

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 25]

TORONTO, CANADA, THURSDAY, FEB. 16, 1899.

[No. 7.

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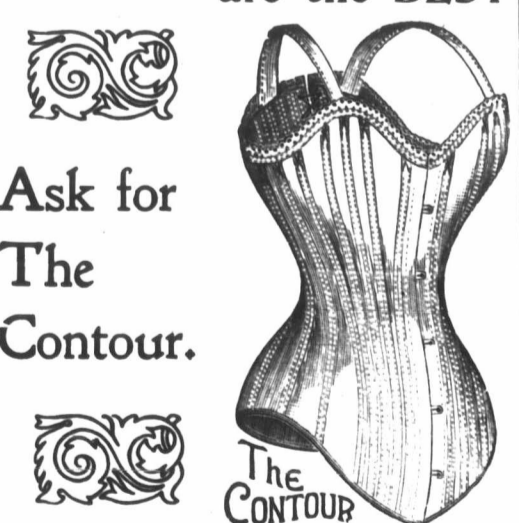
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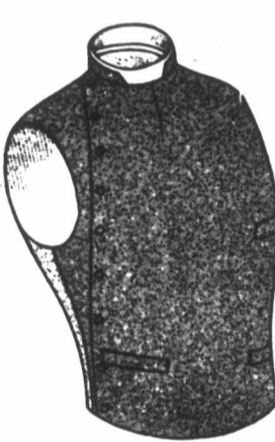
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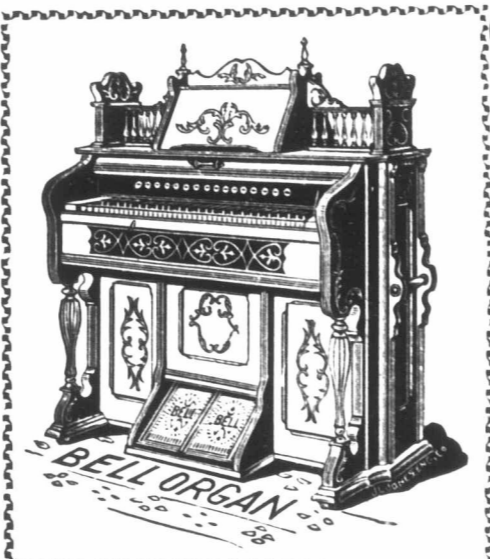
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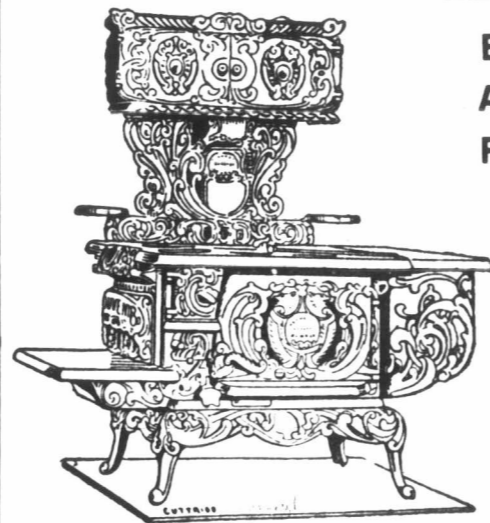


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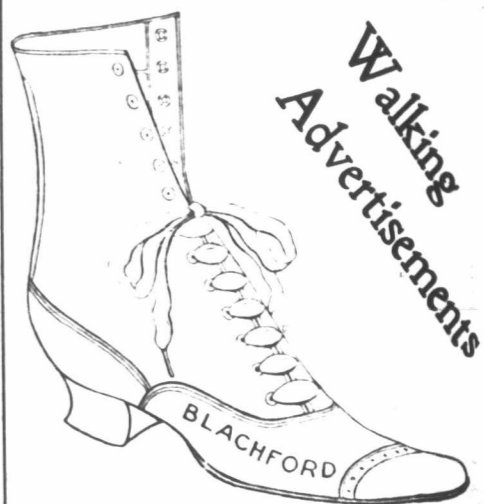
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Processional: 273, 4
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Processional: 263, 2
Offertory: 85, 87, 25
Children's Hymns: 0
General Hymns: 84.

**OUTLINES OF
FIRST SUN**

BY REV. PROF. CLARK

SECOND SU
Gen. xviii., 34.
he cried wit
bitter cry."

Most readers of
sentiment of symp;
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The younger broth
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is sensual, self-ind-
forgiving. This is

Canadian Churchman.

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Morning—Gen. 19: 12-30; St. Matthew, 27: 1-27.

Evening—Gen. 22: 1-20, or 27: Romans 4.

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Holy Communion: 300, 313, 316, 320.

Processional: 273, 446, 447, 532, 632.

Offertory: 6, 287, 528, 633, 638.

Children's Hymns: 281, 331, 333, 335.

General Hymns: 32, 282, 492, 493, 634.

FIRST SUNDAY IN LENT.

Holy Communion: 304, 318, 319, 321.

Processional: 263, 270, 291, 302.

Offertory: 85, 87, 259, 491.

Children's Hymns: 92, 332, 338, 342.

General Hymns: 84, 91, 94, 249.

OUTLINES OF TEXTS FROM THE

FIRST SUNDAY LESSONS.

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

SECOND SUNDAY IN LENT.

Gen. xvii., 34. "And when Esau heard

he cried with a great and exceeding

bitter cry."

Most readers of this story entertain a

sentiment of sympathy and pity for Esau,

with something of resentment towards Jacob.

The younger brother is mean, crafty, takes

undue advantage of his brother's needs. Esau

is sensual, self-indulgent, yet generous and

forgiving. This is one side. Yet Jacob is

the man of faith and Esau the man of sense.

i. Jacob had faith in the promise of God.

Esau had not.

1. Here the difference between the man of

faith and the "natural man." The latter is

dominated by the seen, the present. The

spiritual looks not on the things which are

seen, but on the things which are not seen.

2. So with Jacob and Esau. (1) Jacob took

wrong ways of securing his ends—religious

men often have committed this error. (2) Yet

he ever kept his eye on the end proposed.

(3) Isaac on the other hand "despised his

birthright," inasmuch as he sold it for a mess

of pottage. He had no sense of the greatness

of the Divine purpose for his family. His

own sensuous needs of more importance to

him than the inheritance of Abraham.

ii. The Repentance of Esau.

Mark the diverse meanings of the word

"repentance." Sometimes regret or remorse

—as in the case of Judas. Sometimes a deep

and thorough change of mind, as in the de-

mand made by St. John the Baptist.

1. Esau was smitten with remorse. He had

parted with his birthright blindly. Yet hoped

that, somehow, his father's blessing might

reinstale him. But now the supplanter got

before him, and he became aware of his loss.

2. Yet no place for repentance—for a real

change of mind that would avail to restore

the inheritance. Some think the change of

mind was Isaac's. Not so likely. Makes no

real difference as to meaning. No place for

such a change as would reverse his earlier

choice. He had sold his birthright and could

not recover.

3. Yet note the exact character of his loss.

(1) Not the loss of everlasting salvation. (2)

Such a supposition a not uncommon error.

Esau used as an example of too late repent-

ance. (3) Neither in Genesis nor in Hebrews

are we taught this. The repentance too late

for the recovery of the possession. Nothing

said of his future or eternal condition.

4. Yet here a lesson in regard to our

spiritual interests. There is an "accepted

time." There is a "day of salvation." That

day neglected, the impenitent may find no

place for repentance." A man may gain his

"mess of pottage," and, in awful truth, "lose

his soul."

LENT.

The sacred season of Lent comes to us

once more with manifold earnest appeals. Its

forty days remind us primarily of the days

spent in the wilderness by our Blessed Lord.

They carry us back also to the fasts of Moses

and of Elijah. But we cannot help feeling

that in addition to these sacred associations,

the season has been consecrated by the ex-

perience of multitudes of the most devout

and earnest servants of God in all ages. Who

that thinks at all of the things of Eternity

does not recall Lenten seasons in which he

and others have thought more seriously of

the things which belong to their peace? Who

does not remember such seasons as having

become fresh starting-points in his spiritual

course? There never perhaps was a time in

the history of the Church of Christ when op-

portunities for quiet and retirement and

meditation were more necessary. We live

at a great pace in many senses of those

words. Men are engrossed in business.

Women have multifarious social duties.

Others—men and women—are immersed in

the study of literature, of science, and so

forth. Even many of those who are engaged

in various kinds of religious work need to

care more for their own spiritual health.

Nearly all men who have worked in the

ministry or in religious work of any kind

have been made to feel the danger of handling

sacred themes continually for the benefit of

others, whereby they have sometimes been

tempted to forget their application to them-

selves. Well, then, the season of Lent comes

to us all—with serious admonition, bidding us

consider well what spiritual work we have

now to take in hand on our own account.

Doubtless the subject will be brought before

the various congregations of our people by

their appointed pastors. Yet it may be well

that some hints should here be offered by

which our readers may obtain some help and

guidance in the work of Lent. Of more

careful attendance at Divine service, of more

frequent presence at Holy Communion, of

more earnest preparation for receiving the

Sacrament of the Body and Blood of Christ

—of these and other such matters it is not

necessary here to speak. The provision made

for special services and teaching during this

sacred season and the admonitions connected

with such provision will be sufficient. But

one or two words may be said on the essen-

tial character of the work which every

Christian would desire to accomplish, for his

own spiritual good, during this season.

Lent must certainly be considered as a

special time of amendment, and therefore a

time for self-examination, and for earnest

resolutions and efforts. It was the saying of a

saintly man that the Christian life was a

series of beginnings. Every true and earnest

Christian is conscious of perpetual failures

and shortcomings. He has not yet attained.

He is far from being perfect. He has not

even realized his own hopes of himself. His

past is full of disappointments. But he is

not content that this shall always be the

case, or that there shall be no progress or

improvement. He earnestly wants and

hopes to be better in the future than he has

been in the past. And to this end he scruti-

nizes his past experience, asking how and

why he has failed or succeeded—whichever

it may have been—and considering how he

may profit by his experience in the past so

as to turn it to good account in the time to

come. Two things will certainly occur to

most men who take in hand a serious consideration of the past; on the one hand, a deep sense of thankfulness to God for all His goodness and mercies in the past; on the other a sense of personal humiliation by reason of the small progress we have made in the divine life, in spite of all the privileges we have enjoyed, and the helps which we have received. If only those emotions are deep and permanent, we may hope for good fruits from them in the future. It cannot be concealed, however, that thoughts like these have frequently been awakened, and that too often they have produced very little effect. There must be reasons for this, and they are not far to seek. One is, that we are not steadfastly and earnestly bent on the attainment of Christian perfection. We are not eager to perfect holiness in the fear of the Lord. The other is closely connected with this. We are not ready and resolved to put away from us such hindrances as we know to be preventing our growth in grace. Here, then, is work for Lent. First, to find out what hinders us from a closer walk with God. Then to pray for grace to remove them, and in the strength of that grace to resolve and to watch continually against them. But more than this. Mere negative work is insufficient. We must consider. What does the Lord require of us? What can we do for His service—by word, or deed, by service, by alms, by sacrifice. One thing is certain—God is on our side. Only our own desire and willingness are wanting in order to success.

DEATH OF THE PRIMUS OF THE AMERICAN CHURCH.

The death of Bishop Williams, of Connecticut, Primus of the American Church, removes a venerable figure from a sister communion. The Bishop had served his full time in the army of Christ, seeing that he was in his 82nd year. He was born in Deerfield, Massachusetts, August 30th, 1817, and was brought up a Unitarian, the religion of his parents. It is one of the peculiarities of the Anglican Communion in the States that not a few of their bishops have come to them from other communions. In England a good many eminent Churchmen and clergymen have been gained from the Non-conforming bodies, but very few of them have risen to the episcopate. The late Bishop Jacobson, of Chester, was one of the very few. In the States they have been somewhat numerous. Bishop Williams was educated in Harvard University, and at Washington (now Trinity), College, Hartford, from which he graduated in 1835. In the same year he entered the theological seminary at New York. He became a tutor at Trinity in 1837, and was ordained Deacon by Bishop Brownell, of Connecticut, in 1838, remaining at Trinity College until 1840. In 1842 he removed to Schenectady, becoming rector of St. George's Church, in that place. In 1848 he returned to Trinity as President, and in 1851 he was consecrated assistant Bishop to Dr. Brownell, who died 1865. Bishop Williams was a man of influence at

home and abroad. He was conspicuous at more than one of the Lambeth Conferences, and took part in the Commemoration, at Aberdeen, of the consecration of Dr. Seabury, the first American Bishop. To the end of his life he took the deepest interest in the Berkeley School of Divinity, like the Archbishop of Rupert's Land, giving lectures himself to the students. This work he carried on to the end, although for the last two years he has been an invalid, and for most of that time confined to his bed. The end was brought about by an attack of Influenza, under which he succumbed on February 7th. The memory of the just is blessed.

GOVERNMENT IN THE CHURCH.

It is not too much to say that, for a good many years, something very much like anarchy has prevailed in all branches of the Anglican Communion. It is almost certain that this period of unrule is coming to an end. As regards the former of these statements, we imagine that very few persons will seriously controvert it. In England, United States, and Canada, men have assumed that the law was so uncertain as to its meaning and enforcement that it was hardly of any use to invoke it. On this side there has been a curious inconsistency. On the one hand it has been alleged that we are not under the English Courts, so that we need care nothing for their decisions, and on the other hand, we have come to think we may imitate anything done in England. In that country many of the clergy have declared that they will not be bound by the decisions of the Courts, nor even by the commands of the bishops when they enforce these decisions—not even when they declare that they represent their own judgments. Such a state of things is deplorable. It may be true enough that that is the best state of things in which the appeal is least frequently made to the law. But that there should be no law, or that the law should have no clear meaning, or that it should be set at defiance, must be regarded as a scandal. So much may be said of the actual state of things. On the other hand, we have no doubt that this is coming to an end. That it ought to come to an end—that anarchy should cease—that law should prevail—all this stands to reason. But we have now indications that a change is at hand. The meaning of our Church Laws will be defined. Courts will be established or restored, which the clergy will admit to be binding on their consciences, and the "reign of Law" will return. It may be well in such a prospect to consider what may be the responsibilities and the duties of rulers and ruled. When the bishops begin to learn that they have to act, there will be a very different condition of affairs from what has recently existed. They will have to consider well on what principles they will administer the law, what degrees of liberty they will permit, and where they will interpose with their authority. For this they will have to do. The Bishop's Veto will undoubtedly be maintained, and (among other things), he will have to consider how he shall

exercise it. One thing will then be of supreme importance, that a Bishop shall govern on strict principles—not by any kind of partiality or favouritism. If he will have influence, he must be consistent. Is that so very easy? Only the other day, we heard (we cannot vouch for the truth of the report), that a Bishop had peremptorily refused to do a certain thing which he was asked to do, on the ground that the Canons of the Church forbade it. Yet in the case of another parish he conceded the very thing which he had previously refused to allow, and without any pretext of any difference in the circumstances. We give this as one example. Now, we can say without hesitation that if the Church is to be governed in that fashion, we might as well pray for the continuance of anarchy and leave conformity and obedience to the individual conscience. We are not counselors of bishops, but we are their faithful servants in declaring that if their government is to be respected, it must be impartial and consistent.

