

Canadian Churchman

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

Vol. 18.]

TORONTO, CANADA, THURSDAY, MARCH 10, 1892.

[No. 10.]

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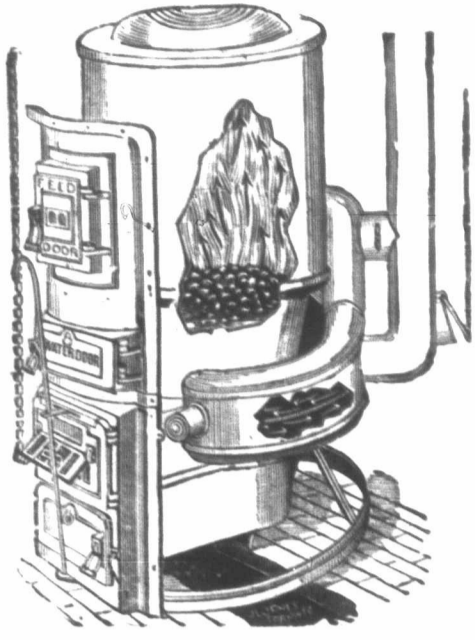
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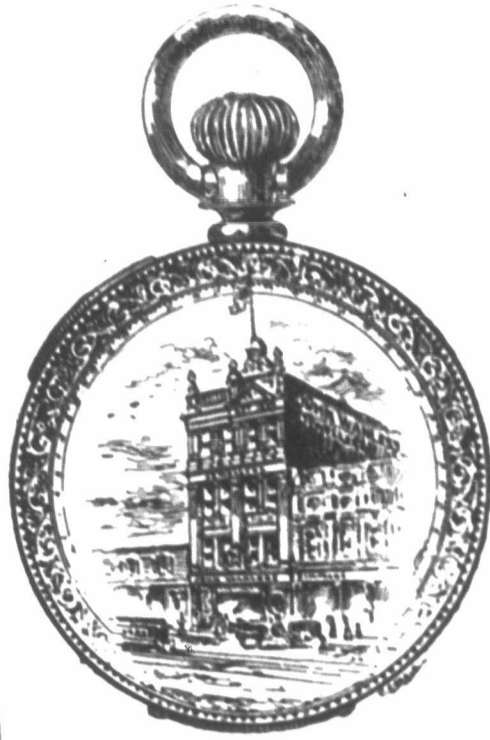
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ONLY ONE SPURGEON!—It is curious what an aching void, impossible to fill, is created among dissenters by the death of such a man as Spurgeon, whereas men, far more eminent, such as Liddon and Magee, are easily enough replaced out of the great galaxy of the Church of England.

VITALITY OF THE CHURCH IN ENGLAND.—We find in the *Rock* a table of diocesan voluntary contributions for Church purposes in 1890 for church building, restoration, parsonage houses, endowments, etc., amounting in all to over eight million dollars—an almost incredible sum of liberality and graphic proof of solid Church life and earnestness.

NATURE'S ANTIDOTES.—Dr. Maclagan, writing in the *Nineteenth Century* on the subject of the proper treatment of our "distinguished visitor," Influenza La Grippe, notes "the remarkable fact in the history of malarial fevers that the poisons which cause them and the remedy which cures them are naturally produced under similar climatic conditions." So with Cinchona and Salicin.

THE ITALIAN "REDEMPTION ARMY."—One of the features of the work of Catholic Reform being prosecuted by Count Cambello is a uniformed corps, bearing the sign of the Cross on the left arm of their red tunics. They use an Italian modification of the Anglican Liturgy. They have been under the direction of the Bishops of Long Island, Salisbury and Dublin.

THE JEWISH REFUGEES IN PALESTINE now number nearly three times as many as returned from the great Babylonish Captivity. Bishop Blyth reports a recent increase of 100,000. There is much dis-

stress among them as yet—much need of help—but the whole face of affairs has been so changed of late by steam and electricity, that a hopeful spirit of expectation and comfort prevails.

THE "GO AS YOU PLEASE" RELIGION.—In the religious census of the colony of Victoria, some curious designations crop out, such as "Naturalists, Theosophists, Cosmopolitans, Humanitarians, Positivists," etc. We find that 13,608 refuse to define their religious predilections, but *one man* has the "courage of his opinions" so largely developed as to put himself down, "Go as you please."

"PROFESSIONAL AGITATOR" on behalf of the Knights of Labour, is the title of which Father J. O. S. Huntington, O. H. C., seems rather proud at present. He has published a very favourable and somewhat humorous account of the recent Congress of that organization at Albany. They propose a schedule division of taxes by valuation on ground, buildings and personal property severally.

"THE SACRED HOUR OF ELEVEN" is a curious development of life in the Church of England during the last century. The idea seemed to be to get morning prayer as near the afternoon as possible! Three hundred years ago, the rule was: "Matins to be said at 6 to 7 a.m. Communion not later than 9 a.m." It is time to go back to that rule—keeping morning, as well as afternoon, "holy."

A GENEROUS GIFT.—A parishioner of St. Andrew's, New York—as we learn from their parish *Chronicle*—has offered to give \$25,000 if the congregation will raise another \$25,000 to pay off the debt on this beautiful new church at Easter, 1893. He has also undertaken to pay the interest on the debt for the intervening year, so as to leave the people freer to work for the one object. A good example!

SCPTICISM ANSWERED.—One of the most valuable contributions to the lists of apologetic works is that of Rev. A. J. Harrison (formerly a dissenter, now a Churchman) on "Problems of Christianity and Scepticism." The writer deals in a keen practical manner with the various lines of infidel attack, showing their tactics and the best way of meeting them as they are exercised. He is an "expert."

JEWISH CONVERTS to Christianity are calculated to number at present about 250,000. About 100,000 are reported in *The Everlasting Nation* to have been baptized within the present century. The names included among this number are often those of prominent personages. In the roll of the Church clergy are 100 such Hebrew names, Saphir, Meyer, Ewald, Cassel, Cohen, Isaacs, Schlochov, Edersheim.

PROTESTANT CRUCIFIXES.—A writer in the *Rock* is much exercised over an advertised "want" for two or three dozen crucifixes to serve as reminders. The "ad." appears in the columns of *Central Africa*, the organ of the "Universities' Mission" in Africa. The writer seems to have forgotten the plea for the crucifix put forth by that old "Evangelical" idol, Earl Shaftesbury, who carried one about with him!

JOHN WESLEY A CHURCHMAN.—Our English contemporary, *Church Bells*, has set at rest the controversy on this point by publishing *in extenso* and *verbatim* the address of the Leeds Conference of Methodist Societies, 6th Aug., 1793. It says expressly: "Our venerable father, who has gone to his great reward, *lived and died* a member and friend of the Church of England." Words could not be clearer!

NOT A POLITE PREACHER.—Mr. Spurgeon professed himself something very different. They might call him "vulgar" and so on, but he felt that his special business was down among "the masses, the poor, the ignorant, the unenlightened, the degraded, the outcast, the many. These are my class, and to them I must keep." Neither eloquent nor learned, he had a knack of interesting the lowest classes.

"PUT YOUR CHRISTIANITY BEFORE YOUR CHURCHIANITY," was one of Spurgeon's sayings when he (at Mentone in 1887) was amazed at the numerous expressions of sympathy from Churchmen, while he was suffering agonies in his fight against the "downgrade" of Nonconformists who "care more for party than for piety." At the same time he said his great difficulty was "the neutral man—the half and half."

"TELL YOUR SIN TO YOUR CAPTAIN," is one of the latest orders in the *War Cry* for the guidance of Salvationists. It goes on even to prescribe expressly, "tell it in the ear ('auricular') as it may be necessary to confess in some form." A clergyman at a recent "Church Army" meeting claimed that, in a properly organized and thoroughly worked parish, the rector is the ideal "Captain" in that section of the Church Army.

CHURCH NEWSPAPERS AND PARISH MAGAZINES.—We find in the St. Andrew's *Chronicle* of New York a strong appeal on behalf of the weekly newspaper of Church news, as supplementary to the local chronicle of a parish monthly. The latter can never take the place of the former without serious injury to the interests of the Church. The parish would become narrow, contracted, selfish in its views, instead of being "Catholic."

INVITE THE RECTOR TO TEA!—The Rector of a large American city parish laments the utter impossibility of getting to know his parishioners personally and individually. He has so many official engagements and so few minutes to spare for each person at official interviews, that the only way (as he suggests) for those who really want to know him is to corner him by securing him by special invitation to a quiet evening *en famille*.

POPERY IN QUEBEC.—The result of the stereotyping of papal control in Lower Canada at the time of the conquest by Great Britain, is that the whole province is now practically owned by the Roman priesthood. There is one cleric, on the average, to every 180 French Canadians! According to a writer in the *New York Churchman*, the French Romanists are seeking to build up the same kind of clerical control in some of the United States.

EXTRAORDINARY REUNION AT GRENDELWALD.—This lovely Swiss village in the Bernese Alps is proposed to be made the scene of a personal "symposium" on Christian union under the direction of

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the Editor (Dr. Lunn) of the *Review of the Churches*, next summer—a kind of European "Chautauqua." Such names as those of Canons Freemantle, Wilberforce and Body, as well as Doctors Parker, Clifford and Price Hughes, have accepted the invitation.

ENDOWMENTS FOR POOR PARISHES.—In a well written letter, Dr. Rainsford repudiates any desire for entire endowment of his church. The poorer classes, he argues, do all they can, more proportionately than others, for Church support—and this giving is good for them. They only need enough to keep up that proportion of the Church work which exceeds their resources. This is asked from the rich—and such giving will be good for them!

"HIS CHIEF PARISHIONER," is what Canon Palmer terms the late Charles Spurgeon, by way of justifying his intention of taking part in the funeral obsequies at the Tabernacle—though he had not been inside a dissenting chapel for thirty-four years, that is since his ordination. Only once, when he was still an undergraduate, had he heard Mr. Spurgeon preach. He considered him an entirely exceptional case—a sort of unclassified prophet!

"CAN'T HARM THE CHURCH OF ENGLAND."—Principal Shairp once asked Dr. Tait, when Bishop of London, about his appreciation of the change from being Head Master of Rugby School. The bishop said that he found it a "great comfort to think that, whereas he awoke every morning at Rugby with a fear of doing something to injure the great school before night, he had no such fear about the Church of England! It was too great to suffer by his mistakes!"

"NEW GOSPELS."—The Bishop of Wakefield, in his speech before the Birmingham Church Extension Society, referred to the various new schemes for "elevating the people" as the "Gospel of Education, the Gospel of Music, the Gospel of Gymnasia, the Gospel of Temperance, &c." Still, he found, however useful, such things were as "handmaids," there was "no deliverance from the wretched viciousness of life, but by the panacea of the Gospel of their Lord and Master Himself."

COMPARATIVE GROWTH OF THE CHURCH OF ENGLAND.—We find in the *Church Times* a quotation from a friend of Spurgeon's (Dr. Waller, Secretary of the Wesleyan Conference, speaking before the Methodist Ministerial Association at Toronto) to whom the great preacher lately said: "My denomination and yours do not seem to make much progress. The only Church that is progressing is the Church of England." In twenty years, the number of confirmees has doubled, being now about a quarter of a million per annum added thus to full membership.

"THAT THERE MATINS"—I can't find my way about it," said a North of England workman as reason for going to church only every second Sunday when there was a Choral Celebration in lieu of Matins, because the Communion Service is what he called a "straightforward service." Multitudes find the same difficulty with the Evensong, as well as "that there Matins." We are glad to see that the *Young Churchman* of Milwaukee has undertaken to publish a "straightforward" Leaflet for Evensong—very clear and neat, but rather unwieldy and burdened with hymns.

TATIAN'S "PHILOSOPHIC" CONVERSION

It cannot be too firmly and frequently insisted upon that the *final and conclusive proof* of the truth of the Gospel for every individual soul consists in his own personal experience of the facts of that religion. There must exist, as a preliminary, a receptive soil, an "honest and good heart," a willingness to do God's will when ascertained—then follows a sufficient and absolute "knowledge of the doctrine." After a man has once tasted that honey is sweet, no amount of argument can prove the contrary to him—even though he may some day cease to value that sweetness. So of those who have "once tasted the Good Word of God"—if they ever subsequently fall away, their renewal is a practical impossibility. Simply because they have sinned against complete knowledge of the Divine Truth. They have reached the consummation of intellectual consent and conviction—they can rise no "higher" by any process of criticism, and no mere criticism can lower them. If they surrender it becomes a deliberate surrender to temptation known and recognised as such, a wilful sinning against received enlightenment. By what process they have been induced to climb to that platform of experience is quite another question—Church or Bible?

TATIAN'S BIBLE CONVINCED HIM!

This pupil of Justin Martyr has left on record that he found enough in the Scriptures available for research in those early days, to persuade him in the philosophical attitude of mind in which he approached their study, that their origin was distinctly divine and inerrant. He gives six reasons, which taken together, were sufficient to convince him of the truth of the Gospel message, and convert him to the Faith—that faith which should afterwards become knowledge by personal experience of the reality of that which he had grasped in faith. He first notices the perfect "modesty," as he calls it, of the style of those sacred writings—a characteristic not to be found in human literature, which always bristles with "pretensions," however naturally modest the writer himself may be. (2) Coupled, then, with this, he noticed the absolute absence of literary "art"—those effective artifices of learned composition, by means of which clever treatises elaborate their movements towards some great aim which they have in view, carefully concealing anything which makes against their object, and parading with concentration of power their own reasonings. Nothing of this!

"RERUM NATURA"

in the third place, finds in the sacred pages, as he perceives, an explanation of its form and condition, which passed so far beyond—in its intellectual satisfaction—all human treatises on the subject, as to leave nothing to be desired. All the curious problems arising from the study of Nature are fully explained for the first time, all warring theories dissipated by a breath from the very courts of Heaven. Then, fourthly, history was forced all along the ages to bear candid testimony to the perfect verification of the Scripture prophecies spreading over hundreds and thousands of years, affecting numerous tribes and nationalities. (5) When his attention became turned to the practical working of the innumerable moral precepts of the Divine Word, he could not help being struck by the harmonious results of these—many of them so strange, even contradictory to human expedients hitherto. Then lastly, his very imagination as to the fitness of things in regard to the future—the consummation of accumulated tendencies—was perfectly sated by contemplation of

the predicted Divine resumption of monarchy, the regeneration and restoration of all things. So, he believed, and entered!

INTUITION AND INDUCTION.

