Com-
merce), cor. College St. and Spadina
Avenue, Toronto.
Charges moderate. Terms strictly cash

MISS PATON
Having just returned from the French Openings
at New York, is prepared to offer the latest
fashions in—House Dresses from \$6; Tailor-made
Suits and Street Dresses, \$8; Evening and Re-
ception Dresses from \$7 to \$8; Heavy Silks,
\$10; Riding Habits, making and furnishings,
\$15; Tailor-made Suits, material and furnish-
ings, \$25. Ladies' own material made up.
MISS PATON.
R. Walker & Sons—33 to 43 King St.
East, Toronto.

Miss Holland
The Fashionable Milliner, is,
during the holidays, offering
her beautiful stock of novel-
ties at a genuine discount.
Ladies would do well to
note this sale.
112 Yonge St.

Perfect Fitting Shoes.

We are now showing
our new styles in
**Ladies' and Gents'
Wear**
made by the Goodyear
Welt Process, and
ensuring the purchaser
better wear than any
other method known.
THE J. D. KING CO., Ltd.
79 King Street East.

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

Insure in **Agricultural Insurance Co.**
Capital, \$500,000.00 Assets, \$2,282,018.07
Deposit with Dominion Govt., \$152,928.00
GEO. H. MAURER, Manager.
WILLIAMS & DICKSON, Toronto Agents.
Head Office Freshhold Loan Bldgs., Toronto.

C. P. LENNOX, L.D.S. C. W. LENNOX, D.D.S.
Chas. P. Lennox & Son,
DENTISTS
Rooms C & D, Confed'n Life Bldg.,
Cor. Yonge & Richmond Sts.
TORONTO. TELEPHONE 1846

F. G. CALLENDER M.D.S.
Dental Preservation a Specialty.
394 YONGE STREET.
TORONTO.

DR. BALL, DENTIST. Tel. 2138.
Partnership being dissolved, remains in Dr.
Hipkins' late office, cor. Yonge and Gerrard.

DR. J. W. OAKLEY, DENTIST,
Has resumed practice at 187 College St.,
Corner Henry St., Toronto. Open evenings.
Telephone 1672.

H. A. GALLOWAY, Dentist,
Corner Yonge and Queen Streets.
All dental operative and mechanical work
carefully and thoroughly performed. (Burling-
ton office on Mondays). Open evenings.

DR. E. A. PEAKER,
PARKDALE DENTIST.
1249 Queen St. West, Toronto.
Office Hours—9 to 12 a.m. 1 to 6 p.m.
Telephone 5150

DR. EDWIN FORSTER,
DENTIST.
OFFICE,
Cor. Buchanan & Yonge Sts. Telephone 641.

DR. SYDNEY FAIRBAIRN
DENTAL SPECIALIST
280 Queen St. West, Toronto
5th door west of Beverley Street. Tel. 713.

DR. A. W. SPAULDING,
DENTIST.
S. E. Cor. Queen & Yonge St.
Residence—1070 Bathurst St. TORONTO

A. M. ROSEBRUGH, M.D.
EYE AND EAR SURGEON,
Has removed to 223 Church street, Toronto.

COOK, MACDONALD & BRIGGS
Barristers, Solicitors, Notaries, etc.
William Cook, B.A. 1 Adelaide St. E.
J. A. Macdonald,
A. W. Briggs, M.A., LL.B. TORONTO, - ONT

J. LEWIS BROWNE,
(Organist and Choir-
master Bond St. Con. Ch.) **Concert Organist**
Pupils received in Organ, Piano, Harmony
and Instrumentation.
130 Mutual Street.

ALTAR LIGHTS
—AND—
CLASSIFICATION OF FEASTS ACCORDING TO
THE USE OF SARUM.
By the REV. W. S. ISHERWOOD.
The Shapes and Ornamentation of Ecclesiastical
Vestments. By R. A. S. Macalister, M.A.
Being Vol. I, Parts I & II of "The Transactions
of the Society of St. Osmund." Price 35c. each
W. E. LYMAN, Cor.-Secretary,
74 McTavish St., Montreal

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

The best thing under
foot is a boot bought at
**H. & C.
Blachford's.**
We have just received a new stock of
**Hockey Boots & Skat-
ing Boots** in black and tan—
superb in shape and exquisite in fit.
Ice Creepers, Rubbers, Over-
shoes and Overgaiters of the very
best.
83 to 89 King St. E.,
Toronto.

CLERICAL COLLARS
The demand for our clerical collars
tells more plainly than words that they
are just what the clergy require and can-
not procure elsewhere. We have just re-
ceived from London, England, another
shipment. All sizes will now be found
in stock. Orders by mail carefully at-
tended to.

Geo. Harcourt & Son,
MERCHANT TAILORS.
57 King St. West, Toronto.

Agnes Knox Black,
ELOCUTIONIST
W. J. Knox,
BARTONE
For terms, etc. communicate directly
with 161 Denison Square, Toronto.
Telephone 1206.

The Bassinette,
11 King St. West, Toronto.
Full line of Ferris Bros.' Good Sense Corset
Waists for ladies and children. Also "P. N."
Corsets, Watch Spring Corsets and other fine
makes.
Ladies' Underclothing and Baby Linen in
large variety and fine quality.

Handsome Leather
Acme Wallet WHY pay \$1 to \$2
for a wallet when the
ACME (pat.) costs far
less? Write for testi-
monials, &c., or remit on
strength of our assur-
ances. People say "just
what I've wanted for years." "Well worth 75c."
"Far ahead of the old kind in use." "Simply
perfect." "Only needs to be seen to be appre-
ciated." &c.
Ensign Publishing Co., St. Thomas, Ont.

Begin
The New Year with a
supply of good TEA and
COFFEE. Get it at
Hereward Spencer & Co.'s
634 King Street West
Toronto
Phone 1807.

FAVORABLY KNOWN SINCE 1826 **BELLS**
HAVE FURNISHED 25,000
CHURCH, SCHOOL & OTHER
MENEELY & CO. PUREST, BEST
WEST-TROY, N.Y. GENUINE
BELL-METAL
CHIMES, ETC. CATALOGUE & PRICES FREE

SPECIAL SALE
Of Real Seal
and Persian
Lamb **Jackets**
We have just finished stock-taking and offer
great bargains in extra fine quality Seal and
Persian Lamb Jackets.
Seal Jackets \$150, \$165, \$175—
worth \$225 and \$250.
Persian Lamb Jackets \$75, \$85, \$100
Made in the newest style—full flowing sleeves
and large collar.

Dineens' KING AND YONGE
254 YONGE
**REAL LACE,
LIKE DIAMONDS,**
is very valuable, and in
cleaning requires to be
handled by persons of ex-
perience in this line. Our
work has been pronounced
the finest in the country.

R. Parker & Co.,
Dyers & Cleaners
Works and Head Office—787 to 791 Yonge Street,
Toronto, Ontario.

TORONTO STEAM LAUNDRY
COLLARS PER DOZEN
AND CUFFS 25c. PIECES.
York Street (2nd Door North of King),
G. F. SHARPE.

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

For Lent.
Hardman's Caught and Taught, or New
Nets for Fishers of Men. 90c.
Litting's Consider your Ways. Twenty-
one brief sermons or church readings.
\$1.20.
Davies' The Comfortable Season of Lent.
Sermons, instructions and devotional
addresses. \$1.20.
Liddon's Some Elements of Religion. Lent
Lectures. 75c.
Canon Body's The Life of Temptation.
90 cents.
Canon Body's The Life of Justification.
90 cents.
Knox-Little's Mystery of the Passion. \$1.
" Hopes of the Passion. \$1.
" Witness of the Passion. \$1.
Liddon's Passiontide Sermons. \$1.50.
Bathe's A Lent with Jesus, 30 cents.

Rowsell & Hutchison
76 King Street East,
Toronto

THE ST. DENIS
 Broadway and Eleventh Street.
 Opposite Grace Church. NEW YORK
 European Plan.
 Rooms \$1 per day and upwards.
 "There is an atmosphere of home comfort and hospitable treatment at the St. Denis which is rarely met with in a public house, and which insensibly draws you there as often as you turn your face toward New York."

Owbridge's Lung Tonic
 For Coughs, Colds, Consumption.

HOOPER & CO.
 43 King Street West.
 444 Spadina Ave., Toronto.

\$20.00 will buy the
ODELL TYPEWRITER.
 Will do the work of a large machine. Send for sample of work.
 TYPEWRITERS RENTED.
GEO. BENGOUGH,
 45 Adelaide St. E., TORONTO.

Alcoholism Is a Disease
 Patients are easily and thoroughly cured at the Gold Cure Institute, 253 Wellesley St.
 For full particulars apply to
WM. HAY, Manager.
 Correspondence strictly confidential.
MURPHY GOLD CURE CO., Ltd.
 253 Wellesley St., Toronto.

ROBT. M. WILLIAMS
 Engrasser and Illuminator
 Addresses, Resolutions of Condolence, &c. Lodge Charters, Diplomas, Certificates &c., neatly and artistically completed.
 Inscriptions Engraved or Illuminated in Presentation Bibles, Albums, &c.
 Freehold Loan Bldg., Toronto, Ont.

BAGGAGE secured by check to all Stations by
M. Fisher's Express Line
 Office, 553 Yonge Street.
 Furniture, Pianos, Baggage, etc., removed to all parts of the city or country at moderate rates. All orders promptly executed and satisfaction guaranteed. Telephone 3091.

BANJO.
 Thorough Instructor for Parlor and Stage.
RICHARDS' BANJO SCHOOL,
 Cor. College & Spadina Ave

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

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

John Labatt's Ale and Stout



GOLD MEDAL

Nine Gold, Silver and Bronze Medals, and Eleven Diplomas

The most wholesome of Beverages. Always the same, sound and palatable



JAMAICA 1891

JAS. GOOD & CO., Brewery at **London, Ont.**
 Agents, Toronto.

SEE THE Unconditional
 . . . NEW Accumulative Policy
 ISSUED BY THE

Confederation Life Association

OF TORONTO.
 IT IS ENTIRELY FREE FROM ALL CONDITIONS AND RESTRICTIONS from the date of issue.
 IT IS ABSOLUTELY AND AUTOMATICALLY NONFORFEITABLE after two years.
 Full information furnished upon application to the Head Office or any of the Company's Agents
W. C. MACDONALD, Actuary. **J. K. MACDONALD, Managing Director.**



The Great Church LIGHT.

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



YOURS FOR A GOOD HARVEST
 If you plant Gregory's Seeds. These Seeds, famous through many years, have turned the tide of success toward a great many sowers. Perhaps they are all that you lack. The whole story about
GREGORY'S SEEDS
 Is told in Gregory's Catalogue for 1895—a book that helps solve all the problems of planting; sets you right when in doubt; gives in detail the best farming knowledge right up to date. It's free. Ask for it.
J. J. H. GREGORY & SON, Seed Growers, Marblehead, Mass.

SUBSCRIBE FOR THE Canadian Churchman

The Organ of the Church of England in Canada.
 HIGHLY RECOMMENDED BY THE CLERGY AND LAITY AS THE

Most Interesting and Instructive Church of England Paper to introduce into the Home Circle.

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

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

FRANK WOOTTEN,
 TORONTO, CANADA.
 Box 2640.

OUR Monthly Offer

To Subscribers who Pay up Arrears.

Memoir of the Right Rev. John Strachan, D.D., LL.D., First Bishop of Toronto. By his successor in the See, A. N. Bethune, D.D., D.C.L. Regular price, \$2.00. Special price, prepaid, 75c.
 Cruden's Concordance to the Holy Scriptures, with a sketch of the life and character of the author. Regular price, \$1.20. Special price, prepaid, 75c.

Coupon No. 6
 FEBRUARY
 Canadian Churchman.
 Remember:
 1. Your subscription must be paid up.
 2. Only one copy of the book may be had by any subscriber.
 3. This offer is good only during the current month (Feb.)
 4. This coupon must be sent with order.

Address, **CANADIAN CHURCHMAN**
 Box 2,640, Toronto, Ont.

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

DEMPSEY & CARROLL
 CORRECT STYLES
WEDDING INVITATIONS
 AND
ANNOUNCEMENTS
 HIGH GRADE STATIONERY
 IMPORTED NOVELTIES
 LEATHER GOODS
UNION SQUARE
 36 EAST 14TH STREET NEW YORK

MEMORIAL Wood, Marble, Ophite or Stone, simple or elaborate. Send for Illustrated Hand-Book.
J. & R. LAMB,
 59 CARMINE STREET, NEW YORK.
FONTS

Warm comfortable underwear in all the reputable styles of high-grade goods at reasonable prices.

Blankets Warrantable makes such as can be recommended to stand wear and tear, and afford greatest comfort.

Will Keep You Warm & Snug.

John Catto & Son
 King St., opp. Post Office
 TORONTO.

OUR OFFER OF Historical Pictures

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches.

Our aim is to increase the circulation of the **CANADIAN CHURCHMAN**, hoping that by doing so we are introducing into many families good, sound Church teaching, and interesting Church news.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1894 and also the subscription in advance for the year 1895, 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.

CANADIAN CHURCHMAN,
 Cor. Church and Court Sts.
 Entrance on Court St.

TORO
 Subscriptio
 ADVERTISI
 Li
 ADVERTISE
 medium for
 Church Jour
 BIRTHS, M
 Deaths, etc.,
 THE PAPER
 a Family Pa
 Canada, and
 CHANGE O
 not only the
 also the one
 DISCONTIN
 received, it
 time the pr
 dollars per a
 RECEIPTS-
 tion is paid,
 postage stat
 or four week
 CHECKS.—
 cents.
 CORRESPO
 of the CANA
 than Friday
 AGENT.—T
 velling auth
 CHURCHMAN
 Address al
 NOTIC
 Toronto, ow
 strictly in a
 Offices—Cor
 Br
 Lesso
 February 1
 Morning
 Evening
 APPROP
 quagesim
 piled by
 master of
 numbers
 which ar
 Holy C
 Proces
 Offerto
 Childr
 Gener
 Ash V
 THE I
 ber the I
 he seeks
 fidence i
 and effi
 courtesy
 rememb
 you sho
 He need
 your sup
 or look
 him on
 ment.
 ence wi
 Give hi
 higher
 PERSO
 particu
 complie
 other in
 bility or

Canadian Churchman.

TORONTO, THURSDAY, FEB. 14, 1895.

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

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

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

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

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

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

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

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

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

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

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

Address all communications.

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

FRANK WOOTTEN,
Box 2640, Toronto.

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

Lessons for Sundays and Holy Days.

February 17—SEXAGESIMA SUNDAY.

Morning—Gen. iii.
Evening—Gen. vi. or viii.

APPROPRIATE HYMNS for Sexagesima and Quinquagesima Sunday (St. Matthias, A. & M.), 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:

SEXAGESIMA SUNDAY.

Holy Communion: 197, 319, 322.
Processional: 33, 162, 224.
Offertory: 36, 172, 232.
Children's Hymns: 265, 333, 572.
General Hymns: 37, 169, 243, 269, 538.

QUINQUAGESIMA SUNDAY.

(St. Matthias, A. & M.)

Holy Communion: 209, 314, 315.
Processional: 432, 447, 30.
Offertory: 365, 428, 431, 613.
Children's Hymns: 210, 343, 435.
General Hymns: 366, 210, 262, 408, 438.
Ash Wednesday: 84, 85, 92, 94, 183.

THE HOLY MINISTRY.—Ever prayerfully remember the Bishop. Extend to him the co-operation he seeks in the work of the diocese. Have confidence in his judgment to order its affairs wisely and efficiently. Encourage him by the acts of courtesy which assure him of your friendship and remembrance. Do for the rector in the parish what you should do for the Bishop in the diocese. He needs the proofs of your love, your confidence, your support. Never withhold from him the word or look or act which by God's grace can cheer him on his work which needs daily encouragement. Do not forget the deacon in the inexperience with which he enters upon his holy work. Give him your prayers and help him on to his higher office.

PERSONAL WORK.—Every person has his own particular work in life to do, and it must be accomplished by his own individual labour. No other individual can relieve him of the responsibility or share in the work given him. Others

may encourage and sympathize, but they cannot take part in the work. What is done by each one may be much or little; the quantity does not count for as much as the spirit with which the work is entered upon and the faithful devotion to its performance. It is God's will and purpose that this personal work should be done personally, and His name is more truly glorified by every one who does his own work in his own sphere, without asking for or expecting another to do it for him.

PAID DEPUTATIONS are not popular as a means of promoting missionary information and interest in missions; but it is hard to do the work well without them. The C. M. S. has appointed an income of \$5,000 to pay two clergymen and a layman to prosecute this work for them as a business. The same thing virtually has long been done; but in such a half-and-half way that the system could not be said to be fairly tested. Now it will have a fair chance. The stipend requires to be regular and sufficient, and paid to thoroughly efficient men. Hitherto it has been given to broken-down missionaries on furlough—who ought to be resting; and could not be expected to do much as advocates. Such men, after recovering health, and on the point of returning to duty abroad, would do the work best.

CHRISTIAN AND WORLDLY MAXIMS.—In the measure in which you and I are Christians we are in direct opposition to all the maxims which rule the world and make it a world. What we believe to be precious, it regards as of no account. What we believe to be fundamental truth, it passes by as of little importance. Much which we feel to be wrong, it regards as good. Our jewels are its tinsel, and its jewels are our tinsel. We and it stand in diametrical opposition in thought about God, about self, about duty, about life, about death, about the future; and that opposition goes right down to the bottom of things. However it may be covered over, there is a gulf, as in some of those American canons—the towering banks may be very near—only a yard or two seems to separate them; but they go down for thousands and thousands of feet and never get any nearer each other, and between them at the bottom a black, sullen river flows.

ORDINATIONS.—We sincerely trust that the Bishops of Canada and the General Synod will frame a canon which will necessitate ministers or preachers in other denominations joining the Church spending at least one year at some authorized theological college. The quickest way, apparently, to obtain Holy Orders in Canada is to first join some denomination, and then apply for Holy Orders in the Church. We know of cases where men from the other bodies have "verted" to the Church, and have been raised to the priesthood within twelve months. It would be a splendid thing if, instead of each individual Bishop having his own theological college, every candidate for Holy Orders was compelled to spend three years at Trinity University. Candidates from every diocese in the Dominion could be trained there, and we believe it would be far better to make Trinity the one and only one Church university in the Dominion. Trinity has a brilliant staff of professors, and if the General Synod would declare one college to be the college where every candidate for Holy Orders should be

trained, it would earn the gratitude of all true Church people. Calvinism is rife in some dioceses because men who should never have been ordained, save by the other bodies, have been taken up and priested by some Bishops because they could not get any better material for their too numerous vacant country missions.

THE RECTOR.—He is the guide of the parish, and finds his duties dividing themselves into the priest's, the pastor's and the preacher's. As a priest he offers the sacrifice of worship; as a pastor he goes in and out among his flock, and as a preacher expounds the Word. Priest, pastor and preacher are the three sides of his official character, and he should be equally good at each. But even clergymen are human; few rectors are so symmetrical. One man is an excellent priest, but a poor pastor and preacher; another is a good pastor, but deficient as preacher and priest; another a good preacher, but lacking in the other two qualifications. He is a fortunate man who excels in any two, even, of the three lines of duty; and parishes that expect more than this are generally doomed to disappointment. Equilateral triangles though the clergy should be, even an isosceles triangle is rare among them. Hold up, then, the rector's hands in all his work. What he lacks in one line of duty, he may make up for in one of the others. A cautious French writer remarks that most men are mortal, and clergymen as well as laymen. Co-operation and sympathy lengthen out the short side of the triangle wonderfully.