THE ARCHBISHOP'S WARNING.

We learn, through the Atlantic Cable, that the Convocation of Canterbury has once more assembled, and that the Archbishop has addressed the Upper House on the subject of the present distress. He has also used language which seems to have been misunderstood in reference to the Episcopal Veto. It is of some interest—it may even turn out to be of some importance—to note the evidently well-considered utterances of the Archbishop in reference to the violation of the Law of the Church, now so loudly complained of. "The Archbishop," we are told, "said that the archbishops (bishops?) of England had decided in all cases touching the Ritual to hear all that was said by those concerned." This seems to show that there is no eagerness to proceed to extremities. An informal enquiry will probably in most cases precede legal action. And this is confirmed by what follows. "The Archbishop requested clergymen concerned in such cases to make their statements, and not to resort to the law-courts until every peaceable means of settlement had been exhausted." We give these words as they are reported; but it is tolerably apparent that they have got a little mixed. There is not much danger of the clergymen, who are called to account for illegal practices, being in a hurry "to resort to the Law-Courts." What the Archbishop undoubtedly meant and probably said, was that bishops would not hastily bring their clergy into the courts, but would first give them every opportunity of stating their case, and do their best to find such an accommodation as would preclude the necessity of an appeal to the Law. "Yet," the report goes on, "he did not pledge himself that there would be no prosecutions." This follows on quite naturally after what had been said before. The Archbishop wishes to treat the clergy in a fatherly manner, he desires that they should comport themselves in a correspondingly filial spirit. But—and we must note this—if men are resolved to break the law,

Feb. 16, 1899.]
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Life of Bishop W
London: Wells
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they must expect to have to answer to the Law. All this is quite plain. But a curious statement follows. "This announcement"—we are told—"is a strong censure of the Ritualist bishops who have hitherto applied their initial veto to complaints made by laymen against clergymen, favouring the Mass and Confessional." We are perfectly certain that the Archbishop meant nothing of the kind. In the first place, there are not more than two or three of the bishops who could be called Ritualists. Moreover, none of these bishops has interposed to hinder any prosecution undertaken against any law-breaking clergyman. But further, we believe that the bishops generally, with hardly an exception, regard the Episcopal Veto as a most useful and necessary provision. It will be remembered that, the late Bishop of Oxford (Dr. Mackarness), when examined by a Committee of the House of Lords on the subject, gave it as his opinion that the Episcopal Veto should be maintained, since not only would it never be used to obstruct the course of justice, but it might sometimes be of great advantage as putting a stop to frivolous actions which could be productive of nothing but mischief. We do not believe for a moment that the Archbishop was thinking of his brethren on the bench, but of those insubordinate clergy who set their bishops at defiance, trusting that legal proceedings are too troublesome and too expensive for the Bishop to undertake them. Such men are now warned by the Archbishop that they may go too far. Defiance of the Bishop is an appeal to Caesar—and to Caesar they will have to go.

REVIEWS.

Life of Bishop Walsham How. By his Son. London: Wells Gardner, Darton & Co., 1898.

It is hardly too much to say that Walsham How was an ideal Anglican Ecclesiastic. It would not be easy to suggest to a young man entering the ministry of the English Church a more worthy model. We cannot all be born into his easy circumstances. We cannot all have his Oxford education. But beyond this there was nothing very exceptional in the endowments of Walsham How when he entered the ministry. He was a fairly good scholar, but little more. His abilities were good, but hardly brilliant. He never obtained the reputation of a first-rate orator. Yet as a parish priest, as preacher, as writer, and as Bishop, he stood in the very first rank among his brethren. As a parish priest he was so admirable that men might well hesitate to call him to another sphere of work. As a writer, he did work, by his sermons and his commentaries, such as few men can equal in regard to its usefulness. As a mission preacher he did probably more solid good than many who enjoyed a much greater reputation. As a public speaker he was convincing and persuasive. His speech at the Wolverhampton Church Congress in 1867 was a noble and effective protest for Anglicanism against Romanizing. As Bishop of East London he achieved a great success in a most difficult field. Who can forget the manner in which he won those semi-barbarous people? At his first appearing, they said, "There is a Bishop." Soon after it was, "There is the Bishop;" and finally, "There is

our Bishop." The man who could cling to Whitechapel when he might have sat on the exalted throne of Durham was not of this world; and, when he left East London for Wakefield, it was at the call of duty. We lay down this volume with thankfulness to God, and we pray that He may raise up many of like spirit and life.

Reconciliation. By Incarnation. By D. W. Simon, D.D. Price, 7s. 6d. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1898.

Some time ago we made favourable mention of a treatise on the Redemption of Man, by the author of this volume; and the present publication is intended to be a sequel to that work. We have pleasure and great confidence in commending it to our readers. It is not merely that the book goes on Orthodox lines. This is something, for the aim of several recent works on the Atonement has been to explain it away, and to emasculate the strong language of the New Testament in such a way as to deprive it of its natural meaning. Dr. Simon is perfectly free from this fault. He addresses himself to the problems of human sin and divine mercy in a thoroughly earnest and rational spirit, and his discussion of these great subjects is fresh, and in a sense original. By this we do not mean that he promulgates any specially new views on these subjects. To do so would probably be to disseminate error. But he approaches them from a perfectly independent point of view, and in this way may probably gain the attention and even the adhesion of some who would be little affected by ordinary modes of statement. In two respects the author tells us he has deviated from the ordinary methods, first in the elaborate manner in which he has set forth man's relations to his environment, and secondly in the prominence which he has given to the Incarnation. Churchmen are not unaccustomed to this, but those to whom Dr. Simon principally addresses himself—Presbyterians and Independents—will probably find this method somewhat new to them. We must not compress into a sentence the effect of Dr. Simon's contention; but we may assure our readers that they will find here an able defence of the reality of the Atonement, and such an exposition of the doctrine as may help them greatly in dealing with opponents.

The Century Magazine.—The current number contains a contribution to the history of the late war, from the pen of the commander of the American forces in Cuba, Major-General W. R. Shafter, entitled, "The Capture of Santiago de Cuba." The general writes with force and spirit, and his article will go far to clear up many misapprehensions which arose concerning his conduct of the campaign. Mr. Walter Wellman, commander of the Wellman Polar Expedition, writes an interesting article describing the experiences of his party "On the Way to the North Pole." "What Charles Dickens did for Children," will be read with special interest by Toronto people, as it is written by Mr. J. L. Hughes, the Inspector of Public Schools in that city. A paper on "Harnessing the Nile," is ex-U.S. Consul-General Penfield's account of the proposed creation of a vast reservoir at the First Cataract, having two or three times the superficial area of Lake Geneva, its object being the irrigation of agricultural Egypt. Further instalments of the several articles written by F. Marion Crawford, Mr. P. L. Ford, Professor Wheeler and Naval-Constructor Hobson, also appear in this number. The frontispiece is Cole's engraving of Opie's picture of Mary Wollstonecroft.

OUR LETTER FROM ENGLAND.

(From our own Correspondent).

Christmas Day is just over. It has been many a year since the Motherland has had so peaceful a Christmas. There is neither war nor rumour of war. Nor has there been any strike to carry disaster to employer and wage-earner alike. And the year has been prosperous. The official statement says the trade revenue has swollen by 12 millions sterling, and the Post Office Savings Bank shows an increase of deposits to the tune of 8 millions. The home Englishman's Christmas, therefore, from the material side, should have been a merry one; and one would hope that the source and stay of it all, the Eternal Child, once in Bethlehem's crib, has been more thought of and honoured than heretofore. In noting the increased material blessings, one ought to note the starting of the Imperial penny post on Christmas Day—a movement which will soon become general—and which will do more for Imperial unity and harmony than any of its loyal and thoughtful promoters can discern or imagine. For the moment there seems a lull in the divergent parties in the Church. His Grace of York has followed His Grace of Canterbury with a New Year's pastoral, in which Dr. Temple's lines are mainly traversed. The Church of England, says Dr. Maclagar, teaches the real presence as a fact. But she stops there. "When we proceed to a further enquiry as to the conditions under which this unspeakable blessing of the Divine Presence is associated with the elements themselves, we are endeavouring to intrude into mysteries which are entirely beyond the reach of human discovering, and concerning which no revelation, such as would be absolutely necessary, has been made to us in the Word of God. . . . Every attempt to define these conditions could be nothing more than a devout conjecture, and certainly no particular belief on this subject can be demanded from the members of the Church of England. One, indeed, of the theories (that of transubstantiation), as to the manner of the union of our blessed Lord with the material elements which He has appointed for His holy purpose, has been explicitly and emphatically condemned by the Church of England, and was unknown to the whole Church of Christ, through many centuries, after the apostolic times." The ceremonial use of incense, he declares, on principles laid down by the Church, cannot be sanctioned, and on that point the judgment of the whole English episcopate has been unanimous. While incense itself has undoubtedly the highest sanction, as an accompaniment of Divine service, being clearly enjoined by Divine authority in the worship of the Jewish Church, and frequently referred to in Revelations as symbolical of the worship of the Kingdom of God; in neither case is there any trace of similar use of it to that now introduced into many of the churches of England, and would only prove the enrichment of worship, just as an anthem or painted window; but even thus it could only be sanctioned under special permission, and might even in this simple form give offence to many. For a like reason the sprinkling of water upon any congregation or individuals, however beautiful in its symbolism, would evidently fall under the same condemnation, and could not possibly obtain the sanction of any duly-constituted authority. The introduction of any kind of ornament in the Church must be regulated on the same principle." It was inevitable that the Evangelical section should make some sort of manifesto in the present circumstance. This has been done, and in language and tone of commendable moderation. "Concerning the mysterious presence of the Lord, with or under the elements of bread and wine, after they have been consecrated with the words of the institution and prayer, no presence is recognized by our Church save that unto life and salvation, which, by the operation of the Holy Ghost, is only to be found in the heart of the faithful and penitent receiver; that no sacrifice is re-

cognized by our Church in the Holy Communion, other than those of praise and thanksgiving, and of themselves, their souls and bodies; which the minister and the communicants alike offer in reliance upon the one propitiatory sacrifice of Jesus Christ, finished upon the cross, and as a memory of the same; that our Church teaches no mediation other than that of our Lord Jesus Christ, as coming between the worshippers and a gracious God and Father, Who, with the Son and the Holy Ghost, is the alone object of adoration. We cannot refrain from offering a word of caution to our brethren, as to hearing confession in their ministerial capacity, other than that special confession which alone is authorized by our Church, and the office for the visitation of the sick, viz., when the conscience is troubled with some weighty matter, or that 'opening of grief' by an intending communicant, who cannot 'quiet his own conscience,' but requires further comfort or counsel, 'to the avoiding of all scruple or doubtfulness.' In this statement our convictions, our consciences, witness to no other than a single desire to maintain the truth, as it is in Jesus, and to maintain it in a spirit of love towards all, and of dutiful submission to those who are over us in the Lord. We desire to uphold the bishops, the chief pastors of our Church, in the exercise of their lawful jurisdiction." One very refreshing mode, Mr. Editor, of keeping mother Church and daughter Church in touch with each other is the deputation system. During the greater part of this year, your valued Canon Missioner, Canon Macnab, has given great pleasure and done great good by his addresses at garden meetings, his sermons in churches and cathedrals, as well as by his lectures in school-rooms. The work at times is arduous, but every engagement has been kept, and much satisfaction expressed by hosts and audiences.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Charlottetown, P.E.I.—St. Paul's.—The general committee of the Diocesan Society met in the school-room on the 31st ult. In the evening the Ven. Archdeacon Reagh, Milton, preached from the text, "To every man his work," St. Mark, xii., 34. Wednesday morning, Holy Communion was celebrated in the church, and the annual meeting of the Clerical Association took place in the school-room. In the afternoon the Church convention was held, Judge Fitzgerald presiding. Mr. James Millman, French River, read a paper on "The Relationship of the Clergy and Laity," and Rev. J. M. Withycombe read a paper on "Sunday School Work," giving also an account of the Boys' Brigade of Summerside. Judge Fitzgerald was re-elected president and Mr. Percy Pope was re-elected secretary. In the evening the annual meeting of the Diocesan Church Society was held, the Ven. Archdeacon Reagh presiding. The secretary read the annual report, which was adopted, and papers were read by Mr. Percy Pope and one or two others.

Halifax.—St. Luke's.—Bishop Courtney delivered a pastoral sermon in the cathedral on Sunday, the 5th inst., in which he set forth some interesting rules for the guidance of Church people during the Lenten season. It was not necessary, he told the congregation, for them to abstain from their customary luxuries, and he advised them to be cheerful at all times. If any man was a smoker, he need not deprive himself of his cigar or pipe. If anyone was in the habit of taking a glass of wine, he or she could take it, provided, of course, that it was used in moderation. If they wanted to play the piano, he said it was no harm to play it in Lent. Attendance at the theatre was not proper in Lent. His Lordship gave his hearers good advice in regard to their home devotions and church attend-

ance. He told them to enquire into Church history for the purpose of finding out exactly where the Church of England stood between the Roman Catholics and the dissenters, and declared that until the millennium, no matter what people said, the Anglicans should endeavour to draw the Roman and dissenters into their fold.

The Bishop starts this week on a confirmation tour along the eastern coast. The lack of sleighing will make it a very arduous undertaking. But this is the only period of the year when the fishermen are at home. His Lordship is suffering, we are sorry to say, from the effects of a very severe fall.