One cannot help being struck by the readiness with which the advocates of hostile criticism directed against the Scriptures, seek refuge when close pressed by argument—in the claims of induction. They are like a flock of timid animals—we shall not say "vermin" or even "rats"—which venture only a short distance from their holes, keeping them well in sight, so that they may, upon occasion of any serious alarm, scamper safely out of reach of vengeful arms. Anybody who has read the article "Bibliolatry" in the February *Westminster* will know what we mean by the above figures of speech. The paper is contributed by one "Rev. Walter Lloyd," but what this writer is "reverend" of does not appear. That has become a title of courtesy for all who profess to teach any kind of religion from Catholicity and the Gospel down to the most obscure cult of heathenism; so that the title tells us nothing of a definite character about his creed. One might infer that his profession was that of an "agnostic," were it not for his positive insistence upon "the light of modern knowledge" (1) as against "the appalling ignorance and superstition of those who are not—modern"!

THE FORCE OF INDUCTION.

This writer launches his shaft against those valiant "declarationists," and winds up with a quotation from Renan, as a kind of clincher to his rather rambling and inconsequent patter of querulous hailstones. The French sceptic, here entitled "one of the most brilliant of the higher critics," attacks in this quotation those whom he terms "mediocre intellects," because they dare to ask for some serious effort to refute Christianity's strong reasonings. Says this high criticism oracle: "The results of criticism cannot be proved (italics his own!), they must be perceived; to understand them requires long training and a thorough culture of the perception of the fineness of things." He then goes on to speak of these "results" as "microscopic animalcules" to ordinary eyes, "delicate considerations, shades of difference," etc. Then he pictures the higher critic pursuing his road supported by the thousands of inductions from universal study of things . . . powerfully converging towards the rationalistic point of view." So he leaves our "narrow intellects" still clamouring for proofs, and marches at the head of his army of "inductions." Let us see what such inferences are likely to be worth as "support" to a reasonable being.

THE LOWER ANIMALS

are "higher critics," perhaps, on this ground. A dog is struck because he attempts to eat what he is told is only "trust"—not "paid for." His "induction" is that the next time he makes the same attempt he will meet the same fate—he connects the sound of the word "trust" with the unpleasant sensation of a blow, and the sound of the words "paid for" with licensed eating. A sensation of pleasant coolness towards the north inclines the winged emigrant to leave its torrid zone behind; and it seeks the south again, when the north wind becomes too nipping. The voice may become silent, and the wind may veer—presto, the induction is changed, the intuition is different! Our friend, the higher critic, feels his feathers rustle with the refreshing breezes of a thousand inductions, and off he goes. If another thousand or two inductions presently blow the other way,

will he act on the same principle, and take the opposite tack? Such geniuses show a very remarkable (shall we say "unreasonable"?) reluctance to surrender their pet theories, when new facts arise. The camp of the critics is proverbially full of the clashing of arms in internecine warfare!

THE CATHOLIC POSITION

has, however, been sanctioned by ages of experience and observation; and the vast mass of inductive facts stand on the side of the adherents of God's Word. They are arranged in a masterly manner, by the defence; but to the determined sceptic—must we accuse him with his own charge of "invincible ignorance"?—all these facts are "microscopic animalculæ," and he does not seem to be able to find the necessary microscope! There is no need to have recourse with these—let us not call them, *a la Renan*, "mediocre or narrow intellects"—higher (lower?) critics to logical argument, the carefully trimmed premises and their inevitable conclusion. We have facts *per contra* enough and to spare—"myriads" rather than "thousands." Why will they not turn as readily as the bird on its wing, and steer a course, consistent with the testimony of the ages to the solid value of Divine Inspiration? It is easy to retort in the style of the article on "Bibliolatry," if one think it worth while to ferret them out of their holes, and drag them into the clear light of day. We can give them two "inductions," at least, for every one they produce.

REVIEWS.

HYMNS AND CAROLS, OLD AND NEW (annotated) for the Sunday School and Home, together with a Short Liturgy. Edited by L. G. Stevens, B.D., Presbyterian of the Diocese of Fredericton. 16 mo. Pp. 364. St. John, N.B.: J. & A. McMillan. Toronto: Rowsell & Hutchison.

This is a beautiful volume, and in every way to be commended. The Order of Service for the Sunday School is well drawn up and very full, so that adaptations are practically infinite. The selection of Hymns and Carols does not show one weak line, and is full of life for young and old. The new feature is the set of Notes upon the Hymns and Carols, and their tunes. With these we have been specially pleased, as they show the results of careful scholarship and finest Christian feeling. We wish the volume every success.

- 1. EMERGENCY TRACTS. (a) An Antidote of Christian Scientism. (b) Household Foes and a Militant Church.
2. THE LIVING CHURCH QUARTERLY. March, 1892. Milwaukee, Wis.: The Young Churchman Company.

No. 1. We have often been puzzled to explain why anointing of the sick has so wholly disappeared from the ordinances of the Church. Its perversion as Extreme Unction may in part account for its passing into disfavor. The first tract shows what arguments may be adduced in favour of it. The second bespeaks a sense of duty and manly Christian action in the hour of danger to the Church.

No. 2 is an old friend, and we are glad to see that the Editor has set himself to purge the clergy roll of bogus degrees. The clergy-lists appear to be very accurate, and if any item is wrong, a post card will ensure its rectification.

THE PULPIT. A MAGAZINE OF SERMONS. Feb., 1892. Buffalo, N.Y.: Edwin Rose.

Varied in character and calibre, these sermons, are a very fair sample of modern preaching, as by Farrar, Spurgeon, etc. If there is a tendency to using slang in some of them, it is a pity that pulpit oratory should require it. There are many good points made on social questions, but we sadly miss the Gospel sermon among them all, and the

feeling that the speakers are really in earnest, watching for souls that belong to eternity.

THE WHITE CANOE AND OTHER VERSES. By Alan Sullivan. Toronto: J. E. Bryant Co. 1892.

Mr. Sullivan, who is a son of the honoured and eloquent Bishop of Algoma, gives us in this pretty volume some very charming strains, the promise, and in saying this we are by no means intending to imply the presence of crudity or even of immaturity in these verses, but simply, as we think, the evidence of powers which have not yet attained to their full development. The title of the little volume is derived from the first poem and the last in the collection. There are things here for many tastes—"Confession, Creed, and Prayer," followed by lines "To My Pipe"; and further on "The Widower's Lullaby"—some very touching lines—and then "Lullaby." The closing poem, "Farewell to the White Canoe," is very spirited and also plaintive. As a specimen we give some stanzas from the "Widower's Lullaby":

Dost remember, dear one, floating
On a moonlit silver sea;
Stars above us, depths beneath us,
Shadows covering you and me?

Ever drifting, spell-bound, silent,
Down a simmering track of light;
While around the gloom was throbbing
With the mystery of night.

You nor moved, nor sighed, nor answered,
Pale your cheek was as your dress,
But the golden lashes, drooping,
Gave response, and it was "Yes."

That was five long years ago, dear,
Can you hear me as I speak?
For again I see the lashes
Falling on a pallid cheek.

Still, and ah! so silent sleeping,
Motionless, you take your rest;
I've your pledge of love beside me,
And your image in my breast.

BROTHERHOOD OF ST. ANDREW.

The position of General Secretary, which has been vacant since the Convention, was filled this week by the appointment of Mr. Jas. W. Baillie, 88 Alexander Street, Toronto.

Mr. Frank DuMoulin has been appointed Chairman of the Executive Committee.

The next meeting of the Council will be held in Toronto, on March 15th, at 5 p.m.

A meeting of the Toronto chapters will be held in St. George's School House the same evening at 8 o'clock.

SERMON

BY THE RIGHT REV. T. W. WILLIAMS, D.D., LORD BISHOP OF QUEBEC.

Preached in St. George's Church, Lennoxville, P.Q., on the occasion of the dedication of the Divinity House and the opening of the new school building—University and School of Bishop's College, St. Matthias Day, 1892.

"And the lot fell upon Matthias." Acts i. 26.
From this transaction, recorded in the chapter read for the epistle to-day, we gather what the functions of an Apostle were. Above all and before all he was to be a witness of the facts of Christ's ministry, death, and resurrection. "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the Baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection."

That was the "foundation of the Apostles" upon which the household of God is built—their testimony to the facts of the Gospel. In this capacity it is obvious that they could have no successors. They were, moreover, the appointed rulers and organizers of the Church. This was a function of perpetual requirement, and in this they have successors, with this difference—that the Apostle carried his jurisdiction with him wherever he went, whereas the jurisdiction of those who succeeded to the Apostles in such parts of their office as admit of succession, are limited in their jurisdiction to the diocese assigned to them. And in her commemoration of the election of Matthias, the Church emphasizes the warning to unfaithful servants of God, and adds encouragement

for the faithful servants. In the 1st Lesson appointed to be read on the morning of St. Matthias' Day, is recorded God's rebuke of Eli's remissness, and in the 1st Lesson of the evening service is given God's denunciation of the worldly Shebna, together with His choice and commendation of the faithful Eliakim. And the prayer of the Collect: "Grant that Thy Church being always preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord," is the refrain which takes up and repeats the harmony of the theme. And it is well that this day has been chosen for our festival of the re-opening of Bishop's College, a main feature in the constitution of which is, and always has been, the training, for their solemn duties, of the servants of God. Founded by the revered Bishop Mountain with a special view to the education of the clergy, and fostered by the wise guardianship of Bishop Fulford, it had for its first Principal the kindly, gentle, holy Jasper Nicolls. And the second was Dr. Lobley, whose great powers of administration were felt in every fibre of the institution. Distinguished men they were, both of them, in their respective Universities of Oxford and Cambridge; and fellows of their several colleges in the same. I said that Bishop's College was founded for the education of the clergy. But the idea of the college was never an exclusively ecclesiastical one. The type which it aimed to reproduce was that of the old Universities of the Mother Country, where the laity and their future clergy receive together the liberal education which forms between them the common ground of intellectual interest, and therefore of mutual intelligibility, which is so desirable. And the results have been answerable to the expectations. Later on, the School was established again with a two-fold object—partly that it might prepare those entering the College for beginning their course with a better grounding in the initiatory stages of scholarship, and partly to imbue those going immediately into the business of life, with the tone, and some beginning at least of the intellectual cultivation, characteristic of the gentleman. And here again the attempt has not been unsuccessful. Individual failures are to be expected, and even more extensive lapses of a temporary kind have to be encountered and dealt with in such an undertaking. But I think I may say generally of those who have passed through the School that they are distinguished for their truthfulness, their straightforwardness and their honourable bearing.

The latest phase in the development of the institution is the erection of the Divinity House. And that House we solemnly dedicate to its peculiar uses to-day, and ask God's blessing upon it, and upon all who shall from time to time be its occupants. I called this the latest development. It is the natural development and the appropriate complement of the original college. For however highly we may value the common education of laymen and their future clergymen during some part of their course, yet the clerical life is after all to be one of greater detachment from the world than the layman's can be. And this detachment should begin betimes. True indeed, their common education in Arts, with the free handling of the great questions which goes on among young men in their confidential talk, not only enables them to understand the attitude of their generation in the presence of those unsolved, and, as it would seem, insoluble problems in the mystery of life, which in varied forms and with new forces reappear continually to exercise the intellects of every age; but gives holding ground for the anchor of their faith when the wave of new ideas (or what seem new ideas) carries off on its crest minds unpractised and unbalanced, into the gulf of negation and unbelief; and drives others, in their attempts to stay the storm, into the fruitless effort to dam back the rising tide. Thus the secular education of the University is to the future clergyman a thing of priceless value, because a man who has some acquaintance with the history of knowledge and thought—of the swift ebb and flow in the realms of thought and philosophy, of criticism and science—will not fall down too readily and worship the golden image which the reigning king in any of these realms may set up—will not hastily assume that the vogue of the hour is the voice of truth—will be mindful of the ever enduring usefulness of that caution—"Opinionum enim commenta delet dies, nature judicia confirmat." True, the secular studies of a University, rightly followed up, open a man's mind, and steady it. But still the priestly life is a consecrated life—a life set apart, and dedicated to God—a life of worship—a life that, setting aside all worldly cares and studies, is given up to the study of the Holy Scriptures, and to such studies as may help to a knowledge of the same. And this does not come without practice and preparatory discipline. Nothing does. "In omnibus autem negotiis priusquam aggrediaris adhibenda est preparati diligens." A part—a very valuable part—of this preparatory discipline is afforded by the facilities which the circumstances of the College and its neighbourhood present for the initiating of those to be ordained into the practical duties of the ministry.

The great object of the Divinity House is that those who believe themselves called by the Holy Ghost to minister to souls, may there begin the "life removed"—the life of detachment, the spiritual life, the devoted life, and the life devotional. Two students in Divinity have been admitted to-day into the Brotherhood of readers. Instruction in Theology the College has always furnished for those looking forward to dedication. The opening of the Divinity House gives them greater facilities for the cultivation of a higher life, as becomes the priest of God, the aspiration after which is one of the surest signs of a true call to the ministry. And the Brotherhood of Readers, presided over by the Professor of Pastoral Theology, affords a training in pastoral work the real value of which is known only to those who have been plunged into the responsibilities and perplexities of a parish, with no guide but the experience of their own mistakes to direct them. It is to be wished, certainly, that the newly ordained should serve, as in England, for at least a couple of years under the direction of a senior in the ministry. But the conditions of the Church in this country do not admit of that, the parishes which maintain assistant ministers are so few. The Provincial Synod has ordered, it is true, that all deacons shall be placed under the direction of the nearest priest. But that is no equivalent for the close companionship and intimate relation of Rector and Curate, in which the younger man learns by observation and use—the harvest of elder experience, and even in what, when he comes to take responsibility upon his own shoulders, he may not see his way to imitate, has the advantage of profiting by another man's mistakes. *Felicititer sapit qui alieno periculo sapit.* For this initiation into parochial work which our circumstances do not, except in rare cases, permit, membership in the Brotherhood forms the best available substitute. And I trust and pray, my brothers, that you, who have now been received into the Brotherhood, will execute the duties assigned to you with that humility, and prudence, and lovingkindness in all your demeanour amongst those to whom you minister, and that feeling of accountableness, and thankfulness, and reverential awe, in ministering before the Lord, which will make you so to behave yourself in this inferior office, that you may be found worthy to be called to the higher ministries in His Church.