HIS AUTHORITY.—The rector has the right to control such arrangements, both in church and Sunday-school, as in his judgment shall be for the best interests of each. The building, and all the appurtenances of the building, being designed for promoting the spiritual good of the parish, the rector has the right to use it, and to control the arrangement of it, in such wise as shall best serve to the religious welfare of the people committed to his charge.

SUPPORT THE PASTOR.—"God has ordained that they who preach the Gospel shall live of the Gospel." The relation between pastor and people is one of mutual dependence; the people look to the pastor for instruction, the pastor looks to the people for just support, for sympathy and love. If for any reason they withhold his just dues, he must suffer. If he contract debts which he cannot pay, he has brought dishonour upon himself and people, and reproach to the Church of Christ. They have no right to take it for granted that because he "got on" some way last week, he will get on some other way next week. Do not, I pray you, treat the messenger of Christ as you would not treat your hired servant. Whatever you do, do it cheerfully, do it lovingly, do it promptly. It is just as easy to pay a rector's salary monthly in advance, as to pay it a half a year after it is due. There is nothing which will take the life and manhood out of a man so much as to be harassed by anxious fears for his support. If our clergy were paid promptly, it would give cheerfulness to their intercourse with people; it would destroy all roots of bitterness; it would make them an hundred-fold better preachers and pastors.

SAINT PETER'S HOME, HAMILTON.

Few men so deservedly enjoy so large a reputation for energy and self-sacrificing labour as the Rev. Thomas Geoghegan, rector of St. Peter's Church, Hamilton. The accompanying illustrations are Rev. Thomas Geoghegan, St. Peter's Church, and St. Peter's Home for Incurables. The Home is worthy of consideration not only as a successful venture of faith on the part of its founder, the clergyman just alluded to, but as a splendid effort in the way of practical Christianity of which all Churchmen may be proud. The fourth annual report has just come to hand, but before referring to items of great interest contained in it, it may interest our readers if something be said of the Home itself and its history. Several years ago successful work done by Mr. Geoghegan, in the mission of Flamboro, led the Bishop of Niagara to invite him to take charge of the parish of St. Matthew's, then being newly constituted. His labours there were greatly blessed, and soon after his tireless energy led to the opening up of a new mission in the south-western part of the city, and with it the conception of establishing a hospital to be chiefly devoted to the comfort and well-being of God's poor. Both these efforts have been crowned with success, and to-day the mission has become St. Peter's parish, possessed of a handsome church, and with a Home for sick and afflicted men and women not surpassed for comfort, skilful ministrations and beauty of surroundings by anything in the Dominion. Mr. Geoghegan had long seen the need of and cherished a desire to establish such a Home; at last he determined to make an effort, and was almost driven to it by an experience gained while visiting the City Hospital, the House of Refuge and the County Jail. Good and well ordered as these institutions were, his heart was touched when, for want of sufficient accommodation of the right kind, he saw people incurably sick forced to accept refuge and assistance in places ill adapted to meet their particular needs, and perhaps where honourable men, whose only fault was poverty, were compelled to associate with those whose condition was the result of extravagance, laziness and drink, or even with men whose characters bore the brand of crime. He resolved to do something, and soon fixed upon a property suitable for his purposes. In November, 1890, he purchased it for nine thousand dollars and signed his name to an agreement to pay for it in thirty days. At that time he said he "had not one copper," but it speaks volumes for his earnestness and the confidence he was able to beget in others, that within that time he made an arrangement by which he borrowed eight thousand dollars on a mortgage at five and a half per cent., and collected in cash one thousand dollars from sympathizing friends and obtained full possession of the property. Since that time the labour in supporting and carrying on towards completion this grand work has been incessant, night and day, one long effort. The first year he raised three thousand dollars and expended over four, the second year about the same, the third year he wiped out the deficit all but twenty-six dollars, and this last year we congratulate him at being able to rejoice over a balance in the hands of the treasurer of four hundred dollars, after paying in-

terest and all expenses. This state of things, we understand, is largely due to two bequests, one of one hundred dollars from Mrs. (Judge) O'Reilly, a venerable, and devout Churchwoman, and another of one thousand dollars from Mrs. Mitchell, a liberal Presbyterian lady, whose large-hearted Christian sympathy was drawn towards Mr. Geoghegan and his work. The Home contains fourteen rooms, a large kitchen and laundry, and is all comfortably heated with hot air. There is accommodation for twenty-five beds, all of which until lately were occupied. The number of patients at the present time is twenty-two. The Home is surrounded with beautifully laid out and well kept grounds. Including these grounds, four acres of land are attached to the building, and from this land considerable support is derived. Two acres are planted with vegetables, and sufficient milk and butter, pork, eggs and fruit are obtained to supply the wants of the inmates. To any one interested in stock and poultry a visit to



REV. THOMAS GEOGHEGAN, RECTOR, ST. PETERS.

the Home is a delight, for Mr. Geoghegan is no mean judge of cows and pigs, and hens and dogs, and goes to infinite pains to procure and to raise the best. The Home is open to all, irrespective of creed or colour, and each patient is permitted to have such ministrations of religion as he may desire. Morning and evening prayers are said daily, and Holy Communion administered as occasion demands. The lady who acts as matron gives her services free. No one can calculate the value of her inestimable services and the gift of her self-sacrifice and abilities to this holy undertaking. Last year "The Home" was incorporated, making the Lord Bishop of Niagara, the Chancellor of the Diocese of Niagara and the rector of St. Peter's ex-officio members of the Board of Management. These, with nine other gentlemen, form the Board of Management. The Board meets on the last Thursday of each month for the

transaction of business. The charter members were chosen from those who had contributed the largest sums. The present gentlemen on the Board are the Lord Bishop of Niagara, Ed. Martin, Q.C., J. J. Mason, Esq., J. M. Lottridge, Esq., John Stuart, Esq., R. A. Lucas, Esq., J. Wilcox, Esq., Alex. Bruce, Esq., W. F. Burton, Esq., P. D. Crearer, Esq., and Adam Brown, Esq. With these ten ladies are associated, chosen each year by the subscribers. The report which has come to hand of the fourth annual meeting, gives a pleasing conception of the interest felt by the good people of Hamilton in this humane enterprise. The names of many ladies and gentlemen, prominent in all departments of life, appear upon the list of those present. The treasurer's statement minutely informs us of all incomings and outgoings. The income amounted to \$3,818.18, and after all expenses were paid a balance of \$410.49 still remains in the bank. The warden's report is good and encouraging reading. The key note is that of earnest thankfulness to God and those who have assisted him. "During the year," he says, "thirty-eight persons have been cared for; three have crossed the bar and have entered into rest." He then analyses the various sources of income, and closes in these words: "To the medical fraternity of the City of Hamilton we owe a debt of gratitude for their active help and sympathy, especially Doctors Gaviller, Leslie, O'Reilly and Osborne, to those ladies who have acted as collectors, to Mr. Strathy, who has given valuable time and attended promptly to all calls made upon him as treasurer, and to Messrs. Piercy and Bull as secretaries in keeping the accounts and conducting the correspondence." The adoption of the report was moved by Mr. Adam Brown. A pleasing feature of the report was the statement that the County Council had decided to forego their annual dinner, and use the money for charitable purposes, donating ten dollars to St. Peter's Home. In concluding this article, the CANADIAN CHURCHMAN offers its congratulations to Mr. Geoghegan and his fellow-workers, and begs to express the hope that even a larger measure of success may crown their indefatigable efforts in the years to come. The work is a splendid one and is still but the beginning of something which in time, when those who are interested now may have passed away, must grow into larger proportions a blessing for many a generation, and a noble monument to their zealous piety and Churchmanship.

REVIEWS.

THE HISTORY OF CANADA. By William Kingsford, LL.D., F.R.S.C. Vol. vii., 1779-1807. Toronto: Rowsell & Hutchison; London: Kegan, Paul, Trench & Co., 1894.

Dr. Kingsford holds on his way in narrating the history of Canada with undiminished and even increased vigour. It is not quite easy to tell a story in such detail as Dr. Kingsford furnishes so as to give it effective grouping; but the author has decidedly improved in force and animation, and we are inclined to think the present volume is, so far, the most interesting of the series, although it does not deal with the most thrilling incidents.

On on a little s author necessary work from to nine. derstand of compr mit that crease in the work the sale of be affecte

A cons this volu to the Haldima much fo world at have fai name in pedias. I in variou tunate in of offence was not receiving ture an which w On bot Kingsfor the read 233). M points benefits rule. I author i fend the deals her guilty ar tent. F these sta wald an ton. " British i the natio He was p his duty There is of Britis this neg name to without

Unfor petent n would be America tions w less. T sufficien wanting Washi ized in his pos satisfied

One ent vol ment o imagine greatnes ment of to be as their co fied by great i portion ment (When I Anglica but six were at Rivers, their f number Propagi neither beginni risen to served, our own tury. account

On one point we are a little sorry—that the author has found it necessary to expand his work from eight volumes to nine. We quite understand the difficulty of compression, and admit that there is no increase in the scale of the work; we only fear the sale of the book may be affected.

A considerable part of this volume is devoted to the government of Haldimand, a subject so much forgotten by the world at large that we have failed to find the name in several encyclopedias. Haldimand was, in various ways, unfortunate in being accused of offences of which he was not guilty, and in receiving at his departure an apparent slight which was not intended. On both points Dr. Kingsford quite satisfies the reader (p. 38 and 233). Moreover he points out the great benefits secured by his rule. If, however, the author is ready to defend the innocent, he deals heavy blows at the guilty and the incompetent. Foremost among these stand Richard Oswald and Lord Ashburton.

"The most inefficient representative of British interests as a diplomatist by whom it was the national fate to suffer was Mr. Richard Oswald. He was possibly honest and desirous of performing his duty, but he was incapable to the last degree. There is one more such character in this history of British America that can compete with him in this negative pre-eminence, Lord Ashburton, whose name to this day is never uttered in Canada without a feeling of contempt and shame."

Unfortunately these were not the only incompetent managers of British affairs. The difficulty would be to find any one commanding against the American revolutionists or taking part in negotiations with them, who was not inefficient or careless. The treaty of Paris of 1783 will furnish sufficient illustration, although others are not wanting. Dr. Kingsford is also a little hard upon Washington, but Benjamin Franklin is characterized in a manner that must arouse the wrath of his posterity; and we are afraid the author has satisfied us of his justice.

One of the most interesting parts of the present volume is that which deals with the settlement of the U. E. Loyalists. Few persons, we imagine, can have an adequate notion of the greatness of the work which they did in the settlement of the upper province. It is also gratifying to be assured that, if they were treated badly by their countrymen, they were generously indemnified by the Mother Country and by Canada. Of great interest to the readers of this paper is that portion of the history which relates to the settlement of the English Episcopate in Canada. When Dr. Mountain was consecrated as the first Anglican Bishop of Quebec, in 1793, "there were but six clergymen in Lower Canada, two of whom were at Quebec, two at Montreal, one at Three Rivers, and one at Sorel. Three were performing their functions in Upper Canada. Five of the number were missionaries of the Society for the Propagation of the Gospel. At Quebec there was neither church nor patronage. From this humble beginning the Church of England in Canada has risen to its present influence." And, be it observed, we are speaking of a time removed from our own by scarcely two years more than a century. It is not easy to give the reader a detailed account of the copious contents of this volume,

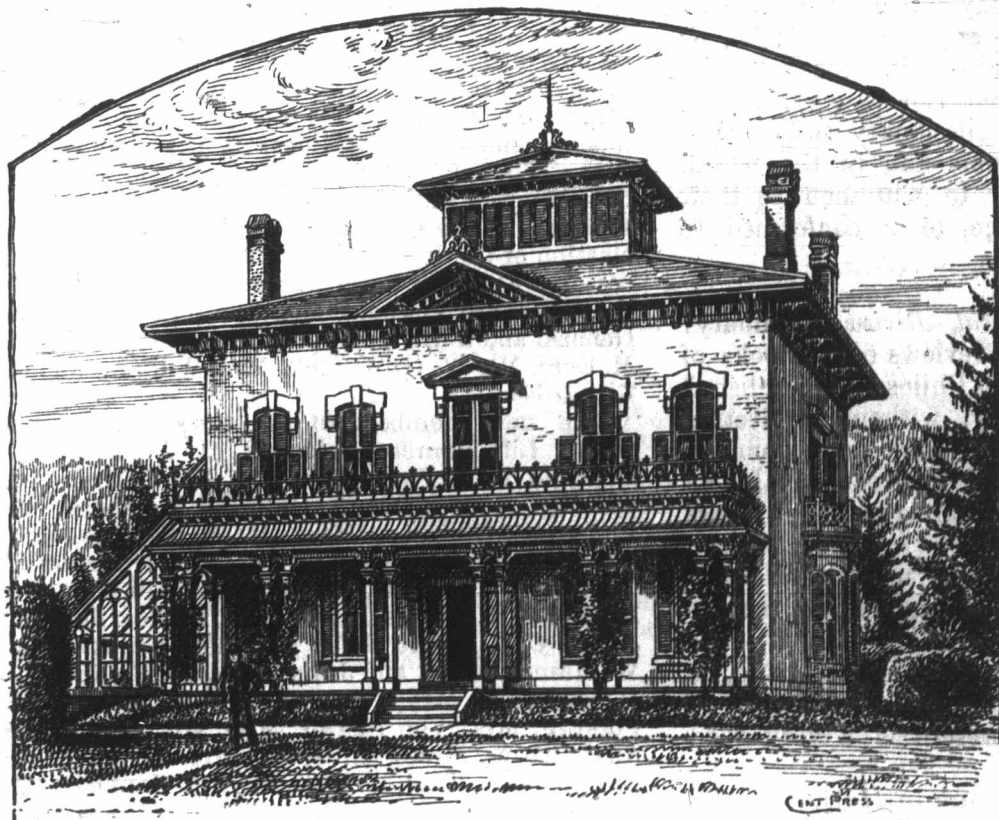


ST. PETER'S CHURCH.

but we hope we have said enough to convince him of its importance and interest. No future historian of Canada will be able to dispense with it. In conclusion we must bear emphatic testimony to the admirable fairness and candour to which every page of the book bears witness.

CENTRAL TRUTHS AND SIDE ISSUES. By Rev. R. G. Balfour. Price 8s. 6d. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1895.

Some of the themes here discussed are assuredly "central truths," such as are now sometimes questioned, but the rejection of which would simply mean the destruction of Christianity as the Church has hitherto understood it. Foremost among these stands the Incarnation. Next comes the Atonement. In regard to the former, orthodox Christians are agreed. In regard to the latter, more nearly, perhaps, than they seem to be.



ST. PETER'S HOME FOR INCURABLES.

We cannot here discuss the minute points on which we should differ from Mr. Balfour; and we fully allow that his discussion is learned and able. In regard to another subject, the "doctrine of Baptism and of Laying on of Hands," we quite differ from the author; but, as he is a Presbyterian and we are not, that is to be expected.

FROM THE EXILE TO THE ADVENT. By Rev. W. Fairweather. Price 2s. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1895.

Another of Messrs. Clark's excellent Hand-Books for Bible Classes. It is impossible to have an intelligent view of Old and New Testament history without some knowledge of the period of 400 years which connects them—or separates them. An adequate account of that period is given in the present volume. For ordinary purposes of study no more is needed, and it is given with admirable lucidity.

HOW TO READ THE PROPHETS. Part V. By Rev. B. Blake. Price 4s. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1895.

We are happy to give our continued testimony to the excellence of this series of books on the Prophets. Mr. Blake here brings his work to an end with a volume on the latter half of Isaiah ("the great unknown") and the post-exilic prophets. We are all familiar with the difficulty of studying these splendid compositions in their historical setting. Many of us will wish that we had possessed such helps in our youth as are here afforded. Let teachers and learners take advantage of their opportunity.

A CANADIAN MANUAL OF PROCEDURE. By J. G. Bourinot, C.M.G., LL.D., etc. Toronto: Carswell Co., 1894.

Here is a book of the greatest value, and, it may be added, necessity. It is superfluous to insist upon the importance of the right conduct of public meetings; and yet there is hardly ever a meeting of an Episcopal Synod or a Pan-Presbyterian Assembly without precious time being wasted on wrangling about points of order. All who are willing to be instructed on these subjects have it now in their power to be so. Dr. Bourinot, from his position and studies, is eminently qualified to give such guidance, and he is an acknowledged authority on the subject. The present volume deals with procedure at "meetings of municipal councils, shareholders and directors of companies, synods, conventions, societies and public bodies generally, with an introductory review of the rules and usages of Parliament that govern public assemblies in Canada." After a careful examination of the volume, we can express our belief that full and sufficient information on these subjects may be obtained from its pages, and that this information is given in language of admirable lucidity and precision.

Among other excellent features of this indispensable volume there is a full index, rendering reference to its contents quite easy. We test it by turning to the difficult subject of the Previous Question, and we find the following points treated: "Its meaning and object in Canadian legislatures. Cannot be moved on an amendment; but can be moved, if amendment be withdrawn or negatived. When moved, no amendment admissible. Adjournment of house or debate admissible; but not, if house resolves that the question shall now be put. Does not stop debate in Canadian legislatures. When carried, debate ceases and vote

taken on main motion. If negatived, main motion suspended, and other matter taken up. Means the *closure* in United States practice. In absence of a special rule of closure, Canadian parliamentary law prevails." In addition to all this a number of heads are given referring to the practices in various bodies, civil, commercial and ecclesiastical. Dr. Bourinot deserves the grateful recognition of the country at large for this admirable manual.

THE RIGHTS AND PRETENSIONS OF THE ROMAN SEE. Price \$1.00. New York: Young & Co.; Toronto: Rowsell & Hutchison, 1895.

Here is a subject which must never be forgotten or ignored. If the Papal claims are valid, we are in schism. If they cannot be proved to be primitive and Divine, then no difficulties in our own position, no preference for this or that practice in the Church of Rome, can weigh with us for a moment. The volume before us demonstrates the baselessness of the Roman pretensions in a manner at once thorough and popular. Beginning with St. Peter, it goes on to the significance of Sardica, the growing pretensions of the papacy, the state of things in the middle ages, and finishes up with the Papal Infallibility. The lectures were delivered under the auspices of the Church Club of New York, and are admirable in tone, as well as cogent in argument. The lecturers were the Bishop of Maryland, Dr. L. Wakeman, Mr. Ritchie, Dr. Crapsey, Dr. Greenough White, and the Bishop of Vermont.

THE VIRGIN MOTHER. Retreat addresses on the Life of the Blessed Virgin Mary as told in the Gospels. With an appended essay on the Virgin Birth of our Lord Jesus Christ. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. 12 vo., pp. 233. \$1.25. New York: Longmans, Green & Co.; Toronto: Rowsell & Hutchison.