Windsor.—The Brotherhood of St. Andrew has resumed active operations in this parish. The men's Bible class, hotel visiting and church reception work will be vigorously carried on.

Beaver Harbour.—Mr. B. Bowman, who is waiting to attain full age for Holy Orders, has been put in charge of this parish, which has been rendered vacant by the departure, owing to ill health, of the Rev. W. Heath to Antigua. The parish has ten stations. Mr. Bowman, who is a graduate of King's College, is a young man of remarkable promise, and belongs to one of our oldest and best Nova Scotian families.

Springhill.—The annual sale held here last month on behalf of Missions was a great success.

Rawdon.—This is one of our large inland parishes, situate in the county of Hants. It contains six or seven stations. The rectory, as is not uncommon in Nova Scotia, stands in a glebe farm. An excellent work on sound Church lines is being done here by the Rev. G. D. P. Parry, who is a native of Wales.

A biography of the late Dean Bullock, written by his son, the Rev. Dr. Bullock, a retired army chaplain, will shortly appear. Messrs. Norton are the publishers.

New Glasgow.—St. George's.—The Rev. H. C. Dixon has been holding a series of Mission services in this church and parish recently, and the various services have been very well attended.

FREDERICTON.

HOLLINGWORTH TULLY KINGDON, D.D., BISHOP, FREDERICTON, N.B.

St. John.—The annual meeting of the Ladies' Association of the Church of England Institute was held in the institute rooms, Germain street, in this city, on the afternoon of January 31st. There is much important work being done by the members. We can understand this from a very brief digest of the reports read at this meeting. After the opening service by the president, the Ven. Archdeacon Brigstocke, Mrs. George Schofield reported for the Rooms Committee. After stating the improvements which had been made in the apparatus for heating, etc., fitting reference was made to the loss the institute had sustained in the death of two of its members, Mrs. Chas. Medley, and Mrs. Kirkwood. Mrs. E. F. Smith reported for the New Member and Finance Committee. From her report we learn that the membership of the association is now 314, and that membership fees are well paid up. Mrs. Brigstocke and Mrs. James Jack reported for the Hospital Committee, that 536 visits had been made, and that flowers were sent to the inmates every week. The Charitable and Missionary Aid Committee found a reporter in the person of Mrs. Walker. Fourteen boxes were packed in the Christmas season and sent out to country parishes. Miss Murray for the Book Committee said, that 59 volumes had been added to the library. Some of these were very expensive books. The books that were needing it were put in good repair. One of the most interesting reports was that of the Art and Needlework Committee; \$313 was cleared

last Easter at the sale. The Girls' Friendly Work was going on as usual, with a balance on hand to sustain it. Miss Langan reported for these committees. All the reports were adopted. Miss Murray's motion to increase the Committee of Management from 7 to 12 members was lost. The following were elected officers for the present year: Vice-president, Mrs. G. Schofield; secretary, Miss Peters; treasurer, Miss F. Symonds; Committee of Management, Mrs. Starr, Mrs. G. F. Smith, Mrs. Walker, Miss Murray, Mrs. Holden, Mrs. Barker, Mrs. L. A. Currey.

St. John's.—On Sunday, January 29th, the rector made a very appropriate reference to the landing of the Donkhorbers. He outlined their history and prophesied for Canada a blessing for her entertainment of them. His text was Heb. xiii., 2: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

The report of the Mission Board of the Synod is being published by Barnes & Co. It will be out in a few days.

Campbelltown. A meeting of the rural-decanal Chapter of Unatham was held at this place on February 1st and 2nd. There were present: Revs. Canon Forsyth, R.D.; W. J. Wilkinson, B.D.; James Spencer, rector, and G. L. Freebern, B.D. On Wednesday morning, immediately after matins and Litany had been said in the church, the Chapter assembled and read Hebrews 8th and 9th in the original. This was followed by an interesting and profitable discussion of the chief points of the passage read. In the afternoon a meeting of the S.S.T.A. was held in the church, at which a paper was read by the Rev. G. L. Freebern on "The Prayer-Book in the Sunday School," and an object lesson was given by the Rev. W. J. Wilkinson. These were followed by a discussion in which the clergymen and Sunday school teachers present took part. In the evening a service was held in the church and addresses given by the Rev. Canon Forsyth and G. L. Freebern. Thursday being the Festival of the Purification of Saint Mary the Holy Communion was celebrated by Rev. Canon Forsyth assisted by Rev. W. J. Wilkinson. At the Chapter meeting held at the rectory at 10 o'clock a paper was read by Rev. G. L. Freebern on "Extra Parochial Meetings." It was resolved that the next meeting be held at Derby on May 17th and 18th, and that the Rev. James Spencer be the preacher. It was also resolved that the Chapter desires to express its concurrence in the formation of a diocesan S.S.T.A., and in the event of such an association being organized will give it its hearty sympathy and co-operation. Evensong was said in the church at 7.30 o'clock, and an excellent sermon was preached by the Rev. G. L. Freebern.

MONTREAL.

WILLIAM BENNETT BOND, D.D., BISHOP, MONTREAL.

Lacolle.—The Rev. Seth A. Mills, lately rector of West Sheffield, P.Q., has been appointed rector of this parish and took up his residence there during the past week. The parish of Lacolle was the scene of the early missionary labours of the Right Rev. Bishop Bond, the present Bishop of the diocese. About 58 years ago he began his work at Lacolle and in its neighbourhood.

Montreal.—Christ Church Cathedral had very large congregations on Sunday, the 5th inst., at both morning and evening services. The sermons were preached by the Venerable Archdeacon Mills, D.D., in the morning, and by the rector, the Rev. Dr. Norton, in the evening, and they both pleaded earnestly for church missions in the Diocese of Montreal. Then came the voluntary during and after the offertory at each service, for which all were eagerly waiting. The rich and deep tones of the organ poured forth, and the sweet plaintive notes of the "vox humana" floated down the aisles with most thrilling effect; it was beautiful, exquisite, one may say divine. The thoughtful donor, Mr. Hector Mackenzie, is to be

congratulated on the successful stop was made in Boston the well-known organ by undivided attention, withers, to perfect its tone, succeeded completely. Norton, and the congregation to Mr. Hector Mackenzie, a desirable acquisition to

St. John the Evangelist has recently been made teaching staff of St. John the most important of which of the Rev. Arthur French, Rev. W. C. Rogers, B.D., bridge. Mr. French in the position of Head-Master and increase of parochial understood, assume the duties of the Rev. Lennox Smit terminate his connection with an early date. Master, is expected to leave in a month. He has had teaching in the United States, reputation both as a scholar and will assume the duties immediately after his arrival.

St. James the Apostle twelve normal classes and superintendents with this church on Tuesday was attended by about interesting and inspiring papers read by Dr. Rexford, respectively. subject "The Life of Rexford spoke on "

LEWIS D.D., LL.D., AND Sharbot Lake.—St. Festival of the Purification of Mary was made metropolitan parish by the dedicated Andrew's church, as in every way the earnest mission priest, the result of his four years large mission, there is age, as well as a beauty that we see, in what or, in fact, in the country, a church so near and so well appointed. Financially—it cost a debt of \$200 upon which he hoped that it will be a.m., the Holy Communion the church formally deacon Bedford-Johnson. He also preaches on the up-building of the lessons that thoughtful consideration of Solomon's Temple, Camden East F. T. Dibb, of Wolosionary-in-charge of musical part of the spirit and dignity. the Revs. C. T. Levey of Parham. After the ladies. At 3 Rev. F. T. Dibb, T. worth, and G. A. address was then given by Carey, in which he tory of Frontenac the uses for which 7 p.m. a mission addresses were given Rev. J. W. John

congratulated on the success of his gift. This new stop was made in Boston by Messrs. Hutchings, the well-known organ builders. They gave it their undivided attention, with their most expert work-ers, to perfect its tone and finish, and they have succeeded completely. The organist, Mr. John B. Norton, and the congregation, owe a debt of gratitude to Mr. Hector Mackenzie for this new and desirable acquisition to the organ of the Cathedral.

St. John the Evangelist.—A number of changes have recently been made in the personnel of the teaching staff of St. John the Evangelist's school, the most important of which has been the replacing of the Rev. Arthur French as Head-Master by the Rev. W. C. Rogers, B.A., of Christ's College, Cambridge. Mr. French has been compelled to resign the position of Head-Master owing to failing health and increase of parochial work. He will, it is understood, assume the work hitherto performed by the Rev. Lennox Smith, who, it is reported, will terminate his connection with this church and parish at an early date. Mr. Rogers, the new Head-Master, is expected to arrive in Montreal early next month. He has had several years' experience in teaching in the United States and has an excellent reputation both as a scholar and a preacher. He will assume the duties of his new position immediately after his arrival.

St. James the Apostle.—The first of a series of twelve normal classes for Sunday school teachers and superintendents was held in the schoolroom of this church on Tuesday evening, the 7th inst. It was attended by about 200 teachers, and a most interesting and instructive hour was spent listening to papers read by Dr. Kelley and the Rev. Principal Rexford, respectively. The first-named took for his subject "The Life of the Apostle John" whilst Dr. Rexford spoke on "The Principle of Teaching."

ONTARIO.

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

Sharbot Lake.—St. Andrew's.—February 2nd, the Festival of the Purification of the Blessed Virgin Mary was made memorable to the people of this parish by the dedication of their new church. St. Andrew's church, as it has been designated, shows in every way the careful and earnest work of the mission priest, the Rev. I. Austin Smith. As a result of his four years' labour in this part of his large mission, there is a most comfortable parsonage, as well as a beautiful church. It is not often that we see, in what is termed "the backwoods," or, in fact, in the more settled parts of our country, a church so neat in design, so finely finished, and so well appointed for the worship of God. Financially—it cost \$1,800, and there still remains a debt of \$200 upon it, so that in a short time it is hoped that it will be duly consecrated. At 10.30 a.m., the Holy Communion was celebrated, and the church formally dedicated by the Ven. Archdeacon Bedford-Jones, the Archbishop's commissary. He also preached a most eloquent sermon on the up-building of the spiritual life, pointing out the lessons that might be learned from a thoughtful consideration of the details of the building of Solomon's Temple. The Rev. F. D. Woodcock, Camden East, was epistoller, and the Rev. F. T. Dibb, of Wolfe Island, gospeller. The missionary-in-charge presided at the organ, and the musical part of the services added much to their spirit and dignity. The other clergy present were the Revs. C. T. Lewis, of Tweed, and G. A. Field, of Parham. After this service, dinner was provided by the ladies. At 3 p.m. evensong was said by the Rev. F. T. Dibb, the Revs. J. W. Jones, of Tamworth, and G. A. Field reading the lessons. An address was then given by the Rev. Rural Dean Carey, in which he ably sketched the Church history of Frontenac deanery, and clearly outlined the uses for which the new church was erected. At 7 p.m. a mission service was held, at which short addresses were given by the visiting clergy. The Rev. J. W. Jones spoke on "Loyalty to the

Church," the Rev. F. T. Dibb on "Worship," and the Rev. F. D. Woodcock on "Common Prayer." This ended a most successful and profitable day to all. The services were well attended, and at night the church was crowded. All praise and gratitude is due to Almighty God that such a church and such services as it provides, are within the reach of every devout soul in this mission.

Kingston.—St. James'.—A very successful mission, extending over seventeen days, held in this church, and conducted by the Rev. F. H. Du Vernet, B.D., of Toronto Junction, was brought to a close on February 6th. Fourteen years ago a similar series of services had been held by the same missionary, in the same church, just before the death of its saintly incumbent, the Rev. F. A. Kirkpatrick. The good results were marked and abiding, and by many of the congregation Mr. DuVernet was welcomed as a personal friend. To a large proportion of the worshippers, however, he was comparatively a stranger, and these were at once attracted by the earnestness, simplicity and directness of his addresses. The afternoon services were chiefly designed to be helpful to those who were already leading the right life, and their value, as a means of quickening and guidance, was abundantly attested. In the evening the sermons were of a more general character, often very searching, always capable of application to actual life, and always leading up to the great duty of personal dedication to the service of Christ. There were three Sunday afternoon addresses, the first to children, the second to men, upon "Social Purity," and the third upon "Christian Socialism." Strong, plain words were spoken, and the pews were largely occupied. On Friday afternoon, Jan. 27th, the address was to women, and between four and five hundred were present. At the closing service, messages of thanksgiving, and offers of work were read from young and old men and women, and the congregation rose, and with reverent gladness sang the Doxology. Mr. DuVernet's clear, ringing voice, chaste diction, avoidance of mere emotionalism, and power of vivid illustration, render him eminently fitted for the work of a missionary.

Selby.—The Lord Bishop of Ottawa held a confirmation service in this parish on Thursday, January 26th, when thirteen candidates were presented to His Lordship. Four others were prevented from being present owing to illness. The confirmation service was followed by a celebration of the Holy Communion, at which all the newly-confirmed and a large number of the congregation communicated. The Rev. R. S. Forneri, R.D.; the Rev. A. Jarvis, of Napanee, and the Rev. W. G. Swayne, incumbent of the parish, took part in the service. Mr. Burritt, organist of St. Mary Magdalene, Napanee, presided at the organ, and the choir of the church rendered their part of the service both reverently and effectively.

Wellington Mission.—Gerow Gore.—The congregation of this place lately presented their missionary, the Rev. Frank Kirkpatrick, with a nice address, and several useful articles, among which were a fur collar and fur gauntlets, as a mark of their esteem for him and appreciation of his services.

Belleville.—St. Thomas.—The Rev. Albert L. Geen was the recipient of a complimentary letter from the congregation of this church, through the rector and churchwardens, presenting him with a pew for his family rent free. The letter stated that the congregation wished Mr. Geen to accept it as a small token of his services to the church gratuitously given for years past.

