

Canadian Churchman

DOMINION, CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, FEBRUARY 14, 1901.

[No. 7.]

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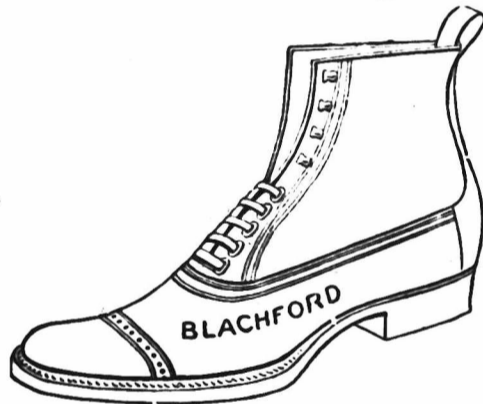
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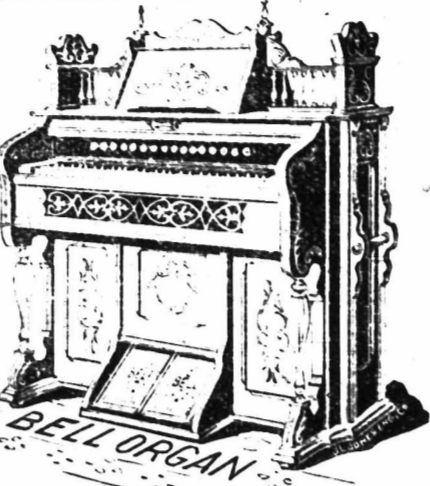
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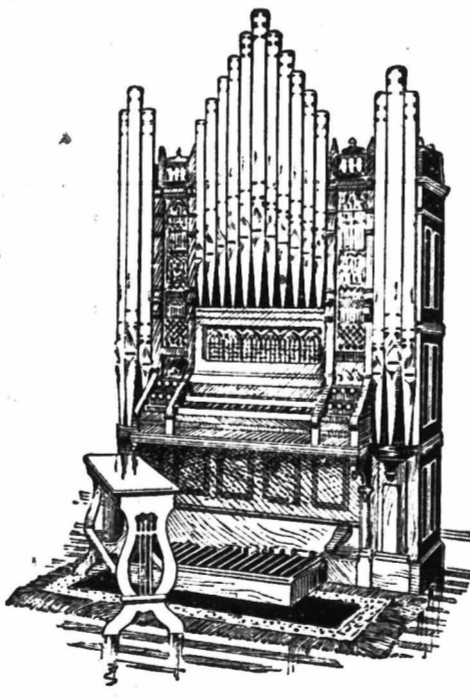
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QUINQUAGESIMA SUNDAY.

Holy Communion: 259, 307, 317, 323.
Processional: 4, 179, 202, 215, 217.
Offertory: 36, 175, 196, 210.
Children's Hymns: 233, 336, 337, 341.
General Hymns: 22, 34, 177, 186.

FIRST SUNDAY IN LENT.

Holy Communion: 304, 318, 319, 321.
Processional: 263, 270, 291, 302.
Offertory: 85, 87, 254, 259.
Children's Hymns: 92, 332, 338, 342.
General Hymns: 84, 91, 94, 249.

The Missionary Exhibition.

In the regular diocesan news, our readers will find an account of the Missionary Exhibition in Toronto. Here we are glad to congratulate the promoters on the thorough success of their enterprise. On looking through the courts and noting the curios, which were, as we expected, priceless, in this, that they, in many cases, could not be replaced, we again regretted that such a collection should be dispersed. It showed the ingenuity, the mental capacity and the limitations of the world from "Greenland's icy mountains to India's coral strand," and to an imaginative person gave an idea of the weariness, monotony, and hardship, as well as the interests of a missionary life. Where everyone did so much, a special word of praise is due to the ladies, whose hard and unselfish labour enabled them to cope with unexpected numbers, and to

those generous people whose gifts have been as liberal as unexpected. The bringing together so many, not only from Toronto but elsewhere, will, we trust, increase and deepen their interest in, and attachment to the Church's work. We note with pleasure that the Bishop, in his opening address, approved of our suggestion of a permanent collection. The home of this museum must be where no one is deterred by either real or fancied differences. So we are obliged to rule out the theological colleges; the Synod rooms are the proper place. There is no room where they are now, but until a permanent home is obtained, we have no doubt storage would be given cheerfully in the St. James' Rector's Fund building, which, as we said before, could be made an ideal home for all the Synod needs. Besides that, the money paid for one Church purpose would be received by another, and so all would gain.

The Death of the Queen.

In the excitement caused by the hourly arrival of cable messages, it was difficult to realize how short was the Queen's illness. A very marked means of estimating it is given by the English weekly papers. These are printed on Thursday or Friday, and in the numbers that we have seen issued in the week before her death, there was not a suggestion of trouble, everything was going as smoothly as it had done for over 60 years. The next week the reign was over, and a new epoch had begun. The Queen began to sink on Friday and died on Tuesday afternoon, surrounded by her children and grandchildren. She was as blessed in death as in life. May God grant a continuance of His favour to her successors.