At the time when so much on the one side, and so little on the other, is thought and said of the Virgin Mother, whom all generations have called Blessed, nothing can be more appropriate or helpful than these addresses of Bishop Hall. As said in the brief preface, "the addresses are intended now, as when delivered, to serve as suggestions for meditation and prayer," and the worthy Bishop has presented a series of noble thoughts adapted to every life and age. For one kind of counsel we would naturally return to "The Training of Blessed Mary for her Vocation" (Med. II.), and for another to "The Marriage Feast in Cana" (Med. IX.), but they are all alike good. The essay given in the appendix is a theological discussion upon "The Virgin Birth," as divinely possible, probable, necessary, and full of moral purpose. It is all a comparatively new field and the Bishop proves in every respect a trustworthy guide. The page is very pleasant to read, and the volume a delight to handle. From any page an extract could be made, but this may suffice: "God, who is Love, can only take the nature of one who, as a moral being, is made in His Image and is capable of reproducing that Love. . . . Let us learn from this a true missionary zeal: to do all that we can both at home and in the world, by prayer and by labour, to win men to their restoration to God's Image, to be conformed to His Likeness" (p. 81).

MAGAZINES.—The *Critical Review* (January) keeps on its course, giving reviews of all books of importance on Theology and Philosophy, published in England and Germany, without neglecting France and America. These notices are done by competent hands, and are of the greatest value as guiding those who may contemplate the purchase of such books.

The *Expository Times* has its usual heads—recent exposition, great text commentary, at the Library table, etc., and each well supplied. The admirable exposition of I. St. John, by Rothe, is continued, and so are the studies in Tennyson's "In Memoriam." The present is a very good number.

The most noteworthy feature in *Harper's Weekly* for February 2nd, and probably the most valuable and generally interesting feature to be found

in the current number of any of the periodicals, is that which has for its subject the disturbances in Brooklyn. There are six pages filled with drawings of the participants in the strike, of the forces of law and order, and of the scenes amid which the difficult questions at issue were put to the test of argument—and of charges and volleys. The drawings are worthy of the subject, having been made by T. de Thulstrup, T. Dart Walker, E. M. Ashe, E. W. Kemble, W. P. Snyder, and others.

Harper's Bazar for February 2nd contains a portrait and sketch of Amalia Kussner, a young girl from Indiana barely twenty-three years old, who two years ago came to New York, alone and a stranger, with only her brave heart and her deft hand, and who, in the two years, has achieved a phenomenal success. Her miniatures are in great demand, and she has painted scores of society women, beauties, belles, and leaders of fashion, having more orders than she can fill, and charging very large sums for her work. In the same number of the *Bazar* are also a number of her most charming portraits in miniature. The fashion features are as usual extremely attractive; and the short story, "Salvage," by Grace Livingston Furness, is full of quaint Nantucket phraseology and dry humour.

Harper's Young People for February 5th will contain a story by Captain Howard Patterson, U. S. N., entitled "Blowing Up the Ironclad *Albatross*." In the same issue "Hand-in-Hand Skating," by W. G. Van T. Stuphen, will be read with especial interest.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

QUEBEC.—The annual meeting of the Diocesan Church Society was held in the Cathedral Church Hall, on Wednesday, February 6th, at 2 p.m., at which the attendance was much larger than at any meeting for years past, evidencing the great interest taken in Church work in the diocese by the people.

After prayers, the minutes of the last meeting were read and confirmed. The reports of the Central Board, Diocesan Board and Clergy Trust Committee, were read, adopted and ordered to be printed. The report of the St. Francis District Association was also read, received and ordered to be printed. Statements of the accounts of the Church Society, Diocesan Board, Clergy Trust Fund, Bishopric Endowment Fund, and Local Endowment Funds were presented, adopted and ordered to be printed. The report of the Central Board shows an increase of \$287.98 in the society's income from voluntary contributions during 1894, the total amount being \$7,857.26. A number of grants towards the erection of churches and parsonages had been made, while payments to the Pension Fund to retired clergymen amounted to \$2,085. Nine widows and five children of clergymen received from the Widows' and Orphans' Fund \$2,650.50, and sixteen schools received assistance. Of the large amount subscribed to the Bishop Williams' Memorial Mission Fund, only about \$3,000 remains unpaid, though much of the third instalment is not due till May next. The report also touches upon the resignation on account of failing health of Canon Richardson as secretary of the Church Society, and the unanimous election of the Rev. A. J. Balfour, M.A., as his successor. Amongst those whose deaths are noticed in the report are Viscount Monk, a former Governor-General and a life member of the society. Rev. Dr. M. Kerr, Mr. W. G. Wurtele, Mrs. Williams and Mrs. Richardson.

The new members of the Corporation elected were: Life Members.—Messrs. H. Atkinson, J. S. Fry and E. E. Webb, Rev. E. A. Dunn, Mrs. Torre, and Mrs. Hunter Dunn. Ordinary Members.—Rev. Professor Wilkinson, Revs. R. A. Parrock, G. T. Harding, T. Rudd and J. W. Kerr; Messrs. W. Tofield, J. S. Dunbar, J. Brooke, Russell Hale, Wm. Elliott, A. E. Hookes, B. B. Carter, E. Clearihue, F. O. Judge, C. J. Pigott, J. J. Sharples, Ernest Racey, W. Hamilton, Jr., and John Richardson; Mrs. E. S. D. Chambers, Mrs. P. P. Hall, Miss Munro, Miss Forsyth, Mrs. Von Iffland, Miss Von Iffland, Miss Annie Tozer, Mrs. P. A. Shaw, Mrs. E. Pope, Mrs. Laurie, Mrs. Teakle, Mrs. Murray Kennedy, Mrs. Harold Kennedy, Mrs. T. A. Young, Miss Bennett, Miss Hewton and Mrs. Winfield.

The following gentlemen were elected vice-presi-

dents, viz.: Robert Hamilton, D.C.L., R. H. Smith, R. W. Heneker, D.C.L., The Rt. Rev. The Lord Bishop of Niagara, Ven. Archdeacon Roe, D.D., Hon. Geo. Irvine, D.C.L., Judge of the Vice-Admiralty Court, Geo. Veasey, Edwin A. Jones, Jas. Patton, Jr., James Dunbar, Q.C., Lt.-Col. J. Bell Forsyth, Geo. Lampson, B.A., John Hamilton, M.A. The following gentlemen were elected members of the Central Board, viz.: C. Judge, W. H. Carter, H. J. Pratten, Robert Campbell, M.A., LL.B., E. Pope, J. C. More, Lt.-Col. G. R. White, John Burstall, Sr., T. A. Young, M.A., E. H. Wade, W. H. A. Eckhardt, Jos. Winfield, H. Atkinson, E. E. Webb, Wm. Price, Armitage Rhodes, J. Laird, Jr., G. W. Parmalee, B. A., Judge Andrews, Wm. Tofield, J. Brooks, Russell Hale, G. E. A. Jones and J. S. Dunbar.

The following were elected members of the Diocesan Board: The Very Rev. the Dean, Rev. Canon Richardson and J. M. Thompson, Messrs. R. Hamilton, D.C.L., W. H. Carter and C. Judge, and the following members of the Clergy Trust Committee: The Very Rev. the Dean, Revs. T. S. Chapman, F. Boyles, Canon Von Iffland, Canon Richardson, L. W. Williams and A. J. Balfour, Messrs. R. Hamilton, D.C.L., C. Judge, Geo. Veasey, R. H. Smith, John Hamilton, John Burstall and E. Pope. The thanks of the society were given to the Honorary Counsel and the Auditors for their valuable services during the past year. Several amendments to the constitution and by-laws were finally adopted, and notices of motion regarding changes in the by-laws were given. A most successful meeting was then closed with the benediction shortly after 5 o'clock.

APPOINTMENTS.—The Lord Bishop has been pleased to make the following appointments, viz.: The Rev. W. A. Adcock to the mission of East Angus, vacant by the resignation of the Rev. H. E. Wright, who has accepted the curacy of St. Peter's Church, Sherbrooke; The Rev. Robert E. W. Wright, M.A., of the Diocese of Ontario, formerly curate of Christ Church Cathedral, Hamilton, Ont., to Georgeville and Fitch Bay, P.Q.; The Rev. H. S. Fuller of Bury, P.Q., to the mission of Portneuf, and the Rev. C. B. Washer of Portneuf, P.Q., to the mission of Bury, P.Q.

The Bishop's Engagements.—Friday, Feb. 8th, lectured at Richmond, P.Q.; Saturday, the 9th, travelled to Coaticook; Sunday, the 10th, celebrated the Holy Communion and gave an address at 8.15 a.m. at North Coaticook, preached at Coaticook at 10.30 a.m., and at Barnston Corner, and went on to Way's Mills; Monday, the 11th, drove back to Coaticook and spent the day in visiting the people; Tuesday, the 12th, went to Dixville for work in Rev. G. H. A. Murray's mission; Wednesday, the 13th, worked at Perryboro and Dixville; Thursday, the 14th, went by early train to Lennoxville (Bishop's College). Heard the divinity students read and preach, and lecture on the canons; Friday, the 15th, lecture at Bishop's College on the canons, rules and regulations of the Diocese of Quebec; Saturday, the 16th, preparation for Sunday; Sunday, the 17th, celebrate the Holy Communion and give address to the boys and students of Bishop's College at morning service. Hold confirmation at Milby at 2.30 p.m., and preach at Sherbrooke at 7 p.m.; Monday, the 18th, give a third lecture on the history of the Church of England at Sherbrooke at 8 p.m.; Tuesday, the 19th, return to Quebec; Wednesday, the 20th, preside at meeting of the Diocesan Board at 3.30 p.m.

Early in March, His Lordship will visit the mission of Agnes, Lake Megantic, to hold confirmations.

MONTREAL.

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

MONTREAL.—His Lordship Bishop Bond presided at the annual meeting of the Church Home, 408 Guy Street, Thursday afternoon, Jan. 31st. In speaking on the importance of the institution, the Bishop cited a recent case of destitution in Toronto, where two ladies of gentle birth were sent to jail because there was no other place for them; and also stated that Judge Dugas had recently sent a lady to jail, after sending round to different institutions to see if they would take her in. He hoped that the judge had not applied at the Church Home.

Miss Botterell presented the secretary's report. Two residents—Miss Munsen and Mrs. Murray—had died during the year. They had both been inmates for about fifteen years. The report stated that the institution was crowded, and that they were constantly receiving more applications than they had room for. Thanks were tendered to the city clergy for the willingness with which they had responded when called upon to minister to the spiritual needs of the inmates; to the King's Daughters for their willing services; to the matron, Miss Dunning; to Dr. F. G. Finley, Dr. Hamilton, and to the legal advisers. The Rev. Abbott Smith moved the adoption of the report.

The treasurer's report, read by Mrs. Simpson, showed the total receipts for the year to have been

\$4,461.93, in 1893, and the balance of \$8,000 had home. The outlay had ing the year numbered moderate m means, and port advise Andrews bec

The repor of the King's read by the the special September v of \$50,000 fr sidered, and tion, so as prepared for chief amend institution s the Lord B clause by ch

The electi directress, M. H. Gault Mr. F. Wolf Simpson; a

Committee Chisholm, M Henderson, Lindsay, M Mrs. Norton W. Thoma Canon Elk E. G. Penn;

Investmen Gault and V Votes of t S. Hall and the charter and Dr. Da a benedicti

J. T. LEWIS,

WOLFE IS been impr have been blue. Tex door. The

BELLEVIEW church ha Easter to a ing debt c praisewor ladies have object of a parish. T of young la up garnet The Ladi ment and new rector worker, sh which he i others of t

ARTE

LINDSAY ciety at th of which Twenty-fi the year.

FAIRBAN versary of services w at 8 p.m., choir of S J. C. H. A beautif Sweeney, l services Professor morning, Communi greatly en who has years, ha by Mr. A

PORT E sorry to lege Sch The boy friends School in ered by i will be r

\$4,461.93, including the balance of \$48 50 left from 1893, and the total expenditure \$4,188.59, leaving a balance of \$272.34 in the bank. Half of the year's income had been derived from residents in the home. The Endowment Fund was \$102.15. No outlay had been made on the house or grounds during the year. The inmates during the year had numbered twenty. Of these, seven had fairly moderate means of support, six had very small means, and seven were quite dependent. The report advised the acceptance of the terms of the Andrews bequest.

The report of the annual meeting in September of the King's Daughters' Church Home Circle was read by the Bishop and adopted. The minutes of the special meeting of the corporation held last September were read. At that meeting the bequest of \$50,000 from the Andrews estate had been considered, and a bill to change the act of incorporation, so as to admit of its acceptance, had been prepared for the meeting of the Legislature. The chief amendment was that the management of the institution should be directly under the control of the Lord Bishop of Montreal. The act was read clause by clause and adopted.

The election of officers resulted as follows: First directress, Mrs. Waddell; second directress, Mrs. M. H. Gault; third directress, Mrs. Bagg; treasurer, Mr. F. Wolferstan Thomas; secretary, Mrs. G. W. Simpson; assistant secretary, Miss Botterell.

Committee.—Mrs. Bond, Mrs. Carmichael, Mrs. Chisholm, Mrs. Fairbanks, Mrs. A. F. Gault, Mrs. Henderson, Mrs. Hemsley, Mrs. A. Johnson, Mrs. Lindsay, Mrs. Loverin, Mrs. Leach, Mrs. Mulholland, Mrs. Norton, Mrs. Reford, Mrs. Stancliffe, Mrs. F. W. Thomas, Mrs. Torrance, Dean Carmichael, Canon Ellegood, Charles Garth, Canon Norton, E. G. Penny, R. Reford, R. W. Shepherd.

Investment Committee.—R. W. Shepherd, A. F. Gault and W. Drake.

Votes of thanks were tendered to the Hon. John S. Hall and Mr. Cooke, M.P.P., for services in getting the charter amendments passed; to Bishop Bond and Dr. Davidson, and the meeting was closed with a benediction by the Bishop.

ONTARIO.

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

WOLFE ISLAND.—Christ Church in this mission has been improved during the past year. The walls have been painted a salmon pink, the ceiling a light blue. Texts are printed over the windows and the door. The cost was \$50.

BELLEVILLE.—Christ Church.—The ladies of this church have nobly undertaken to raise \$500 by Easter to assist the warden in liquidating the floating debt of the church. It is to be hoped their praiseworthy efforts will meet with success. The ladies have formed themselves into a guild with the object of assisting in and forwarding the work of the parish. There is also a Junior Auxiliary, composed of young ladies who send annually a case of made-up garments to the missions in the North-west. The Ladies' Guild propose holding an entertainment and bazaar immediately after Easter. Our new rector, Rev. C. J. Hutton, who is an enthusiastic worker, should feel encouraged by the manner in which he is assisted in his efforts by the ladies and others of the congregation.

TORONTO.

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

LINDSAY.—The Church of England Temperance Society at this place held twelve meetings in 1894, at ten of which addresses on Temperance were delivered. Twenty-five members were added to the roll during the year. The present membership is 444.

FAIRBANK.—In connection with the first anniversary of the opening of St. Hilda's Church, special services were recently held. On Friday, Feb. 1st, at 8 p.m., full choral Evensong was rendered by the choir of St. Luke's under the direction of the Rev. J. C. H. Mockridge, M.A., who acted as organist. A beautiful sermon was preached by the Rev. Canon Sweeney, D.D. On the following Sunday there were services at 11 a.m., 3 p.m. and 7 p.m. The Rev. Professor Rigby, Dean of Trinity, officiated in the morning, when there was a celebration of the Holy Communion. The services were all hearty and greatly enjoyed by the people. Mr. G. F. Davidson, who has had charge of the mission for over three years, has resigned, and the work will be carried on by Mr. A. C. Burt, another student of Trinity College.

PORT HOPE.—Just as we are going to press, we are sorry to hear of the destruction of Trinity College School by fire. We are glad no lives were lost. The boys are comfortably quartered with their friends and arrangements made to carry on the School immediately. The loss, \$80,000, is fully covered by insurance, and it is understood the School will be re-built at once.

NIAGARA.

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

ROTHSAY, MOOREFIELD AND DRAYTON.—Decided progress has been made in this mission during the last three years, especially at Rothsay. A fine brick church, capable of seating 400, and costing \$2,500, has been erected and is about paid for, the debt being only a few dollars. There is also \$100 on hand as a beginning for a parsonage at Rothsay. One year and a half ago, when the present incumbent (Rev. H. J. Leake, M.A.) took charge, we were receiving \$200 from the Mission Fund. On the 1st January, 1895, after being on the fund for 35 years, we became self-supporting, the clergyman being satisfied he shall receive even more stipend without outside help. It is but right to add that the services have been irregular during all these years. The majority of the Rothsay congregation, where the additional \$200 was subscribed, are farmers with large families. It is pleasing to know that many subscribe \$10, some \$13, some \$20 and some \$26 per year. Some of the first-named are young men who are making payments on newly-bought farms. Let this be an example to other wealthy missions; let them treat the Church as they treat their own business, and not be contented till they pay their way like men.

HAMILTON.—The sixth annual united service of the branches of the Girls' Friendly Society in this city was held on the evening of Jan. 29th in Christ Church Cathedral. Five parishes took part in the festival. About two hundred members were entertained at tea by the associates and other friends, at 7 o'clock, in the spacious guild-room of the cathedral. After ample justice had been done to the good things provided, all were marshalled in the large hall, each ward under its respective banner, and a procession was formed to the Cathedral—St. Luke's parish, as the oldest branch, taking the lead. St. John the Evangelist came next, its banner being emblazoned with the eagle of St. John. Next came St. Peter's, with a banner adorned with the monogram of the society and the keys of St. Peter. St. Mark's followed with a banner in blue and gold bearing the society's emblems. The Cathedral branch brought up the rear with a beautifully worked banner in red and white. At the Cathedral door the choir met the procession, and preceded it up the centre aisle, singing "Forward be our Watchword." A bright, hearty service was held, the clergy of the various parishes taking part. The preacher was Rev. Charles Shortt, rector of St. Cyprian's, Toronto. He preached from the motto text of the society, "Bear ye one another's burdens." He spoke of the value of communities and societies banded together for the Church's work that had proved their usefulness under different names and varying conditions of life, from the earliest times. He expressed pleasure at seeing so large a gathering, and wished the society had as firm a hold in every part of the Dominion.

HURON.

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

PARKHILL.—St. James'.—A special vestry meeting was held a few days ago in the parish room to take into consideration ways and means for raising the increased assessment levied upon us by the Executive of the Synod, owing to the deficit in the Mission Fund. The incumbent, Rev. Dr. Beaumont, explained the reasons for the increase, and showed that the deficit in the Mission Fund was not because the Church people gave less, but on account of the large increase in missions recently established. He showed that so many new missions were being opened that the older ones must strive to become self-supporting. After some discussion, it was moved by Mr. Rogers, seconded by Mr. Watson, that "this vestry accept the increased assessment, and that Messrs. Wedd, Bigg and Roberts be a committee to interview the Church people, to secure new subscribers, and to induce others to increase their subscriptions." In accordance with the above motion, these gentlemen will make a canvass of the parish. There should be no difficulty in raising the additional amount; in fact, if the whole people did their duty, and did not leave the burden to some twenty or twenty-five workers, the parish could be made self-sustaining. It is to be hoped the "willing workers" will not "weary in well-doing" whilst the parish receives a dollar from the already overburdened Mission Fund.