Well, this day is for us a day of rejoicing, and a day of hope. "All the people," you may remember, "shouted with a great shout when they praised the Lord because the foundations of the Temple were laid." And we, too, praise the Lord because the foundations of our Temple are laid. From the foundation, faith discerns through Time's long vistas the rising beauties of the superstructure. The recollection of the Divine blessing which through all the changes and chances of time has rested upon our institution, cannot but inspire the hope of its continuance. And in this School of the prophets, combining University College and School in one system of sound learning, we seem to see a pledge and assurance of protection for God's Church in this land against "false Apostles." And issuing forth from its portals we see, too, with hope's prophetic eye, a long succession of "faithful and true pastors" for the "ordering and guiding" of God's Church. But for the realization of this forecast there is needed in the community at large—in the atmosphere of sentiment and opinion, which gives tendency and direction to the youthful mind—there is needed a heightened sense of the honour of the office, and of the joys of the office. Many parents prevent their sons from entering the ministry by the interposition of their authority; and more obviate, or divert, the latent aspirations of the child by the tone of their talk, which, though carrying upon the face of it, perhaps, a hollow, conventional recognition of the "great importance" of the office, manifests only too often an utter insensibility to its worth and "high dignity." The tendrils of the young disposition not settled yet into consistency of character, but quivering in all the sensitiveness of growth, shrink away. And as the twig is bent, the tree's inclined. There is needed a getting down beneath the surface of words and phrases to realities and things. If we had a real, vivid, intelligent belief in the fact that Jesus Christ, the God-man, chose twelve men to be the nucleus of a perpetual Order, commissioned and empowered by Him to found, serve, and keep up forever that Society which He called the Kingdom of God, and which we call the Church, are doing His work, under His orders, and by the strength which He supplies—if we really and intelligently believed this, there would be no forgetting nor ignoring the high dignity of the calling. If we had a real intelligent vivid belief in the fact that all those who are sent and commissioned in perpetual succession by those whom Christ empowered to send and commission, are sent and commissioned by Christ Himself—are doing His work. And there is needed also an apprehending of the joys of the office. It is ordained that a man shall eat his bread in the sweat of his brow. And the vast number of men endure their toil rather than enjoy it. They work that they may eat, and look to leisure and to

rest for enjoyment. But the clergyman finds his joy in the work itself. The communion of souls where heart speaks to heart. The lifting up of the heart to God in prayer where two or three are gathered together in His Name. The appearing before—the drawing near to—God in the solemn services of the sanctuary. The soul's preparation for all these duties in silent, secret communion with God. These things are all in the daily routine of his work. And these are the highest of human joys. The harder the clergyman works the happier he is. I do not say that his lot dispenses with self-denial. Far from it. It would fall below even the world's standard of honour if it did. The soldier of the Crown—does he win honour by taking his ease? Does not the honour of his profession make him ready at any moment to sacrifice himself? Doesn't it make him eager to find opportunity to throw ease to the winds and expose himself to peril imminent, and protracted hardship? Yes it does. Does a war break out? Is there a spot where death stalks attended by wounds and pestilence and famine, and fatigue strained to exhaustion? The authorities are pestered with applications from those who want to be there where the danger is. The honour of the Queen's service prompts her soldiers to take self-denial with alacrity. And should the honour of Christ's service not prompt a soldier of the Cross to do the same? Self-abnegation is the Master's mark. By the sign of the Cross we were enlisted under His banner. And self-abnegation is the glory of the service. Far from saying that the life of a priest of God involves no self-denial, I should hold the office dress if it did not require it. Self-denial there is in a clergyman's life undoubtedly. He is to be all things to all men that by any means he may win some. He is to endure hardship as a good soldier. But is this all blankness and dreariness? Ah no! The joy of denying one's self by the grace of Jesus Christ in the communion of the Holy Ghost, and for the love of God, only those know who have had experience of it. And even in the natural affections of humanity self-abnegation for the loved one's sake is the highest exaltation of human joy. These are the conditions under which we may reasonably expect the realization of our hopes. And it should be our endeavour to think and feel aright ourselves concerning the order of the clergy, and "how men ought to esteem them in their office"—the honour of it and the joy of it. Think and feel aright ourselves. That is the best way to make others think and feel aright. The most persuasive of all arguments is the unconscious disclosure in the tenor of our lives of our own convictions. Thought and feeling are contagious; and each man who thinks the truth, and feels the truth, and lives up to it, is a centre for its propagation. And as the centres multiply the tone and sentiment of the community will be leavened by the sounder influence. And amongst other things the great principle attested by the election of St. Matthias—the principle of the perpetuity and Divinely enjoined cohesion of the Christian ministry, will be understood and respected. Amen.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

CACOUNA.—Clergy House of Rest.—The movement which was set on foot last summer to establish at this popular summer resort a House of Rest for the Clergy of the Church of England, in the ecclesiastical Province of Canada, has by no means been lost sight of by the Church people who interested themselves in the project from its first inception, but has steadily and surely progressed.

Owing mainly to the exertions of the summer residents of the place, the property adjoining the church, which seemed in every way most suitable for the purpose, has been purchased and paid for. It was also insured for three years as soon as acquired. A small sum is in hand towards the repairs and alterations it was deemed necessary to make, and it is earnestly hoped that Churchmen and Churchwomen will bestir themselves to aid the committee in completing and furnishing the building in an adequate manner. It is estimated that \$1,000 will be sufficient for the purpose. When it is considered how wide is the field, and how many are the wealthy and large hearted Churchmen within its borders, there should be no difficulty experienced in securing so small an amount. Ladies have been appointed in various places to solicit subscriptions, and we would bespeak for them a warm welcome, and the cordial help, pecuniary and otherwise, of all Church people. The project has the hearty approval and generous support of several of the bishops. The house will accommodate ten or twelve clergy, and it is proposed that the charge for room and board for each individual shall not exceed 50 cents per diem.

MONTREAL.

MONTREAL.—The semi-annual meeting of the Diocesan College Missionary Society was held in the College chapel on Saturday evening, 20th Feb. The Lord Bishop of Montreal occupied the chair. The meeting opened with a hymn, after the singing of which the Rev. Principal Henderson led in prayer. The chairman, in his opening remarks, spoke very encouragingly of the work which was being done by the Society, and especially did he encourage the efforts which are being put forward by the members of the Society to hold services in Outremont. The treasurer then read his report, which was as follows:—Receipts for the year, \$300, \$50 of which was sent to Bishop Reeve, of Mackenzie River; \$60 to the Bishop of Madras for the support of a native missionary there, and \$100 devoted to missionary work in the vicinity of Montreal, leaving a balance in the hands of the Society.

After the treasurer's report a very excellent and instructive paper, prepared by Mr. F. H. Graham, a student, was read by Mr. W. G. Lewis, another student, on "The Missionary of North-Western America."

The Chairman then introduced the Right Rev. Lord Bishop of Algoma, who spoke first of Missionary work generally; he mentioned the importance of student work in his diocese during vacation, and was very thankful for the valuable services rendered to him by the students of Wycliffe and Trinity Colleges. He said that there were in all twenty-nine clergymen in his diocese and at the present time still four or five vacancies. There were not the same hardships in Algoma as there were some twenty years ago. One great hindrance to the country was that it did not offer inducements to emigrants; they generally passed Algoma and went to the farther North-West. The Churches in the diocese of Algoma are simple, and are built chiefly by the exertions of the people in the diocese, and by outside aid, especially from England. There are two features in church building which are kept in prominence, namely, not to go into debt and that all plans must be submitted to the bishop. The sum of \$500 will pay off all back debt in the diocese on churches and schools. There are 14 parsonages and many more are needed. The bishop then spoke of foreign mission work, encouraging the idea of foreign missions, and said, in the words of Max Muller, that a man who cares only for his own home will have a selfish house, so a bishop who cares only for his own diocese will have a selfish diocese. He gave woman's work a very prominent place in missions, saying that Lydia of Thyatira was in early times in the providence of God permitted to be the instrument in carrying the Gospel from one continent to the other. He then dwelt upon the fact that men who went to foreign mission fields should have some special training. His Lordship, in speaking of the Diocesan College, said there was only one thing he was sorry for, that was, that his diocese was so far from the college; so far that the expenses were too great to enable students to go to work in the diocese during the summer vacation.

A vote of thanks was then tendered to his Lordship, which was carried unanimously, after which a good collection was taken up. After a hymn the Bishop of Algoma pronounced the benediction and the meeting closed.

St. Johns.—The Ladies' Aid Association of St. James' Episcopal Church, St. Johns, gave a most successful concert in Baldwin Hall, 24th Feb. There was a large attendance. Miss Bissette played a piano solo in a flawless manner. Mrs. Fiske and Miss Renaud sang charmingly a duet entitled "Two Forest Nymphs." Mrs. Donaghy sang "Wishes and Fishes" in an artistic manner. The kindergarten exercises by about fifteen children were most entertaining. Mr. A. J. Pickard, Montreal's premier humorist, gave several recitations. Mr. W. A. Trotter occupied the chair. The ladies served excellent refreshments at the close of the evening.

Trinity Church.—At the usual fortnightly meeting of this Church Association, Feb. 26, the Rev. Canon Mills resumed his lecture descriptive of his trip last fall through British Columbia, Vancouver and the Western States. Victoria, San Francisco, Sacramento, Salt Lake City and other places of interest were described in a graphic manner. Numerous anecdotes were given by way of illustration, and the lecture, which was both interesting and instructive, was much appreciated. Owing to the lateness of the hour the lecturer was obliged to leave his hearers in Salt Lake City, but purposes to continue the journey at the next meeting of the Association. A few selections of vocal and instrumental music were given at the opening, and a very pleasant evening was brought to a close by the singing of the National Anthem. Mr. Butteris, superintendent of the Sunday-school, was mentioned by mistake on Friday as being superintendent of the Trinity Band of Hope, instead of Miss LeMesurier.

St. Ju flourish church, came off J. H. D. member After and then to the ch fast in using all ment. I Parratt p Bullock, recitation and ent desire fo item of tl views, w young h and gob till he re the hyu the closi which w to Mr. Forgrave of thanl in the e and the

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St. Jude's.—The monthly entertainment of this flourishing Band was held in the lecture hall of the church, Feb. 26, and, like all its weekly meetings, came off most successfully. The Rector (the Rev. J. H. Dixon) presided. The hall was crowded with members of the Band of Hope and their friends. After the opening hymn the rector offered prayer, and then reading applicable lesson of Scripture, made to the children and visitors an earnest appeal to hold fast in the temperance cause and to never cease using all the good influence they could for its advancement. In the opening of the programme Mrs. Parratt played a piano solo, followed by Mr. and Mrs. Bullock, who gave some very clever and acceptable recitations, which were greatly enjoyed by the large and enthusiastic audience, and gave the general desire for their early revisit to St. Jude's. The item of the evening was Mr. Spence, jr.'s, stereopticon views, with which he gave such great joy to so many young hearts that surely all his beautiful pictures and goblin and fairy scenes will haunt their minds till he returns again. The opening slide illustrated the hymn "O'er Greenland's Icy Mountains," and the closing one "There's a better land, far far away," which was sung with great heartiness by all present, to Mr. Percy Moor's organ accompaniment. Mr. Forgrave proposed and Mr. Parratt seconded a vote of thanks to Mr. Spence and those who had helped in the entertainment. Then came the benediction and the rector wished all a happy good night.

St. George's.—There were eight hundred interested and smiling faces in the schoolhouse last Friday evening, Feb. 26th, the occasion being the anniversary of the Sabbath-school. Dean Carmichael, the Rev. L. N. Tucker, and the energetic superintendent, Mr. N. R. Mudge, did their utmost to make everyone comfortable. There was great decorum for so vast a number. The illustrated lecture, "Ben Hur," by Mr. Armstrong, was much enjoyed. The carols sung by the children, under the direction of Miss Evans, were touching and sweet. Miss Schneider's singing of "Calvary" was artistic. The instrumental duet by Messrs. Smith and Hasley was very entertaining. Mr. Pickard came upon the platform quivering with suppressed merriment. His rendition of Eugene Hall's clever piece, "Tryin' to whip the teacher," was greeted with roars of laughter. "Railroad cro sing" also delighted the young people.

Mission Fund Sunday.—The offertory of St. George's congregation amounted to three thousand dollars (in round numbers), being a noble contribution towards carrying on the Missionary work in the Diocese during the current year.

ONTARIO.

Bishop Lewis, of the diocese of Ontario, now in Egypt, is much improved in health. He will return to Canada shortly.

ODESSA.—This mission has now been re-opened and the Rev. F. T. Dibb, who has been appointed to it, is giving us services every Sunday, both morning and evening. He preached his first sermon from Luke 12, 32, "Fear not, little flock," etc., a most encouraging and appropriate sermon for the occasion. During Lent we are to have a week night service every Friday evening, with a series of lectures on that much neglected and misunderstood article of the faith, "The Holy Catholic Church." The services, we are glad to state, are being fairly well attended. Last Wednesday, Feb. 24, we had our annual missionary meeting. There was a strong deputation including the following clergy: Revs. Wm. Wright, convener, Rural Dean Baker, S. Tighe, J. Cooper and L. Greenhalgh. The subject of missions was presented in a many sided and practical way by the speakers, and the collection was a little in advance of last year. We hope to still further increase it by the parochial cards. But, God knows, we have most urgent need for every cent we can get right here in our own parish. However, those who know by experience what poverty is are generally the most ready to help the poverty-stricken, and so we are ready to share our crusts with those who have none. A choir of men and boys is being organized, and a Sunday school is shortly to be opened, but at present we have no organ and will have to hire one pro tem. Neither have we any font, and last Sunday there was a baptism, so we had to use a wash basin. Will not some kind friends help us to secure these two most necessary articles of church furniture. We will not say anything just now about our other most pressing wants, but if anybody wishes, during this Lent, to do his alms-deeds in a quiet Christ-like way, where nobody will know anything about it, we shall only be too glad to send full particulars and feel most grateful for the smallest help.

COBDEN.—The incumbent, Rev. J. Arthur Shaw, has been for some weeks laid up with grippe, on recovery from which he took a short vacation to recuperate. During his absence Rural Dean Bliss took duty for a Sunday in connection with the yearly inspection, and in order to bring before the people the inadequacy of the support given by them to their clergyman. In company with Wardens Burns and Coulter, and Mr. Thomas Gray, the rural dean visited the house of every member of the Cobden congregation. He also visited the two out stations, and called on all but two or three families. His appeal to the congregation was very plain, and the canvass very thorough. The result is that our old subscription list of less than three hundred dollars now gives place to the new list for upwards of four hundred dollars. The rural dean asked for subscriptions amounting to \$550 per year, the sum required to meet the grant of \$250 to make up the minimum stipend ordered by the synod. He intimated that the congregations in Cobden mission might possibly be called upon to choose between contributing this sum and the resignation of the missionary, whose support the past year was so slight as to have greatly discouraged him. At the conclusion of the canvass, it was found that the subscriptions amounted to \$432, as against \$292 formerly. In addition to this it was agreed that the clergyman was to receive all the collections in two of the congregations. The rural dean had a conference with the wardens at Cobden when the lists were closed, and pointed out to them that the \$432 was not sufficient, and that the weekly offertory could only be taken as a substitution for possible default in some subscriptions. The wardens then undertook to assume the support of the clergyman's horse, which would be worth \$100 per year, and signed a guarantee to this effect. Thus the \$550 was almost reached, much to the satisfaction of the Rev. Mr. Shaw, whose stipend is now guaranteed for the next three years at \$532 from the people and \$250 from mission fund, being \$782 in all. The provision for the weekly collections being given to the clergyman protects him against loss by unpaid subscriptions. Mr. Shaw is very popular here, and the people were afraid they might lose him, hence their readiness to increase their support. The new parsonage is just finished, and it is expected will shortly be occupied, when our popular pastor and his bride will be given a grand reception.