North Hastings.—Dungannon and Mont Eagle.—This Mission is the most extensive in this diocese. It extends over an area of more than 600 square miles, being 30 miles from north to south, and 20 from east to west, and comprises the greater

part of six townships. There are twelve Sunday stations, viz., Bancroft, which is the headquarters, L'Amable, Bronson, Faraday, Coe Hill and Ormsby, Mont Eagle, Hybla and Bird Creek, Peever Settlement, Maynooth and White-Church, and six week-day stations. The missionary in charge is the Rev. Thos. Leech, M.A., a most devoted and labourious missionary, greatly beloved by his scattered flock. He is assisted by a lay reader. Help is also given by a layman at Bancroft, who reads the service there fortnightly, and a layman at Coehill similarly assists there. There are six churches in the Mission, all nearly complete; all consecrated but one, and all out of debt. There is also a Mission House and property at Bancroft, worth about \$600, now also out of debt. In fact, the new year was begun with the whole Mission out of debt. The missionary and his lay reader travel over three thousand miles annually to do their missionary work. In December last the Bishop of Ottawa confirmed sixty-five candidates. The Bishop expressed his admiration of the missionary and his work. Fifty-six received their Christmas communion this year. There is an average of 40 baptisms, and 10 marriages during the year. The amount of money contributed to the Mission Fund by this Mission last year was, "on the cards," \$50.60. At the missionary meetings held a few weeks ago by Rev. A. H. Lord, of Queensboro, the offerings amounted to \$19.36. This mission needs to be divided into three parts, if the Church is to do the work she ought to do in this section of country. The missionary feels this and looks to the Mission Board of the diocese for relief.

OTTAWA.

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

Ottawa.—St. John's.—The Rev. A. W. Mackay has resigned his position as curate of this church, which he has held for so many years, in order to take charge of a new church about to be built in this city. It is hoped his place will soon be supplied at St. John's, as an active young man will find an excellent field of labour in this parish.

St. George's.—The Rev. Professor Clark, of Trinity University, preached in this church last Sunday week, and on the following day gave a most interesting lecture upon "Dickens," for the "May Queen" Club, under the patronage of Her Excellency, the Countess of Minto. After the lecture the club were At Home to their friends.

TORONTO.

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

St. Mary Magdalene.—The February Board meeting of the Diocesan Woman's Auxiliary was held in the schoolhouse on the 9th inst., hospitality being provided by the branch of that parish jointly with St. Matthias and St. Cyprians. The attendance was large and the meeting particularly encouraging, as even the intense cold on that day did not perceptibly interfere with the success of the meeting. The president, Mrs. Williamson, was in the chair, and opened the meeting with the Litany and special prayers. On February 2nd the annual meeting of the supporters of the Blackfoot Hospital was held, and a report was given of the success attained by the united efforts of the Girls' Auxiliary and other friends. The contents of the pledge boxes which were received at that meeting amounted to \$637.29, as also a free-will offering amounting to \$127.01. Miss Alice Turner presented the annual report of the hospital on that occasion and is prepared to address local meetings of those interested in this work until March 24th. The treasurer's receipts from January 12th to February 9th (including the above), amounted to \$1,075.24, the P.M.C., \$321.24, of which \$287.39 was for diocesan missions, \$14.05 for Algoma, \$11.20 for Northwest, \$6.60 for Foreign, \$1.50 for Jews, and 50 cents for Chinese in Canada. These collections have shown a perceptible decrease during the past few months, and the attention of mem-

bers was particularly drawn to the necessity of greater effort to maintain the method of systematic giving. The Literature Committee reported that a grant has been made to the W.A. library by the S.P.C.K. At present the library is accommodated in the schoolhouse of the Church of the Ascension, and applications for books should be made to Mrs. Robertson, 31 Oxford street; and applications for booklets are in future to be addressed to Miss Roger, 84 Brunswick avenue. The Bible reading at the noon hour was taken from Isaiah xlv., and was given by Miss Osler, who took up the clause of the members' prayer, "Have pity on those who know Thee not," the preceding clause having been taken last month by Mrs. Willoughby Cummings. The correspondence was quite extensive and included letters from the Bishops of Algoma and Mackenzie River, Mrs. Sullivan, the Rev. Charles Jeffrey of Fort Francis, Miss Patterson and Mrs. Kennedy of Japan, and others. The letters of greatest interest were from Rev. Stanley Stocken, Blackfoot Reserve, and Miss Margaret Tims of Hay River. The former gave an interesting account of the converts on that reserve, and dwelt upon details of Indian work, which showed a more encouraging aspect than has ever been presented to the W.A. One native convert "Paul" has been set apart as a catechist, and is exerting an immense influence for good on the reserve, which was until recently one of the most difficult and trying fields in the Northwest. Miss Tims wrote from St. Peter's Mission, Hay River, on Nov. 28th, and gave an account of the work there, and the prospect of the Mission staff being able to erect a church with the assistance of fourteen miners, who are wintering with them, and have offered to give their labour, and the use of their appliances, from which a sawmill could be improvised. These miners are deeply interested in the Mission and will give their help, receiving in return from the Mission staff their board and sufficient to pay for the wear upon their implements. It is an offer not to be slighted in that country where the difficulties of building seem almost insuperable and the need for a proper church edifice is now most pressing. To carry out this plan about \$400 will be required, and the W.A. sent its first quota towards the sum in the E.C.A.D. fund for the past month. It amounted to \$59.24, and was given to this object by a unanimous vote, which has perhaps never before occurred in the history of this fund. Miss Tims was an earnest worker in Toronto diocese before going to the Mission field, and her W.A. sisters felt it a great privilege to be able in this emergency to send an offering to the Mission in which she labours. Since the last meeting the officers and members of the Ontario Diocesan W.A. have suffered an irreparable loss in the death of their president, Mrs. Rogers. Her life and work were feelingly referred to by those who had known her as a friend and co-worker, and the following resolution was moved by Mrs. Cummings, seconded by Mrs. Renaud, and carried by a standing vote: "That the officers and members of this Diocesan Board desire to take this first opportunity of expressing to their fellow-workers in Ontario Diocese their sincere sympathy with them in the sorrow and great loss which has come upon them in the death of their beloved president, Mrs. Rogers, a loss which this Board feels is that of the whole Auxiliary. For the bright example of her self-denying devoted life of service they glorify God, and they pray that the memory of this life may continue to help all those who are members of the Auxiliary, whose work was so dear to her heart."

St. James.—The Rev. Dr. Smith, who is an Englishman, at present holding a cure in Baltimore, preached twice in this cathedral church on Sunday, the 5th inst., to large congregations, and his sermons created a very favourable impression upon those who heard him. His subjects were "The Victory of Faith," in the morning, in which he gave a digest of the history of Moses, and in the evening he spoke on "The Imitation of Christ," in which he declared that imitating Christ was to emulate His

moral qualities. He possesses an easy delivery and preaches entirely extempore, not even using a note.

NIAGARA.

JOHN PHILIP DU MOULIN, D.D., BISHOP, HAMILTON.

Hamilton.—A "Quiet Day" for the clergy was conducted at the cathedral, by the Right Rev. the Lord Bishop of the diocese, on Wednesday, February 8th. The hours of service were as follows: 8 a.m., Holy Communion; 10.30 a.m., morning prayer and address; 12 noon, prayers and address; 2 p.m., intercessions and address; 3.45 p.m., evening prayer and address.

Confirmations will be held in the city and surrounding churches in Holy Week and the week preceding, and preparation classes are now being held.

St. George's.—The Rev. F. E. Howitt is leaving the city this week for the Holy Land and the East.

Milton.—The Bishop held a confirmation service in this parish on Sunday morning, the 5th inst., and in the afternoon a service of a like character at Omagh.

Wendland.—There died in this town on January 20th last Mr. William Nelson Garden, aged 78 years. He was a staunch Anglican and was a member of Holy Trinity Church which he attended ever since it was first opened. He was held in the highest esteem by the people of Wendland and its neighbourhood. The funeral took place on Monday, the 6th inst., the first part of the service taking place in Holy Trinity church. The Rev. Dr. Johnston officiated at the church and subsequently in the old English burying ground. The funeral was under Masonic auspices.

Ancaster.—The regular quarterly meeting of the rural-decanal Chapter of Wentworth was held here on 6th inst. It began with a celebration of the Holy Communion in St. John's church at 10 o'clock, after which the chapter convened in the basement and Acts vii. was studied in Greek. Present: Revs. Canon Clark, M.A., rector; Rural Dean Irving, R. Cordner, J. J. Morton, C. W. MacWilliams, B.A., and C. E. Belt, M.A., secretary. Letters of regret for unavoidable absence were received from Revs. S. Bennetts and G. B. Bull, the former on account of a funeral and the latter was just moving to Rymal. The clergy were hospitably entertained at the rectory as the guests of the Rev. Canon and Mrs. Clark. On reassembling after dinner the minutes of last meeting were read and confirmed. A letter was read from the Rev. M. M. Fothergill acknowledging receipt of \$7 from the deanery of the S.P.C.K., which society he was representing. The Rev. Canon Clark gave a verbal report of the yearly statistics, and stated that it had been agreed by the Standing Committee of the diocese that in future such of the financial statistics as could be compiled from the Synod reports would be taken therefrom instead of, as formerly, from the churchwardens' Easter statements. Other questions would be revised with a view to simplification and improvement. A motion was passed to the effect that the rural deans should embody, in their annual reports to the Bishop upon church buildings, a statement as to the condition of any vacant churches within their deanery, together with such recommendations as their Chapters deem advisable, and the secretary was instructed to forward a copy of this resolution to the Bishop. The Rev. Canon Clark sought advice about lending a vacant church on the borders of his parish for choir practices, the lessees undertaking to put the church in repair and keep it insured as well as not to hold any religious meetings in it. The church, a stone building, is consecrated. The matter was very thoroughly discussed, and the general feeling was that the request should be granted. Arrangements were made for holding another Sunday-School Teachers' Con-

vention. On invitation from the Rev. C. E. Belt it was decided to hold it in St. Mary's Hall, Bartonville, and the date fixed upon was Thursday, May 18th. The Rev. C. E. Belt asked the opinion of the members of the deanery as to whether they thought the clergy of the Church might join Dissenters in their Sabbath-school associations or conventions. He thought there were some subjects which we could discuss in common, e.g., religious training of the young; and that if we showed a disposition to meet our separated brethren it might dispose them to work with us towards the introduction of some religious instruction in the Public Schools. We could at least emphasize the importance of religious instruction for the young. The opinion of the majority present seemed to be that nothing could be gained from such intercourse. From this question another arose, viz.: Parochial boundaries. After considerable discussion it was moved by the Rev. C. E. Belt, and seconded by the Rev. Robert Cordner, "That in the opinion of this Deanery it is not in the best interests of the Church for any clergyman to enter another clergyman's parish in his official capacity, either to take part in any public function, or to make parochial calls on those other than his own bona fide parishioners, without the consent of the clergyman-in-charge." The next meeting of the deanery will be held at Holy Trinity, Barton-on-the-Mountain, on Monday, April 17th, and the Rev. Canon Clark, M.A., was appointed special preacher.

HURON.

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

St. Mary's—St. James'.—Special services will be held every week during Lent in this church as follows: Wednesday, February 15th, Rev. G. B. Sage of London; Thursday, February 23rd, Rev. Canon Dann of London; Wednesday, March 1st, Rev. Canon Richardson of London; Wednesday, March 8th, Rev. D. Williams of Stratford; Wednesday, March 15th, Rev. J. Farthing of Woodstock; Wednesday, March, 22nd, Rev. J. Thompson of Ingersoll; March 29th, Rev. Archdeacon Evans Davis of London. During Holy Week there will be service each evening from Monday to Friday, when different clergymen will officiate. Rev. R. S. Howard of Thorndale preaching on the Tuesday. On Good Friday there will be a three hours' service. The rector will exchange with those who officiate. This parish has recently got rid of its burden of \$5,000 of debt; its chancel and furniture are greatly improved, and the Rev. W. J. Taylor has had the promise of a handsome font from a member of the congregation.

NEW WESTMINSTER.

JOHN DART, D.D., BISHOP, NEW WESTMINSTER.

Revelstoke.—The following further particulars concerning the sad death of the Rev. Frank A. Ford, vicar of St. Peter's in this town, will be of interest to the readers of The Canadian Churchman: Mr. Ford had gone by train to Beaver, 25 miles from Revelstoke, to visit a parishioner. Returning he stepped off the train at Albert Canyon to see friends at the station house. On attempting to board the car while in motion, his foot slipped and the wheels of the Pullman sleeper passed over his right leg above the ankle, crushing it in a terrible manner. He was taken down to Revelstoke, and carried to the private hospital, but died from the shock at 11 o'clock that night, before amputation had taken place. Providentially, the Rev. Theodorus Tyng, an American priest, of Tokyo, was on board on his way to Japan. Mr. Tyng kindly stopped off at Revelstoke until the next day, and was with him to the last. Mr. Ford came from Plymouth, England. He sang as a choir boy in St. Peter's church in that town. He was ordained priest in St. James', Vancouver, September 20th, 1896. His congregation was much attached to him. He was a man of a most lovable, gentle

and sympathetic character, and sympathy for his untimely death. He was a curate during his diocese, and served at Revelstoke, Port Moody. The rector opened a fortnight ago, assisted by the Revs. H. and A. J. Greer. This of any kind erected in the morning and served in Scott's Hall. Residents of the village services are held by the rector, and the indebtedness will not exceed

Recent Appointments.—The Rev. W. F. Grover, M.A., of Grand Forks (new Rhodes) to the mission at A. J. Greer, B.A., to Central Park and Bur the Rev. Henry Beer Mark's, Kaslo, and the of the diocese of Rupert New Westminster.

British Columbia.

An effort is being made to church missionary house date 250 persons.

The Earl of Derby have each contributed the Liverpool Church

The Rev. L. G. Owendrew's Church, St. A rector of St. Mary's, C

A memorial brass to Armagh cathedral to Archbishop Benson's that Cathedral.

The Rev. Bloomfield tholomew's, Moor L. appointed Prebendary place of the late Dr.

The new missionary Africa, has been offered to the Rev. the C.M.S. staff at B accepted.

A fine organ, costing has been presented to Chester Square, London Cross. It has been built electric principle.

The Bishop of Rochester of Southwark has badge in the form of the lay readers of the taking part in a service

A monument consisting of marble is to be erected in the church of Margaret, Countess of the late Dr. Casenoy Provost of that church

The Rev. A. E. Jones the lecturers in Trinity some time president Allahabad, has been Dundalk by the Rev. the parish.

and sympathetic character, and there is profound sympathy for his untimely end. Rev. H. G. Clinton, of St. James, Vancouver, where he had been curate during his diaconate, conducted the funeral services at Revelstoke on Sunday, January 29th.