BERLIN AND WATERLOO.—The Christmas treats of the two Sunday-schools in this parish came off this year after Epiphany. The success of that in Waterloo was due to Mrs. Carthew, who not only took great pains with the children's recitations and singing, but entertained them all to tea at her home. The treat for the Berlin children was held the same week, and was also very successful. An important onward step in the work of the Church in Waterloo

was taken on the third Sunday after Epiphany, when the Rev. F. J. Steen, M.A., commenced what we trust will, with God's blessing, be a permanent series of Church services—the Presbyterian church having been kindly granted for the purpose at a nominal rent. Notwithstanding the inclement weather, the congregation numbered about seventy. The church Sunday school, which for the last seven years has been held in the market house, is now held in the basement, which we trust will result in the children's attending the services *en masse*, as the teachers all desire. May Mr. Steen's zeal be rewarded by abundant success.

LONDON WEST.—The first of a series of annual missionary meetings in connection with the Church of England in this city was held recently in St. George's Church, London West. The opening services were conducted by the rector, Rev. G. B. Sage, and Rev. Canon Smith. There were present also His Lordship the Bishop, Rev. Canon Richardson and Archdeacon Davis, Rev. A. Brown and Rev. J. H. Moorhouse.

The rector gave a brief account of the amount contributed by that church last year, and gave a hopeful forecast of the future.

Rev. J. H. Moorhouse, rector of Christ Church, was the first speaker, and took the subject of "Christian Giving" as his theme, pointing to the Scriptural principle as the only proper one. Alluding to work in the diocese, he said that some weaker places that had received help had not only become self-supporting, but also were in turn helping others, and moneys thus laid out had proved a good investment. Christian giving was desirable also not only to assist the needy, but as an example to others. It also enriches the giver both temporally and spiritually, and is a means of glorifying God. Each one owes a debt to God for the gift of His Son, which none can repay, but all can give proof of their love in this way. Christ, though rich, became poor, that His people might be rich, and if the spirit of Christ brings home the gospel with power to the heart, all will regard it a privilege, as well as a duty, to contribute to the cause of missions.

Rev. A. Brown, of Paris, was the next speaker, and alluded to the prosperity which had attended that congregation since first he knew it. They had been greatly blessed and increased, and he congratulated both rector and congregation on their condition and prospects. Passing on to speak of the work of the church, he said there were two great principles actuating the primitive Church. First, it tolerated only one religion, that of Jesus, and, second, it was diffusive. The first was the cause of much persecution; the second was their one great aim. He then took up the three great divisions of Church work—foreign missions, domestic missions and diocesan. The first two divisions of the work was shared in by others, but with regard to the last, this had to be done by the people of the diocese, or left undone. The speaker then showed the present state of the mission fund, and the need for greater exertion. He explained fully and clearly the new methods of working, as adopted by the last Synod, and hoped for good results therefrom. He alluded to the several objects to which the funds were applied and urged that an extra effort be made this year. Each should strive to reach the point of self-sacrifice in giving, and they would thus receive a promised blessing. Mr. Brown's address was practical and instructive throughout.

The Bishop of the diocese then gave a very happy address, showing (1) what a Church ought to be, and (2) what a Church ought to do. A Church should always be living in sunshine; always growing, and always full of love for others and for the Master. With characteristic earnestness His Lordship urged his hearers to greater deeds, and especially to always offer salt with their sacrifice, as in olden time. It was a "token of a covenant" between God and man. There need be no such thing as debt upon the mission fund. The Church was abundantly strong for her work, and there was abundant reason for each doing his part. The Bishop closed an eloquent address by praying that God would, by His spirit, stir each one up to lay his offering at the Saviour's feet.

The meeting closed in the usual way.—*Free Press.*

BELMONT.—One of the most successful socials of the season was held at the unique residence of Richard Tooley, ex-M.P.P., on Thursday, 31st ult., under the auspices of St. John's Church Woman's Guild. The house was crammed to its utmost capacity. The programme reflected credit upon those who took part. The tables groaned beneath the weight of good things laid thereon, of which there was more than enough to supply the wants of the large number present. The Rev. George W. Racey, incumbent, took charge of the programme, and executed his part in his usual most efficient manner. Before the proceedings were brought to a close a hearty vote of thanks was tendered to Mr. and Mrs. Tooley for their kindness and hospitality, and also to all who took part. The proceeds netted \$80.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

ILFRACOMBE MISSION.—On the fourth Sunday after the Epiphany, the Rural Dean of Muskoka administered the Holy Communion in the Mission of Ilfracombe, and conducted Divine service, assisted by the Rev. J. Pardoe, at the three stations which are accessible, out of four, at this season of the year. Three services and a drive of thirty miles, in stormy weather and through deep snow, were trying ordeals for the energetic Commissary, taking into account the fact that he is only just recovering from a sprained back, and an attack of influenza. The Dean preached with his usual eloquence on various aspects of the manifestations of Christ.

The Rev. J. Pardoe acknowledges, with many thanks, a large Bible, suitably inscribed, for use in St. Mary's Church, Novar, from the St. John's, Ancaster, branch of the Woman's Auxiliary, Diocese of Niagara, which was used for the first time on the fourth Sunday after the Epiphany.

RUPERT'S LAND.

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

The Bishop of Western New York cries, "Without lay helpers what can an American Bishop do?" and we may echo, "Without lay helpers, what can the Bishops and priests of the Northwest do?" Some time ago you called attention to a new book by the Very Rev. Dean Restarick, of Southern California—"Lay-Readers," an account of what laymen have done, are doing and can do for the extension of the Kingdom of God. In this age of lay work every parish priest should own this book. It will be especially helpful to western men, for the author understands our peculiar difficulties—services in school-houses with very much mixed congregations. On page 104 he writes of a service: "There was not a Churchman present. But we had a service nevertheless, and the people responded, too. We rubricated, paged and explained as we went on. The Prayer Books, I told them, would be left at one of their houses, unless any of them would like to take them home to read until the next service. Every book was borrowed."

We are pleased to see that our brethren in Galt have responded nobly to Canon O'Meara's appeal for Rupert's Land Home Mission Fund. The Mission Fund is overdrawn, not because our own people have given less—on the contrary, they have given more—but the work has increased, and every year calls for more men, more men, and, therefore, more money to send out the men.

In some of our missions the priest has to give services to from six to nine congregations. Such missions are generally divided when the Mission Fund will support another man. In a new mission the people must first guarantee \$400 a year, then a grant will be made from the Home Mission Fund and a clergyman will be placed in charge, with this result: Under one man three services were held every Sunday, under two men six services, with more Sunday-schools and churches. In one mission, under one man, there were two Sunday-schools; in the same mission, under two men, there are seven Sunday-schools. Work like this is going on all over the diocese.

WINNIPEG.—Christ Church will soon be vacant. We trust a strong man will be placed there, one who will be able to lead the men of this rising city.

COLUMBIA.

WILLIAM W. PERRIN, D.D., BISHOP, VICTORIA.

VICTORIA.—Bishop Perrin was sufficiently recovered to attend the service at the Cathedral on Sunday morning, Jan. 27th. After matins, during the singing of a hymn, Canon Beanlands conducted the Bishop from the vestry to his chair within the sanctuary, and proceeded with the service for the Holy Communion, assisted by the Rev. J. B. Hewetson. After the collect of the day, a special collect was used in thanksgiving for the Bishop's recovery and praying that he might be spared for the "edifying and well-governing of the Church." The sermon was preached by Canon Beanlands upon the Gospel of the day, his subject being the "Healing of Disease by the Will of Christ. There was a large number of communicants and the Bishop was able to pronounce the absolution and at the close of the service to give the blessing.

Special thanksgiving was also offered in all the churches in the diocese. The Bishop has been ordered rest by his medical attendants and hopes to be able to start for England on February 15. During his absence he has appointed Archdeacon Scriven to act as his Commissary.

\$200 ill spent for other cures, \$5 well spent for K.D.C.

BRIEF MENTION.

There are 20,000 trained nurses in England, Ireland and Scotland.

Archbishop Lewis has been ill, for some weeks of acute rheumatism.

London contains 6,612 miles of streets.

The total strength of the London police force now stands at 15,126.

Master Vivian Hodgson Burnett, the original Little Lord Fauntleroy, is now sixteen and a football player.

In the Bank of England sixty folio volumes or ledgers are filled daily with writing in keeping the accounts.

Every book given to the Queen is especially bound for Her Majesty, and the Royal Arms are stamped on the cover.

Mr. Gladstone has become a subscriber to the fund for providing a memorial to "Llewelyn, the last Prince of Wales."

The Rev. R. W. Irvine has been appointed to the mission of Calabogie and Dacre, in the diocese of Ontario.

It is claimed that a ground for fresco work which will make it durable has been discovered by Mrs. Lea Merritt, who has recently decorated a church at Blackheath, London.

Peter's pence in France used to be 3,000,000 francs a year. In 1893 the sum contributed was 1,800,000, and last year it was less than 1,000,000.

K.D.C. Pills tone and regulate the bowels.

The taste is often the last faculty to be impaired by old age, because it is most needed for the protection of the individual against unwholesome food.

The Rev. R. P. McKim, of Toronto Junction, has been elected rector of St. Luke's Church, St. John, N.B.

Russia has an amusement tax which is laid upon every amusement ticket sold, and the managers raise the price accordingly. Already nearly 1,000,000 roubles have been raised in this way.

In a Shinto temple one sees hundreds of little stone images of children, placed there by parents to secure the recovery of a sick child. If the prayer is granted a red bib is hung about the image's neck.

A "Christian Science Church," costing \$200,000, has just been dedicated in Boston. The money for its erection was contributed from every State in the Union.

When a Prince of the Austrian Royal family dies, his horse follows the funeral covered with a black cloth, and lame in one hoof. The lameness is produced by driving a nail through the horseshoe. This is the deepest possible mourning.

The Chinese Emperor has his dominion acknowledged over 4,218,000 square miles of the earth's surface, a territory one-fourth larger than that of the United States.

The Rev. J. H. Fairlie, of Clinton, has been appointed to Listowel, and the Rev. J. F. Park, of Listowel, has been appointed to Clinton.

The "father of the House of Commons," Charles Pelham Villiers, recently celebrated the 93rd anniversary of his birth. He has represented Wolverhampton in Parliament since 1835.

K.D.C. Pills tone and regulate the liver.

A Japanese house has by way of furniture a few coils in a fireplace of sand, quilts and cushions, low tables six inches high, screens, lamps, cups and dishes of common clay.

Mr. J. A. Worrell, Q.C., has been elected President of the York County Law Association. He is also Registrar of the Diocese of Toronto.

The longest time during which a note has remained outside the Bank of England is 111 years. It was for \$125, and it is computed that the compound interest during that long period amounted to no less than \$80,000.

The first regular standing army was in Egypt, about 1900 B.C. The first modern standing force was in France, in 1445. The first permanent military force in England was the King's Guard of Yeomen, established in 1486.

Herbert Spencer is quoted as saying that in his opinion the service of the Church of England will eventually be acknowledged as the best adapted to satisfy the religious needs of all classes of men.

The Bank of England employs about 1,100 men, and has a salary list, including pensions, of about £800,000 per annum. The governors and directors of the bank divide between them £14,000 per annum. Of this the governors receive £1,000 each and the directors £5,000 each.

Exquisite is the glass known as fabrile, which is white, yet holding, as does the opal, wonderful changes of light and tint. Table articles are represented in it—finger bowls, tumblers, wine and cordial glasses, etc.

Mrs. Sillitoe, wife of the late Bishop of New Westminster, B.C., accompanied by her mother, Mrs. Pelly, left for England last week by the "Numidian," via Halifax, having spent some days in Montreal.

Is your digestion weakened by la grippe? Use K.D.C.

The most finished negro scholar in the world today is Edward Wilmot Blyden, who represented Liberia at the Court of St. James. He is a valuable contributor to many English magazines, is a linguist of pronounced ability, and is one of the most profound thinkers the negro race has yet produced.

The Bishop of Moosonee is on a visit to St. John, N.B. On Sunday last he preached in four churches in the city. On Monday he lectured on Moosonee, with lime light illustrations. The large hall was crowded to the doors, many having to stand. The collection was over sixty dollars. The Bishop of Moosonee goes next to Fredericton and other towns in New Brunswick, then to Prince Edward Island, and lastly to Halifax, and will not return to Montreal till about February 20.

The little Crown Prince of Prussia is one of the politest of children. Recently a lady of the court, who was walking out with him, stopped to fasten her shoestring, which had come untied. The little prince knelt down in the road and insisted on helping her. "For you know," he said, "a gentleman should never leave a lady to fasten her own shoelace."

Mrs. P. T. Barnum, widow of "the great showman," about whose income from the estate the heirs have recently been having some discussion in Bridgeport, Conn., was a Miss Fish, of England. Her father is a noted cotton manufacturer in Lancashire, in which business he has accumulated a fortune. Mrs. Barnum, since her husband's death, has alternately lived here and among her kinsfolks in England.

British and Foreign.

Canon Duckworth has been elected to succeed the late Canon Prothero as Sub Dean of Westminster.

It is stated that 600 persons, formerly Presbyterians, have joined the Scotch Episcopal Church in the Diocese of Edinburgh during the past twelve months.

The Right Rev. Dr. Maclagan, Archbishop of York, England, recently came across a parish in the course of his visitations which has had no Episcopal visitation since the fourteenth century.

In proportion to its population the Disestablished Church of Ireland absorbs the greatest number of Bibles, next to which Scotland in this respect exceeds all other countries.

It is said that strong efforts are to be made this year to raise Peter's Pence in Protestant countries, and especially in England and America. The Papacy thinks her best prey is to be found amongst rich fanatical Englishmen and Americans.

Sir John Lubbock is authority for the statement that between 1870 and 1894 the number of children in English schools increased from 1,500,000 to 5,000,000, and that in the same period the number of persons in prison fell from 12,000 to 5,000.

The fund for building the new mission hospital at Jerusalem has remained stationary for some months, the amount received being £7,790 8s. 4d. Now that progress is being made with the work, the Committee trust that additional donations may flow in.

As a memento of Bishop Lightfoot's episcopate, several of the silver trowels presented to him on the occasion of his laying chief corner-stones in the Diocese of Durham have been very carefully arranged, with a canopy of glass, and placed in the Durham Cathedral Library.

The Bishop of St. Asaph has just put out a little book, entitled, "The Church in Wales," showing its progress during the last fifty years. In that period she has doubled the number of her clergy, more than doubled the number of the children in her schools, spent more than £3,000,000 on church building, has built or restored 1,228 churches, has spent £1,000,000 on education, and £750,000 on hospitals.

Speaking at Croydon, the Archbishop of Canterbury referred to the great work the Church of England was doing on both sides of the Severn, and to the vast influence which it had exercised in the development of elementary education in England. He did not say it in any boastful spirit, but it was a notable fact that the Church of England was educating more than half the children now attending

elementary schools in the country, and not only educating more children than any other body, but more than all the rest put together.

The Church in Birmingham is steadily advancing. The Church Extension Society has already given nearly £40,000 to various branches of Church work, and has assisted in the erection of eighteen new churches, most of which are situated in the poorest and most populous part of the city, besides indirectly producing a large amount of pecuniary help to Church work which otherwise would doubtless not have been forthcoming. Fifteen parishes with an aggregate population of nearly 240,000 are in receipt of annual grants amounting to £1,200, but much remains to be done, and the Committee appeal for minimum subscription list of £3,000 a year.

On being asked recently what he regarded as the brightest hope for the future, Mr. Gladstone replied: "I should say a maintenance of faith in the Invisible. This is the great hope of the future, the mainstay of civilization. And by that I mean a living faith in a personal God. I do not hold with a 'stream of tendency.' After sixty years of public life I hold more strongly than ever this conviction, deepened and strengthened by long experience of the reality and the nearness and personality of God."

The oldest English Bishop is Dr. Durnford, of Chichester (who is also the oldest Peer of the realm), aged 92; the youngest (according to "Who's Who" for 1895) is Dr. Eden, Suffragan Bishop of Dover, aged 42. The oldest prelate of the Church of Ireland is the Right Rev. Charles Graves, D.D., Bishop of Limerick, aged 84; the youngest, the Most Rev. Joseph Ferguson Peacocke, D.D., Bishop of Meath, aged 59. The oldest prelate of the Scottish Church is the Primus, the Bishop of Brechin, aged 74; the youngest, the Bishop of Argyll and the Isles, aged 53.

The Bishop of Ely, in a letter to the clergy on confirmation, says: "In 1890, for the first time, I requested that in the list of those presented to me for confirmation there should be added the date of baptism of each candidate. I may explain that I do not press that a certificate of baptism should be obtained, but that you should make due inquiry from candidates and parents with a view to ascertaining the date, and that where this cannot be learnt you should in some way satisfy yourself that the candidate has been duly baptized. If this cannot be done, then you will do well to use the form of hypothetical baptism, applying to me for authority to do so under the first rubric in the 'Order for the Ministration of Baptism for such as are of Riper Years.'"

THE CHRISTMAS ORDINATIONS.—All the Bishops held ordinations, no less than 292 candidates being admitted to the diaconate, and 277 deacons advanced to the priesthood. Of these 491 were graduates—215 of Cambridge, 187 of Oxford, 38 of Durham, 17 of Dublin, nine of Lampeter, nine of the University of Dublin, two of Edinburgh, and one each of Glasgow and St. Andrew's. Of the others seven were Literates, sixteen were educated at St. Bees, eleven at King's College, London, ten at the London College of Divinity, ten at Lincoln, five at Chichester, four at Bishop Wilson's College, Isle of Man, three at St. Aidan's College, Birkenhead, three at Highbury, two at Gloucester, two at Lichfield, and one each at Queen's College, Birmingham, Owen's College, Manchester, St. Paul's, Burgh, and the C. M. S. College, Islington.

The nineteenth annual report of the Free and Open Church Association, in the United States, which has just been issued, contains the gratifying information that of the 4,367 churches in our various dioceses, 3,483, or 79½ per cent., are free, while 98½ per cent. of the churches in the missionary jurisdictions are free. In one diocese, that of Quincy, there is not a single pew church. In eleven missionary jurisdictions there are no pew churches. The percentage of free churches in the dioceses varies from 98½ per cent. in North Carolina to 30 per cent. in Connecticut. The comparatively small percentage of free churches in dioceses containing several large towns and cities, as compared with those of a more rural character, seems to show that the free church idea has not as yet found the favour it deserves in the eyes of our urban population. There are 189 churches on the "open" list—that is, churches which are open every day in the year.

Speaking at a mayoral banquet at Chester, the Bishop of Chester in responding to the toast of "The Houses of Parliament," said that the House of Lords was proud of the House of Commons, and the House of Commons, in spite of occasional ebullitions of feeling, was proud of the House of Lords, and the country was proud of them both. In connexion with the thought of reform, he could not but remind

that gathering of the distinguished and fruitful Englishman whose death had just been recorded, Sir John Seeley. Professor Seeley, as he was perhaps better known to them, had done a vast amount towards making the British Empire realize itself, and desire to be brought more closely together for the peace, progress, liberty, and justice of the world, in a wise imperial federation. Far be it from him to presume to nominate peers, but he could imagine that in the House of Lords of the future, room would be found for men of that type, who could do so much to enlighten and guide deliberations upon the most momentous topics; and they could also imagine that the House of Lords of the future would in some judicious way be reinforced from our colonial dependencies.