A Home for Converts.

We are rejoiced to see the following paragraph: B. F. De Costa, who used to be rector of St. John the Evangelist's, is now president of a Converts' League, made up of Romanists, who formerly belonged to many different religious bodies. Last Sunday there was organized in this city, a Society of Converts, made up of former Romanists, who are now in the Church and in various denominational bodies. The membership of the society is already about two hundred, about forty of them former Roman priests. The objects of these organizations is to furnish fraternal and social life for converts in either direction usually have lonesome religious times. The membership of the society composed of former Romanists, is scattered throughout the West.

The Rev. B. F. De Costa was one of the ablest clergymen in New York, who resigned on some subject which he felt strongly upon at the time, but which we cannot recall. The work he is engaged in is more vitally necessary, if possible. No one who has had any experience but understands the necessity.

Curates.

Our contemporary, The Scottish Guardian, has taken the part of the curate, as follows: "The curate has for long received the most shocking ill-treatment at the hands of writers of fiction; he is usually represented as an absolute idiot, serving as a foil to set off the manly virtues of the naval or military heroes. But, as a matter of fact, only a small percentage of curates are idiots, and it is with pleasure that we have read an article in this month's Pall Mall, which at last does justice to a despised but deserving class of men. Mr. Harold Begbie has included curates in a series of articles on "Common Heroes," and we recommend his contribution to our readers as being much more true to fact than the vast majority of novels and dramas which have introduced the assistant clergy by way of comic relief." The curates will be grateful to our able friend for his good word, though for our own part, we always thought that curates were special favourites of fiction, their very poverty and devotion to duty, as a class, being generally recognized.

The Church in Porto Rico.

Our brethren in the States are, we are glad to see, practically at work in their new possessions. The Mission Board has just been given funds with which to erect a new church at San Juan, Porto Rico, and has appointed the Rev. J. H. Van Buren, of Lynn, Mass., missionary, and he sailed for the island on February 1st, there to join the Bishop of West Virginia. The amount of money given is \$10,000, and the United States Government has given a site. Almost the entire congregation is made up of English residents, but in the opinion of Bishop Peterkin, the natives are best reached through the foreign element.

The Archbishop of Ontario.

We are glad to find from the following paragraph that the Archbishop is wonderfully well. Before her marriage, Mrs. Lewis had devoted herself to the work in which she is still deeply interested. Working at first practically alone, and for friendless English girls, in Paris, she then Miss Leigh soon attracted help, and by the time she married, her work was well established, and in some form or other has been largely imitated elsewhere. On Sunday, January 20th, the Archbishop of Ontario preached at St. Michael and All Angels' Church, Baltimore. In his sermon, he made a plea for funds to be used by the British and American Homes for Respectable English-Speaking Girls in Paris. Though the especial plea was made for Washington House, the only one of the three that is burdened with debt, the sermon was mainly devoted to an account of the establishment of the homes. These include the Home for English-Speaking Girls, an orphanage, a church and

purchase, and Washington House, the last, on which there is an unpaid balance of \$22,000, is for the care of poor artists. The house was presented by an American lady, but the land was to be paid for. The homes were founded December 20th, 1875, by Miss Ada Leigh, now the wife of Archbishop Lewis. They have received, boarded, and cared for over 15,000 young women, and nearly 8,000 situations have been obtained in Europe by the free registry. During the Paris Exposition, 217 American young women were helped by the Travellers' Aid, and during the three months 67 were aided at Washington House. Mrs. Lewis has raised by her efforts \$13,000 for the homes.

The Eighteen Club.

Every now and then, something happens in our country which marks another stage of growth, and we were startled to find that the junior architects of Toronto, not only existed, but were at least 18 in number. We are glad to find that they are so energetic as to be able to get together an excellent exhibition. Torontonians have been privileged to inspect the plans of the Buffalo Exhibition, and many other beautiful drawings, both by our own people and lent by their friends in the States. Especially interesting were the original drawings of Osgoode Hall, the University, and St. James, by the late Mr. Storm.

The Late Mr. B. B. Osler, K.C.

The sudden death of this gentleman removes the best-known advocate that Canada has produced. The son of the late Rev. Canon Osler, the deceased was the second son of a large family of clever sons and daughters, whose ability and energy have been conspicuous in all their undertakings; and among their good works those of the Church have not been neglected. The deceased was an advocate of the highest character and unblemished honour, and his death, when to all appearance there were many years of usefulness before him, is hard. It is the result of overwork. Successful from the start, he struggled to fulfil the duties of his profession, until the strain was too great.

The English Bishops' Appeal.

We publish the appeal by the English Bishops to those restless clergy, who refuse to submit to the "opinions" of the Archbishop or to any appeal by their own Bishop. Such continuous contempt of authority is disastrous and could only exist in our Communion. One would think that a clergyman would, in obedience to his vow, obey his Bishop, but some seem to despise rule from above them. Naturally their example produces similar unrest elsewhere. Many years ago, our Provincial Synod dealt partially with the subject, but the ruling seems to be forgotten.

Memorial Services.