Port Moody. The new church at this place was opened a fortnight ago by Archdeacon Pentreath, assisted by the Revs. H. J. Underhill, A. Shildrick, and A. J. Greer. This is the first church building of any kind erected in the village. Services were held in the morning and afternoon, and a lunch was served in Scott's Hall by the ladies, to which the residents of the village were invited. Fortnightly services are held by the Rev. A. J. Greer. The indebtedness will not exceed \$75.

Recent Appointments.—The Archdeacon of Columbia, commissary general of the diocese, has recently made the following appointments: The Rev. W. F. Grorer, M.A., to the missionary district of Grand Forks (new mission); The Rev. Samuel Rhodes to the missionary district of Ymir; the Rev. A. J. Greer, B.A., to the missionary district of Central Park and Burnaby Lake (new district); the Rev. Henry Beer of Juneau, Alaska, to St. Mark's, Kaslo, and the Rev. A. Silva White, M.A., of the diocese of Rupert's Land to St. Barnabas, New Westminster.

British and Foreign.

An effort is being made in Bristol to build a church missionary house with a hall to accommodate 250 persons.

The Earl of Derby and Mr. T. Sutton Timmus have each contributed the sum of £1,000 towards the Liverpool Church House.

The Rev. L. G. Owen, M.A., rector of St. Andrew's Church, St. Andrew's, has been appointed rector of St. Mary's, Old Swinford, Worcestershire.

A memorial brass tablet is about to be placed in Armagh cathedral to perpetuate the memory of Archbishop Benson's visit and his last sermon in that Cathedral.

The Rev. Bloomfield Jackson, vicar of St. Bartholomew's, Moor Lane, London, E.C., has been appointed Prebendary of St. Paul's Cathedral in the place of the late Dr. Pyne.

The new missionary diocese of Mombasa, East Africa, has been offered by the Archbishop of Canterbury to the Rev. William George Peel, one of the C.M.S. staff at Bombay, by whom it has been accepted.

A fine organ, costing more than 2,000 guineas, has been presented to the church of St. Michael, Chester Square, London, by Mr. A. J. Graham Cross. It has been built by Mr. Hope-Jones on the electric principle.

The Bishop of Rochester and the Bishop Suffragan of Southwark have sanctioned the use of a badge in the form of a silver cross to be worn by the lay readers of that diocese when conducting or taking part in a service.

A monument consisting of an Iona cross of black marble is to be erected in Cumbræ Cathedral by Margaret, Countess of Glasgow, to the memory of the late Dr. Casenove, who was for many years Provost of that church and college.

The Rev. A. E. Johnston, B.D., formerly one of the lecturers in Trinity College, Dublin, and for some time president of the C.M.S. College at Allahabad, has been appointed senior curate of Dundalk by the Rev. Dr. Rainsford, the rector of the parish.

The death is announced of Mrs. Tristram, the step-mother of Canon Tristram and Chancellor Tristram. The venerable lady was 92 years old when she died. She had lived in the city of Durham for more than sixty years and was much beloved and respected.

A beautiful tablet was recently unveiled in the parish church of Broad Hembury, Devon, which has been placed therein to the memory of the Rev. A. M. Toplady, the author of the well-known hymn, "Rock of Ages Cleit for Me." Mr. Toplady was vicar of Broad Hembury from 1768 to 1778.

There is a possibility of a new See being formed in England before long, which will have for its boundaries those of the county of Shropshire. If the new diocese be formed Shrewsbury will be the seat of the bishopric, which town already possesses a bishop-suffragan in the person of Sir Lovelace Stainer, D.D., who was consecrated in 1888.

A gentleman, who wishes his name withheld, has presented the Royal National Mission to Deep Sea Fishermen with a steam hospital mission trawler, at a cost not to exceed £6,000. This society carries on an extensive religious and medical mission among the fishing fleets in the North Sea and elsewhere, and upwards of 10,300 cases were medically and surgically treated last year.

The Lord Bishop of Exeter was presented with his portrait, which has been done in oils, in the Chapter House lately, and a replica of the same has been given to Mrs. Bickersteth. The portrait, which will be hung in the palace of the bishop of the diocese, is intended to mark the completion by His Lordship of the half-century of his ministerial career, the anniversary of his birthday and the completion of thirteen years as the bishop of the diocese.

The Rev. J. A. Robinson, D.D., Fellow and Dean of Christ's College, Cambridge, Norrisian Professor of Divinity in the University, and one of the Council of the Senate, has been appointed to the rectory of St. Margaret's, Westminster, and to the Canonry in the Abbey thereto attached, both of which were vacant by the resignation of the Rev. Robert Eyton, some weeks ago. Professor Robinson has been for some years past vicar of All Saints', Cambridge.

A large three-light window was dedicated a short while ago in St. George's church, Perry Hill, Catford, by Canon Rhodes Bristow. This window, which is the first of a series, each of which is to represent three great Churchmen from different centuries, is a beautiful work of art. The three who are represented in this window are Archbishop Benson of Canterbury, Bishop Patterson of Melanesia and Archbishop Alexander, the present Lord Primate of All Ireland.

In the tower porch built into the south wall of All Saints' church, Worcester, Mass., are two stones from Worcester Cathedral, and in connection with these has been placed, in compliance with the suggestion of the Dean of Worcester, a brass plate bearing an inscription from his pen which is as follows: "These relics of mediæval architectural ornament once adorned the Lady Chapel of the Cathedral Church of Worcester, England, and are presented to the Church of All Saints, Worcester, Mass., by the Dean and Chapter of the above Cathedral as a token of brotherly regard and Christian unity."

The Rev. Canon Greenwell, of Durham Cathedral, has just finished the curious task of piecing together the coffin of St. Cuthbert. The shrine of the great Saxon saint was despoiled by the Commissioners of Henry VIII. and the body, which was found to be intact, was reburied in its original coffin in the nave of the church. In 1827 it was again dug up by Dean Hall, who was anxious to verify the condition of the body. On this occasion

the outer coffin was broken up and thrown aside. The fragments were, however, eventually saved, and have for many years been preserved in the Episcopal Library. Canon Greenwell has now put these hundreds of pieces together, with the result that it is now possible to decipher rough drawings representing St. Cuthbert, the four Evangelists; the Virgin and Child, St. Michael the Archangel and the Crucifixion, which were rudely but deeply carved upon this interesting relic of Saxon art in the year A.D. 860.

The collections made in London for the Hospital Sunday Fund last year show a falling off from those made in 1897. The contributions in church are less by £529, while the chapel contributions have decreased by £313. The Church now finds nearly four-fifths of the whole amount collected:

Church of England.....	£29,106	4	2
Congregationalists.....	1,526	0	5
Jews.....	1,150	2	9
Presbyterians.....	1,128	7	7
Wesleyans.....	896	6	0
Baptists.....	878	12	0
Roman Catholics.....	443	15	4
Unitarians.....	354	9	5
Church of Scotland.....	133	0	6
German Lutherans.....	108	4	9
Foreign Protestants.....	106	4	2
Society of Friends.....	97	14	2
Greek Church.....	85	9	0
Catholic Apostolic.....	72	2	7
Reformed Episcopal Church.....	32	14	1
Swedenborgians.....	31	1	7
Methodists (United Free Church)...	29	0	8
Methodists (Welsh Calvinistic).....	22	9	5
Methodists (Primitive).....	15	4	2
Free Church of England.....	10	13	0
Moravians.....	4	10	0
Methodists (New Connexion).....	1	5	6
Various.....	280	6	5

£36,513 17 8

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. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

THE PRESENT CONDITION OF THE CHURCH.

Sir,—Mr. Ransford's letter in your issue of the 2nd inst., under the above caption, strikes the "nail on the head." I feel sure that every well-disposed person will agree with him when he says: "The ordinary run of clergymen are neither fitted personally, intellectually, socially or spiritually to serve as leaders of men of the present day." The present is an advanced age in culture, and the pen is much more elevated than the pulpit, and, therefore, the Church should send out, as her ministers, men who would in some degree be able to cope with the laity in intelligence, culture and sociality. The Church lacks wisdom and the men of this world in their generation are wiser than the children of light. The Church, unfortunately, has followed the example of the Lord of Life and Glory in choosing poor fishermen as her messengers to bear glad tidings to mankind. The same may be said of the Church now-a-days, as was complained of in olden times, when they "made priests of the lowest of the people." It is but too true that the laity have more respect for the man "born with a silver spoon in his mouth" than the man who has risen from among poor fishermen. Should the Saviour of mankind appear on earth to-day, would He not be spoken of as the "carpenter's son," and that too by the laity. Had our Lord chosen men

of noble degree. His Gospel would have been more successfully received by the world, but the reason why He chose poor fishermen was that the excellency of the power might be of God and not of men." The question which naturally comes into one's mind is this: Why did not Mr. Ransford—a man of his personality, intelligence, sociality, and spirituality—enter the ministry? A man who has such a deep interest in the Church's welfare and who is so deeply interested in the salvation of his fellow-man ought to have sought the priesthood. There is one thing which I must admit, after nearly forty years' experience, and that is that I never had any trouble from the Godly-minded laity. They never were disposed to find fault. They realized the truth that man was a mere instrument in the hand of God— frail and erring like the rest of mankind and, therefore, always ready to overlook shortcomings. These Godly-minded laity would say to fault-finders: "Pull the beam out of thine own eye, and then shalt thou see clearly to pull the mote out of thy brother's eye." I am somewhat astonished to hear such a complaint coming from such an Evangelical Diocese as that of Huron. I always thought that it was only the High Churchman who was void of deep spirituality, but when the wail comes from Huron diocese, I am deeply impressed by the truth that "we all have erred and strayed from God's ways like lost sheep." It is unaccountably strange that the dioceses of Toronto and Huron, each with an Evangelical Bishop—the only two dioceses from the Atlantic to the Pacific so highly favoured—should send forth such deep lamentation and bitter wailing as regards the lukewarmness that exist in the Church in their domains.

CLERICUS.

IS BAPTISM NECESSARY?

Sir,—In answer to the enquiry of a "Country Missionary" re a member of his congregation who had been confirmed but not baptized, I would say that baptism is one of the two sacraments "generally necessary to salvation"—the rite whereby we become "members of Christ, children of God, and inheritors of the kingdom of heaven." I well remember the case of a young man who was studying for the ministry and who had been, in his earlier days, baptized into the Methodist Church and afterwards confirmed. He, however, was in doubt as to the validity of baptism in the Methodist Church, and sought advice from the Provost, who gave him helpful books to read. He finally decided to be baptized, and which sacrament was administered by the Provost. From the fact that the baptism was performed by a clergyman of such profound learning and deep research, I think we may safely conclude that baptism after confirmation does not invalidate it. CHURCHMAN.

RURAL DEANS.

Sir,—Your correspondent "C.O.D.'s" views as to the duties of Rural Deans are shared in by many members of our Church. I am under the impression that the supervision of the churches in each rural deanery is with the Rural Dean, and that he should visit each church at least once in the year, and find out if the incumbent and parishioners are working harmoniously or otherwise, and the reason (if otherwise), and whether the finances are in proper shape. In my own parish the situation is far from satisfactory, and has been so for years. Why should this be so? When we have a Rural Dean whose duty (if it be his duty), should have caused him to look into the situation. When the male members of the congregation do not attend the services of the Church you may depend upon it that there is something radically wrong, and if it is the work of the Rural Dean to put matters straight the duty should be done. Churchmen everywhere are backward in making complaint against their incumbent, and so the evil goes on from year to year, and the attendance gets less, and interest wanes, and too often Church people drift into the congregations of the non-conformists. Mr.

Ransford's remarks to many of the clergy in view of such a stamp as to produce spirituality amongst the laity, is simply correct in many parishes. When a clergyman can for a moment be following, what good is he? Very true indeed the Church is retarded in its onward progress. Why do not these ministers in all honesty retire from positions which they must know they are inadequate to fill? If we had the three or five years' system congregations would have it in their own power to retain or refuse to continue the services of a clergyman who was not fitted for the duties of an incumbent.

CHURCHMAN.

SUNDAY SCHOOLS.

Sir,—With regard to the correspondence which has recently appeared in your columns in reference to the present condition of the Anglican Church, and having in mind the universal resort to Sunday schools, it will perhaps be of interest to your readers to hear the opinion of Mr. H. Holman, an authority on educational matters, and the author of a recent work entitled "English National Education." I quote from page 39 of this work: "Of the educational value of the instruction given in these Sunday schools it will be most charitable to say little. Thousands of individuals, ignorant of anything but the most meagre learning themselves, and wholly without knowledge of the end or method of imparting knowledge to others, but full of a righteous zeal to help their fellows, were let loose upon all sorts and conditions of scholars. And nothing else, as a rule, more dangerous, and often destructive, than uninformed zeal. Yet the shrewd intelligence of some of the teachers led them to the discovery of some sound practical methods, and whilst the work prospered in their hands, others were able to copy them more or less successfully. Still a high church dignitary of recent time has, probably with justice, attributed much of the irreligion of those days to the injudicious instruction then given in the Sunday schools. Those who have a personal knowledge of some of the Sunday schools at the present time will readily believe that schools in which order and discipline are practically unknown, and in which bribery or bullying are the only resources of the incapable young men and women who undertake the teaching, are far more likely to corrupt than to refine the moral nature." "B."

THE CLERGY AND THE NEWSPAPER PRESS.

Sir,—While scanning the papers a few days ago I came across this sentence, which I now quote as nearly as I can, viz., "That a committee had been appointed for the purpose of watching, correcting and informing the press as to Church matters." I do not remember just now the circumstances but my feeling at the time was that a provision, such as that here proposed, would, if carried out, be most practical, judicious and helpful. Any intelligent reader of our papers, Church and secular, cannot but notice from time to time unhistorical statements and distorted truths, which if not contradicted by some reliable person competent to form an opinion, would have the effect of placing our Church at a serious disadvantage. Reports of services or Church functions are often badly cooked up or undone as the reporter chooses, and dished out to a long-suffering public, and from the Church's standpoint wrong. A case in point: I notice in last week's Churchman there is a diocesan report which reads thus: "The sacrament of confirmation was administered," etc. Now, any school-boy who knows his catechism would say that there are two sacraments, and two holy baptisms, and the Supper of the Lord. This may be looked upon as trivial, but my contention is that we must be careful and not sacrifice truth because of inaccuracy, and not to feel bad when wrong to be set right. Our journalistic friends need not entertain any fears lest perchance we of the clerical profession should in-

fluence the negative. We have no wish or desire to pick up their orchard fence, and on the other hand we wish it to be clearly understood that we do not only mean even to insinuate that we are engaged in the same, committed to us because we think it to interest ourselves in watching, correcting and informing even the press in matters relative to our department, and which we can fairly say without the least vestige of flattery, "that we know whereof we speak."