SCOTLAND.—The late Canon Henry Malcolm, of Dunblane.—This venerable clergyman entered into his rest on Tuesday, Jan. 15th, 1895, in the 86th year of his age. After having held two curacies, one in England and one in Scotland, he began his long sphere of work in the Diocese of Perth, Scotland, as incumbent of St. Mary's Church, Dunblane, in August, 1844. On 4th August last, the fiftieth anniversary of the commencement of his incumbency, a deputation from his congregation waited upon him at his parsonage with a gift of £500, which the congregation and a wide circle of friends had contributed in honour of the event. The canon, although at that time very feeble from the effects of a severe illness, afterwards rallied sufficiently to be able to preach. A relapse, however, set in, under which he gradually sank until the end came. He married in 1849, Mary, the eldest daughter of the late Bishop Terrot, of Edinburgh. Mrs. Malcolm's decease took place in 1879. Their family consisted of four daughters, all of whom survive him, and were with their father during the last days of his earthly life. Canon Malcolm was an assiduous cultivator of flowers, especially of roses, and an ardent lover of books. His genial and kindly presence will long be missed, not only by his own people, but by all ranks and conditions of men in the ancient city of Dunblane.

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.

Withering the Fig Tree.

SIR,—Permit me to correct a couple of mis-prints in my letter in this week's issue on the above subject. First, the Jews were "planted by the way-side of God's law," rather than "God's love." Second, it is obvious that "artificial blood" should be "sacrificial blood." W. W. B.
Feb. 7, 1895.

The Real Presence.

SIR,—As you continue to solicit correspondence to make your paper more interesting and attractive, and as your paper should be in the hands of every one inside and outside the Church, permit me to use a difficult but important subject—The Real Presence. If in dealing with the question we provoke criticism—so much the better. It will evince an interest awakened. We are ourselves inquirers and live to learn, and shall meet all objections in a friendly spirit, always endeavouring to avoid the odium theologium, that bane of religious investigation which under the guise of zeal for the truth, vents only gall and bitterness. We propose to enquire what is to be understood by the expression—how others have understood it, and to bring all to the test of Holy Scripture. J. V.

We Have All Round Men.

SIR,—In yours of January 24th inst., you say we are suffering from Anglo-mania. At our last synod we elected Mr. Binney, considering him a Nova Scotian. Canon Thornloe, a Canadian, came next to him in votes. Does this look like it? Again you say we do not recognize the able men in our own diocese. On the contrary, we see that if we could be governed by priests instead of a Bishop, we should have the most prosperous and best ordered diocese in the Dominion; but there is not one of us who stands out as pre-eminent amongst his fellows. We know that we have all round men equal to any in Canada, but we are all so constantly busy and poor that we have no time for self-culture, beyond what

is necessary for our parochial work. The feeling of some of us as regards a Canadian from the East is—English money endowed the See and Archdeaconry, and has supported the diocese most liberally from the beginning, and Canada took little or no interest in us till quite recently. Englishmen have laboured and toiled here, and some are resting amongst us. Why then a Canadian? There is no jealousy amongst us, for we all march onward with the same head, and well in step, and fast of all we mean to do just what we think best in the choice of a Bishop, hoping and praying that God will guide us to a wise election. We don't write much, being almost proverbially hard to draw—but as we say here, Mr. Editor, "don't rub it in too hard."

GEO. DITCHAM, Clerical Secretary of Synod.
New Westminster, B.C.

The Athanasian Creed.

SIR,—Would you kindly afford an elderly priest space in your columns to express surprise at the attacks which are being made from time to time, in the CANADIAN CHURCHMAN, upon the Athanasian Creed, by gentlemen who would have us believe that it is obnoxious to the laity of the Church generally? My experience is totally opposed to this contention. I was ordained to the priesthood by the late Bishop G. W. Doane, in New Jersey, U.S., 40 years ago last Sunday week, 2d after Epiphany, and have since then held parishes in various parts of Ontario, and addressed missionary meetings in almost every church in the diocese, and in some of them more than once, and thus been brought necessarily in contact with all sorts and conditions of Churchmen, and yet I can solemnly affirm that I cannot recall a single instance of an objection being made to the use in my ministrations of that grand Catholic confession of faith, or an adverse comment upon it by a solitary Churchman anywhere in all my travels.

Many years ago, as we senior clergymen are well aware, objections were ceaselessly urged against the observance of Lent, the Friday fast, chanting the canticles, wearing the surplice in the pulpit, the saying of the prayer for "Christ's Church Militant," etc., etc., and in later times, against the Eastward Position, turning to the East at the recitation of the Creed, mixed chalice, Invocation before the sermon, a cross and lights on the altar, etc. All these so-called innovations (now, happily, thanks to the spread of sound teaching and the growing reverence of our people, received with favour in countless parishes,) have been in past times abundantly objected to, but never once in my hearing was there a word of protest uttered against the use, in conformity with the rubric, of the Athanasian Creed, and, therefore, why in these days so much is being said and written against it, and by priests, too, who have solemnly vowed "by the help of the Lord always so to minister the doctrine and sacraments and the discipline of Christ, as the Lord has commanded and as this Church hath received the same," is to me simply beyond all comprehension. E. H. M. BAKER.
Bath.

Future Bishopric of Ottawa.

SIR,—In your issue of January 24th, you asserted that the Archbishop of Ontario has the "canonical right to decide whether he will go to Ottawa or remain head of the Diocese of Ontario." Will you, or those who started that thrice-exploded fallacy, tell us where to find the Canon which gives His Grace the right to do anything of the kind? I look in vain for it in the Canons of the Provincial Synod, which give His Grace power simply to call together the delegates of the proposed new diocese and preside at the election of their Bishop. Do you mean to say that after we (of the new diocese) have raised the endowment and elected a man after our own heart, the Archbishop can say to him, "Here, you go to Kingston; I'll take Ottawa." If such a thing is possible, it should be no longer hid from those who are so readily giving money to the Endowment Fund. But it is not possible. I think there are some who are misled by the phrase, "division of the diocese." They regard the Bishop as a boy who, possessing an apple, divides it, keeping which ever half he pleases for himself. This, however, is a mistake. The diocese is not to be divided after that manner. A part of the Diocese of Ontario is to be taken from the whole, but as a matter of fact, the whole—that is, the Diocese of Ontario—remains. The Diocese of Ontario remains, and the Archbishop therefore remains at the head of it; and I fail to see what legal or canonical right His Grace can have to step out of his own diocese into another, at least until he be called or sent, whether it be into the new Diocese of Ottawa, or the old Diocese of New Westminster. My reason for this letter is that the report re the Archbishop coming to Ottawa does not help us in the work of collecting funds for the Endowment Fund. We all see the necessity for more Bishops; very few of us, however, would give a copper towards the Endowment Fund, if in the end the Kingston men are to have the pleasure of voting in the man. With refer-

ence to the crying need for an Anglican Archbishop in Ottawa, we plain people of the country districts are not much affected thereby. We care little about Episcopal prerogatives, but set high store upon Apostolic diligence. We would rather see our Bishop frequently at a genuine "visitation" amongst us, than hear of him taking precedence of all the Roman Cardinals in Christendom. We are hoping for Divine Guidance in the election—not of a Spiritual lord, but of a Father in God, in whom the dignity of office will be less noticeable than the power of godliness. Such a man, if he be sound in the Catholic Faith, may do wonders in moulding the possibilities of the Church in this part of Canada.

R. B. WATERMAN.

Rectory, Franktown, Feb'y 6th.

Missionary Success.

SIR,—The extreme delicacy of my subject this time makes my hand tremble—happily this will not be visible in type—candour. Let me quote: "If those things are as you say, how is it that we have not heard of them before? The answer is easy, without the slightest intention to deceive. There is a sort of conspiracy in the circumstances to keep such matters in the back-ground. Is the missionary, when writing his report or lecturing in England, likely to paint his people in the blackest dyes? If he does, his reports will not be published; and a repetition of his address, for obvious reasons, will not be solicited"—*Indian Church Quarterly Review*, July, 1894, p. 330, l. 22. We do not know what the missionary is likely to do; we are concerned, and deeply, with the question what he ought to do; and what missionary societies and boards do. Admit, if you will, that in the world candour does not pay; that the great men of the world have not been generally candid men. In commercial circles candour does sometimes in the long run pay. But in the Church it must ever pay; and on the nail. This for two reasons. First, because candour is one of the very first virtues the Church is to develop. It is her business. Candour is so much absolute gain, or manufactured asset; and secondly, we have a right to expect a greater blessing. A want of candour is the exhibition simply of a miserably weak faith, and so tells dead against us; cuts the ground from under our very feet; creates distrust, damaging also to our finances in the end. Our Blessed Lord's words during the journey to Emmaus show our perfect right, under some circumstances, to conceal our knowledge. Under what circumstances? You cannot give a truthful statement of a man's financial standing by enumerating liabilities alone, nor by a list of all his assets only. And if the missionary account be a one-sided one, can it be true? What have we to do with blackest dyes or whitest dyes? What with the suppression of a certain class of truths (of whatever kind) when we are enumerating other truths? What have we to do with a dyspeptic pessimism or roseate hues? The Master says truth; His very name is Truth. It is not truth that does the harm, but its suppression; not discussion that works mischief, but the plan of hushing up and hiding. Let us be open and above board. Policy, tact, diplomacy, expediency, when they involve "colourization" (positive or negative) are blunders; the men who use them blunderers. Yet how many who would shrink from all lies of a positive nature will, for the sake of a friend, a party, a big man, suppress the truth; and little reck the mischief they have done, nor the suicidal policy they are helping to uphold. I fear that candour is not a shining virtue of the present age. Let us adopt a system that will encourage its development. J. C.

The Profession of Motherhood.

SIR,—*Apropos* of the History of Martha Mason, written by Mack, in *Saturday Night*—which expresses, to a certain extent, the sense of ridicule in which the modern advanced (?) woman is held by the majority of sensible people at the present day—is a timely and refreshing letter from the pen of that well-known writer, Marion Harland, on "The Profession of Motherhood." The saddest of all sad spectacles is to see women who are, otherwise, apparently sane, some of whom have been blessed beyond all their deserts by good husbands and happy homes, and more blessed by families which require their ever-increasing care, forgetting the very objects in life for which they were created; despising such minor matters as household duties and family cares as only fitted for the hireling, while my lady hies herself off to read a paper forsooth, at a meeting of the Foreign Missionary Society, on the spread of the Gospel in heathen lands; or, possibly, the Woman's Auxiliary, Christian Endeavour, or one of the thousand and one other fads, which are all good enough in their place so long as they do not trespass upon the proper sphere of womanhood. Nor is she very particular as to the condition in which she leaves her house or her children. Why should she, when she has other and far more im-

portant duties to perform? What matters it if the tired husband has to run his chances for a meal, or whether he breaks his shins, or his neck, for that matter, in the mess and medley of his disordered home, so long as his better half—his abler half—is, with elaborate sentences and high-sounding phrases, thrilling the breasts of the natives in the country school-house? Poor misguided creatures! If another philanthropic society is to be added to the already long list, I would suggest that it be named "The Society for the Salvation of Foolish Women." Give China and Japan a rest for a while; there is lots of work nearer home. I do not mean to speak disparagingly of the good work that is being done by these societies, or to discourage the zeal and ardour by which many good women are prompted to labour for the benefit of humanity; but it is well to remind our over-zealous sisters that *charity begins at home*, and that, after all, no matter how far superior our intellects to the majority of our kind, it should not be by any means too menial a task to officiate as the head of a well-conducted household and to act our role in the true profession of motherhood—for, notwithstanding all visionary ideas to the contrary, it has always been the sole profession of the best of women, and one of our best women at the present day is the wife of our esteemed Governor-General, Lady Aberdeen. Her letter in the January number of *Onward and Upward*, on "The duties and cares of a housewife who is determined to make the house a home," is well worthy of perusal.

AN ORILLIAN.

Perfectly at Home, and Intend to Stay.

SIR,—I would gladly at any time oblige a clerical brother in any reasonable way, but it is impossible for me to gratify your Sutton correspondent by taking the course so kindly suggested by him in his letter in your issue of Jan. 31st. Being perfectly at home in the roomy enclosure of the Anglican Church, whose large-heartedness and toleration are so much greater than some of her members would fain wish them to be, I have not the most remote intention of voluntarily leaving her communion, or of being driven or put out of it by anyone else. Without boasting, I may say, in self-defence, that I yield to no one in the most devoted attachment and the most unswerving loyalty to the Anglican Church, and in appreciation of, and veneration for, her noble Book of Common Prayer; but all this is thoroughly compatible with the being keenly alive to what many others, in common with myself, honestly deem to be blemishes in and drawbacks to the usefulness of that Book of Common Prayer. Why should men who, without the slightest thought of tampering with the Church's doctrines or polity, are simply anxious to have such blemishes and drawbacks removed, be branded publicly by their brethren as dishonest and as traitors? Are those who desire to see the constitution of their country revised from time to time, as its growing needs may require, and who lend their efforts to the modifying, or the removing outright from its statute books, as the case may demand, laws that are antiquated, or useless, or harsh and oppressive—are such to be stigmatized as traitors to their country, and driven into exile—if such a thing were possible—by those who are not one whit more loyal than themselves, but are simply—and with little show of reason—opposed to any change? Surely not? Were the Reformers of the sixteenth century, who in 1549 and 1552 remodelled the services of the Church in England, and gave us our Book of Common Prayer in substantially the same form as that in which we now possess it, and those who on two occasions since still farther materially revised it—were they dishonest and traitors to the Church? Verily, it is worse than nonsense to apply such epithets to men whose loyalty to the doctrines and polity of the Church none who know them can rightly question, and who are probably quite as intelligent and alive to the Church's best interests as those who thus malign them. Mr. Nesbitt, at the close of his letter to which I have referred, seems anxious lest I should have passed over unnoticed a communication of the Rev. Henry Roe in your columns on the subject of the Athanasian Creed. May I, in conclusion, suggest to him a careful perusal of the letter of Mr. Thom on the same subject and in the same number of your paper containing his own letter, and see how fitly the first twenty-one lines of it, especially, apply to himself? J. FRANCIS.

Cayuga, Ont., Feb. 5th, 1895.

Do Without the Mission Grant.

SIR,—There are many mission congregations who are quite able to be self-supporting, but who, at present, are willing to go on for 30 or 40 years, and still look for help from their neighbours. The remedy for this often lies with the clergyman. He should throw off all sentiment and pride, and use all his mental and spiritual force to place the facts of

the case plainly before his congregation. It is difficult and humiliating for us to go to our people to ask them for a subscription to the salary. We should remember, however, we are to suffer with Christ; and, further, we must strengthen the mission funds, if our Bishops are to open new fields. There are hundreds of nominal Church families who are spiritually dying in our midst simply because clergymen have too much to do. Clergymen spend half their time after their horse. To mitigate this disheartening, often heart-rending, state of things the mission priest should educate his people to do without the mission grant. In this way our numbers could be doubled. By using tact, and plain, but kind, language, it can be accomplished. The majority of our people respond at once when it is fairly and squarely presented to them. The clergyman should know his men. Let him first consult privately with the most straightforward and earnest Churchmen in his congregation. He might say something like this: "Here, dear brethren, we are like paupers depending on the council, as long as we take this grant. Your clergyman is a hired labourer. If you had a labourer on your farm or in your office, you would never dream of asking your neighbours to help you pay him. You would deny yourself of every possible thing, and work your fingers to the bone. Now I am sure you never thought of it in this light, or you would have long ago refused outside assistance," and many like things he might say. The clergyman will find it more effectual to take the subscription list in his own hands. In many ways he can make it clear that he is no money-making parson, but is intensely anxious to advance the Church. Something must be done. In many districts the Church is fighting for its very existence. The writer is working single-handed in a field where there are twelve dissenting preachers, including the usual Italian priest. The same exists in hundreds of our parishes. Before the clergyman enters upon this work he must recognize he has a hard task. He will require to exercise all his persistency, determination and faith. If, in addition, he prays and intercedes for Divine power, he will most certainly be successful. As a final argument, it is worth trying, and if one fails he fails in a good cause. Why may not some godly layman be raised up in our missions, filled with the missionary zeal which this letter endeavours to inculcate? There must, however, be a firm foundation to build upon—namely, Christ. If we teach the Church principle we will teach Christ, for the Church is the Body of Christ. Amidst the present conglomeration of religions, we must clearly and definitely expound our Church doctrines; otherwise our people will have nothing to fight for, to contribute to, or to love. H. J. LEAKE.

Drayton, Feb. 2, 1895.

The Huron College Choral Concert Club "Misunderstanding" at Thamesford.

SIR,—On reading a letter in the *Thamesford Record* of Jan. 18th, which the writer was pleased to call an explanation regarding the somewhat extraordinary procedure of the chairman, Rev. Prof. Burgess, and the Committee of Management of the College Choral Club, who gave a concert in the Town Hall, Thamesford, on the 14th Dec., for the benefit of the funds of Huron College, I am of the opinion that the explanation is rather misleading when it attributes the misunderstanding to "an oversight of the Concert Committee not to have informed the chairman that the proceeds were to go towards the Endowment Fund of the college." As I had the pleasure of listening to all that was said on that occasion, while the concert was being discoursed, I am in a position to say that in the first part of the concert the chairman expressed regret that it had been reported in the neighbourhood that the proceeds were intended to aid the funds of Huron College, and said that he wished it to be distinctly understood that the concert was held solely for the benefit of the parish of Thamesford. And again, after a short recess, and in the progress of the second part of the concert, the chairman stated to the audience that, having held a consultation with his colleagues respecting the proceeds of said concert, he wanted to further impress the minds of the people present that the monetary results of the entertainment were for the benefit of the parish only, and not for Huron College. Notwithstanding these assertions, they took all the proceeds home with them, except two dollars for payment for use of the hall. How, then, could it possibly be a matter of oversight or misunderstanding, as the writer of the "explanation" asserts? Besides, it is a very strange thing, indeed, that the management was so very imperfect as to afford the pretence that they did not know what the proceeds were for until afterwards. As a member of the dear old Church of England, I am very sorry to learn that the funds of the diocesan college are so low as to be obliged to accept the sum of two dollars and fifty cents, which sum, they say, was the net result of their concert

held on
at the d
sale of
must
gain.
man tol
would
twenty
the pen
been m
ciples o
Club w
given
equal
Fund o
the cas
ingly c
have or
and bec
to resol
Then
I give, a
have st
MAN, w
publish
the Ch
funds f
contro
matter
told th
in this
said th
so desi
I wo
they u
somel
gentle
Joe"
teristi
smalle
am so
ceive
ment
not a
seem
My de
gress
my re
proce
and u
valual

SIR
incorr
modif
Churc
Athar
of bet
that
in so
tentic
that
with
good
them
than
when
slain,
side c
plode
pass
the d
their
reaso
and l
I h
inter
the c
1872
fresh
can
singl
the
three
sequ
the s
what
men
voca
in sis
appe
Chu
dam
any
not
Eng
the
oppo
to D
fully
wha
look
office

held on the above date. The sum, however, taken at the door, together with the amount realized by sale of tickets, was \$19.90. Truly the expenses must have been large, as compared with the net gain. It reminds me very forcibly of what a gentleman told a collector for the Bible Society, "that he would give him a penny," and then gave him twenty-five cents to defray the expense of sending the penny to the society! I think it would have been more in keeping with the teaching and principles of our Church if the members of the Choral Club who came to our parish on that evening had given about fourteen cents each, which would be equal to the amount realized by the Endowment Fund of the college from the proceeds, as they state the case; and your correspondent would have willingly contributed an equivalent sum rather than have one of the colleges of our Church laughed at and become a bye-word among dissenters for having to resort to such paltry means for gathering money. Then the idea of rushing into the public press to give, as the writer says, "an explanation," when we have such a good paper as the CANADIAN CHURCHMAN, whose editor, I am sure, is always ready to publish anything of interest to the advancement of the Church. Resorting to such means to procure funds for the college is said to have caused no small controversy between the students, and when the matter was referred to the Rev. Principal Millar, he told them that he would not allow money collected in this way to be paid into the College Fund, but said they could buy a clock for the college if they so desired.