FRANKTON.—The Rev. Mr. Waterman has been appointed Incumbent of this parish vice the Rev. Mr. Whalley, transferred from Marysburg to Arnprior.

MILLBRIDGE.—The Rev. F. S. Greenhalgh, deacon, having been offered the Mission of Massena, N.Y., has resigned this Mission, and taken letters of transfer to the Diocese of Albany.

KINGSTON.—**St. Paul's.**—The Rev. Wm. Johnson, who during Rural Dean Carey's absence in England was *locum tenens* here, has received an appointment in the Diocese of Pittsburg, Penn., and will shortly take his departure for his new field of labour.

MARYSBURG.—The Rev. J. Fairburn succeeds the Rev. A. H. Whalley as mission priest of this charge. Mr. Whalley's labours have been highly successful both in Milford and North Marysburg, and his resignation and departure are deeply regretted.

Concerning the departures above noted to the American Church, we cannot resist quoting the line and slightly changing it to suit the case: "Men may come, and men may go, but the Diocese of Ontario goes on forever."

TORONTO.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for Rev. J. G. Brick, Athabasca: St. George's Sunday-school, Owen Sound, per Mr. Robinson, \$12.34; "A Widow's mite," \$2.

St. Olave's Church.—The Rev. H. C. Dixon and his mission choir of thirty voices gave an interesting entertainment in this church on Shrove Tuesday evening. Mr. Dixon read a pathetic story on the Zulu war, with appropriate sacred music given with much care and expression by the choir, which was listened to with rapt attention by an appreciative audience. At the conclusion Mr. Ellis moved a vote of thanks, seconded by Mr. Hicks; and hoped that Mr. Dixon and his friends may soon favour them with another visit. Refreshments were served by the ladies of the church, and a most enjoyable evening was brought to a close.

St. James' Cathedral.—A very enjoyable "at home" was given to the congregation by the rector and churchwardens in the school house on Tuesday evening. There was a large attendance, and a very pleasant evening was spent. The musical programme,

in which the following took part, Mrs. Irving Cameron, Miss Francis, Miss Janes, Miss Bonsall, Miss Chisholm, Dr. Scadding and Mr. Bowles, was thoroughly enjoyed by all, after which refreshments were partaken of. During the evening Canon DuMoulin and Mr. A. W. Grasset presented Mr. Arthur Carkeek, the Sunday-school librarian, with an illuminated address, on the occasion of his departure for Detroit. Mr. Carkeek has been a faithful attendant at the cathedral for thirty years. He undertook the management of the library when it was in a condition the reverse of prosperous, and has succeeded in transforming it into one of the largest and best in the city. Mr. Carkeek replied feelingly to the kind words uttered by the rector, and recalled the many happy hours he had spent at the Sunday-school. The assistant librarians also presented Mr. Carkeek with a very handsome gold-mounted fountain pen as a mark of their respect and regard for him.

St. Matthias' Parish.—The last of the Sunday-school winter entertainments took place in the shape of Mrs. Jarley's (Mr. Smith's) waxworks, with intervals of songs and music in St. Andrew's Hall, on Thursday evg., Feb. 18. The Infant Class "Christmas Tree" took place, under the supervision of Miss Hilda Carter, in the schoolroom soon after Christmas, and the entertainment for the intermediate classes came on later in the same place; but experience had proved the schoolrooms, pretty and capacious as they are, inadequate for an audience exceeding 400. This was especially true of a recent concert there, managed by Mrs. Harrison, at the close of the season just before Advent. This Pre-Lenten reunion gotten up by the Sunday-school teachers and elder scholars, was likely to prove very attractive, so the largest west-end hall was engaged, and special efforts used to make the affair a success. The result exceeded the most sanguine hopes—the large hall was full, a very unusual achievement for any object. The proceedings were fully up to expectations: "Jarley" was never so well represented in Toronto before. The proceeds must have been immense. It was, therefore, a rather risky proceeding to have the Girls' Friendly Guild "sale of work" and re-union so soon as within a few days. This thing was done, however, and well done, on St. Matthias' Eve. The articles were what one expects from this excellent parish Guild—useful, as well as ornamental, substantial, and moderate in price. The tables were literally "cleared" in a short time, and the crowd betook themselves to sweets, flowers, games, dialogues and refreshments with excellent effect to the finances of the Friendly Girls, who have always some good object in view. The following day being the dedication festival of the parish, there were celebrations at 7 and 11 a.m., and choral evensong at 8 p.m., at which Rev. Professor Clarke preached an admirable sermon in explanation of "Sacerdotal Absolution" from the text, "The Key of the House of David." Just now, the parish is on the *qui vive* in regard to a probable donation of a beautiful site for their permanent church on the adjacent Bickford estate, from the past and present proprietors of which the parish has received many kind donations. The late E. O. Bickford, Esq., had promised liberal help for a new church, and his heirs are not likely to fall short of his wishes and intentions. With a valuable property already, and very trifling remains of debt, the parishioners are likely to tackle the project courageously.

St. James' Cathedral.—A special service is held every day during Lent, Saturdays excepted, beginning at 12.30 precisely and ending at 12.45. The service consists of prayer and a short address by Canon DuMoulin. These services are designed particularly for business men. The services are being very well attended, numbers of busy men throwing off the cares of the world and turning aside into the House of God to attend this short service. Following is the full list of Lenten Services:—

Sundays.—Holy Communion—First Sunday, 11 a.m.; Second, 9 a.m.; Third, 7 p.m.; Fourth, 9 a.m.; Morning Service, 11 a.m. A course of sermons by the Rector on Prayer: (1) Its Inspiration; (2) Consistency with Law; (3) Elements; (4) Hindrances; (5) Incentives; (6) Results.

Evening Services.—7 o'clock—all seats free. **Wednesday Evening Service.**—8 o'clock. A special preacher each evening.

Daily Services.—A short service for business people, and all others who may attend, will be held daily (Saturday excepted) by the Rector, beginning at 12.30 precisely, and ending at 12.45. The addresses will be on the following subjects:—Introductory; Sin; Original; Actual; Sins of Omission; Deadly Sins; Pride; Avarice; Lust; Envy; Gluttony; Anger; Sloth; Sins of Presumption; of Ignorance; Conviction of Sin; Contrition; Attrition; Confession, four kinds of Amendment; Pardon; Holiness; Growth in Grace; Means of Grace; Backsliding; Perseverance; Summary.

Every Afternoon.—5 to 5.30.—Wednesday and Friday afternoon there will be Litany, with special preacher.

Trinity News.—Among other Missions with which Trinity College is connected is that of the Mission of Leaside in the parish of Deer Park. Services were begun in this vicinity some twelve months ago, and are, at present, in charge of Mr. J. McCallum, under the direction of the rector, the Rev. T. W. Patterson.

Mr. A. E. Becket has undertaken Sunday school work at the Mission in connection with St. Cyprian's Church.

The services at Sharon and Mount Albert were taken by Mr. V. Price on Sunday 28th ultimo.

On Sunday last the evening service at St. Jude's Church, Brockton, was taken by Mr. Robt. Orr.

Mr. C. B. B. Wright, B.A., assisted with duties at Milton, and Mr. R. J. Dumbrell at Thornhill on Sunday last, 6 inst.

Owing to the illness of the rector, the Rev. H. O. Tremayne, M.A., his duties at Islington, on Sunday last, were taken by Mr. T. E. Chilcott.

A series of special services have been arranged to be held in the College Chapel every Friday evening during Lent. These services, the first of which was held on Friday evening last, are conducted by the Rev. the Dean, and are much appreciated and well attended by students in Arts and Divinity.

NIAGARA.

FORT ERIE.—On the evening of March 1st, St. Paul's Church was burned. Loss about \$15,000.

HURON.

SARNIA.—Opening services were held last month, in the new chapel of St. George's Church on Devine street, in the Fourth ward. Rev. Evans Davis, of London, conducted the morning services, and the rector, Rev. T. R. Davis, preached in the evening. The chapel just dedicated has been specially fitted to meet the convenience of a rapidly increasing congregation in the south end of the town.

ALGOMA.

RAVENSLIFFE.—The address of the Rev. L. Sinclair will be Ravenscliffe, Chaffey, Ontario, until further notice. Mr. Sinclair will feel much obliged if kind friends sending gifts to him for the Mission of Ilfracombe, will have the goodness to address them to him at Huntsville Station, this being the nearest railway station to the above address.

ILFRACOMBE.—The Rev. L. Sinclair officiated at the funeral of Mr. Alexander Trevett in Christ Church, Ilfracombe, on Feb. 17th. This is the first burial in the Church of England cemetery at Ilfracombe.

British and Foreign.

A Boston woman has been licensed as an undertaker.

The Rev. John R. Keble, the new vicar of Bishopthorpe, has undertaken the superintendence of Archbishop Maclagan's Scholæ Archiepiscopalia for graduates at Bishopthorpe for training for holy orders.

Quaker annuitants live long. The report of the denominational Life Assurance Society of the Society of Friends shows that the average age at death of the annuitants who died last year was a little over seventy-three years.

Mr. Spurgeon's sermons are one of the literary wonders of the day; they appeared in regular weekly numbers for a period of thirty-seven years. The entire collection comprises no less than 2,236 sermons.

The Bishop of Coventry states that collections were made recently at fifty-five churches in Birmingham and the neighbourhood in aid of the Birmingham Church Extension Society, and that the sum realised was £860.

The total number of Deaconesses at Kaiserswerth, including seventeen pupils, is reported to be 827, and the work is extending year by year. There is still a heavy building debt of £12,500 at Kaiserswerth, and 1,650 persons daily to be provided for in that town and immediate neighbourhood.

The Accademia di Santa Cecilia of Rome, which, having been founded in 1584, is perhaps the oldest musical society in Europe, has conferred the distinction of honorary membership on Emeritus Professor Sir H. Oakeley.

An excellent prison-gate work is being carried on by the Bristol branch of the Church of England Temperance Society. The Rev. Emlyn Jones, its Organising Secretary, takes care that a free breakfast and words of kindly advice be given to each prisoner on leaving the goal.

At the Synod (Presbyterian) of Glasgow and Ayr, the retiring moderator, Dr. McLaren, made a strong plea for a book of Common Prayer. He said that a minister to offer up suitable extempore prayers Sabbath after Sabbath needed more than the genius of a Milton.

It was in circumstances of physical depression that the Rev. W. F. Chambers recently went over to the Roman Catholic Church, and now he has been re-admitted into the Church of England at St. Peter's, Folkestone, under a commission from the Archbishop of Canterbury.

The Rev. Charles S. Wordsworth has intimated to the Bishop of Worcester his resignation of St. Mary's Rectory, Old Swinford, Stourbridge. The living, valued at £600 per annum, with residence, is in the gift of the Earl of Dudley. Mr. Wordsworth is the eldest son of Dr. Wordsworth, the present aged Bishop of St. Andrews', and nephew of the late Bishop of Lincoln.

In an old Colonial Church in Philadelphia, U.S.A., and out of an old Colonial Prayer-Book (itself a royal gift), the prayer for the English Royal Family in affliction was read on the occasion of the death of the Duke of Clarence. Possibly there has been occasional prayer for the Royal Family in the presence of some member of it visiting America; but probably it is a century ago since the petition in question was thus used by way of sympathy.

The Archbishop of York has taken his seat in the House of Lords under his new title; and never within modern memory have three Prelates so comparatively young as the Bishop of Chester, the Bishop of St. Asaph, and the Bishop of Bangor—they are all under fifty—been admitted to it at one time. Dr. Lloyd, as junior Prelate, will be *ex-officio* Chaplain of the House, but practically, through a private arrangement among the Bishops, he will not leave his Diocese.

The Duke of Argyll, in reply to certain censures from the Free Church for having granted a site to the Bishop of Argyll and the Isles for a church for the Churchmen who visit the island, has pointed out that Iona belongs to all Christendom, and that it would be a little ungenerous to forbid the many hundreds of visitors who come to that classic spot celebrating worship in the manner they prefer.

At a conference held at Bournemouth recently, Canon Lucas, the rural dean, introduced the question 'The Duties of Churchmen with respect to Legislation affecting the Church.' He referred to the danger of the disestablishment of the Church in Wales, and strongly opposed the bill to legalise marriage with a deceased wife's sister. He regretted the fact that the Church was in a minority in the House of Commons, and said that more cohesion should be encouraged among Churchmen with regard to politics, and that political candidates should be keenly questioned as to their attitude with regard to the Church. Canon Eliot argued that clergymen ought not to take any active part in politics, or, like dissenting ministers had done, they would weaken their influence.

Lifu is the central and largest island of the Loyalty group, lying east of New Caledonia. The Christian islanders and those who speak the language elsewhere have had for some time portions of the Bible translated for their use by the late Bishop Paterson and others, but it is only recently that the completed and revised Scriptures have been put into their hands. In 1890 the Rev. James Sleight sent to press the last revised sheet, and in February, 1891, the first consignment of 2,000 copies arrived in the island. They were received with universal thanksgiving and prayer, and by September 750 copies were sold. A recent letter from Lifu says, "The people are poring over their Bibles for hours with evident interest." A forthcoming article in the Society's *Monthly Reporter* concludes thus: "In view of the present position, the uncertain future prospects of Lifu and of the entire Loyalty group, we may derive comfort and hope from the fact that the complete Lifu Bible is now being distributed among the people; and at Lifu, as elsewhere, God will bless His Word and His children."

Bishop Oxenden, late primate of the Anglican Church in Canada, died in Biarritz recently. [Ash-ton Oxenden was born at Broom's park, near Cant-

erbury, England, in 1808. He graduated at University College, Oxford, in 1831, was ordained priest in 1834, and from 1848 till 1860 was rector of Pluckley, with Pevington, in Kent. In 1864 he became honorary canon of Canterbury cathedral, in 1869 was consecrated Bishop of Montreal, and was Metropolitan and Primate of all Canada. In April, 1878, he resigned and returned to England, and in May, 1879, was appointed vicar of St. Stephen near Canterbury. He was the last English bishop appointed Primate of the Anglican Church in Canada. Among his works he has written: "Plain History of the Christian Church" (London, 1847), "Barham Tracts" (1850), "Baptism and Lord's Supper Simply Explained" (1861), "Our Church and Her Services" (Boston, 1866), "Decision" (London, 1868), "Parables of Our Lord" (1869) and "Portraits from the Bible" (1871).]