A BUSH PARSON.

LET CHURCHMEN DO SOMETHING TO MARK THE INCOMING OF THE NEW CENTURY.

Sir,—Cannot we, as Churchmen of this Toronto diocese, do something to fittingly mark the incoming of the new century? We have still two years, less one month, in which to make and execute plans. The Wesleyans of England have their Million Guinea Scheme, the Methodists of Canada their Million Dollar Scheme, etc., etc. Shall we not attempt something over and above our ordinary petty doings? I wish our whole Canadian Church, not to say the entire Anglican Communion, might be stirred—but may we not start here, and now, at home, leaving to God's providence the widening of the sphere of action, and what would be most acceptable to the great Head of the Church? What a sine qua non to His benediction, and so to our growth and prosperity? "Owe no man anything, etc.," is His command; shall we not then begin with obedience, and by an earnest, united, persistent effort pay off the debts which rest upon houses called God's, but really belonging, in part at least, to this man or that? What can be more hurtful to any congregation than to settle down to a state of chronic debt, not to be restive under it, in fact to give it no practical thought. Dear sir, cannot you be as God's voice to one people, and rouse them as with a trumpet call. I'll give all I can, whether locally or generally, only give us a leader, that we may go forward. This miserable waste of interest money; shall we never get beyond it? What a privilege for any of our wealthy men, to make a standing offer of help to any congregation that will wipe out its building debt by January 1st, 1901. When we have once begun, by being just, then we shall not delay to become generous. God help us to come to His help.

FRANCIS.

ST. PETER'S MISSION.

Sir,—May I ask the favour of a small space in your columns for a brief letter, in order, in the first place, to acknowledge the kind and generous help of the ladies of the Women's Auxiliary, and secondly, to give them and others a short account of the Lord's work and its needs in this district. It was a cause of great thankfulness to us, on our return to the Mission in August last, after two years' absence in England, to find that the Women's Auxiliary had kept up their interest and continued their support as usual. I don't think that any words I could pen, could ever enable them to realize, sufficiently, how very much we are dependent upon them for the support, as well as the extension of the work. If every Indian Boarding School in this far Northwest could express their feelings, they would say: "The Women's Auxiliary is the mother of us all, and we are her thankful children." Will all, who have contributed in money or in the valuable bales, accept our most cordial thanks. To them, and the Rev. W. G. and Mrs. White, who carried on the work so efficiently during our absence, we feel much indebted. To attend to the multitudinous duties of this Mission, besides the responsibility of keeping the Indian Children's Home up to high water mark, was no light task for any new hands to assume. Outside our Indian Home work—that is the work amongst the children—the outlook, as far as we can see, is not very encouraging. Drunkenness, immorality, and every other accompanying vice are

daily on the increase. While I saw several disfigured victims which took place a few nights ago, at this critical time, to be of courage," while lifting up our voice to show Israel of his transgression." It needs inspired courage to press on under such odds, in spite of all these odds, we dare for this new year the word "and strength of the Lord." numbers and calculate the would end in lying down and But "go forward" is faith's send an angel before thee," adult Indians have been ad since our return; but I can their desire for spiritual thi to join us, but we are thank it affords of showing them t Amongst the members of our to say, we have a few faith a joy and help to minister, the whole of this dark pictur Homes and the ever increa dians to place them in our rush has brought its evils, i good work, that is, to open to see, as never before, the l industrial training. Had we accommodate and support: mittance last autumn, we s stand of 35. It was with de compelled to turn away so disappointment, but what w see the poor children goin may be the motive of some presence in our schools v them. During our two yea able, by God's grace, to c enlarge our Indian Home, other necessities, such a waggon, a large cooking r: sides several other things. and most urgent needs is a schoolhouse. A room 9x we have for that purpose. serves as general dining-ro For the sake of the health absolutely necessary. Besi tempt to have any order o dren are treading upon ea Christian man would do i trust that many outside the kindly help us to raise thi before we have to resume \$500 would cover the exper furniture. Where money good second-hand clothing Within the last two years "gold fever" to the north ous problem has presen miles to the east of us, th European settlement, whi "The Town." There, an Bay Fort, there are seve gether, have about twenty All were anxious at the be place them in our school, pointed to learn that we them, even as day scholar One mother has already f in the Roman Catholic ec gether unreasonable excu children educated somewh do it; and unless somethin soon, the rest will follow proposed new addition to house—if the money is fo able to prevent this forsa own Church. Who will h work for the Master? M the proposed treaty with whether we shall be able of children next year—as the extreme limit of our

daily on the increase. While visiting this morning I saw several disfigured victims of a drunken orgie which took place a few nights ago. May God help us, at this critical time, to be "strong, and of good courage," while lifting up our voices "like a trumpet to show Israel of his transgressions and Jacob of his sin." It needs inspired courage and unwavering faith to press on under such circumstances. In spite of all these odds, we dare to take as our motto for this new year the word "Forward" in the name and strength of the Lord. To stop and count the numbers and calculate the strength of the foe, would end in lying down and crying out in despair. But "go forward" is faith's command, "and I will send an angel before thee," is the promise. A few adult Indians have been added to our numbers since our return; but I cannot say as yet that it is their desire for spiritual things that has led them to join us, but we are thankful for the opportunity it affords of showing them their deep need of such. Amongst the members of our Church, I am thankful to say, we have a few faithful ones to whom it is a joy and help to minister. The brightest spot in the whole of this dark picture is, the children in our Homes and the ever increasing desire of the Indians to place them in our care. If the Klondyke rush has brought its evils, it has done at least one good work, that is, to open the eyes of the Indians to see, as never before, the benefit of education and industrial training. Had we been in a position to accommodate and support all who applied for admittance last autumn, we should have had 50 instead of 35. It was with deep regret that we were compelled to turn away so many parents in great disappointment, but what we felt still more was to see the poor children going away; for whatever may be the motive of some of the parents, their presence in our schools would be a blessing to them. During our two years in England, we were able, by God's grace, to collect sufficient money to enlarge our Indian Home, and bring in various other necessaries, such as mower and rake, a waggon, a large cooking range for the Home, besides several other things. But one of our greatest and most urgent needs is still unsupplied—that is a schoolhouse. A room 9x23 feet is the only place we have for that purpose. And the same room serves as general dining-room and boys' day room. For the sake of the health of our children it is absolutely necessary. Besides, no teacher can attempt to have any order or system where the children are treading upon each other. None but a Christian man would do it for a single year. I trust that many outside the Women's Auxiliary will kindly help us to raise this much needed building before we have to resume the work next winter; \$500 would cover the expenses of both building and furniture. Where money cannot be spared, real good second-hand clothing makes a good substitute. Within the last two years, owing chiefly to the "gold fever" to the north of us, another very serious problem has presented itself. About eight miles to the east of us, there is quite a good sized European settlement, which is already known as "The Town." There, and around the Hudson's Bay Fort, there are several families, who, altogether, have about twenty children of school age. All were anxious at the beginning of the winter to place them in our school, and were greatly disappointed to learn that we could not accommodate them, even as day scholars, much less as boarders. One mother has already placed her little daughter in the Roman Catholic convent with the not altogether unreasonable excuse, that she must have her children educated somewhere, if we are not able to do it; and unless something is done soon, and very soon, the rest will follow her example. With the proposed new addition to the Home and a schoolhouse—if the money is forthcoming—we might be able to prevent this forsaking of the fold of their own Church. Who will help us to accomplish this work for the Master? Much depends upon what the proposed treaty with the Indians brings, as to whether we shall be able to increase the number of children next year—as we are now running up to the extreme limit of our means with 35. The Rev.

W. A. Burman, Selkirk avenue, Winnipeg, will receive and promptly acknowledge all contributions for the above objects. Thanking you in anticipation for the insertion of this letter

GEO. HOLMES,
Lesser Slave Lake, Peace River District, N.W.T.

Family Reading.

LENT.

"Father, a weary heart
Has come to Thee for peace;
The world has not the healing art
To bid its trouble cease.

"It brings before Thy throne
Its weight of woe and care;
Do Thou accept its pleading tone,
The contrite sinner's prayer."

ASH WEDNESDAY.

The teaching of the day may be thus summarized: The Epistle and Gospel describe the real character and retiring nature of true penitence. Our fasts must be the outward expression of heartfelt sorrow (Epistle), and must avoid display. How much God abhors a fast that is merely formal we may gather from the First Morning Lesson; how He rewards a fast that is sincere may be learned from the First Evening Lesson. The true motive of fasting—the consciousness of a withdrawal of the Divine presence—is pointed out in the Second Morning Lesson, whilst from the Second Evening Lesson we learn that such apparent withdrawal is God's chastening, and intended to lead us to repentance. The seven Penitential Psalms, namely the 6th, 32nd, 38th, 51st, 102nd, 130th, and 143rd, have been used in the services of Ash Wednesday from the earliest times—the first three at the morning service, and the last three at the evening service.

LENT.

The great end which the season of Lent has in view is the deepening of the spiritual life in faithful Christians. But there can be no deepening of that which scarcely exists. And the spiritual life can scarcely be said to exist until there is in the soul some sense of the sinfulness of sin—until, in other words, the soul has learned to see and to feel how hateful and how terrible sin really is. We all know that spiritual life is the life of God's Holy Spirit in our soul. But what is the very first work of the Holy Spirit? Our dear Saviour, who promised this blessed gift to His Church, told us what the Comforter would do for us. "When He is come, He will 'reprove' (or, as it is in the margin, 'convince') 'the world of sin.' Yes, before we can go on one step—before we can even see the beauty of holiness, or set our foot upon the upward pathway—we must learn what sin is. The Holy Ghost, the Comforter, must teach us this lesson. Oh, God, send Thy Holy Spirit to us now, that we may rightly meditate upon this matter during this Lent, and may, indeed, be convinced of sin.

GOOD RULES FOR LENT.

During the Forty Days of this season, "the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." (Book of Common Prayer).

1. Keep some rules and times of devotion with genuine strictness, morning and even-

ing prayer at home, and in church, with daily self-examination.

2. Give a short time every day to meditation and spiritual reading, using the Holy Scriptures and some other special book of devotion for this purpose.

3. Make a rule of more frequent attendance at the daily services of the Church, chiefly at the Holy Eucharist, resolving to be present twice or thrice each week, making your communions more frequently, and profiting by the sermons and instructions.

4. Deny yourself all luxuries, and meat at least on Wednesdays and Fridays; use fastings and self-denial as a help to more earnest prayer against besetting sins.

5. Withdraw, as far as possible, from social pleasures, and amusements; make some marked change in your manner of daily life; employ your spare time, and money saved, in acts of charity and kindness.

6. Restrain sloth by early rising, thereby gaining more time for prayer and devotional reading.

7. Choose one special and besetting sin to be overcome, and some one particular grace to be cultivated.

A short prayer, appropriate for noontide: "Blessed Saviour, Who at this hour didst hang upon the Cross, stretching forth Thy loving arms; Grant that all men, everywhere, may look to Thee and be saved; through Thy mercies and merits, Who livest and reignest with the Father and the Holy Ghost ever, one God, world without end. Amen."

THE LENTEN FAST.

By Rev. Dr. Morgan Dix.

Lent is a period of about six weeks before Easter.

It is a time of the year set apart for us to repent of sin and sorrow for it; to remember Christ's sufferings and death; and to change our life, and fast, and deny ourselves in all ways.

Be sure to go to church as often as you can in Lent; and be very careful in all your religious duties.

Five Duties of Lent.

1st. Self-examination.—Of the whole past life, and especially the actions of the year, since the last Lent.

2nd. Confession.—As in the forms in the Prayer-Book.

3rd. Stricter Life.—Reflecting that Christ spent these forty days in the desert with the wild beasts.

4th. Fasting and Self-Denial.—Being very sparing both in meat and drink; and especially every Wednesday and Friday, and in Holy Week; denying yourself pleasant things; wearing no new or gay clothes; bearing all trials patiently; praying more often, and watching your tongue, your thoughts, your temper, very closely.

5th. Works of Mercy and Charity.—Such as visiting sick friends; saving as much as possible to give to the collections in church; going to Divine service as often as you can, and doing everything to help and benefit your neighbours.

FAITH IN GOD'S GOODNESS.

It is said of the celebrated theologian, Tauler (died 1361), that he once, in a country walk, talked to a poor shepherd, with whose great piety and faith in God's goodness he was astonished, and found it to exceed that of the greatest men. At length the shepherd told him: "The consolation that I have in doing the holy will of God renders me truly happy; I desire in all things that which God wills; and to that I hold, for I am sure that

He will permit nothing except for my greatest good."

In order to try him, Tauler replied: "But if God willed to precipitate you into hell, what would you do?"

Answer.—"I know God will not do it; but in any case, I have two arms, and I would hold Him so tightly that I would draw Him with me; and if I am with God, I should be in Paradise."

Tauler.—"Who are you, my dear friend?"

Answer.—"I am a king."

Tauler.—"And where is your kingdom?"

Answer.—"In my heart."

Tauler.—"What do you mean by reigning?"

Answer.—"To rule over subjects."

Tauler.—"And who are your subjects?"

Answer.—"They are my passions; and I endeavour to strive with them, and to bring them into entire obedience to the will of God."

Tauler.—"Ah, my friend, how happy you are!"

Answer.—"Everyone may begin to be happy in this world; but shall not be perfectly so until the next world."

ADORATION.

O Master, at Thy feet
I bow in rapture sweet!
Before he, as in darkening glass,
Some glorious outlines pass,
Of love, and truth, and holiness and power;
I own them Thine, O Christ, and bless Thee for this hour.

O full of truth and grace,
Smile of Jehovah's face,
O tenderest heart of love untold!
Who may Thy praise unfold?
Thee, Saviour, Lord of lords and King of kings,
Well may adoring seraphs hymn with veiling wings.

I have no words to bring
Worthy of Thee, my King,
And yet one anthem in Thy praise
I long, I long to raise;
The heart is full, the eye entranced above,
But words all melt away in silent awe and love.

How can the lip be dumb,
The hand all still and numb,
When Thee the heart doth see and own
Her Lord and God alone?
Tune for Thyself the music of my days,
And open Thou my lips that I may show Thy praise.