I would strongly advise the Choral Club, before they undertake another concert, to try and produce something worth bringing before the public, as a gentleman in clerical garb playing "Old Black Joe" on a mouth organ on a stage is not very interesting, much less instructive, when some of the smallest school-boys of our village could excel. I am sorry their undertaking to come here did not receive the same opposition from the Church management here as at Ingersoll, which would have saved not a little comment on the part of outsiders on the seeming down-grade progress of Huron College. My desire, at all times, to assist and further the progress of our beloved Church and its institutions, is my reason for writing, and because I deem the procedure throughout to be undesirable, unwarranted and uncandid. Thanking you, Mr. Editor, for your valuable space.

LAYMAN, Thamesford.

The Athanasian Creed.

SIR,—Really your correspondent Mr. Thom is incorrigible. We may be thankful for the slight modification he has made in his former advice to Churchmen who do not like the Creed of St. Athanasius, but he has spoiled this little beginning of better things by advancing the outrageous claim that the "living voice of the Church" may be heard in some unaccountable fashion on behalf of his contention. One might as well and as truthfully argue that the living voice of the Church encourages incest with a deceased wife's sister, because some wise and good Churchmen may have been able to persuade themselves that such unions were not otherwise than God's Word doth allow. It is a weary battle when we are called upon again and again to slay the slain, and for very weariness those who take the side of orthodoxy are often tempted to allow exploded arguments and furious mis-statements to pass unchallenged, forgetting that those unversed in the details of the controversy may be influenced to their hurt by the persistent repetition of outworn reasonings, though they be utterly beneath contempt and based upon the most fallacious data.

I have quite recently waded through the almost interminable debates upon the Athanasian Creed in the convocations of both Provinces during the years 1872-3. It would be difficult to imagine anything fresh being added on one side or the other, and I can confidently assert that there has not been a single argument advanced in your columns during the present correspondence that was not thoroughly threshed out at that time, to say nothing of the subsequent winnowings in the showers of letters upon the subject in the *Guardian* and *Church Times*. And what was the result? The promulgation of a statement by the Upper and Lower Houses of both convocations maintaining the Creed in its integrity, and insisting upon its public use as heretofore, and appending a note explaining the sense in which this Church understands the minatory, or so-called damnatory clauses. That action has never been in any way reversed, and if this deliberate utterance is not to-day the living voice of the Church of England upon the subject, what is? Certainly not the discredited pronouncements of those who oppose themselves, from Chillingworth and Baxter to Dean Stanley and the rest. Their views were fully before the Church at the time, and received whatever consideration was due them. But we look in vain for any trace of these opinions in the official document, which speaks the mind of the

Church with unmistakable clearness. When some new light can be thrown upon the discussions, or when an Ecumenical Council shall have over-ruled the decisions of Canterbury and York and our own Canadian Provincial Synod, it will be quite in order to open up the discussion afresh. Meantime, for English and Canadian Churchmen, the question is settled for the present; and if loyalty does not demand it, a becoming modesty might possibly suggest that our private opinions should not be deprived of that which mayhap constitutes their sole virtue, viz., their privacy—or, at least, that private judgment should not be permitted to appeal to the unwary as possessing any authority stronger than that of the wilful and masterful spirits who talk so loudly themselves that they cannot hear the Church.

ARTHUR JARVIS.

P.S.—May I suggest that it would not be amiss if you were to re-print the document referred to above. It may serve as a text for those clergy of whom your correspondent justly complains (if the complaint be true) that they have been so negligent as never to explain the Creeds of the Church. I thought, however, that the great sin of the clergy, for which, without doubt, they shall perish everlastingly (in some parishes), is that they are all the time "preaching doctrine." It is refreshing to hear our intelligent laymen acknowledge a craving for strong meat. Are "good Gospel sermons" responsible for Mr. Thom's spirit of lawlessness, with which he would inoculate the clergy themselves? One trembles to think of the possible effects of this new application of an old "serum." There are other rubrics besides that which prescribes the use of the Athanasian Creed. It would be simply dreadful if the clergy in the neighbourhood of Galt, acting upon Mr. Thom's advice, were to begin to play fast and loose with the "Ornaments" rubric, for example! Rubrics are dangerous playthings.

A. J.

Not Liberality, but Unfaithfulness.

SIR,—I have before me the local paper of an important parish in the Diocese of Huron, and find that the rector preached in the Presbyterian church one day, and the Presbyterian minister preached in the Anglican church on the Wednesday—at the wish of the Evangelical Alliance.

Query. (1) Had the Presbyterian minister a license to act as lay reader from the Bishop?

(2) Have the churchwardens a right to demand the license of a "strange preacher"?

(3) Is it true that we still pray, "From all false doctrine, heresy and schism, Good Lord deliver us"?

(4) Is the 23rd Article still in force: "It is not lawful for any man to take upon him the office of public preaching, before he be lawfully called and sent,"? And again, what do these words mean (Preface to ordinal): "No man . . . shall be suffered to execute any of the said functions . . . except he hath had formerly Episcopal consecration, or ordination"?

The service was on Wednesday at the command of the Evangelical Alliance—an unsectarian and anti-Church religious club. Well, the Church commands the "Litanies or general supplication to be sung or said after morning prayer, upon Sundays, Wednesdays and Fridays."

This pandering to unsectarianism is fatal to the growth of the Church, though helpful to Methodism, Presbyterianism, and other isms. The unsectarian creed is this: "There is no Church set up by God, but only a number of religious clubs started by men. If the officials at the head of a New Religious Co. are pushing men, with an eye to the public taste, and a business capacity for securing novelties and attractions, it may prove a success. Or, on the other hand, it may fail to attract customers. It is very bad manners for one club, or "Church," or denomination, to claim to be the Church. We want to encourage Free Trade in religion, and the great thing is to stimulate the market for your own religious wares. There is no certain truth in religion. All is a matter of opinion. Our Lord and His disciples threw into the world the New Testament, a book containing truth, to be scrambled for. Our Lord is really the author of Confession, though St. Paul says He is not. You can believe what you like if you find it in the Bible. The Bible is a box of bricks out of which every one is meant to build a 'Church' which suits him. Christianity is a go-as-you-please religion. We are all going the same way." This is the result of lawlessness, and the creed held by hundreds in the Anglican Church to-day. Agnosticism is unbelief in the first Article of the Creed, "I believe in God the Father Almighty, Maker of Heaven and Earth." Unsectarianism is unbelief in that part of the Creed which says, "I believe in the Holy Catholic Church."

St. Paul said, "Mark those who cause divisions and offences contrary to the doctrine which ye have learned and avoid them" (Rom. xvi. 17). He knew that people would be making sects of their own—"to draw away disciples after them," as he said in

Acts xx. 30. But he didn't say that he respected rich people greatly, and that he honoured them for it, and that "we're all going the same way." No, he said, "keep your eye on them and don't go near them." I am afraid that if St. Paul were alive now, some people would tell him that he didn't know what true Christian charity is; they would call him a bigoted and intolerant Churchman. And look at St. John, too. He tells a lady not to let a man into her house who doesn't hold a particular doctrine (II. St. John x.). "How shocking! how intolerant!" some would say. And yet, after all, isn't it likely that the disciple whom Jesus loved is right? Isn't this unsectarianism which talks so much about charity and courtesy, and calls itself liberal and broad, and tolerant, only at the bottom an evil heart of unbelief, which tries to cover over its nakedness with a few fig leaves of fine phrases? This "liberality" is the liberality of the unjust steward. That man was trusted with his master's goods, and he gave them away in order to curry favour with his master's debtors. It was very liberal, only it wasn't honest. Now the Creed, and the ministry, and the sacraments, and the church building, are not ours to do what we like with. They belong to God, and they are entrusted to us. We are God's stewards of them. But it is required in stewards that a man be found faithful. We must hold and teach what God has taught us. We mustn't take the edge off a doctrine because it is unpopular. We mustn't water down what God says in order to make ourselves agreeable. If we do, we shall produce a commercial article which may suit the public taste, and have a great demand; but it will not be the Gospel with which we have been trusted—it will be another gospel which is not a gospel at all. That is not liberality, but unfaithfulness. We cannot say there is no hell to please some people, or that schism isn't a sin, or that we're all going the same way.

If you leave out the Church you have only got part of the Gospel. It isn't Christ's Gospel then.

Jan. 18th, 1895.

ANTI-UNSECTARIAN.

Common Sense

Should be used in attempting to cure that very disagreeable disease, catarrh. As catarrh originates in impurities of the blood, local applications can do no permanent good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla.

Hood's Pills cure constipation by restoring peristaltic action to the alimentary canal.

Family Reading.

The Hidden Treasure.

CHAPTER VII.—CONTINUED.

"Very like, very like!" said the stranger smiling. "My counsel to you is to learn all the Greek you are able, without fear of magic, and then you may read the New Testament in the original tongue. But that is a knowledge to which common men cannot well attain, and for that reason certain well learned persons have put forth this translation which you are now reading." (For Jack still held the book in his hand.) "But if you will raise your eyes to the clouds, you will see that we are threatened with a storm of some violence, and that before many moments are passed. Can we reach the village, think you, before it will break?"

"I fear not!" replied Jack; "your best way will be to come at once to my uncle's cottage, which is close at hand, and where I am sure you will be heartily welcome if you can put up with so plain a place!"

"I thank you!" replied the stranger. "I will accept your offer, if it will not put your uncle to inconvenience."

"I am sure he will be glad to see you!" said Jack. "But make haste, for the storm will soon be upon us!"

In effect the traveller had hardly reached the door of Thomas Speat's cottage, before the rain fell in torrents. Old Thomas was in the house, and made his guest cordially welcome.

"You were best bring your merchandise into the house, sir!" said he. "Our stable door locks but insecurely."

"Have you then dishonest neighbours?" asked the merchant.

"As to that, the place is like other places!"

replied Thomas Speat. "Our settled neighbours are good enough, simple country folk like ourselves, but the waste yonder harbours a sort of vagrant and masterless men, of whom our good knight hath not been able altogether to rid us. I would ill like to have my guest robbed under my roof."

"And I would ill like to be robbed," said the merchant. "I left my man sick at one of the convents on my road, and though the contents of my pack are not likely to tempt common thieves, I will, with the help of my young friend here, bestow it in the house. It will not be the first service he has bestowed upon me, short as our acquaintance has been. He has restored to me a precious treasure, which my carelessness suffered to fall by the way side, and not only so, but he has showed an acquaintance with its value which has surprised me!"

The shepherd looked surprised in his turn, but he said nothing, till the packages of the traveller were safely placed in the house, and the table spread with such food as could be provided on a sudden. The stranger said grace devoutly and sat down to his meal, which he discussed with a good appetite.

"I find your son, or nephew, I think he called himself, a good scholar," said the stranger, addressing the old shepherd. "He tells me that he can read Latin, and has begun to learn Greek."

"Yes, the lad has profited at his books!" replied the shepherd. "I am no scholar myself, beyond reading and writing, but they tell me Jack is a good one for his years, and has won high honours at the school in Bridgewater. But I fear, Jack, the stranger will think you over forward if you are ready to boast of your learning."

"It was through no boasting of his, but through my own questioning, that I learned as much!" said the stranger. "He picked up a book which I let fall, and coming back to seek it, and finding him engaged in reading it, we naturally fell into conversation. I was much surprised and pleased to find him already acquainted with its contents."

"Indeed. It will be some of his Latin school books, no doubt!"

Jack looked at the stranger with a glance and gesture of entreaty.

"Oh sir, may I not show my uncle the book? Old Margery is deaf. She will not hear a word or notice anything. May I not show him the book?"

"You may do so if you will!" replied the stranger, with a benevolent smile. "I see no harm it can do since it is to your uncle you tell me you owe all your knowledge of its contents."

To be continued.

Finds in Jerusalem.

THE FIRST WALL OF THE CITY SUPPOSED TO HAVE BEEN DISCOVERED.

Dr. Bliss, who is conducting excavations for the Palestine exploration fund in Jerusalem, sends home a report of recent work in which he states that he has found, at the depth of a few feet, the foundations of a wall which may be those of the actual first wall of the city, and are certainly on the site of that wall. In the course of the work he had uncovered three large square towers. He has also found a gateway, the doorsill of which was still in situ with the holes of the door posts and the holes for the bolts. This sill was 4 feet above the ancient paved road which passed through the wall at this point, but on digging deeper he found, 4 feet below, and therefore on a level with the ancient road, the sill of an older gate. Herr Schick reports that he has found a postern in the north wall on the exact spot where the Leper's Gate is placed by writers of the twelfth century.

Reviewing the future of exploration at Jerusalem, Major Conder, in an interesting article in the *Scottish Review*, reminds us that within the temple inclosure it is hopeless to expect that leave to excavate can be obtained from the Sultan. If it were possible to remove the flagging of the platform on which the dome of the rock now stands, or to open the archway in its eastern retaining wall, over which a mound of earth was heaped in 1881, when Major Conder attempted to get leave for their exploration, it is thought very probable that

we should find the foundations of the temple courts and steps beneath. The "Well of Souls" under the Sakrah, is a cave which has never been seen by any one now living, and which is described by no ancient writer. Within the city, excavation is pronounced only possible immediately west of Antonio, where there is an unoccupied area, or in the western part of the Hospital of St. John, which still lies beneath an accumulation of rubbish twenty feet deep. In all other parts houses and monasteries cover the ground. Outside, on the north, further examination of the ground west of the Damascus Gate is considered desirable; but on the south there is greater possibility of work. The slopes of Zion are covered with terraced orchards, which are known to overlie the remains of the ancient city. On Ophel a mighty rampart seventy feet high lies completely buried; and here, in the opinion of this authority, inscriptions of the early times of Solomon and Hezekiah might very probably be recovered, with perhaps archives of the early palace and the "Field of Burial of the Kings"—finds which, as this writer observes, would be more valuable than any settlement of such questions as the exact place at which the words "Lower City" or "City of David" should be written on the map.

A CURE FOR HEADACHE.—*Dear Sirs*,—I have been troubled with Headache for a number of years. I started to take B.B.B. and now I am perfectly cured. It is an excellent remedy for Headache and Dizziness.—*MRS. MATTHEW MARTIN, Beeton, Ont.*

Thomas Kempis Speaks.

"He that followeth after Me walks not in the darkness, thus saith the Lord. These are Christ's words and by them we are told how far to imitate His life and ways if we would be truly filled with light, and from all blindness of our hearts to be set at liberty. Therefore, our study, above all, must be upon the life of Jesus Christ to ponder." So wrote Thomas Kempis towards the close of the fourteenth century, and as edition after edition of his writings are still printed, we may hope not without doing good.

The light of which he speaks, or rather the light of which Christ speaks being Himself, had not come to search men out for judgment; rather to guide them into righteousness and goodness, and eternal well-doing and well-being. Not to be a guide merely, for the light is not a lamp that shineth, rather a person who is one with the Father and a loving friend to guide us aright and help us lest we stumble.

There is no presumption for a man in the dark to call for this light; thereby he calls for a friend in whom is no darkness and who is the wisest friend and the most loving; who, when He lights and helps, does so not grudgingly or of necessity, but cheerfully and gladly, this being the very express purpose for which He came.

The man who knows he is in the dark, but wants to get out of it, this is the man Christ wants to help, and not the man who thinks he is walking aright and looks down with more or less contempt upon those who are not as wise and good as he.

Presumption? The light shineth that we may get into it. Presumption? The loving friend cannot be better pleased than to do the good He came for, which is to light every man that is groping and knows he is groping and fears lest he go, he knows not whither. Presumption enough when a man thinks highly of himself, that he has enough light and goodness in himself; but no presumption to step out of his darkness into the light, to get out of himself into Christ, his friend, with a "take my hand, Thou Light of the World, and guide me into the blessedness."

Rev. D. M. Mihell,

Adelaide St. Baptist Church, London, Ont., certifies, "I have used the remedy known as K. D. C., and have found it to give relief when the stomach did not properly digest the food eaten."

A Free Sample of the K. D. C. will be forwarded to any address. K. D. C. Co., Ltd., New Glasgow, N.S., and 127 State St., Boston, Mass.

Now is the Time.

The benefit to be derived from a good medicine in early spring is undoubted, but many people neglect taking any until the approach of warmer weather, when they wilt like a tender flower in a hot sun. Something must be done to purify the blood, overcome that tired feeling and give necessary strength. Vacation is earnestly longed for, but many weeks, perhaps months, must elapse before rest can be indulged in. To impart strength, and to give a feeling of health and vigour throughout the system, there is nothing equal to Hood's Sarsaparilla. It seems perfectly adapted to overcome that prostration caused by change of season, climate or life, and while it tones and sustains the system it purifies and renovates the blood.

Hints to Housekeepers.

FARMER'S FRUIT CAKE.—One cup of dried apples soaked over night. Chop fine, and cook in one cup of molasses with one teaspoon of cinnamon. When cold add one egg, one-half cup of butter, one teaspoon of soda dissolved in one-half cup of sour milk, one and one-half cups of flour, and three-fourths of a cup of raisins, currants and citron, mixed. Bake in a loaf.

ORANGE CAKE.—Two cups of sugar, one-half cup of butter, three eggs, one-half cup of sweet milk, one-half cup of water, three teaspoons of baking powder, three cups of flour. Flavour with orange. Filling.—Two eggs, piece of butter the size of a walnut, one cup of sugar, juice of two oranges. Boil in a double boiler until thick enough to spread between the layers. Frost the top of the cake with frosting flavoured with orange.

Rheumatism is primarily caused by acidity of the blood. Hood's Sarsaparilla purifies the blood, and thus cures the disease.

COCONUT PIE.—One-half pound grated coconut; three-quarters pound white sugar (powdered); four ounces butter; five eggs—the whites only; one glass white wine; two tablespoonfuls rosewater; one tablespoonful nutmeg. Cream the butter and sugar, and when well mixed, beat very light, with the wine and rosewater. Add the coconut with as little and as light beating as possible; finally, whip in the stiffened whites of the eggs with a few skilful strokes, and bake at once in open shells. Eat cold, with powdered sugar sifted over them. These are very pretty and delightful pies.