At the annual meeting of the Diocesan Education Society, at Folkestone, the Archbishop of Canterbury, who presided, said they learned on all sides that the results of the Free Education Act in their poorer voluntary schools has been, almost without exception, good. Another result had been that the financial condition of their schools was better, while the reports show that thrift had been very largely cultivated, and that, in a great number of cases, the school pence were put into penny banks for the benefit of the children. He was glad to find that the proportion of children attending their voluntary church day schools, whose parents objected to their receiving religious instruction, was getting very small. During 1891 there were 1,900,696 children attending the church day schools, out of which only 2,998 were withdrawn from religious instruction. He had just returned from the north of Africa, where were a great many ruins of Roman cities, which had upon them the traces of Christian worship; and the lesson to be learned from that mighty continent, as applied to our own country, was a lesson of the terrors of Christian dissent, which eventually laid open the Roman Empire to invasion. Earl Stanhope, in moving the adoption of the report, quoted statistics to show that board schools were more expensive to establish and maintain than voluntary schools, and he strongly advocated religious instruction.

Official figures of the census taken in India a year ago have been published, and furnish some interesting results. The population of the whole of India ascertained by regular census is 287,207,046; the addition of persons registered by houses or tribes, amounting in number to 952,626, gives a grand total of 288,159,672. Of these British India contains, censused, 221,094,277; registered, 261,910—total, 221,356,187; native States, censused, 66,112,769; registered 690,716—total, 66,803,485. The registered tracts are the Upper Burmah frontiers and British Beluchistan under British and Sikkim Shan States, and the Bhil tracts of Rajputana under native States. Taking only the Provinces and States enumerated both in 1881 and 1891, the net increase is 27,991,000, while the gross increase, including territory only censused last year, is 33,555,784. The returns according to religions are:—Hindus, 207,654,407; Mussulmans, 57,865,204; Christians, 2,284,191; Jains, 1,416,109; Sikhs, 1,907,836; Buddhists, 7,101,057; Parsees, 89,887; Jews, 17,180; forest tribes (animal worshippers), 9,302,088. Among the Hindus are included 3,401 Brahmas and 39,948 Aryas. The Brahmas are chiefly in Bengal, the Aryas in the North-west Punjab.

Correspondence.

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

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

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

Clergy House of Rest.

SIR,—I shall be much obliged if you will be good enough to find room in your paper for the accompanying list of subscriptions which I have received within the last few days, for the Clergy House of Rest, at Cacouna, and which I beg to acknowledge with grateful thanks. Yours faithfully, LOUISA IRVINE, Secretary Clergy House of Rest, 555 St. John St., Quebec. Collected by Mrs. Hamilton, Hamilton: Mrs. Stuart, \$10; Mrs. Ramsay, \$5; the Rev. Provost Body, \$5; Mrs. C. Hamilton, \$5; Total, \$25. Collected by Mrs. Saunders, Guelph: Stephen Lett, \$5; Mrs. Col. Hall and family, \$5; John M. Bond, \$1; T. W. Saunders, \$1; Mrs. Howitt, \$3; Mrs. Torby, \$1; B. R. McConehy, \$2; Total, \$18.

Feb 22nd

To Shoot Again.

SIR, II Kings xiii. 18 reads: "And he said take the arrows, and he took them, and he said unto the king of Israel, smite upon the ground, and he smote thrice and stayed."

In his "Brief Thoughts and Meditations," Archbishop Trench, in treating the above verse, speaks thus, "This done, and the explanation given, he bade the king to take other arrows and to smite, or more accurately, to shoot again, etc."

I have searched in vain in my Greek and Latin Bible for any word which could be rendered "to shoot again."

Trench is such high authority, and as he says "more accurately," that I would like some of your many learned readers to tell us if there be a reading, "to shoot again."

J. H. Mc.

Toronto, March 3rd, 1892.

Canadian Church History.

SIR,—The Rev. Dr. Gammack cannot find better sketches of the Canadian Church than what is recorded in the Report of the Jubilee proceedings. Another good account is contained in Hawkins' Missions of the Church. And yet, another interesting account is given by Mrs. Akins, entitled, "A Sketch of the Rise and Progress of the Church of England in the British North American Provinces." Mr. Anderson has also written upon the subject.

I understand the Rev. Dr. Langtry has either written, or is engaged writing a history of the Canadian Church.

PHILIP TOCQUE.

March 3rd.

Wanted, Attention.

SIR,—Perhaps I am wrong, but I feel that the Church in Manitoba demands the urgent attention of the Church of England in Canada and England.

How many of your Eastern readers know or care what we are doing or suffering for want of present help? In the Winnipeg *Free Press* of February 18th, I find the following: "Manitoba College may be expected to become increasingly the centre of our Western Missionary life. It is generally agreed that the teaching staff will be increased, so as to be as strong as that of any college in the Church. Indeed it is expected some of the most gifted and earnest men in different parts of the Church will lay upon the altar of missions their services."

"What a magnificent showing for God there will be if fifty of the flower of our theological students throw all their zeal and devotion into our Western mission work next winter."

"The sum of \$50,000 will be spent this year in making 'Manitoba College' equal to anything in the East."

The above refers to the Presbyterian College in Winnipeg, and what "Manitoba College" is to the Presbyterian Church in the West, St. John's College, Winnipeg, is (or should be) to the Church of England.

Manitoba College is known and heartily supported by the whole Presbyterian Church, for they recognize the importance of Western missions. So also does the Protestant Episcopal Church in the States, but alas! for the indifference and lethargy of the Canadian Church.

Mr. Editor, you can help us in this matter. If you can spend about six weeks visiting our missions to white folks, and see the pressing needs of the Church, I think you would return to your sanctum, and fired with enthusiasm, write rousing articles on the Church in the diocese of Rupert's Land.

H. D.

Perilous Flights of Fancy.

SIR,—Your correspondent, Alfred Osborne, in a somewhat curt and discourteous letter in your issue of the 25th instant, declines to notice a criticism by "Grapho," on the ground that it is anonymous. Such an objection ill becomes a man who himself fails to give his address, so that probably most of your readers are, like myself, in ignorance as to whom Alfred Osborne is, where he hails from, and whether his position in our Church is such as to lend any weight to his perilous flights of fancy and speculations on such an all important subject as the Inspiration of the Bible, where angels might fear to tread. If Mr. Osborne sends you any further communications for publication it is to be hoped he will afford your readers some information on these points, but would it not be well for him (unless his object be to cause the little ones of Christ's flock to stumble) to pause before he adds further to his efforts to sustain the ideas and speculations of those who have caused so much offence in the Church?

Probably the able arguments, against the views of the so-called higher critics, of such a giant of Biblical learning as Bishop Ellicott, will in the opinion of your readers far outweigh those of many such controversialists as Alfred Osborne, even when we are informed who he is.

ARTHUR GEO. HEAVEN.

Boynce, Ont., Feb. 29th, 1892.

Retires from the Controversy.

SIR,—The reply of the Ven. Archdeacon Roe is just what I expect from a Christian gentleman, and it compels me to give, in the same spirit, a word or two of explanation. At present the critics appear to have it, but the last word has not been said. Men of faith are not like harlequins on the stage; they do not twist and turn and jump to every critic. Even should they be accused of false positions, they can bear it, for while they go to reason for proofs, they never go to reason for faith. At the same time I plead for liberty, for I know (who does not?) that "the orthodox" have too often been disposed to crush the spirit of enquiry. The Church and the Bible are the better for assault. If neither can stand criticism, let them go. But why should we fear? To my mind the position of "the infallibility of the Bible" is as hard to maintain as that of "the infallibility of the Pope," if by "infallibility" is meant that the letter of all Scripture is to be maintained as without fault. But if the word "infallibility" means no more than the court of ultimate appeal in all matters necessary to salvation (Art. vi.), I can accept it, and further I do not care to go. All sects, schisms, isms, heresies, mumbo-jumbo evangelists, etc., etc., appeal with equal force to the Bible, and if any criticism, or even persecution, can force us to recognize the Catholic Faith—"There is One Body," I for one say, let it come. The present position of the Christian Church, claimed to be based on "the infallibility of the Bible," is the great lie of this century. Surely the *Ego* of criticism cannot do more harm than is done already by the *Ego* of "orthodoxy." Let us not be afraid, but have faith in God. This continual fear of criticism is not faith, though I admit this fear is at times my experience.

With many thanks, sir, for your space, I must close this correspondence, as I am about to leave Canada for a time.

ALFRED OSBORNE.

Biblical Criticism.

SIR,—Perhaps by this time, and upon due reflection, the Venerable Archdeacon Bedford-Jones regrets that he wrote his letter of the 29th January, in answer to and attacking Archdeacon Roe.

Dr. Jones speaks of the declaration of the thirty-eight English clergymen as having been "ill judged." If he will pardon a simple layman for differing from him, I would say that those who signed the declaration deserve, and doubtless have received, the thanks of many thousands of sound Churchmen for the action they took, and surely great must have been the sense of the necessity for action which could have impelled men who differ so materially upon many important points to sin in their differences for the nonce, and to join in common action in defence of the faith. Dr. Jones will further pardon me for saying in answer to his slurring remark upon the scholarship and erudition of the thirty-eight, that among them are men at whose feet even he might not be ashamed to sit. And indeed I am not without hopes that he will yet recede from his (perhaps hastily formed) opinion of the declaration. I fear that the *Guardian* and Archdeacon Wilson must bear much of the blame of the unfortunate mistake into which Archdeacon Jones has fallen. I use the term "unfortunate" advisedly, and for this reason, Archdeacon Jones is one of the examining chaplains for the Bishop of Ontario. He, perhaps more than any other man, is in a position to influence candidates for Holy Orders in this diocese. Hence the importance—the paramount importance—that a man occupying his official position should not, by voice or pen, give utterance to any expression which might, of course inadvertently on his part, produce doubt in the impressionable minds of the young, and thus be fraught with consequences far reaching to an extent by him undreamed of.

As to the attack upon Archdeacon Roe, Dr. Jones need have no fear that Dr. Roe will lose either his head or his faith, and I believe the great majority of your readers will agree with me, that so far from Dr. Roe's letter being "calculated to create a panic in the minds of Christians," it will open their eyes to the insidious attacks which, under misleading names, are being made upon Christianity, and there is much reason for thankfulness that we have men like Archdeacon Roe who are walking in the old paths, and who are able and minded to champion the cause of truth, even at the risk of being called old fashioned, or considered as being behind the times.

I do not always see eye to eye with the CANADIAN CHURCHMAN, but gladly embrace this opportunity of thankfully acknowledging the firm stand which you have unvaryingly taken upon this subject of Biblical Criticism, and against the attacks upon God's Holy Word of those who seem to prove the truth of the old saying that "a little learning is a dangerous thing."

HERBERT S. McDONALD.

Brockville, 26th February, 1892.

Unfair Criticism.

SIR,—It was not, and is not, my intention to engage in a theological discussion of the case on its merits, as the lawyers say. For this, I confess I do not consider myself competent. Very few indeed are. And it is well to remember the folly of rushing in where angels fear to tread. I may humbly state, however, that having been a reading man for the last two score years, I am likely to know a good deal, and perhaps as much of the subject, as Archdeacon Roe; and therefore I shall not venture to write with so much self-confidence. In passing I may remark on the inconvenience of a correspondence in your column, when it takes, I suppose unavoidably, a fortnight to get the letter into print, and a month more before a rejoinder appears. For this kind of thing life is too short, and it is not possible to maintain one's own interest, to say nothing of your readers', in the discussion. Besides, I have an intense aversion to a newspaper controversy, and have little faith in its being a benefit to anybody. And the fun of the thing now is, that I am acting the champion of the eminent Pusey House divines, not because I agree with their views in all respects, but because I felt that they were being grievously misrepresented and slandered by a Canadian clergyman who should have known better. With renewed regret I see that his letter written in the characteristic style of Archdeacon Roe, persistently maintains this misrepresentation and slander, and at the earliest moment possible I devote an hour to a few remarks thereon.

1. Well, sir, let me say at once that I am not ashamed of one word written in my last letter, of which I have not a copy, but am quite sure that I never without qualification asserted that Dr. Roe "intentionally misled" anybody. Certainly it did seem extraordinary, and it seems more so now, that any man who pretends to a knowledge of the fact, should so pervert truth as to class together for a moment the Pusey House divines and the avowed unbelievers of the Tubingen school. This was the "astounding phenomenon," which provoked my first letter. This, and the unqualified endorsement of that unfortunate declaration of the Thirty-eight, which has already died out of notice in England. I rejoice indeed to learn that the misleading was not "intentional" on the Archdeacon's part, and if I suggested this, I hereby express my regret and retract. But to my mind it is my old friend who should acquaint himself, with facts and the writings of Mr. Gore. Is it possible that the Archdeacon does not know that to the very moment of Canon Liddon's death Mr. Gore was his most intimate and trusted friend? It is true there was a brief misunderstanding, and a repudiation by the great Canon of what, whether rightly or wrongly, he considered dangerous in some few unguarded expressions of *Lux Mundi*. But the dearly loved pupil and friend cleared up and explained his language, and it was to him that Canon Liddon entrusted all his papers and the continuance of the literary work in which he was engaged. It is a real outrage to the memory of the great Liddon to class the bosom friend, who closed his eyes, with the heterodox critics and sceptics of Germany. Here I must respectfully remind Archdeacon Roe the most positive assertion is not argument, nor in these days will dogmatism pass for proof. From Archdeacon Roe's misstatements (as I believe them to be), however unintentionally made, I must simply appeal to Mr. Gore himself. Following the example, perhaps not wisely, of the Archdeacon, I beg leave to express my doubt as to whether he has really read Mr. Gore's great books—"The Christian Ministry," the *Lux Mundi Essay*, and above all the Bampton Lectures of 1891. All persons who desire to have their Christian faith strengthened should read this splendid book entitled *The Incarnation of the Son of God*. It is intensely interesting, and most justly has made a deeper impression on the public mind of England than any similar production since Liddon's famous Bampton Lectures on the Divinity of our Lord. I wish I had space for a few quotations I had marked. They would fully justify my assertions.