Yea, let my whole life be
One anthem unto Thee,
And let the praise of lip and life
Outring all sin and strife.
O Jesus, Master! be Thy name supreme
For heaven and earth, the one, the grand, the eternal theme.

CAN WE LEARN THE LESSON?

How much we all need to learn the lesson of self-control. Of course when everything is calm and sweet about us, moving exactly as we would wish, it requires neither art, nor is it very worthy of praise, that we possess our souls in patience, and are calm and sweet, too. But that soul which can be calm amidst the rising tempests of opposition, which can be still when the thousand vexations of daily life continually cross it, which can smother down into the deepest depths the rising anger and bid it disappear forever, has learned a lesson which many do not learn in a whole long life-time. To the quickly-angered and violent-passioned people such self-control is almost beyond their comprehension, but while they wonder, the lesson is not always lost upon them, and may be an example and an inspiration in years that are to come.

A lady, who knows what it is to possess the soul in patience under great trials relates this incident in her early life: "One day, when I was a very little girl, I was watching my mother making strawberry preserves. I can see the great kettle of boiling liquid now, clear as rubies. Beside the stove stood a large milk-pan containing some squash for 'company' pies, with plenty of milk and eggs in it. 'Now, Bridget,' said my mother, at last, in a satisfied tone, 'it is done; take the kettle off.' This was accomplished, and then, with almost incredible stupidity, the 'help' actually emptied the strawberries into the squash! Mother turned her head just too late. She was quick and impulsive, but there escaped from her mouth only a despairing 'Oh Bridget!' Then, as she saw the girl's instantly regretful face, she uttered no angry reproaches, no useless lamentations. No doubt, when my tired mother, who was not strong—I lost her at fifteen—went upstairs to rest she felt disheartened and thought that her preserves and squash, her time and labor, had all been wasted; but probably she never did for me a more valuable morning's work than when she gave me that unconscious lesson in sweet self-control."—Common People.

HELP ONE ANOTHER.

We could make life much easier for one another if we would. For instance, some people have conveyances and some have none. It would cost nothing but a little trouble, to go with your carriage and take an aged or infirm saint for a ride some week-day, or perhaps to church on communion Sunday, or, it may be, round to "God's acre," where a green sprig or flower might be laid on the grave of a precious one. Yet, how much a breath of air during the drive would invigorate, an hour in God's house would refresh, or a few moments in the cemetery would sadly but surely comfort. And we, doing this kindness, without cost of a cent, would turn homeward listening happily to the song some angel would sing to our hearts.

This is but one way in a countless multitude, showing how in city or country we could relieve the hard monotony of life to which our neighbours are often subjected. A visit, a letter, a token sent, some bit of tempting food—in ways past mention, we could lift a burden, let in a ray of sunshine, brighten a home and bless a heart. The cost would be nothing or next to nothing, and the result would be better than silver or gold.

Add to these helps, that cost so little, those that demand some outlay of money or substance, and it will be seen that our statement is as true as truth—we could make life easier for one another, if we would.

Why don't we do it? Surely we are indifferent to our neighbours—we are willing to help them. Some may not care, do not care, but others do; and yet few sit down to think how they can render a helpful kindness. People do not think. To pursue our instance—owners of carriages do not realize the condition of those who do not keep them. When they need a conveyance they have it. They don't put themselves in the place of those without the luxuries so common to them. So it probably is with the kind hearts of other good people. They do not realize what their neighbours lack.

We write to awaken thoughtfulness. Do, brother, sister, sit down and think how you can better the life of someone near you. They are at hand. Do not for a moment suppose that there are none you can help. If you fail to recall one, talk it over with your pastor, or with someone. And when you find your opportunity thank God for it; ask Him to give you tact to do the right thing

in the right way, and then bear ye one another's burdens, and so fulfill the law of Christ.

THE PLEASANT MOMENTS.

It has been said, with a great deal of truth, that you can never really become acquainted with a man until you have supped with him. In order to ensure a pleasant time, good tea must be used. During the past five years "Salada" has become a familiar word to every newspaper reader, and, judging from the immense consignments which are being sent out every day, "Salada" Tea must be just as familiar in the homes. In the face of keen competition, that has arisen since it was first put on the market in the package form, the fact that the demand is steadily increasing requires no comment; it tells its own story. "Salada" is king.

HINTS TO HOUSEKEEPERS.

Crimped Cod.—Lay a cod in fresh water, then cut it up and put into a kettle of water, add a handful of salt and let it boil. After it is boiled cut into slices two inches thick, being careful not to break. When quite dry flour them and broil on a grid-iron. Serve with shrimp and oyster sauce.

Lobster Balls.—Take the meat of a lobster, with the coral, pound in a mortar, add breadcrumbs, about a quarter the proportion of lobster, and season with cayenne, white pepper, salt and mace. Mix enough melted butter with the whole to form into a mass, make up into balls, dip in beaten egg and breadcrumbs, and fry a pale brown.

Deviled Crabs.—The picked meat of one dozen boiled crabs, five tablespoonfuls of cracker dust, one tablespoonful of mustard, half a cup of sweet milk, two eggs, two tablespoonfuls of butter, one spoonful of vinegar, pepper and salt to taste. Beat the eggs and add to the crab meat; add all the other ingredients, except the mustard and milk; these should be rubbed to a paste and added last of all. Wash the upper shells of the crabs, which should be removed with care, and hence not broken. Fill the above mixture with care in the upper shells, and put a speck of butter and a sprinkle of cracker dust on the top of them, and bake in a hot oven five minutes. These can be eaten either hot or cold. Deviled crabs are suitable for breakfast, luncheon, dinner or tea. They are served at luncheon with a salad, at dinner as a course with green peas, and at tea as a side dish with rolls, or with bread and butter. Whenever served they form a most appetizing and satisfactory dish.

Orange Shortcake.—One quart of flour, two teaspoonfuls of baking powder, one-half teaspoonful of salt, one-half tea-cup of butter, one-half pint of sweet milk. Take half of this, and roll half-inch thick, place in dripping-pan and spread with butter, then roll the other part and put it on top of first. Bake in a hot oven. Peel, seed and slice thin eight oranges and add enough sugar to make very sweet. Place these between the cake as soon as it is taken from the oven. Serve at once.

Omelette.—Beat the yolks and whites of eight eggs separately until light, then beat together, add a tablespoonful of corn starch, a little salt, and one tablespoonful of sweet cream. Have a pan with a piece of butter the size of a walnut thoroughly heated, and pour in the omelette. Shake the pan while the eggs are hardening, and fold double, then serve hot.

Children's Department

DON'T GIVE UP!

If you've tried and have not won
Never stop for crying;
All that's great and good is done
Just by patient trying.

Though young birds, in flying, fail
Still their wings grow stronger;
And the next time they can keep
Up a little longer.

Though the sturdy oak has known
Many a blast that bowed her,
She has risen again, and grown
Liftier and prouder.

If by easy work you beat,
Who the more will prize you
Gaining victory from defeat,
That's the test that tries you.

A RAINY DAY GAME

"Another rainy day, Sadie, 'what shall we do?" "I don't know," answered brother Ted. "I'm so tired of our rainy day games."

"Then suppose we try one," said their mother. John has just been telling children play proverbs. You might try this game.

"We will, we will," cried children eagerly. "What game like?"

"It is played with pictures," replied Mrs. "There is a proverb to each picture. I will write the Japanese proverbs has told me, and you copy them on these cards."

"What shall we do for asked little Mary, bound room.

"You might look over of pictures and choose would match the pro may have to put two your embossed ones make just the scene that

The children went earnest, and declared believed the best part game was getting ready

Ted copied the proverb cards while his sisters the pictures.

Here are some of the they had to illustrate:

"To know the new old."

"Many words, little world."

"The poet at home s brow of the righteous n

DYSPEPSIA

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reaches various forms

pepsia that no one

cine seems to touch

sists the weakened

and makes the process

gestion natural

Pleasant to take.

For Sale by all

Children's Department.

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That's the test that tries you.

A RAINY DAY GAME.

"Another rainy day," sighed Sadie, "what shall we do?"

"I don't know," answered her brother Ted. "I'm so tired of all our rainy day games."

"Then suppose we try a new one," said their mother. "Uncle John has just been telling me how children play proverbs in Japan. You might try this game."

"We will, we will," cried both the children eagerly. "What is that game like?"

"It is played with cards and pictures," replied Mrs. James. "There is a proverb to go with each picture. I will write off some of the Japanese proverbs Uncle John has told me, and you may neatly copy them on these cards."

"What shall we do for pictures?" asked little Mary, bounding into the room.

"You might look over your box of pictures and choose those that would match the proverbs. You may have to put two or three of your embossed ones together to make just the scene that you want."

The children went to work in earnest, and declared that they believed the best part of their new game was getting ready for it.

Ted copied the proverbs on to the cards while his sisters attended to the pictures.

Here are some of the wise sayings they had to illustrate:

"To know the new, search the old."

"Many words, little sense."

"The poet at home sees the whole world."

"The throne of the gods is on the brow of the righteous man."

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reaches various forms of Dyspepsia that no other medicine seems to touch. It assists the weakened stomach and makes the process of digestion natural and easy. Pleasant to take.

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"A good son makes a happy father."

"Speak of a man and his shadow comes."

"You can't build bridges in the clouds."

"There are thorns on all roses."

"Thine own heart makes the world."

"A cur is bold before his own gate."

They represented the fourth proverb by a man, the fifth by a boy and a man, the eighth by a rose, and so on.

Just as the children were ready to begin the game, cousin Bernice came in and joined the play.

"Now you must all sit in a circle," said Mrs. James, "and I will show you how to play I-ro-hagaruta, for that is the name of this game."

"What a funny name," laughed the boys and girls.

The circle was formed, the cards shuffled and dealt.

"You begin the game, Sadie," said her mother. "Read your proverb."

"Thine own heart makes the world," read Sadie.

"Now who has the picture to match that?"

"I have," laughed Ted, holding up a card on which was pasted a heart.

"That is it," said Mrs. James, "now place those two cards together on this end of the table, they are out of the game."

would be a black mark on his face—that is if the game was being played in real Japanese fashion, but the rain is now about over so perhaps you want an out-of-door game.

"So we do," laughed the children, running for their hats."

THE PROUD APPLE BRANCH.

AN OLD FAIRY STORY RETOLD.

On the edge of an orchard, one bright day in May, some lovely apple blossoms were swinging in the wind.

A princess was driving along the road, near the orchard, and saw the branch of beautiful pink and white flowers hanging over the carriage. She said, "Oh! I should like to paint that apple branch."

The coachman stopped the horses, the footman broke off the branch and handed it to the princess. Under

over their faces, because the apple branch had been unkind.

One little dandelion said softly, "Look at our dear grandmother with her white hair. Could any flower be more beautiful?"

Just then there came running into the field some little children. The apple branch could hear them saying, "You pretty dandelions! Let us take some to mother!" They pulled the blossoms and made wreaths, chains and bracelets. The baby gathered the yellow flowers until his little apron was full.

The apple branch saw all of this, but still said, "O, yes! Nobody but the children care for dandelions."

The wind replied, "Look at the field, now. Do you see that old woman? She is cutting dandelion leaves for her dinner and some of them to sell, for she is poor."

While the apple branch was watching the dandelions, out in the field,

Now Ready

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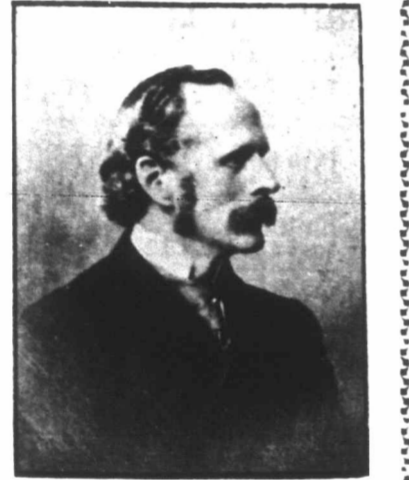
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"How do we know who will win the game?" asked Mary.

"The one who is first to give up all his cards," answered her mother. After playing happily for some time, Bernice exclaimed:

"There, I have won the game! my last card is gone!"

"You have done well, little Miss Japanese," laughed Mrs. James, "now we will see who loses the game. He will be the one who has the last card."

"I'm the one, I'm the one," cried Sadie after a while. "See, I have the last card. What forfeit must I pay?"

"You must have a wisp of straw in your hair. Here is one I brought for the purpose. Come, Bernice, you may place it in sister's hair."

Bernice did so to the great merriment of all.

"Well, it isn't the worst ornament I might have in my hair," said Sadie.

"That is so," said her mother. "If a boy had lost the game his forfeit

her white silk parasol the flowers were shaded from the sun.

When the princess reached the castle she took the flowers to her room, and put them in a tall, silver vase, and placed the vase in the window. The sunbeams came and shone on the apple branch, and the wind whispered to the flowers.

Everyone who came in said, "What beautiful flowers! Where did you get such lovely blossoms! What a delightful fragrance!"

The apple branch began to grow proud and said to himself, "I am beautiful. I am glad that I am not a dandelion. No one makes bouquets of such common flowers! They are never put in silver vases! The princess did not ask for the dandelions."

The wind heard the apple branch talking, and whispered to the dandelions that no one cared for such common yellow things as they.

Then the dandelions felt sad, and pulled their little green sunbonnets

the princess came into the room. In her hand she held something carefully covered with a large leaf. "That must be a rare and beautiful flower," said the apple branch, "for the princess carries it as carefully as she carries me." Then the proud apple branch saw, peeping from the leaf, a feathery dandelion, and it heard these words, "Isn't this dandelion beautiful, with its fluffy hair! I shall paint it beside the apple branch."

And the sunbeam kissed the dandelion and the apple blossoms, and the breeze whispered, "Are you not all sisters, the common dandelions and the apple branches! God needs both to make this world beautiful!"

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A LITTLE LADY.

"I think a white dress is the prettiest kind of dress a dolly can have—don't you, Mamie?"

Then she added quickly, before giving Mamie a chance to answer—

"Unless it is a brown dress. I think brown is a beautiful colour. I hardly know which I do like best—a white or a brown dress."