RING JUMBLES.—Three-quarters pound butter; one pound sugar; four eggs; one pound flour, or enough to make out a soft dough; wineglass (small) rose water. Cream the butter and sugar, add the beaten yolks, then the rose water, next half the flour, lastly the whites, stirred in very lightly, alternately with the remaining flour. Have ready a pan, broad and shallow, lined on the bottom with greased paper. With a tablespoonful form regular rings of the dough upon this, leaving a hole in the centre of each. Bake quickly, and sift fine sugar over them as soon as they are done. You may substitute lemon or vanilla for the rose water.

CREAM CAKE.—One cup of sugar, one tablespoon of butter, one egg, one cup of milk, two cups of flour, two teaspoons of baking powder, one teaspoon of lemon. Bake in two layers. Filling.—Yolk of one egg, one cup of milk, one-half cup of sugar, two teaspoons of cornstarch, one-half teaspoon of lemon. Beat the yolk of the egg and dissolve the cornstarch in a little milk. Boil all together till it is thick enough to spread between the layers. Use the white of one egg for frosting.

B. B. B. purifies, renovates and regulates the entire system, thus curing dyspepsia, constipation, sick headache, biliousness, rheumatism, dropsy and all diseases of the stomach, liver, kidneys and bowels. It also removes all impurities from the system from a common pimple to the worst scrofulous sore.

Prepare for spring by using Burdock Blood Bitters to cleanse the system and tone the body to vigorous health. Its tonic purifying regulating work makes B.B.B. the greatest remedy for all diseases of the stomach, liver, bowels and blood.

Once upon a girl who was and every happy smile bright and and smiled

But one and the lit lorn, beca more. S called to t

"Wind blowing al Hast thou

The wi but I am g will make

He rus again; bu of the sm

Then t edge of th said, "I s thy bank smile?"

"I only brooklet's So the that stood thou my so bright

But th in the ra brightly.

Shakin said, "N Walkir

to a hous heard the and saw t thou stea thy child of Death

"No! their ow weep no of those

To Sle her, the

H

Hors

is the

able r

prever

lieving

from a

Dr. W

says: "

tative of

lated dr

water, a

Descri

tion to

Rumfor

Bewal

For s

Children's Department.

The Lost Smile.
(From the German.)

A POEM IN PROSE.

Once upon a time there was a little girl who was always bright and smiling, and every one who saw the gay and happy smile of the little maiden felt bright and cheerful for the moment and smiled also.

But one morning the smile was gone, and the little maid stood sad and forlorn, because she could not smile any more. She went to the door and called to the wind:

"Wind, wind! Thou hast been blowing all night around my window. Hast thou stolen my smile?"

The wind replied, "Not I, not I; but I am going on a little journey and will make inquiries."

He rushed away, and came back again; but alas! he brought no news of the smile.

Then the little maid went to the edge of the brook: "Brooklet," she said, "I sat a long time yesterday on thy bank; didst thou drink up my smile?"

"I only drink the sun," was the brooklet's reply.

So the maiden looked up to the sun that stood high in the heavens. "Hast thou my smile, O Sun! Thou shinest so brightly?"

But the sun replied, "I have bathed in the rain, therefore do I shine so brightly."

Shaking her head the little maid said, "Now I must ask others."

Walking sadly along she soon came to a house where she saw Death. She heard the voices of those who wept and saw the dead one smiling. "Dost thou steal the smiles of the living that thy children may smile?" she asked of Death.

"No!" he said; "my children have their own smiles because they need weep no more; I do not take the smiles of those who still can smile."

To Sleep, as he was fleeing from her, the maiden called: "Art thou

Indigestion

Horsford's Acid Phosphate is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach.

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

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

Beware of Substitutes and Imitations.
For sale by all Druggists

Every Bone

In my body ached with the dreadful Rheumatism which followed a severe cold. My sufferings were awful. I could not dress myself or comb my hair. My husband had to carry me up and down stairs. I was scarcely able to nurse my little one. Within two weeks after I began taking Hood's Sarsaparilla, I felt better. Shortly I was able to walk up and down stairs without help and finally I was cured. My friends thought I was going to be a cripple, but thanks to God for his blessing on Hood's Sarsaparilla, I now enjoy good health. MRS. JOHN BLACKBURN, Lower Five Islands, Nova Scotia.



Mrs. J. Blackburn going to be a cripple, but thanks to God for his blessing on Hood's Sarsaparilla, I now enjoy good health. MRS. JOHN BLACKBURN, Lower Five Islands, Nova Scotia.

Hood's Sarsaparilla Cures

Hood's Pills should be in every household.

GREAT CHANCE FOR BOOK AGENTS

Hundreds of men and women are now earning \$100. every month canvassing for the world famous best selling new book **Our Journey Around the World** By REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 250 beautiful engravings. The King of all subscription books and the best chance ever offered to agents. 76th thousand in press. One agent has sold 676 copies; another, a lady, \$84; another, \$50—all are making money. 8000 more trusty agents wanted—men and women. Distance no hindrance, for We Pay Freight, Give Credit, Premium Copies, Free Outfit, Extra Terms, and Exclusive Territory. Write for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

Can You Cook

Onions, Cabbage, Turnips, Ham or Corned Beef.

WITHOUT Filling the house with the disagreeable smell.

Physicians say that a more prolific cause of disease, contagion, loss of appetite than the usual odors from cooking can not be found.

"We Absolutely Warrant FAIRGRIEVE'S ODORLESS COOKING UTENSILS to cook anything and make no smell whatever. Drop a post card to Fairgrieve & Co., 279 College Street and we will send one for your examination. Give number of stove. AGENTS WANTED."

fleeing from me, because thou hast my smile?"

"No!" he replied, "I am fleeing from thee because thou hast lost it; when thou hast found it I will come back again."

Patiently seeking, the little maid wandered on, and soon came to a cave where Mother Time sat spinning with her distaff fine strands of silver-gray hair.

"Art thou spinning my smile in with thy threads, that they glisten so brilliantly?" cried the little girl.

"Oh, if I only had it!" said Mother Time. "A smile makes gray hair so beautiful. But back there in the cave the little boy Forgetfulness is lounging about, and before the entrance to the cave the maiden Hope is keeping watch; perhaps one of them may have it."

But alas! they also knew nothing about the smile. The little boy had only a cooling drink in his jug, and Hope had only an evergreen twig in her basket.

"Go, ask Wisdom," advised Mother Time.

Wisdom sat with thoughtful brow, and gazed with searching eyes upon the questioning child. "I have nothing to do with smiles; I only know," was the reply.

The little maid turned away, and saw Wisdom's gentle neighbor, Experience, with her wise, clear and friendly eyes. "I miss my smile so much," she said. "Hast thou perchance taken it away?"

"I?" said Experience, "how could I do so? I make people wise and he who is wise smiles. It was not I who took it. But have faith in me, and do not seek thy smile in the outside world. At home thou must find it, if thou wouldst find it at all."

So the little maiden started sorrow-

fully on her homeward way, asking only Care, whom she met, about her smile. But Care replied, "Thou hadst it not when I came to thee."

And so, sad and weary, stood the little maid at eve again before her door; and on the threshold crouched a slovenly, cross-looking old woman. It was Discontent.

"Thou hast stolen my smile," said the maiden. "Tell me, is it not so?" "If thou knowest, why askest thou?" replied Discontent, grumpily, and slouched away like one who on God's wide earth knows not how to make anything good or fair.

Discouraged, the little maid entered her home. She had not found her smile, and when Illness came to her, she said not a single word, only looked sadly, questioningly up at her. But Illness read the inquiry in the timid eyes and said, "I am not the thief, I have not stolen thy smile, I only make people weary."

The little maiden was now very uneasy about her smile, but gave it up for lost. So when Pain came, she wept and said: "Now it is all over; now that thou hast come I shall never find my smile again. At first I did not think of thee, but now I know thou wert the one who stolest my smile from me."

"I only borrowed it to make it softer and more beautiful. See! a tear sparkles in it now. Now it has become the pearl of a human heart. Here, take it back."

"Ah!" cried the maiden, bitterly, "the people will no longer smile when they see the smile that has known thee."

"But something much better will happen," comforted Pain; and so saying, she kissed the little one on her lips. And so she received her smile again.

And the little maid was happy that she had found her smile once more, and smiled always when she met any one. To be sure, as the little girl feared, the people no longer smiled on account of the smile that had become acquainted with Pain; the tear shone too brightly through it for that. But every one who saw the smile blessed it. And that was better than all else.

A Stormy Night.

It was a bitterly cold night. The snow had fallen all day, and was still falling fast. In some places it had drifted up high, and long icicles hung from the walls and roofs of the houses. It was a night when no one cared to be out.

But though the weather was so severe, a policeman was out on his beat. He could not remain at home on account of the cold. He put on his warmest clothes, with thick furred gloves, and with lantern in hand, paced up and down the deserted streets.

By-and-by as he walked along he heard a faint cry. He thought it was some child lost in the snow. He stood under a brightly lighted lamp and

CONSUMPTION CURED

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 520 Power's Block, Rochester, N.Y.

The Cook's Puzzle

How to avoid sodden pastry?

The PROBLEM is SOLVED by the production of our NEW SHORTENING

COTTOLENE

which makes light, crisp, healthful, wholesome pastry.

Mrs. M^{rs}. McBride, Marion Harland, and other expert cooking authorities endorse COTTOLENE. YOU can't afford to do without COTTOLENE.



Made only by The N. K. Fairbank Company, Wellington and Ann Sts., MONTREAL.

Scott's Emulsion

the cream of Cod-liver Oil, with Hypophosphites, is for

- Coughs,
- Colds,
- Sore Throat,
- Bronchitis,
- Weak Lungs,
- Consumption,
- Loss of Flesh,
- Emaciation,
- Weak Babies,
- Crowing Children,
- Poor Mothers' Milk,
- Scrofula,
- Anæmia;

in fact, for all conditions calling for a quick and effective nourishment. Send for Pamphlet. FREE. Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

Births, Marriages, Deaths.

DEATH.

DRANSFIELD.—Entered into rest at the Vicarage, Stonewall, Manitoba on the morning of Friday, Feb. 1st, 1895, Flora Elizabeth, beloved wife of the Rev. Herbert Dransfield, incumbent of Stonewall.

"Soon, soon to faithful warriors comes their rest,
Sweet is the calm of Paradise the blest."
"Neither shall there be any more pain."

listened. The same cry was repeated. What could it be? The man turned round, and there close at his feet was a beautiful gray cat, making a pitiful moan.

"Poor thing," said the man, kindly, "What is the matter? Dear me," he added, taking the cat up in his arms, "this is a valuable creature, and one that is evidently a pet in some house. I wonder who it belongs to?"

But puss could not tell him. She only cuddled down under the policeman's warm cape, glad to be out of that dreadful snow. He could not leave his beat, so he walked up and down for the next two hours with the cat in his arms. Then he took her to his own home, and gave her a warm mat to lie on all night.

Next morning he heard that a gentleman had been to the police-station to ask if any one had seen a cat, as his little daughter had lost hers, and had been crying all night for her favourite. So puss was restored to her rightful owner, who received her with rapturous kisses, while her papa rewarded the kind policeman who had so tenderly cared for the pet during that stormy night.

An Act of Charity.

All the people in the house said that Mox was selfish. All, that is, except his mistress and me. We contended that he would be kind and neighbourly if there ever should arise any need for it; but, as he had always been the only dog in a large household, and had all the attention solely for himself, there was no chance for us to settle his character by actual proof.

Even dear Aunt Mary, who loves him as much as I do, said, once, when he was frisking around us, in answer to my remark, "Isn't he cute?"

"Ah, yes; he is smart, I think, as a dog can be; but he is very selfish."

I must say that did hurt my feelings a little. For I thought, as good as Aunt Mary was herself, she might read character better than that.

Last spring, a little Newfoundland puppy came to divide the honours with Mox.

He slept in the yard, however, and never came into the house. When about five months old, this puppy seemed to have some queer trouble with his feet, and a dog doctor came, from the stables back, to prescribe.

While in this condition, the poor little scamp could only sit at the door of his house in the yard, and have his meals served by his mistress.

Mox went often and sat with him, and, I presume, told him all the news. As I remarked on this once, at the table, one of his detractors said:

"Oh, that is only to find out what is going on, and what is the matter with Pico! Mox is the most curious rascal going."

So, finally, I gave up trying to give my pet a reputation for unselfishness, and as Mox himself didn't seem to care what people said about him, I concluded that I need not worry over it, either.

Yesterday, I was resting on the lounge after lunch, when a tap came at my door. In answer to my "come in!" both Mox and his mistress appeared. He jumped on my lounge at once, and cuddled down at my feet. His mistress said:

"I felt that I must come and tell you what he did just now. The cook gave him a nice bone out of the soup. He looked at it for a minute in the most longing way, then took it up and trotted out to Pico's house. There he laid it down with a little sigh, as if to say, 'I did want it myself; but you can't walk, so I give it up to you.' Now, wasn't it cute of him?"

"Cute?" I answered. "It was beautiful—thoroughly unselfish. How many of us 'humans' would have done as well?"

The dear little scamp finished his afternoon nap snuggled up by my

feet, then had a lump of sugar and departed.

At dinner, that evening, the incident was related, and Mox was the hero of the table. All praised his act, and took back the old character they had given him.

All but one—Pico's mistress—said: "Ah, yes! but it was a very small bone. Mox saw it had nothing on it before he made a present of it."

Some folks are made so, aren't they? Must always throw cold water on the praises of a hero, in some fashion or other. C. M.

All-Time Toys.

Perhaps you think, when you push your jumping-jack before somebody and make him say "Oh!" and jump, that the little children who lived ages and ages ago, so long ago that we scarcely know anything about them, did not have such a toy. If you do think so, you are mistaken. It has been found that the children in Egypt had such a toy. And another discovery is that the little girls in Egypt, in the long, long ago, had dolls—queer, misshapen dolls, but dolls that they loved, and for whom they were little mothers.

Nell and Bertha.

"It was mean of the girls to decide that we must all wear flowers at the Juniors' reception," grumbled Bertha.

"Why, we are part of 'the girls,' and so we helped to decide," laughed Nell; "we didn't say anything against it."

"What could we say? They would have been sure the only reason was because we couldn't afford it, and so I wouldn't say anything. It's all very well for Eva Myers and those girls to plan such things, but it isn't so nice for us. I had a dollar saved to buy mother a pair of gloves for a birthday present—she needs them too—but now most of it will have to go for a few roses."

"Mine won't," said little Nell, stoutly. "I'll get my flowers by going down through the meadow, pulling off my shoes and stockings, and wading across the brook. That's all it will cost me to get plenty of lovely violets."

"Just wild flowers!" said her cousin, disdainfully. "Everybody will think you wear them because you hadn't money enough to buy anything else."

"Well, I haven't," answered Nell, honestly, "but I don't see why they should think anything about it; I'm sure the violets are beautiful."

She was sure of it the next day, when, with basket well filled, she sat down on the mossy bank to rest. Still, she could not help thinking of Bertha's scornful assertion that they would "look cheap," and that she "would rather never go anywhere than not go as other people did."

"But, then, I'm not 'other people'; I'm just myself," mused Nell, with her gaze wandering from the blue blossoms to the blue sky. "If I try to be like girls that have plenty of money, it will just be pretending; it won't be real, and it won't be honest."

So little Nell wore her violets, and Bertha grudgingly bought roses. "And I might as well have done as you did," the latter said, discontentedly, a day or two later, "for nearly everybody wore roses, so they were common—only, of course, mine were not so fine as some of the others. But I heard two or three admire your violets."

Does any one suppose Bertha grew

AN OFFER OF \$5,000.00

Every testimonial published by us is *bona fide*, and so far as we know is absolutely true. To any one who will prove the contrary to an impartial referee, we will give \$5,000.00.

W. H. Warner & Co.
Toronto, Ont.

Read what some noted people say about Warner's SAFE Cure, acknowledged to be the best remedy in the world for all diseases of the Kidneys, Liver or Urinary organs.

DR. WILLIAM EDWARD ROBESON, of the Royal Navy of England, wrote to a London newspaper called the Family Doctor as follows: "Having had more than seventeen years experience in my profession, I can conscientiously and emphatically state that I have been able to give more relief and effect more cures by the use of Warner's SAFE Cure than by all other medicines ascertainable to the profession."

R. A. GUNN, M.D., Dean of the U.S. Medical College, New York.

"Belonging, as I do, to the branch of the profession who believe that no one school of medicine knows all the truth regarding Disease, and being independent enough to use any remedy that will relieve my patients without reference to the source from which it comes, I am willing to acknowledge and commend frankly the value of Warner's SAFE Cure."

DR. ANDREW WILSON, F. R. S., editor of Health, in replying through his paper to a correspondent who had written to him regarding Warner's SAFE Cure, said: "Warner's SAFE Cure is perfectly safe and perfectly reliable."

MRS ANNIE JENNESS MILLER, the famous leader of dress reform.

"It gives me pleasure to express my faith in the virtues of SAFE Cure, which is the only medicine I ever take or recommend."

REV. J. E. RANKIN, D. D., LL. D., Prest. Howard University, Washington, D.C.

"I have known of several persons who regarded themselves as greatly benefited, and some of them as permanently cured of diseases of the kidneys and urinary organs, by the use of Warner's SAFE Cure."

Trinity DRAMATIC Club

Will present
Pinero's 3 Act Farce

THE MAGISTRATE,

at the
ACADEMY OF MUSIC

February 15th & 16th

WITH SATURDAY MATINEE.

any wiser by the experience? Not at all. Her whole life is ruled by that will say, tyrant, "they." What "they" dreadful what "they" will think, and what "they" will do, govern all her actions. Nell, daring to be herself, to choose her own path as it seemed to her right and honest, is growing to a true, free, noble womanhood, with friends who feel her influence.

Beautifully Illustrated

Books Booklets and Cards

In Monotint and Colour, for the Season, at greatly reduced prices, as follows:

- | | |
|-----------------------|------------------------|
| Booklets at 5c. Each. | Booklets at 10c. Each. |
| The Rest of Faith | Dear Baby |
| Something Cheap | Song of Innocence |
| My Darling Shoes | Somebody's Mother |
| Spinning | Bring Flowers |
| Driving Home the Cows | Picturesque Wales |
| An Evening Song | Christmas Bells |
| Evening Hymn | New Years Bells |
| | In the Country |

Packets of Beautiful Cards, Flowers and Verses. 12 in Packet, price 10 cents.

- | | |
|---------------------------|-----------------------------|
| 15 Cents Each | 25 Cents Each |
| The Robin's Song | Buttercups and Daisies |
| Corals | Sunlight and Shadow |
| My Lighthouse | Winter (Shakespeare) |
| Snow Flakes | Twilight Fancies |
| Winter Roses | Artist Gallery |
| The Hermit Thrush | Jesus, Lover of My Soul |
| Meadowsweet | Bertha and the Birds |
| Christmas Night | Friendship Greeting |
| A Visit from St. Nicholas | For Auld Lang Syne |
| Water Lilies | All's Well |
| Hymn to the Flowers | My Greeting |
| | Give my Love Good Morning |
| | Scott Pictures |
| | Shakespeare Pictures |
| | Pictures from the Holy Land |

"Bible Rays." 12 Illustrated Little Books with Verses. Price in box, 20 cents.