2. Sir, the sounding phrase, "the great body of Conservative Churchmen," does not impress me as any argument. About 300 years ago the great body of Conservative Churchmen tortured the Astronomer Galileo into recanting his belief in the Copernican theory. They fondly supposed they had the Bible at their back. Does it not say that God "has made the round world so sure that it cannot be moved?" For all that it does move, whispered the victim of Conservative Churchmen, after signing the papers. The fact is that it is these prejudiced people, lay and clerical, who stand in the way of all church progress and reformation. As they opposed the Reformation of the 16th, so they opposed that of the 19th century, both in matters of doctrine and ritual, and they are the main cause of our unhappy divisions and disputes. But sooner or later, "Veritas aeterna et reprobabitur"; and if one thing more than another will attract enlightened humanity to the Gospel of Christ and membership with His Church, it is the fearless and honest respect for truth which is proved to be truth. We may depend upon it, that the Christian

Communion which shows herself not afraid of critical investigation, or of facing the facts of science (I do not say the fancies or conjectures), will secure the adhesion of the enquiring millions of heathen and be the great Catholic Church of the future.

3. Archdeacon Roe appeals to me personally and asks what are my own views about the "new school and its teaching." My views are, I conceive, of little importance and have nothing to say to the question or part we are discussing. This, however, I may state, that I deeply deplore the present curious and fruitless enquiries and speculations into sacred mysteries, all beyond what has been explicitly revealed as helpful to our salvation from sin here and death hereafter. Our Christianity depends, mainly and simply, on three great miracles. In the defence of these the Pusey House divines are the present most eminent champions. These three miracles are, (1) the Revelation of Divine moral Truth to man through man; (2) the Revelation of God Himself in the Person of Jesus Christ our Lord; (3) the Revelation to oneself individually of an indwelling Spirit—the Spirit of Christ. Of these miracles the first refers to the Canonical Scriptures as "containing all things necessary to salvation"; not thereby meaning that every word, verse, or statement in our translation, is as inspired, but that taken broadly the Bible is the Word of God. It matters little what man or men wrote or compiled the various books, or whether being human and fallible, they did not make unimportant mistakes. The all essential truth is that the study of these books can make men wise unto salvation through faith in Christ. The second and greatest miracle of all concerns the 'Word made Flesh'—the Incarnation of God the Son—the Redeemer of mankind; which is the subject of Gore's grand sermons. The third miracle of Revelation is the presence and power of this Christ of God conveyed to each Christian through ordained visible institutions, and thus Himself abiding in our hearts, full of grace and truth—or as the Apostle has it, "Christ in you the hope of glory." Now if Mr. Gore and his friends of highest reputation in the English Universities be as they are, the foremost champions of these three miracles of Revelation, I ask is it decently honest to class them with the anti-Christian Tubingen unbelievers? Come, my dear Archdeacon, admit like a man that your letter was a libel, and an injustice to the eminent scholar of whom our Church of England may well feel proud, and for whose championship of Christian and Catholic truth she may be thankful to God.

4. Sir, I must apologise for trespassing on your space, but I feel bound in conscience to reiterate my regret that our people's minds should be disturbed and their faith shaken by these panic-causing declarations and letters. Another "crisis," forsooth! Ever since I can remember, in every five years or so, the Church has been in "a crisis"! And a very good thing too. Usually the patient passes out of the fever, under the wise treatment of her Good Physician, ever watching by her side, as she has passed through others previously in the past centuries, healthier and stronger than ever. Do let us be content to leave her in His hands, patiently, trustfully. Meanwhile it might be a good thing also for my brother Archdeacon, if he has the time, the means, and the humility, to pay the Pusey House a visit, and sit for a term or two at the feet of Mr. Gore and others, who have without prejudice, and as Christ-living men, made this so-called "Higher Criticism" the study of their lives. There his fears for the faith would be dispelled, and he would learn how to distinguish what is true from what is not true—the good golden grain from what is mere chaff, chaff which the Church can calmly see abandoned to the wind. Ah, I fear that we are all of us treasuring a great deal of chaff in our theology, especially the "Conservative Churchmen." I may assure the Archdeacon that it is not my humility, but the lack of the other two essentials, that would forbid my bearing him company in a visit to Oxford. How I should like to hear his opinion of the "higher criticism" and his estimate of Mr. Gore and the Pusey House on his return. More unlikely things may happen.

T. BEDFORD-JONES.

Brockville, February 26, 1892.

P.S.—That Declaration of 1864, which you reprint, was the result of a senseless scare, like the present. My views were just what they are now. It was only after much hesitation and the explanation of my Diocesan that it meant only what I have said above, that I signed it. T. B. J.

Notes and Queries.

SIR,—In the last sentence but one of the Epistle for the Second Sunday after the Epiphany we read, "Be of the same mind one towards another." But the Bible (Romans xii. 16), has "toward." Can you tell me why the two versions are different? Is it a mere slip of the pen?

COLLINGWOOD.

Ans.—This presents a curious and interesting question. *Towards* is the middle English genitive form, used as a preposition. By the time of the Reformation the middle English was rapidly changing its character, yet had not disappeared. In the great Bible of 1539 this *towards* was adopted, and then passed into the Prayer Book of 1549. In all the revisions of the Prayer Book in the Scotch Book and also the American the same form was accepted: though the Authorized Version of 1811 was generally adopted at the last revision yet this word was not altered in the Prayer Book. The Donay translation from the Vulgate has also *towards*, and this is quite natural if we consider the date of its being made. Probability is against the retention of *towards* being a slip of the pen: it is more likely to have been caused by the desire for *euphony*, the sibilant introducing a softer tone in the midst of hard consonants, which are mostly dentals (compare the use of *toward* in St. Luke ii. 14, and Psalms xcvi. 3). The language of the Prayer Book is peculiarly musical, soft and rhythmical.

Sunday School Lesson.

2nd Sunday in Lent

March 13th, 1892.

CHRIST'S TEACHING—MIRACLES.

I. WHAT MIRACLES JESUS DID.

We are to think to-day of some very wonderful things that happened in the country of Judæa a long time ago. If we had seen them we should have been greatly astonished, as the people were who were present. Try and picture in your minds some of the miracles of our Lord Jesus Christ. A miracle is a wonderful work, so wonderful that we call it "supernatural," or above nature. The things we see about us in the world, and in the sky, are the works of nature. They are quite as wonderful as miracles, but we do not call them by that name. They are as much the works of God, but it is only when God does something quite out of the ordinary course that we call it a miracle. The Lord Jesus showed that He had a power which none but God can have.

(1) *On things without life.* He turned water into wine (St. John ii.). He fed thousands of people with a few loaves of bread (St. Matt. xiv. 15-21; xv. 32-39). He made the sea calm when there was a great storm (St. Matt. viii. 23-27). He walked on the sea (St. Matt. xiv. 22).

(2) *On plants and animals.* He caused fish to come into a net (St. Luke v.), and at His word a fish was caught with a coin in its mouth (St. Matt. xvii. 24), and a fig tree withered away (St. Matt. xxi. 18).

(3) *On the bodies of men.* He healed the sick, the blind, the deaf and the dumb, even lepers, cast out devils, and raised the dead (St. Matt. xi. 5).

II. WHAT THE MIRACLES PROVE.

Others did miracles before Christ came (as Moses, Exod. vii. etc.; Elijah, 1 Kings xix.; Elisha, 2 Kings v., and many others). The Apostles did miracles after He had gone into heaven (Acts iii., etc.). But these all confessed it was God's power that worked with them, and generally they prayed to God to do the miracles. Jesus worked the miracles by His own power. Once He thanked His Father—before He raised Lazarus, but it was to show the people that He came in God's name (St. John xi. 41, 42). One who does miracles in God's name, and yet by His own power, must Himself be God. We know that our Lord claimed the miracles as a proof of His divine nature (St. Luke xi. 20; St. John xiv. 11).

III. WHAT THE MIRACLES TEACH US.

(1) *To believe in Him as God.* The miracles are told to us in the Gospels to convince us of this (St. John xx. 30, 31). If we saw anyone doing what the Lord Jesus did, and knew that he did them by his own power, we could not doubt that He was God. And when some one else tells us of these things and we are sure that they are telling the truth we must accept Him who did these things as God.

(2) *To trust in His power and love.* He may not now heal us in sickness, but we know that He loves us as truly as those He once healed. Perhaps He will heal the sick in answer to our prayers (St. James v. 15), or if not He will give us strength to bear our troubles patiently (2 Cor. xii. 7-9). If we should be exposed to danger, as in a storm at sea, it will help us to remember that He once stilled

the tempest; we can pray to Him for deliverance without any doubt that He will do what is best, and if it should be His will that we should die, we can die bravely and like good Christians. But more than anything else, Christ's miracles of raising the dead, and especially raising Himself from the dead the third day, gives us a sure and certain hope of our own resurrection at the last day.

Family Reading.

"Changed Lots; or, Nobody Cares."

CHAPTER XIV.

(Continued.)

A half-sister of Nance's, a respectable body, who had been desperately shocked and ashamed at her marriage, had lived in this village, and it was to see her that the Lovells had wandered so far north, and though they had not met with a warm welcome, Nance always spoke of her sister with affection. She was nearly twenty years older than herself, and Nance thought she was dead years ago, as for long she had been accustomed to send her a letter to Guildford once a year, which always contained some little help, and for some time these letters had ceased. To pacify Lil, Nance now half promised that if, after reaching Guildford, she found no letter now, they should go "Scotland way," and see see what had become of this kind sister.

Dorothy knew nothing of geography; that Scotland was a long way from London, and longer still from Cornwall, was all she could grasp, and when Nance grunted sometimes, and said old Pat could never get so far, her heart sank within her, though she never gave up hope. "I must go then," she would say to herself; "I'll ask God every day to let me go then, and Jem said God would help me, and I know He will; nothing shall keep me from going some day."

Missie was growing very tall and thin, and by the time October came Nance often looked at her with some anxiety, and when she did so her thought turned to Joe, who had made such fine promises if she would consent to be his wife. And he had been haymaking all the summer, no doubt, and had got a good bit of money together . . . if he had not spent it by this time . . . he had promised the boys should turn out, Nance should have nothing to do with them. Ellen, too, should go; she was always threatening to get married . . . there would be only blind Jenny, and Lil was fond of Jenny . . . perhaps after all she had been a fool to send him away.

All these misgivings Nance kept to herself, and for that reason perhaps they took the stronger possession of her, and when, after getting very wet one day, Lil became ill with what seemed to her much the same sort of attack in which she had so nearly lost her, Nance was thankful to know she was near Guildford, where she was pretty sure to come across Joe, or to hear of him.

By this time Pat could hardly crawl, and when one morning she found him lying dead by the roadside where he had been unharnessed for the night, she was hardly surprised by the calamity.

They were now within a mile or two of the town, and she had to leave the sick girl with Prince beside her, old Turk standing disconsolately by his dead companion, who had toiled so many weary miles beside him, to hurry to old haunts to inquire if any one had heard of Joe and his party.

It was little wonder, under the circumstances, she should only remember how helpful her old lover had often been, how ready he now was to stand by her in her trouble, and in the joy of meeting him she no longer refused to give the promise he took care to bargain for, that if he now came to her assistance she would marry him directly Missie was well again, but he must say nothing about it till then.

Joe Lovell knew that Nance would keep her word, and he promptly brought out his horse to pull in her van to the spot he had chosen for his own encampment, taking all trouble from her at once, and easily winning her warm gratitude. After this, all that Missie had of food and medicine was found by Joe, for Nance had enough to

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do to nurse her, and without him starvation would have stared them in the face.

The doctor who had once been their kind friend had left the town, and she could seldom get one to come and see the suffering girl; but she remembered all she had done before, and nursed her with the same unflagging devotion.

The attack was not so severe as the last, and Lil was always quite herself; but for weeks her limbs were racked with rheumatic pains, and by the time she began to mend she was as feeble as an infant.

CHAPTER XV.

NANCE KEEPS HER PROMISE.

Missie knew that Joe was helping mother; knew, too, that Jenny was allowed to sit beside her for many hours in the day, and that the blind child was looking much happier and better cared for than usual; she had heard from her that Ellen had got married and gone away, and that Dick and Tom had gone hopping.

Dorothy was too weak to think much, or she might have taken fright and guessed what was likely to happen, or, at any rate, feared the possibility and protested; as it was she suspected nothing, and as she got a little better she began to weave all sorts of happy plans for the future; she would sing, and get money enough to buy another horse, and then she and mother would go into Scotland, and she would never rest till she had found who she was. Nobody should ever hurt mother, nobody could be angry with her, nobody could say it was her fault, when she had saved the baby's life by her care; somehow Dorothy never quite identified herself with the rescued baby. As the sick girl grew stronger, Joe often made his appearance in the van, but as he generally brought her some small offering in the shape of biscuits or fruit, she could not receive him ungraciously; but when on awaking one evening after a long nap she found him sitting by the stove smoking his pipe, she complained fretfully to Nance, directly he had left: "Why didn't Joe smoke in his own place, he'd no business in there?"

"You mustn't be nasty to Joe, Lil," replied Nance, sternly. "You'd ha' bin dead without he sure enough. How do ye think we'd ha' lived without he all this time, eh?"

Dorothy turned away silently; she knew the truth of Nance's words, and felt a net was closing in round her, but she did not dare to question and transform her dread into a certainty.

A few days later she noticed that Jenny came into the van, even for her breakfast, but still she forbore to question.

One day when her mother had gone out early, and the blind child had been her only companion for hours, an undefined dread suddenly took possession of her, and she asked Jenny where her father was.

"He's gone along with Nance to get married," she answered in a somewhat mysterious whisper, "they told I not to tell, and we's going to live along with you now, Missie, ain't you glad; I'm so glad; our van's been sold, they took it away to-day, so I comed in here," Jenny wound up with a happy little chuckle.

Dorothy was still so weak, she could hardly stand, and to-day for the first time she had put on some clothes. She said nothing at this terrible news, but the sobs which she stifled, reached Jenny's sharp ears.

"Are you crying, Missie?" she said, in astonishment. "Ain't you glad? Feyther won't beat me now half so much; Nance said she wouldn't let him. Ain't you glad, Missie?"

Jenny's unconscious selfishness helped Dorothy a little; it was good for Jenny that she would not be ill-treated . . . then she turned sick with dread as she remembered that she herself would now be in Joe Lovell's power. What should she do when he got drunk; he had often beaten Ellen then, he might even beat mother.

Who could help her, who could stand up for her now Jem was dead; nobody cared what happened to her; Jem said God cared. An inarticulate cry for help rose to the poor child's heart; she felt too crushed and desolate to complain aloud as she lay silent hour after hour, while Jenny crooned to

herself over an old doll she had been given, and finally fell asleep.