There was a happy look on the face of little Jenny Jones, whose plain china doll wore a dress of dark brown print. She stroked it gently, hugged her dear dolly closer, and for a moment almost forgot how much she had envied the dainty white garments of the two handsome dolls belonging to her companions. But this was not all. Lucy's loving little heart was still beating fast as she thought of the mistake she had so thoughtlessly made, or so nearly made, and she hastened to make farther amends.

"Why, your dolly is just the size of mine, and its dress unbuttons, I see, and mine does too. Supposing we exchange dresses a little while! Mine has worn this one so long I am almost tired of it."

"Really? Do you truly want to change dresses?"

The brown eyes opened wide, and her cheeks flushed in joyous anticipation. Her beloved Bessy wearing that embroidered dress, with its sash of real silk ribbon! It seemed too good to be true.

"Of course I do," said Lucy, simply, beginning to unfasten the tiny pearl buttons.

Jenny's fingers trembled so that she could scarcely take off the brown dress; but when it was done she was not ashamed of the neat white under-garments, which had been the work of her own patient fingers, guided by her dear grandma. They were quite suitable for the elegant dress. When the exchange had been made, Mamie entered into the spirit of the occasion, and said sweetly.

"Why, Lucy, that brown is spesh'ly becoming to your dolly's complexion. I should make her wear brown a good deal, if I were you."

The three friends spend a happy afternoon together, and when Mamie told the story of it to her mamma that night she said:—

"I think Lucy is the most lady-like little girl I know—don't you?"

THE PROUD FROG.

It was a moonlight night, and the water was so bright that a great green frog was using it for a looking-glass. He thought he was a very fine fellow.

"Ker-chug! ker-chug!" said he. "What a nice frog I am, and not a bit like that little bird that sits over there on the bush. I wouldn't be so small for anything. Just hear what a weak little chirp it has, while my voice is loud enough to be heard away over at the farm-house. I think I will sing to them. Ker-chug! ker-chug!"

The little bird, awakened by the noise, hopped about on a branch and began to sing.

"Why, he can sing, too!" said the frog. "I am not sure but that he sings a little better than I do. But he's a poor thing; afraid of the water. I believe I will take a dive."

He plunged into the pond and came up again; but the splashing he made so frightened the bird that it flew away up into the sky. The frog now looked after it in wonder. "I can't do that," he said. "I can go into the water, but I can't go into the sky. After all, it isn't good to be proud of one's self, for some can do one thing better, and some another; and no one is smart enough to do them all."

A GREAT SURPRISE.

It was just too queer for anything. Tommy was yalking slowly down behind the barn, with his usually merry face all scowls. And Teddy was peeping through the slatted fence into Tommy's garden, with a whole great family of wrinkles in his little forehead. And what do you suppose it was all about?

Out in Teddy's yard grew a great, tall horse-chestnut tree, and one crisp October morning a shower of pretty brown nuts came tumbling out of their thick, green shells—down, down, down, until at last they reached the broad, gravel walk, and smooth, green lawn. Tommy spied them as he came hurrying home from school that noon, and then the scowls came to make him a visit.

"That new boy has everything!" he exclaimed, crossly. "He has tops, an' balls, an' a bicycle, an'—an' now he's got the horse-chestnuts! 'Tain't fair, so it isn't!" And poor little discontented Tommy looked crosser than ever.

But Tommy didn't realize that down in his garden grew something that that new boy Teddy had always wished for and longed to have—a bouncing yellow pumpkin! How Teddy did wish that his papa had bought Tommy's house, and Tommy's garden, and Tommy's pumpkins—all three!

Teddy sighed as he thought of the Jack-o'-lantern that he could make if he only had one of those wonderful yellow treasures for his very own. It was a very loud and sorrowful sigh, and Tommy heard it, and then he discovered the new boy peeping through the fence.

"Halloa!" called Tommy, quickly.

Teddy jumped. He didn't know that anybody was near.

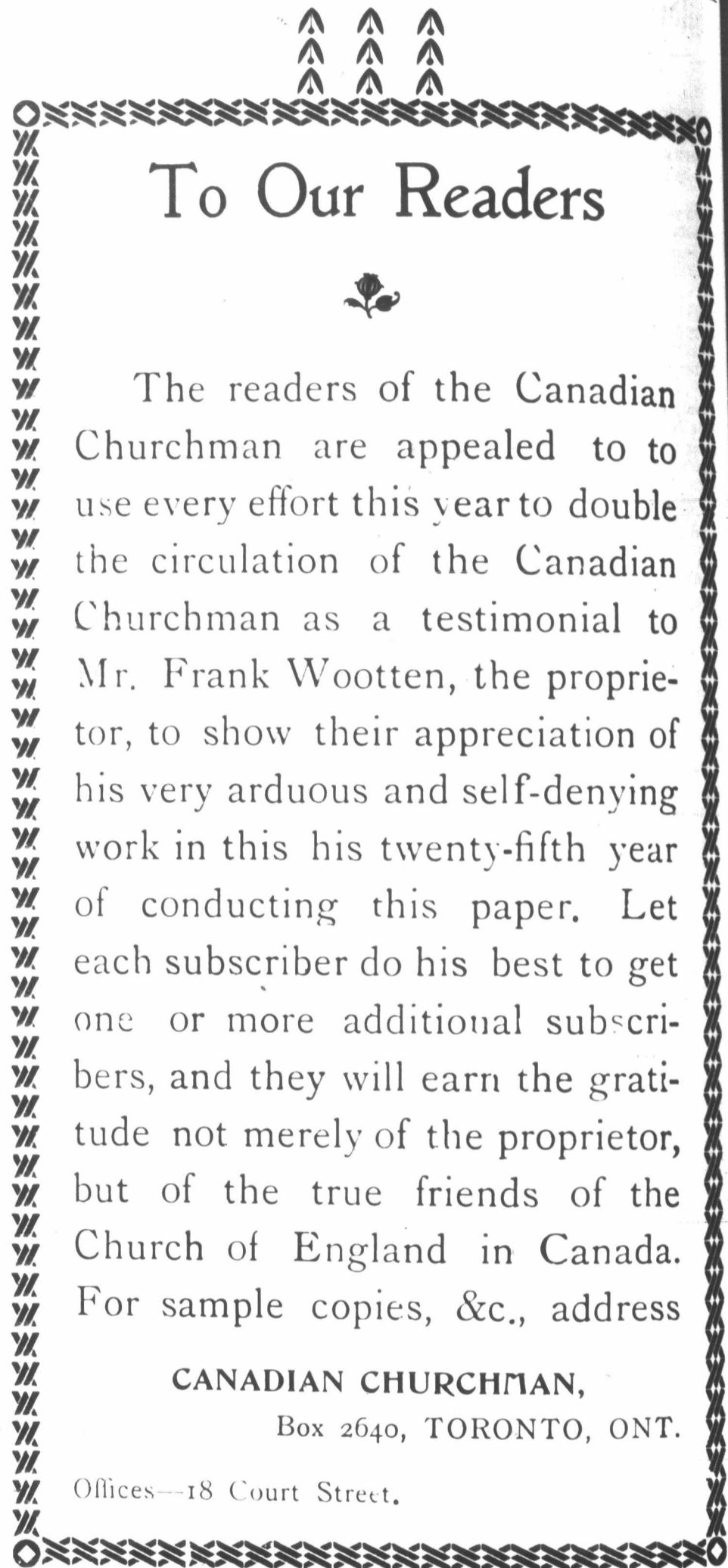
"Don't you like living here?" inquired Tommy. "You look as if you were homesick. Won't you come over and look at my pumpkins? I've got a dandy lot of them, and they are all my own—every one."

Teddy sighed again. "I've been a-wishin' for a pumpkin for years an' years," he said sadly; "but they don't have gardens with pumpkins in the city, an' so I never had any."

Tommy looked surprised.

"Would you like one?" he asked, quickly. "Cause I'd be delighted to give you one of mine, if you would. Come over, an' I'll give you one right now."

Teddy climbed over the fence



To Our Readers

The readers of the Canadian Churchman are appealed to to use every effort this year to double the circulation of the Canadian Churchman as a testimonial to Mr. Frank Wootten, the proprietor, to show their appreciation of his very arduous and self-denying work in this his twenty-fifth year of conducting this paper. Let each subscriber do his best to get one or more additional subscribers, and they will earn the gratitude not merely of the proprietor, but of the true friends of the Church of England in Canada. For sample copies, &c., address

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in a hurry, and he smiled and smiled as Tommy took his jack-knife out of his trousers' pocket and cut off one of his biggest pumpkins with a snap.

"You have everything, don't

you?" said Teddy, regretfully. "You have pumpkins—whole garden full of them—an' apples, an' grapes, an'—"

This information was a great surprise to Tommy.

"I have everything! astonishment. "Well, you were the one thing a few minutes have tops, an' balls, an' horse-chestnuts!"

"Why, so I have, Teddy, thoughtfully, a pumpkin so much forgot all about every didn't remember the nuts. Maybe you some—would you?" Tommy's eyes dan

light. "You can have a declared Teddy, get some toothpick you how to make man."

"An' I'll help you lantern after school." "We'll help each other things—won't we can both have eye ly and truly."

"Why, so we can! And then those wrinkles had to ru hurry. They ran a they could find two tented little boys. I they didn't find you

WILLARD'S SWI

They had gone a rest of the company, who had been part years, for a confident did not converse so but that the quick hostess overheard:

"Yes, she's my s I am proud to own lard, have you got "Oh, yes," was th "and I wouldn't swa girl in the city. Sh tell you."

"Who is she? to shake your head a fellow, when I mine is."

"Well, Rob, you point her out. She I'm happy to say."

I heard no more, guests were about parting hand, I I mother say, to one her unescorted:

"I never lack for be sure, Willard is yet he makes an ic to his old mother, proud to accompa where as I am ha him."

Just then the c stepped forward, a lighting up his h linked an arm wit mother, and, turni friend who had qui "Now you know heart is!"

As my gaze follo ed mother and th

STAMMER

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"I have everything!" he said, in astonishment. "Why, I thought you were the one that had everything a few minutes ago! You have tops, an' balls, an' a bicycle, an' horse-chestnuts!" he said.

"Why, so I have," answered Teddy, thoughtfully. "I wanted a pumpkin so much that I most forgot all about everything else. I didn't remember the horse-chestnuts. Maybe you would like some—would you?"

Tommy's eyes danced with delight.

"You can have a big bagful," declared Teddy. "An' if you'll get some toothpicks, I'll show you how to make a Brownie man."

"An' I'll help you make your lantern after school," said Tommy. "We'll help each other, an' divide our things—won't we? An' then we can both have everything, really and truly."

"Why, so we can!" said Teddy. And then those bad scowls and wrinkles had to run away in a hurry. They ran away to see if they could find two cross, discontented little boys. I do hope that they didn't find you.

WILLARD'S SWEETHEART.

They had gone apart from the rest of the company, the two boys, who had been parted for two years, for a confidential visit. They did not converse so low, however, but that the quick ear of their hostess overheard:

"Yes, she's my sweetheart, and I am proud to own it. Say, Willard, have you got one?"

"Oh, yes," was the frank reply, "and I wouldn't swap her for any girl in the city. She's a daisy! I tell you."

"Who is she? Now it's mean to shake your head and not tell a fellow, when I told you who mine is."

"Well, Rob, you wait, and I'll point her out. She's not far off, I'm happy to say."

I heard no more, but when my guests were about to take my parting hand, I heard Willard's mother say, to one who thought her unescorted:

"I never lack for an escort. To be sure, Willard is but fourteen, yet he makes an ideal companion to his old mother. He seems as proud to accompany me everywhere as I am happy to have him."

Just then the one referred to stepped forward, and, with pride lighting up his handsome face, linked an arm within that of his mother, and, turning aside to the friend who had quizzed him, said: "Now you know who my sweetheart is!"

As my gaze followed the widowed mother and the young son,

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who, with evident pride in her companionship, drew her close to him as they passed from sight, my thoughts, with a feeling akin to pity, turned to the one, who, with a look of disdain, I had heard mutter:

"Only your mother!"

Yes, pity! For I know he could never taste the genuine happiness of the boy who proudly claimed his mother as "sweet-heart."

WHERE THE PINS GO.

Every individual, who lives to grow up, has in all probability asked, at some time in his life, what becomes of all the pins that are manufactured and lost. An old gentleman in London has prepared himself to answer the question. By a series of experiments conducted in his back garden he has discovered that they go the way of all flesh, and are resolved into dust. Hair-pins, which he watched for one hundred and fifty-four days, disappeared at the end of that time, having been resolved into a ferrous oxide, a brownish rust, which was blown away by the wind as it formed; bright pins took nearly eighteen months to disappear; polished steel needles nearly two years and a half; brass pins had but little endurance; steel pins at the end of fifteen months had nearly gone, while their wooden holders were still intact. Pencils, with which he also experimented, suffered little by exposure; the lead was unharmed, and the cedar almost as good as new, but then, nobody had ever asked the question about pencils, and he might have spared himself his pains. — Harper's Bazar.

THE BEAVER'S INSTINCT.

A baby beaver was caught and given to a gentleman as a pet. Beavers, as you know, build dams in which they can make their houses. But here was this poor baby beaver living in a house where there was no possibility of his having the kind of home that he would love to have. One day when the little beaver was in the kitchen, a leaky pail was put on the floor. The moment the baby beaver saw the water running in a little stream across the floor, he ran out into the yard and appeared in a minute with a chip. The

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gentleman, who owned the beaver, was called to see him. The chip was placed in such a way as to stop the water, and the beaver hurried out and came in with another bit of wood, and then some mud. Arrangements were made so that the beaver could continue the work, and orders were given that he was not to be disturbed, but to be allowed to work out his plan; and in four weeks he had built a solid dam around the pail in which was the water. Is not instinct a wonderful thing?

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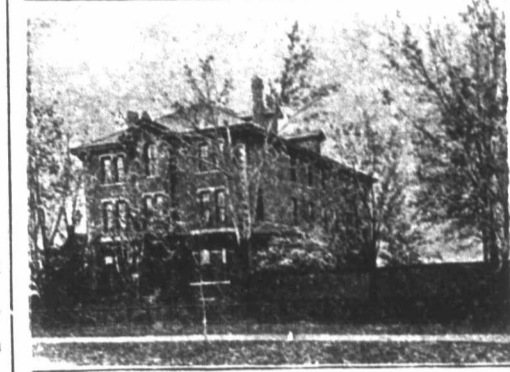
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