40 Cents Each

- | | |
|----------------------|---------------------------|
| Golden Leaves | Cloudland |
| Country Sunshine | Winter Snow |
| The Birds' Christmas | Christ Stilling the Waves |
| Autumn Leaves | Harbour Lights |
| Evergreen | Foot's Greeting |
| The Time of Roses | Fair Flowers |
| In the Springtime | Seasons |
| Toilers of the Sea | Haunts of Bryant |

50 Cents Each

- | | |
|-------------------------|----------------------|
| Love Lyrics | Summer Songs |
| Morning Songs | Children's Prayers |
| Hymns for Children | The Glad Year Round |
| Spring Songs | White Shepherds |
| The Path of Hope | Walking in the Light |
| Constant Christmas | We are Seve |
| The Shepherd's Daffodil | The Shepherd Fold |
| His Loving Kindness | |
| Noon Song and Sketches | |

60 Cents Each

- | | |
|--------------------|------------------|
| Dickens' Christmas | Patch Work Quilt |
| By Stormy Seas | Harpsstrings |
| Spring Flowers | In the Harbour |
| The Heavenly Way | Lucy |

85 Cents Each

- | | |
|---------------------|--------------------|
| Thistle-down | Golden Harvest |
| The First Christmas | Granny's Glasses |
| The Old Farm Gate | Holy Childhood |
| The Halo! | Love Divine |
| The Old, Old Story | Spirit of the Pine |

Canadian Churchman

BOX 2,640,

Toronto, Ontario

Office—Cor. Church and Court Sts.

Toronto Markets.

Grain.		
Wheat, white.....	\$0 63 to \$0 54 1/2	
Wheat, red winter.....	0 61 to 0 62	
Wheat, goose.....	0 00 to 0 60	
Barley.....	0 46 to 0 48	
Oats.....	0 33 to 0 34	
Peas.....	0 57 to 0 62	
Hay.....	10 00 to 10 50	
Straw.....	6 50 to 7 50	
Meats.		
Dressed hogs.....	\$5 16 to \$5 30	
Beef, fore.....	3 00 to 5 00	
Beef, hind.....	6 00 to 9 00	
Mutton.....	6 00 to 7 00	
Beef, sirloin.....	0 14 to 0 17	
Beef, round.....	0 10 to 0 12 1/2	
Lamb.....	5 00 to 6 50	
Dairy Produce, Etc.		
Farmer's Prices		
Butter, pound rolls, per lb.....	\$0 20 to \$0 22	
Butter, tubs, store-pack'd.....	0 14 to 0 16	
Butter, farmers' dairy.....	0 18 to 0 19	
Eggs, fresh, per doz.....	0 22 to 0 25	
Chickens, spring.....	0 40 to 0 50	
Ducks.....	0 65 to 0 85	
Turkeys, per lb.....	0 07 to 0 09	
Geese, per lb.....	0 06 to 0 08	
Vegetables, Retail.		
Potatoes, per bag.....	0 50 to 0 55	
Onions, per bas.....	0 25 to 0 40	
Apples, per barrel.....	1 50 to 2 25	
Turnips, per bag.....	0 25 to 0 30	
Celery, per doz.....	0 40 to 0 50	
Carrots, per bag.....	0 30 to 0 40	
Parsnips, per bag.....	0 40 to 0 50	

R FLACK Groceries and Provisions
Canned Goods in Great Variety.

CROSE & BLACKWELLS'
JAMS, JELLIES Etc.

456 GERRARD ST. E. TORONTO

Dr. Pearson's Hypophospherine

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

Try Golden Health Pellets in Indigestion, Constipation, Liver Complaint, and as a preventative in infectious diseases. Both invaluable remedies. Price 50 and 25 cts. Send for pamphlet.

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

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.

THE OXFORD PRESS

G. PARKER

Successor to Timms & Company.

The Old-Established Church Printing House.

Ecclesiastic and Music Printing a Specialty

33 Adelaide Street West
TORONTO, ONT.

Please note the new address

Folding Bath Tub

A great convenience for small and rented houses.

Heaters burn gas, gasoline or coal oil and will heat the water in about 15 minutes

We also make Piano Chairs, Music Cabinets, &c.

Circulars free. Mention this paper.

Otterville Manufacturing Co.
OTTERVILLE, ONT.

Pelee Island "St. Augustine" Wine

(in quantities to suit purchasers) \$1.50 per gallon.

All orders outside the city carefully packed and promptly executed.

Unfermented Grape Juice, 75c. per bottle.

J. C. MOOR,
Telephone 625. 433 Yonge St. Toronto

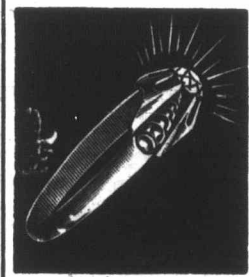
Buy the New Climbing Rose
Crimson Rambler
Fine Plants only 75c. by mail.
Finest Climbing Plant ever sold.

H. SLIGHT, City Nurseries,
411 Yonge St., TORONTO.
Headquarters for Cut Roses,
Fine Wedding Flowers,
Floral Offerings
Orders by telegraph satisfactorily shipped by SLIGHT, the Enterprising Florist.

Nothing Succeeds Like Success.

The fact of our doing a large business furnishes a hint as to our prices and service. We want you to feel that our interests are identical with your own, and that our desire is to serve you always. If you have not a copy of our catalogue, get one. Your address on a postal card directed to us, and we will mail free the finest illustrated book of Watches, Jewellery, Clocks, Silverware, Guns, and Bicycles ever published.

We send by registered mail this Diamond Ring



For \$12.00

Solid 14 Carat Gold Setting, Pure White Genuine Diamond, weighing 1/2 and 1/2 carats.

Address
Frank S. Taggart & Co.,
89 King St. West, Toronto.

PATRONIZE THE BEST
The Banner Laundry

The Offices—387 Queen St. West.
607 Queen St. West.
The Works—424 Adelaide St. West.
All mending done free. Telephone 2157

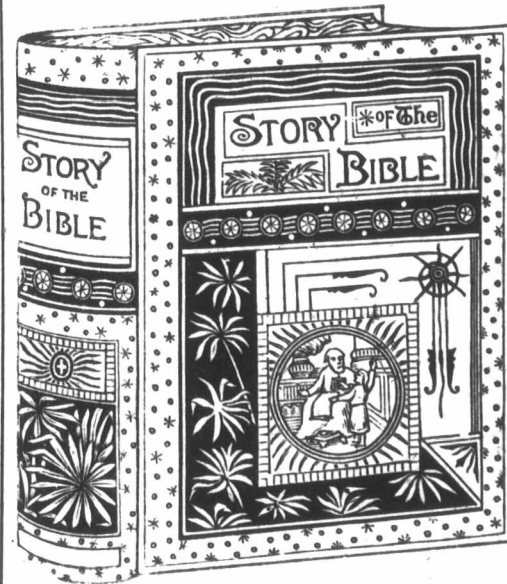
THE CINCINNATI BELL FOUNDRY
SOLE MANUFACTURERS OF THE
BELLS
FOR CHURCH, SCHOOL, FIRE ALARMS, &c.
Catalogue with 2500 illustrations, prices and terms free.

DENT'S CORN GUM
Cures Corns, Warts, Bunions, etc. So easy to apply—it sticks fast. Ask for Dent's; take no other. Sold everywhere, or by mail 10 cents. C. S. DENT & CO. DETROIT, MICH.
Try Dent's Toothache Gum.

THE IMPROVED VICTOR INCUBATOR
Hatches Chickens by Steam. Absolutely self-regulating. The simplest, most reliable and cheapest first-class hatcher in the market. Circulars free. 4 cents.
GEO. ERTEL & CO., London, Ont.

A MARVELLOUS BOOK

— AT A —
MARVELLOUS PRICE!



Our New Premium **STORY OF THE BIBLE**

We give this valuable book (which is sold by subscription only at \$8.75 per copy) and the CANADIAN CHURCHMAN, one year, to subscribers, for the small sum of

\$2.00.

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

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

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

Church Committees

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

Therefore when the Church Wardens' Report is to be printed; when Programmes, Tickets, etc., etc., for either the vestry or the Sunday school are wanted, come right to us, and if we can't satisfy you it isn't because we haven't facilities second to none in this country, or that we ask more than a fair margin of profit on our work.

Monetary Times
Printing Co., Ltd.
N.-W. COR. CHURCH & COURT STS., TORONTO

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

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 30c.

FRANK WOOTTEN,
"Canadian Churchman."
Offices—Cor. Court and Church Sts., Toronto.

USE Alaska Cream

THE NEW AND ELEGANT COSMETIC for the cure of CHAPPED HANDS, FACE, LIPS
And all roughness of the skin. It dries instantly it whitens the skin; it is not greasy or sticky.
PRICE - - - 25 CENTS.

MADE BY
STUART W. JOHNSTON—Toronto, Ont.

Bates & Dodds,

UNDERTAKERS,
931 Queen St. west,
Opposite Trinity College.

SPECIAL.—We have no connection with the combination or Ring of Undertakers formed in this city. Telephone No 312.

Two New Subscribers.

We will mail to any person sending us two NEW yearly prepaid subscribers to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 65c.

FRANK WOOTTEN,
"Canadian Churchman."
Offices—Cor. Church and Court Sts., Toronto.

Life Insurance

UNDER THAT MOST POPULAR PLAN

The COMPOUND INVESTMENT

— OF THE —

North American Life Assurance Co.

Head Office, Toronto, Ont.

Pays the insurer handsomely should he survive the period selected, and in case of his death during the first ten years of the investment period, his beneficiary is paid the full face of the policy; if after that, and within the investment period, in addition a mortuary dividend of the 11th and subsequent premiums paid thereon is payable

THE INVESTMENT ANNUITY POLICY

Issued by the same company contains special advantageous features not found in any other form of policy contract. Write for particulars.

WILLIAM McCABE,
Managing Director

Three New Subscribers

We will mail to any person sending us three NEW yearly prepaid subscribers to the CANADIAN CHURCHMAN, beautiful books artistically illustrated in Monotint and Colour, worth \$1.00.

FRANK WOOTTEN,
"Canadian Churchman."
Offices—Cor. Church and Court Sts., Toronto.

Buckeye Bell Foundry
E. W. Vanduzen Co., Cincinnati, Ohio.
Send Free Our Church Bells & Chimes.
per and Tin Church Bells & Chimes.
Highest Award at World's Fair. Gold Medal at Mid-winter Ex'n. Price, terms, etc., supplied free.

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

CONSERVATORY OF MUSIC

132 pages, giving full information, mailed free

EDWARD FISHER, Musical Director

Thorough Training in all Branches from the Rudiments to Graduation

Scholarships, Diplomas, Certificates, Medals, etc

H. N. SHAW, B.A., Principal Elocution School

Elocution, Oratory, Voice Culture, Delsarte and Swedish Gymnastics, Literature, &c.

Trinity College School,
PORT HOPE.

Will re-open after the Christmas Holidays

On **THURSDAY, JANUARY 10, 1895**

Applications for admission and for a copy of the School Calendar may be made to the

REV. C. J. S. BETHUNE, D.C.L.,
Head Master.

Hellmuth Ladies' College Circulars,
LONDON, ONT.

DEPOT OF THE
Church Extension Association,
418 QUEEN ST. WEST, TORONTO.
Also at 135 James st. north, Hamilton, Ont.

Open daily from 9.30 a.m. to 6.00 p.m., Saturdays 9 to 9.30.

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

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

GRATEFUL-COMFORTING

Epps's Cocoa.

BREAKFAST-SUPPER.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

Made simply with boiling water or milk Sold only in packets, by grocers, labelled thus

JAMES EPPS & CO., Ltd., Homeopathic Chemists, London, England.

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

WALTER BAKER & CO.
The Largest Manufacturers of
PURE, HIGH GRADE
COCOS AND CHOCOLATES

On this Continent, have received
HIGHEST AWARDS
from the great
Industrial and Food
EXPOSITIONS
In Europe and America.

Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious **BREAKFAST COCOA** is absolutely pure and soluble, and costs less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

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.

Lent Term, February 11th, 1895.

Bishop Strachan School
FOR GIRLS.

ESTABLISHED 1867

PREPARES, if desired, for the Departmental Examinations. Fees for resident pupils from \$238 to \$252 per annum, with an entrance fee of \$12. Discount for sisters, daughters of clergymen, or pupils making yearly payments in advance.

School Re-opens (First Wednesday) in September. Apply for Calendar containing Course of Study, &c., &c., to
MISS GRIER, Lady Principal.

THE CHURCH OF ENGLAND
DAY SCHOOLS
FOR GIRLS,
53 Beverley Street, Toronto.

Under the management of the Sisters of the Church.

Next Term Commences Sept. 10th.

Fees—In Ottawa and Hamilton, \$5 for English and French; ditto in Toronto, \$3.

Music, Dancing, and German or Latin extra.

Young Ladies Going Abroad.

A widow lady with one daughter going abroad, in September next, for educational purposes, would like to take a few young ladies from 13 to 17 years of age. She would reside in the school and travel with them if necessary. References kindly permitted to the Lord Bishop of Toronto and Mrs. Sweetman, Mr. and Mrs. R. H. Bethune, Dr. and Mrs. Hodgins, Mr. and Mrs. W. B. McMurrich, and Mrs. Williamson, President of the W. A. For terms and particulars apply to "SWITZERLAND," 67 Henry St., Toronto.

P. W. NEWTON
Teacher of Guitar, Banjo and Mandolin. Private lessons, thorough instruction. Send for catalogue of banjo, guitar and mandolin music. Complete stock of Jennings' splendid banjo music. Studio, Nordheimer's Music store, 15 King St. East. Telephone 749. Residence, 6 Irwin Avenue.

The **PERFECT** COMMUNION WINE
"St. Augustine"
REGISTERED.

This wine is used with satisfaction by hundreds of Anglican Churches in Great Britain, West Indies and Canada.

Cases of one dozen bottles.....\$4 50
Cases of two dozen half bottles 5 50
F.O.B. Brantford, Ont.

Supplied at St. John, N.B., by E. G. Scovil, our agent for the Maritime Provinces, at \$1 a case extra.

J. S. HAMILTON & CO
BRANTFORD.
- - Sole General and Export Agents - -

Telephone 2842

I will send for prescriptions, compound as directed (without substitution) and deliver promptly.

Harbottle's
Rossin House Drug Store

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. Chandelier and Gas Fixtures.

CHADWICK BROTHERS
(Successors to J. A. Chadwick)
MANUFACTURERS,
136 King St. East, Hamilton, Ont.

ALEXANDER & CABLE CO
ENGRAVERS.
MEMORIAL BRASS TABLETS.
CORRECT STYLES - CALLING CARDS, INVITATIONS &c.
MAIL BOX, BAY STREET, TORONTO.

McCAUSLAND & SON
Memorial Windows
Superior General Church Glass
HIGHEST AWARD CHICAGO.
76 King Street West, Toronto.

1895 Wall Paper.
Our Showroom at 156 Yonge St. is filled to the ceiling with all the
Novelties for Interior Work,
Kindly call and look at our goods and get prices before purchasing.

Mullin & Muir, 156 Yonge St., TORONTO.

Consolidated Plate Glass Co.
London, Ont.

Plate Glass Store Fronts Leaded Work
LARGEST STOCK IN CANADA
ASK FOR PRICES

D. McINTOSH & SONS
524 Yonge St. (Opp. Maitland)
MANUFACTURERS AND IMPORTERS OF
GRANITE AND MARBLE MONUMENTS
MURAL TABLETS, FONTS, &c.

METAL WORK—Eagle and other Lecterns, Communion Vessels, Crosses, Vases, Candlesticks, Screens, Railings, Memorial Brasces, &c. Price list on application to THOS. PRATT & SONS, 24 Tavistock Street, Covent Garden, London, W.C., England.

STONE WORK—Pulpits, Tombs, Fonts, Reredoses, Carvings, &c., &c. Designs prepared and submitted with estimates by THOS. PRATT & SONS, Complete Church Furnishers, 24 Tavistock St., Covent Garden, London, W.C., Eng.

MEDIAVAL and Ecclesiastical Decorations. Designs and estimates given for decoration of Churches, Reredoses, Figure Panels, &c., &c. THOS. PRATT & SONS, 24 Tavistock St., Covent Garden, London, W.C., England.

LAMPS, Coronas, Standards, for Oil, Gas and Candles. Illustrations and estimates for lighting churches and missions submitted by T. PRATT & SONS, Church Fitters, 24 Tavistock Street, Covent Garden, London, W.C., England.

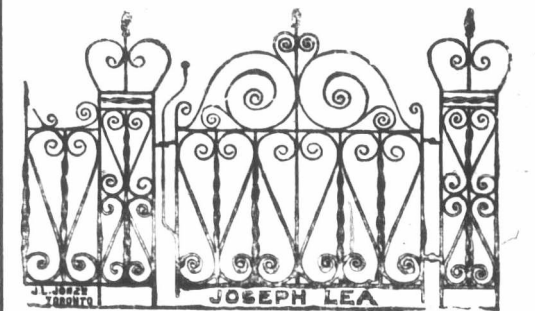
PRAYER DESKS for private use, with slanting top, ledge for Cross and Vases, and Bookshelf. Deal, 17s.; pitch pine, 18s.; oak, 18s. 6d.; also made portable for travelling. Illustrations by post from THOS. PRATT & SONS, Church Supply Stores, 24 Tavistock Street, Covent Garden, London, W.C., England.

Do you Save and Invest?
It is the dollars saved, not those earned, which measures the degree of our future wealth and prosperity.

CAN YOU AFFORD TO SAVE
2 cents a day for 8 years and get \$100?
10 cents a day for 8 years and get \$500?
20 cents a day for 8 years and get \$1,000?
Write for Prospectus. You can if you will

6% guaranteed on Prepaid Stock sold at \$50 per share.

THE EQUITABLE SAVINGS, LOAN AND BUILDING ASSOCIATION.
24 Toronto Street, TORONTO, Ont.



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.

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.

GRAPHOLOGY
Character delineated from hand writing. Instructions—Send if possible a whole sheet ordinary writing, not studied; signature indispensable. Fee, 25 cents and stamped envelope. Proceeds for church purposes. Address, F. E. B., "Belatree Bungalow," Qu'Appelle Station, Assa., N.W.T.

MEMORIAL STAINED GLASS WINDOWS
N.T. LYON, TORONTO

C

VOL. 21

Toro

AND

Safe De
Vau
Co

Capital,
Guarantee

Hon. Edw.
E. A. Merz
John Hoal

Chartered
TRATOR,
NEE, COM
etc., and fo
duties its ce

All Sec
are inscri
in the na
to which
arate and
Company

The prot
safes in
Rent.

Mis

ba
st
th
ro
p

Perfe

THE

Insure i
th
Ca
\$5
Deposit

WILLIA
Head

Mer

TROY