One moment, Missie told herself that as "mother" had married Joe Lovell, she could no longer care for her, and she did not belong to mother, she was not her real child; then came the bitter thought that it had been done for her sake. Poor mother had said they would have starved if it hadn't been for Joe. Her first impulse had been to reproach Nance for doing this terrible thing without telling her, but this impulse soon passed away; she knew that mother must have promised, and now how could she forsake her? Had not she too promised Jem to take care of mother? And mother would want her still. The thought of Jem brought a flood of tears; if he had been here, this would never have happened. Dorothy was still so weak that she was almost faint with all the misery which overwhelmed her when Nance at last returned.

To her intense relief, her foster-mother was alone, and for some minutes while the loving words and caresses she was accustomed to receive were lavished on her, she almost doubted the truth of Jenny's words.

At last, Nance volunteered the information that Joe had gone to London to see a brother, that he would be away a day or two, and that Jenny was to stay with them.

Then Dorothy looked in her face, and saw a world of trouble in her eyes. Had mother been crying too? Then it was all quite true!

"Oh! mother, mother, how could you go and do it? How could you? How could you? What'll Jem think," she sobbed.

"Hush, Lil," said poor Nance, almost fiercely, though her lips trembled; "it's not for you to talk; if I hadn't done it you'd have starved."

She turned away with an impatient sigh already; the chain she had clasped round her neck was beginning to weigh heavily.

"You tell Missie I'll stand no nonsense from she," had been her bridegroom's parting words, and she could not forget them; for the first time in her brave life she felt afraid.

To be Continued.

Providence.

Just as a mother, with sweet, pious face,
Yearns towards her children from her seat—
Gives one a kiss, another an embrace,
Takes this upon her knees, that on her feet.

And while from actions, looks, complaints, pretences,
She learns their feelings and their various will—
To this a look, to that a word dispenses,
And, whether stern or smiling, loves them still.

So Providence for us, high, infinite,
Makes our necessities its watchful task,
Hearkens to all our prayers, helps all our wants,
And even if it denies what seems our right,
Either denies because it would have us ask,
Or seems but to deny, or in denying, grants.
—Leigh Hunt.

Bishop Harold Browne.

The late Bishop of Winchester, Dr. Edward Harold Browne, was the youngest son of Colonel Robert Browne, J.P., of Morton House, Bucks, by his wife Sarah Dorothea, daughter of Mr. G. Steward, M.P., and was born in March, 1811. Educated at Eton and at Emmanuel College, Cambridge, he took his degree as a wrangler in 1832, and a few years later became a fellow and tutor of his college, having previously won the Crosse Theological Scholarship, and the Tyrwhitt Hebrew Scholarship, and the Norrisian Prize for a theological essay. He was ordained in 1836, and having held for a few months the curacy of Stroud, Gloucestershire, in 1841 he was appointed to the incumbency of St. James', Exeter. In the same year he was preferred to St. Sidwell's, and in 1843 was appointed vice-principal and professor of Hebrew at St. David's, Lampeter. In 1849 he was appointed vicar of Kenwyn, Cornwall, and Prebendary of Exeter. In 1852 he was elected Norrisian professor of Divinity at Cambridge, and in 1857 became vicar of Heavitree, Devonshire, and a canon-residentiary in Exeter cathedral. He resigned his pastoral charge, after a brief tenure, in order to devote himself to work at Cambridge and Exeter. In 1864 he was offered by Lord Palmerston the bishopric of Ely, in succession to

Bishop Turton; and in 1873, on the death of Bishop Wilberforce, he was, on the nomination of Mr. Gladstone, translated to Winchester. As Bishop of Winchester, Dr. Harold Browne was *ex officio* prelate of the Order of the Garter, Provincial Chancellor of Canterbury, and Visitor of Winchester College and of New College, Oxford. Dr. Browne took a deep interest in the "Old Catholic" movement in Germany, and attended the Cologne and Bonn Congresses in 1872 and 1874. He was chairman of the Old Testament Revision Committee, and published a volume on the "Pentateuch and Elohistic Psalms," in reply to Bishop Colenso. His chief literary work was an Exposition of the Thirty-nine Articles, which has passed through many editions, and is recognized as the text-book for candidates for ordination in the Church of England.

The late bishop married in 1840, Elizabeth, daughter of Mr. Clement Carlyon, by whom he had four sons and a daughter.

The London correspondent of the *Manchester Guardian* believes it is not correct that the archbishopric of Canterbury was offered to Bishop Harold Browne on Archbishop Tait's death. "It is quite true that Mr. Gladstone, having the highest respect for the bishop's character, and regarding his theology as exactly the *via media* of Anglicanism, would have been very glad to place him on the throne of St. Augustine; but the consideration which decided his choice was one of age. When Archbishop Tait died, at the end of 1882, Bishop Browne was already an old man, and in delicate health; and Mr. Gladstone thought it highly desirable that the new archbishop should be a man whose time of life promised a long tenancy of the see. Hence his choice fell on Bishop Benson, and he wrote to Bishop Browne explaining his reason for not proposing a translation which on public and private grounds would have been very agreeable to him."—*Churchman*.

A Good Practice.

Our lives are so broken in upon by the many labors, cares, disappointments and anxieties which come to us, that we are in danger of letting them engross our thought to the exclusion of other things. The effect of this is bad, bad in many ways. It saddens the heart, gives character and tone to our conversation, and spreads over our own lives and the lives of others a degree of discouragement which is unnecessary and injurious. One of the best antidotes to this habit is the practice of daily calling to mind and of counting up our mercies and blessings. We cannot do this for any considerable time without being deeply impressed by the wonderful goodness of our Heavenly Father. We shall soon find that however many and great are our troubles and trials, our mercies far outnumber them; and that we are called upon every night, and indeed, at all times, in thought and word, to give expression to our praise and thanksgiving.

If King David with all his immense burden of cares could say, "goodness and mercy have followed me all my days," we must certainly have occasion very often to use similar language. Nothing can more cheer us up and help to lighten our cares, and brighten our lives, than a thankful spirit. With the poet, it will continually break forth in the inspiring words:

"Ten thousand, thousand precious gifts,
My daily thanks employ."

It will pay, and pay well, to cultivate the practice of remembering and counting up our mercies. Let us try it and see.—*Parish Visitor*.

When the system requires nutrition, and when it is not well to take too much animal or heavy food, a cup of cocoa will be found a most delightful and nourishing article, and W. Baker & Co.'s Breakfast Cocoa is very highly recommended, being absolutely pure and soluble, and manufactured without the use of chemicals. Its properties are valuable at all times, and this fact, combined with its ease of preparation, renders it an excellent thing to have in the house. It is refreshing in winter or summer, though people as a rule do not so regard warm drinks in hot weather; but if preferred ice cold, it will be found delicious in that way, being palatable and wholesome in any form if it is properly prepared.

Giving.

There are three seasons of the year when people generally are wont to give more generously than usual: Christmas, when out of their own joy they feel they must spare something for others; Lent, when the Church calls her sons and daughters to special acts of self-denial; and Thanksgiving, when for very gratitude one feels bound to give some thankoffering to the Lord of the whole earth.

The second of these seasons has commenced. It has been well said that people need to be taught to give. Happy they who learn the lesson in youth! Certain it is that those who realize the blessedness of giving create for themselves a whole world of happiness that the changing fortunes of this life have no power to touch. What better time for learning the lesson than Lent?

There is an old epitaph which runs:

"What we gave we have,
What we spent we had,
What we kept we lost."

It might well serve as the text of a Lenten sermon.

Looking Backward.

Silent I gaze adown the past,
And many a wistful look I cast
Upon the long and winding way
O'er which I travelled day by day,
While hope my youthful footsteps led
And joy her glamour o'er me shed.

And now I think what 'might have been.'
Ah! past is past—and clearly seen
The stepping-stones o'er which I fell,
The burdens borne, and borne not well,
The devious paths I sometimes trod
That never led me up to God.

Yet still His guiding hand I bless,
For failure more than brief success,
For victory rare, and dire defeat,
For wounded hands and bleeding feet,
For bitter tears, and pain, and loss,
Faint shadows all of His dear Cross.

And now I seek not for release,
I have His parting gift of 'peace,'
I heed not what may be in store,
For I can trust Him more and more.
He whispers, 'Whatsoe'er betide,
Fear not, for I am at thy side.'

A.

The Unspoken Word.

It was a clear frosty night, and the wind blew keenly into the porch where I stood waiting for my friend. There had been a children's missionary meeting, and I thought he would never have done saying "Good night" to Johns and Teds, patting the little ones on the head and asking for Mary's mother and Nelly's sister.

At length we were on our way down the dark road that led to the vicarage, our only light the pale rays of the crescent moon.

"I am sorry to have kept you," he said, "but I am always so afraid of leaving one out."

"I suppose it would not break anybody's heart if you did," I replied.

He said nothing for a minute, and we walked along the hard road, our footsteps sounding loud and clear in the stillness.

"I will tell you what happened to me," he said, "when I was a boy, and then you will know why I am so particular about it. I lived in Ireland for several years, and, following the prevailing custom there, I went to the Sunday-school. My teacher was the son of a gentleman living a short distance from my father's house, and an earnest young fellow he was. I think I can see him now as he looked from one to another in his class, trying to kindle in the hearts of the boys the flame that burned in his own. From him I first learned that I needed a stronger will than my own to keep me from sin; from him I learned to pray. I conceived an affection for him, strong and warm as only a young heart can know; but the more I loved him the shyer I grew in his presence, and neither he nor anybody else guessed how willingly I would have sacrificed anything for his sake. When he came, which he did but rarely, to my father's house, I hardly spoke, but I hung upon

his lips and treasured up every word that fell from him. He seemed to me the embodiment of all that was noble and good. He made religion beautiful to me. I tried to follow his steps, and he led me to his Master.

"One summer I was leaving home for a few weeks, and the evening before my journey there was to be a meeting of some sort—I cannot recollect its object—in which my teacher was to take part. This was enough for me, and I overcame some opposition at home, where my religious ideas found no great favor, and attended the meeting.

"I can remember nothing that I heard but my teacher's speech. He spoke of brotherly love: of the bond, invisible, yet how strong, that binds together the followers of Christ as one man, and a thrill passed through me when I thought, immeasurable as was the distance between us in all other particulars, that he and I might be comrades in that fight, followers together of the Great Captain.

"When the meeting was over I lingered awhile, hoping and expecting that my teacher would say a farewell word to me before I left for home; but he had some friends with him, and he was so taken up with attending to them that he had no thought for the little boy in the corner who watched him so earnestly. I slowly made my way to the door and my heart beat high as I heard the familiar voice behind me; but all it said to me was, 'Now, my lad,' as he put me on one side to make room for the lady on his arm.

"I shall never forget the bitterness of my heart as I went slowly home. The world seemed to have become all dark. I said no prayer that night, nor for many nights. I never opened my Bible. That was my fault, you say. So it was; but remember, I was only feeling after the Saviour, and the hand that was supporting me was roughly dashed away. He did not care about me, though he seemed so anxious about us in school, I thought; if he did not, it was not likely that the great God would think of me. It was many years before I discovered that He who never changes cares infinitely more for the lambs of the flock than the best of those 'whose own the sheep are not.' But I do not want to preach a sermon; only to tell you how fearful I am lest any little one should go through the misery that I did, through any carelessness on my part."

Then the gate swung open, and in the light and warmth within I forgot the draughts in the school porch, but I never forgot my friend's story.—E. D.

The Mutual Life's Report for 1891.

The Forty-ninth Annual Report of the Mutual Life Insurance Company, shows the extent of its operations during the past year, and its financial condition on December 31, 1891. Each successive report has usually been declared to be "the best in the history of the Company." The report for 1891 is no exception, demonstrating as it does the increasing popularity of the Mutual Life, and the extension of the benefits conferred upon those fortunate enough to hold its policies. The assets now amount in the aggregate to \$159,507,188.68, and the liabilities to \$147,476,171.52. The surplus fund for the payment of dividends, and to insure the policy-holder against every emergency, amounts to \$12,030,967.16. But for the former system of the Mutual, which allowed its policy-holders to reap immediately the benefit of the profits accrued in the form of annual dividends, the amount credited to this account would be largely in excess of the surplus of any other company.

During the twelve months, the policy-holders of this Company received \$18,755,711.86, against \$16,978,200.05 in 1890, an increase of payments for the year of \$1,782,511.81. This was not due to any marked increase in the mortality rate, but to the enormous growth of the Company's business and the wider extent of its operations. The Mutual Life has now 225,507 policies in force, insuring \$695,753,461.03. The Company in this report has, as far as possible, eliminated all policies issued and "not taken." Messrs. T. & H. K. Merritt, Bank of Commerce Building, Toronto, are its representatives in Canada.

Hints to Housekeepers

CHOCOLATE CAKE.—One cupful of sugar, one-third cupful of butter, one-half cupful of milk, one-third cupful of cornstarch dissolved in part of the milk; whites of two eggs, and one and one-third cupfuls of flour.

FROSTING.—One cupful of sugar, yolks of two eggs, one square Baker's chocolate, two tablespoonfuls of cream; cook over steam. When it has thickened, stir until cool and place on a cool cake. Do not let the frosting get thoroughly cold.

Hot water used in making a sponge cake will make it much whiter? Cold water produces a yellow cake.

APPLE DUMPLINGS.—One pint flour, two tablespoonfuls of lard, two teaspoonfuls of cream tartar, one teaspoonful of soda, a little salt and sufficient milk to make a soft dough. Divide it into ten or twelve parts, rolling it thin, and into each part put as much pared and sliced sour apple as it will hold, add as much sugar as needed and a little nutmeg; join the crust, forming a ball or turn-over. Place these in a deep dish, nearly cover with water, put bits of butter and one-half cupful of sugar between the dumplings, to make the sauce, and a bit of butter on the top of each dumpling to brown it. Bake half an hour.

A HEALTHY AND DELICIOUS BEVERAGE.—Menier Chocolate. Learn to make a real cup of Chocolate, by addressing C. Alfred Chouillou, Montreal, and get free samples with directions.

TOMATO SOUP.—Boil one quart of sweet milk in one dish and one pint of canned tomatoes in another. Season the milk with salt, pepper and butter. Stir a pinch of soda into the boiling tomatoes, then stir the milk into the tomatoes and serve at once.

You can make your own white-wine vinegar by adding five gallons of rain water to ten pounds of masked raisins and letting it stand in a warm place for a month?

ONION SOUP.—To two quarts of mutton broth, add three onions and two potatoes chopped fine, and one-half cup of boiled rice. Let it boil one hour, season with salt and pepper and serve with piece of dry bread.

NOTHING SUCCEEDS LIKE SUCCESS.—Burdock Blood Bitters is a household remedy for dyspepsia; it expels rheumatism and neuralgia from the system, acts as an antibilious agent on the stomach, liver and bowels, antagonizes blood poison, builds up and revitalizes the bodily functions and restores and purifies the entire system.

CABINET RECONSTRUCTION.—A popular topic is reconstruction, which really does not concern the public so much as the reconstruction and cleansing of the human system against the approach of spring. The premier medicine for this purpose is Burdock Blood Bitters, and both parties recognize it as the best blood purifier and general system regulator known.

Jelly will not mould if a thin layer of paper dipped in the white of an egg is laid upon the top?

Clean your brass kettle with a solution of oxalic acid in water? Apply with flannel, wash off, and polish with chamois-skin.

EXCELLENT SOUR-MILK BISCUITS.—Four cupfuls of flour, one teaspoonful of soda, one of salt, one teaspoonful of baking powder, mix these together; then add two tablespoonfuls of sour cream, heaping, and sufficient sour milk for a soft dough, but do not mix too soft. Bake in a hot oven.

A little borax or soda in the dishwater makes brighter tinware, and is better than soap?

PEA SOUP.—Add one can of fresh peas to three pints of soup stock. Let it boil an hour and a half, adding hot water as it boils away, season to taste and serve with bits of toasted bread.

Children's Department.

Lent.

My dear little friends, I suppose you have all heard about "Lent," often; and perhaps you think it is a dull time, when you cannot be very happy. Now, let me tell you how you can make Lent a good and happy time. First of all—give up some things which you like best; and save some money in a little box, so that when Easter comes, you will have an offering to make, to help God's work among the heathen.

Then, go to church as often as you can, to pray to God, and ask Him to help you in what you are trying to do. Each day, try to do some kind deed for some one; especially if it is something you do not like to do. Each day, think of how Jesus lived on this earth, and what a gentle, loving obedient child He was.

How shall I keep this Lent?

- Trying, every day. To be God's child, Obedient, mild; Not seeking my own way, Giving up the things Which I love best; And watching, lest When God's dear Church-bell rings, I may not hear, and go To meet Him, here below!

—Shepherd's Arms.

Silence is Golden.

That there is a time to speak and a time to keep silent, seems to be an idea which some very good people have failed to grasp. The Mongols illustrate this thought in a story that runs thus:

"Two geese, when about to start southward on their autumn migration, were entreated by a frog to take him with them. On the geese expressing their willingness to do so if a means of conveyance could be devised, the frog

produced a stalk of strong grass, got the two geese to take it, one by each end, while he clung to it with his mouth in the middle.

"In this manner the three were making the journey successfully, when they were noticed from below by some men, who loudly expressed their admiration of the device, and wondered who had been clever enough to discover it. The frog opened his mouth to say, 'It was I,' lost his hold, fell to the earth, and was dashed to pieces."

"Do not let pride induce you to speak when safety requires you to be silent."

Good Enough.

Dear boys, I want to give you A motto safe and good, 'Twill make your lives successful, If you heed it as you should. Obey it in the spirit, Obey it in the letter— Don't say a thing is "good enough" Till it can be no better.

And whether at your lessons Or at your daily work, Don't be a half-way dabbler— Don't slip and slide and shirk And think it doesn't matter; That such talk is trash and stuff;— For until your task is perfect, It is never "good enough."

If your work is in the school-room, Make every lesson tell; No matter what you mean to be, Build your foundation well. Every knotty point and problem That you bravely master now, Will increase your skill to labor With the pen or with the plough.

If you sweep a store or stable, Be sure you go behind Every box and bale and counter: It will pay, you'll always find, To be careful, patient, thorough, Though the work be hard and rough; And when you've done your very best, 'Twill then be "good enough."

So you'd better take my motto, If you ever mean to work To any station higher Than a stable boy or clerk. It will make you independent, It will make you no man's debtor; Then never say "It's good enough," Till it can be no better.

—Golden Days.

It Makes all Wrong.

"Please, father, is it wrong to go pleasuring on the Lord's day? My teacher says it is."

"Why child, perhaps it is not exactly right."

"Then it is wrong, isn't it father?"

"O, I don't know that—if it is once in a while."

"Father, you know how fond I am of sums?"

"Yes, John, I am glad you are; I want you to do them well, and be quick and clever at figures. But why do you talk of sums just now?"

"Because, father, if there is one little figure put wrong in the sum, it makes all wrong, however large the amount is."

"To be sure, child, it does."

"Then, please, father, don't you think that if God's day is put wrong now and then it makes all wrong?"

"Put wrong, child, how?"

"I mean, father, put to a wrong use."

"That brings it very close," said the father, as if speaking to himself, and then added: "John, it is wrong to break God's holy Sabbath. He has forbidden it, and your teacher was quite right."

"Remember the Sabbath day to keep it holy."

Keep Lent Faithfully.

What have boys and girls to do with Lent? As much as anyone else.

All the means of grace—all the helps to a holy life which our Church gives us—are just as much for you as for grown people. You may not be able to attend all the church services, but you can go to as many as possible, and you may be very sure that the rector will be pleased to see you in your place.

You can lay down some plan of self-denial for yourself and stick to it. You can, perhaps, earn a little something to help out the children's Lent collection, or you can save a part of your pocket money for the same purpose.

You can set yourself earnestly to correct some bad habit or gain some good one.

Whatever plan you lay down for yourselves stick to it. Do not give up because you find it harder than you expected. Do not be laughed or teased out of your Lenten resolves by any foolish young companion or still sillier grown person. Keep Lent faithfully and depend upon it your Easter will be all the brighter for your resolution.—Parish Visitor.

Be True.

A teacher said the other day, "Henry Stover is the only boy in school I can trust when my back is turned."

Wasn't that a good word for Henry?

A mother said once, "I can leave any letter I write open on my desk, and if I am called away, no matter how long, I am certain Nellie will never try to read a word of it."

These things couldn't be said of every boy and girl. These children are honest. They do right not only when others are looking at them, but always, remembering that God's eye is upon them. This is what we should all and always do—live as in God's presence, and do what will please Him.

GOLD MEDAL, PARIS, 1878.

W. BAKER & CO.'S Breakfast Cocoa



from which the excess of oil has been removed, Is absolutely pure and it is soluble.

No Chemicals

are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.

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More than Wonderful.



To remove deadly sickening poisons, make the weak strong; it is wonderful; but to establish in people claiming good health degrees of strength and enjoyment in life never before attained, it is more than wonderful. Such, however, is the experience of all who thoroughly test St. Leon Water. To perfect the organism, regulate and preserve long life, it is invaluable. DR. WELSH.

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Takes hold in this order:

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Driving everything before it that ought to be out.

You know whether you need it or not.

Sold by every druggist, and manufactured by

DONALD KENNEDY, ROXBURY, MASS.

THE MUTUAL LIFE Insurance Company of New York

RICHARD A. McCURDY, PRESIDENT.

Statement for the year ending December 31, 1891

Assets, - - - \$159,507,138 68

Table with financial data: Reserve on Policies (American Table 4 1/2%), Liabilities other than Reserve, Surplus, Receipts from all sources, Payments to Policy-Holders, Risks assumed and renewed, Risks in force, 225,507 policies, amounting to 695,753,461 03.

NOTE.—The above statement shows a large increase over the business of 1890 in amount at risk, new business assumed, payments to policy-holders, receipts, assets and surplus; and includes as risks assumed only the number and amount of policies actually issued and paid for in the accounts of the year.

THE ASSETS ARE INVESTED AS FOLLOWS:

Table with investment data: Real Estate and Bond & Mortgage Loans, United States Bonds and other Securities, Loans on Collateral Securities, Cash in Banks and Trust Companies at Interest, Interest accrued, Premiums Deferred, etc., \$159,507,138 68.

I have carefully examined the foregoing statement and find the same to be correct. A. N. WATERHOUSE, Auditor.

From the Surplus a dividend will be apportioned as usual.

REPORT OF THE EXAMINING COMMITTEE.

Office of The Mutual Life Insurance Company of New York. January 25, 1892.

At a meeting of the Board of Trustees of this Company, held on the 23d day of December, ultimo, the undersigned were appointed a Committee to examine the annual statement for the year ending December 31, 1891, and to verify the same by comparison with the assets of the Company.

The Committee have carefully performed the duty assigned to them, and hereby certify that the statement is in all particulars correct, and that the assets specified therein are in possession of the Company.

In making this certificate the Committee bear testimony to the high character of the investments of the Company and express their appreciation of the system, order, and accuracy with which the accounts and vouchers have been kept, and the business in general is transacted.

- H. C. VON POST, ROBERT SEWELL, GEORGE BLISS, J. H. HERRICK, JULIEN T. DAVIES, D. C. ROBINSON, JAS. C. HOLDEN.

ROBERT A. GRANNISS, Vice-President.

- WALTER R. GILLETTE, General Manager. FREDERIC CROMWELL, Treasurer. EMORY McCLINTOCK, Actuary.

T. & H. K. MERRITT, Managers,

31, 32, 33

Bank of Commerce Building, TORONTO.

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HORSFORD'S ACID PHOSPHATE,

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

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

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

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

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

Brighting all it Can.

The day had been dark and gloomy, when suddenly, toward night, the clouds broke, and the sun's rays streamed through, shedding a flood of golden light upon the whole country.

A sweet voice at the window called out in joyful tones. "Look! Oh, look, papa! The sun's brighting all it can."

"Brighting all it can? So it is," answered papa. "And you can be like the sun if you choose."

"How, papa? Tell me how."

"By looking happy and smiling on us all day, and never letting any tearful rain come into the blue of those eyes; only be happy and good, that is all."

The next day the music of the child's voice filled our ears from sunrise to dark; the little heart seemed full of light and love, and when asked why she was so happy, the answer came laughingly: "Why, don't you see, papa, I'm the sun! I'm brighting all I can!"

"And filling the house with sunshine and joy," answered papa.

Cannot little children be like the sun every day, "brighting" all they can? Try it, children.

Don't Tease.

I am not fond of the word "don't." I would much rather say "do." But still "don't" has its uses. There are "don'ts" worth considering, and one of these is "don't tease." What is teasing? It is simply trying to make somebody angry or uncomfortable.

There is no fun in teasing if the object of it does not care. Fred does not try to tease, or as he would say, to plague Harry about his red hair because he knows that Harry does not care a pin; but he knows he can make Frank very angry by referring to the absurd mistake Frank was so unlucky as to make in class, and so he is always bringing the matter up. Jane does not whisper or giggle in day-school because she is aware that Miss Campbell, the teacher, would make things unpleasant for her if she did; but she will do both in Sunday-school because she knows that Miss Brown is young and inexperienced and easily put out. Jane thinks she is doing something rather smart, but no one else is of her opinion.

Teasing is not a mark of smartness.

Any fool can do it. It is simply doing the devil's work for him. When Fred takes pleasure in rousing Frank's quick temper, he knows that he is leading Frank to sin. When Jane is annoying Miss Brown, she knows—if she stops to think at all—that she is disturbing the class and doing what lies in her power to defeat the purpose of

MUCH BETTER,
Thank You!

THIS IS THE UNIVERSAL TESTIMONY of those who have suffered from CHRONIC BRONCHITIS, COUGHS, COLDS, OR ANY FORM OF WASTING DISEASES, after they have tried

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Of Pure Cod Liver Oil and HYPOPHOSPHITES—Of Lime and Soda.— IT IS ALMOST AS PALATABLE AS MILK. IT IS A WONDERFUL FLESH PRODUCER. It is used and endorsed by Physicians. Avoid all imitations or substitutions. Sold by all Druggists at 50c. and \$1.00. SCOTT & BOWNE, Belleville.

the school. Not seldom teasing is used to make someone do what is wrong.

Then it is even more the devil's work, and the person who serves that master must expect to be paid in his wages.

You may observe that the teaser never likes to be teased in his turn.

I have seen a grown man who thought it very good fun to make faces at a very timid child, saying that children ought to get used to such things.

I have seen the same man grow as red as a turkey-cock because he fancied that people smiled at a mistake he made. He fairly stammered with anger as he said "he was thankful to say he never had time for such nonsense."

Once for all, boys and girls, don't tease!—Parish Visitor.

Toronto Markets.

Grain.		
Wheat, white.....	\$0 91 to	\$0 92
Wheat, spring	0 88 to	0 00
Wheat, red winter.....	0 91 to	0 91½
Wheat, goose	0 00 to	0 81½
Barley	0 50 to	0 53½
Oats.....	0 34½ to	0 35
Peas	0 63 to	0 00
Rye	0 00 to	0 90
Hay, timothy.....	15 00 to	16 00
Hay, clover.....	12 00 to	13 00
Straw	9 50 to	10 00
Straw, loose	6 00 to	6 50

Meats.		
Dressed hogs	\$5 75 to	\$6 00
Beef, fore.....	5 01 to	5 00
Beef, hind	6 00 to	8 00
Mutton.....	8 00 to	8 00
Lamb	7 00 to	10 00
Veal.....	8 00 to	10 00
Beef, sirloin	0 12 to	0 12½
Beef, round.....	0 00 to	0 10
Mutton, legs	0 00 to	0 10
Mutton chop	0 10 to	0 12
Veal, best cuts	0 10 to	0 12
Veal, inferior	0 05 to	0 08
Lamb, hindquarters.....	0 00 to	0 15
Lamb, forequarters	0 00 to	0 08

Dairy Produce, Etc. (Farmer's Prices.)		
Butter, pound rolls, per lb.....	\$0 20 to	\$0 22
Butter, tubs, store-pack'd	0 15 to	0 18
Butter, farmers' dairy.....	0 18 to	0 00
Eggs, fresh, per doz	0 17 to	0 18
Chickens, spring	0 00 to	0 67
Chickens, old.....	0 55 to	0 65
Ducks	0 85 to	1 00
Turkeys, per lb.....	0 12 to	0 14
Geese, per lb	0 08 to	0 09

Vegetables, Retail.		
Potatoes, per bag	\$0 45 to	\$0 50
Carrots, per p'k.....	0 00 to	0 15
Onions, per peck	0 25 to	0 00
Onions, per bag.....	1 35 to	1 50
Parsley, per doz.....	0 00 to	0 20
Beets, per peck	0 00 to	0 20
Turnips, Swede, per bag	0 25 to	0 30
Turnips, white, per peck	0 00 to	0 20
Cabbage, per doz	0 25 to	0 40
Celery, per doz	0 50 to	0 75
Apples, per peck	0 15 to	0 20
Apples, per barrel.....	1 25 to	2 00

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For Dietetic and Medicinal Use, the most wholesome tonics and beverages available.



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Increase for the year of surplus fund.....	197,085 28
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Members or policies written during the year.....	7,312
Amount paid in losses.....	\$1,170,308 86
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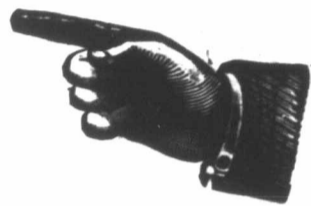
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