Large numbers of notices of different memorial services held throughout the Dominion

on the occasion of Her Majesty's funeral, have reached this office, and it has been utterly impossible to find room for them all. In our last issue we published a general notice, which was intended to cover all these services, and we are not able to find room for any more of them than those which have been already published.

THE HELPFUL LAITY.

By an Old Layman.

Since the tremendous awakening, caused by that first sermon, preached at Jerusalem, after our Lord had breathed Apostolic ordination upon the Twelve, there is scarcely an episode in the history of the Holy Catholic Church, which has so affected men's minds, and inflamed their zeal, as that remarkable quickening of the Church, known as the Oxford Movement. The title has been arbitrarily employed, but is well enough, and is universally accepted. All the circumstances connected with that revival have been so often described, and are now so clearly perceived, that only a brief reference to its immediate effects is necessary. Those who knew the Church in those days, will remember the schismatic ardour which burned so fiercely, and which that vital movement so innocently provoked. Then was proclaimed the power of the priesthood, to whom Christ had made known the mysteries of God, including the awful authority of absolution. These and other long-shrouded truths began to be preached convincingly, and the laity became alert listeners; not that the doctrine was new, nor was the safety of the Church (against which "the gates of hell shall not prevail"), jeopardized by their long neglect. "Lo, I am with you always, even unto the end of the world," is an everlasting assurance of her final triumph, as Canon Newbolt remarked: "God will save his Church, we know, but its fruitfulness depends a very great deal on the earnestness and faithfulness of Churchmen." The Church is a living organism, but not always a vigorous one, and before the spread of the new movement her pulse was feeble, her vitality weak. Much has been said about the apathy of the laity at that time, and their indifference to the Church's influence among men, but the fault, if it existed, was not entirely theirs, for around the clergy there was an air of aloofness which rather repelled than endeared them to the ordinary worshipper, while the laity of the humbler kind viewed the parson with something of awe, mixed with a little dread. When they met to discuss any matter concerning the Church or the parish, which was seldom, a feeling of embarrassment and restraint pervaded the meeting, and forbade fellowship. On the other hand, it must be acknowledged that this condition of things was not universal, although the whole establishment has been included in the charge of sloth and inefficiency. An eminent writer says: "In the early part of the century, the character of worship was essentially dull, there was little or no music," etc. We remember some churches in 1837, and consider this reflection on the services of that

early date ungenerous. The Church may not have been as energetic as her best friends desired, nor guiltless of some omissions, but she was always musical. In London and most large towns the children of charity or parish schools formed the choir; they had their practice nights in the church, and the organist taught them the tunes which they sang by ear. The repertoire was not extensive, and the children caught the melodies with marvellous facility, and, as Handel said of the school children, singing in St. Paul's, "That music was sweet." And what of the village churches, where they possessed no organ? there was generally an orchestra, a village quartette, who,

On each returning Sabbath day,

Would meet betimes to praise and pray;

In cold and summer weather,

December snow, or leafy June,

Never found their spirits out of tune,

So blest were they together.

Scattered over England were such little bands of musical people of both sexes, whose devotedness to the art they loved knew no weariness, and who could discourse most creditable psalmody; and write their own manuscript (printed music being costly), with exemplary neatness, and these musical folk, and the bell-ringers, were the social ties the Church held among the villagers, and active laity of the time. And now that inner spiritual life awoke, and that was the period when the clergy felt the need of lay co-operation. The army of the Church at that time consisted only of commissioned officers, of the rank and file there were none. The early efforts of the Ritualists would have been much retarded without the support of an active laity. The effects of this departure from the tediousness of the usual service are too well known to need narration here. The people grew reverent in their demeanour, and constant in attendance, and the laity became a new and permanent power in the Church, which has flourished amazingly since their enlistment, and they now have their place in the Ruri-decanal Conferences, the Diocesan Conferences, and the House of Laymen. The history of the Church in Canada, is, so far as it is successful in great parts, the record of an energetic laity, the pioneers, an undaunted few, who entered upon the illimitable forest, found the silence and solitude of the woods incline their hearts to godliness, and they sought capable priests to minister to their spiritual needs. They worshipped primarily in temples not made with hands, whose columns were trees of living green, and the roof, the infinite blue above, but not for long, to raise a house to the living God was one great purpose of their lives, and a church was built, a rough hewn structure, where the sacraments and ordinances of the precious faith were administered. How the Church has thriven from such humble beginning is seen in each sacred edifice which adorns the land.

A CENTURY CALENDAR.

A writer in the "Church Times" has compiled a summary of the history of the Christian centuries—perhaps a brief condensation

of leading events to the reign.

The First Century—Caesars and the founding of the New Testament.

Second Century—Hadrian, Net Antoninus—acceptation, perhaps nearly all in the Church. Justin Martyr, alive—Origen done in the next

Third Century—The most important Cyprian, Bishop on the order of the Church.

Fourth Century—Biblical to loss some of the interest persecut

Fourth Century—of all, that of years later, th

Fourth Century—became the great Christian Nicaea, 325; Blessed Lord

Fourth Century—maintaining the greatest writer and Chrysostom wards its divided the E

Fifth Century—hoping to pre-

Fifth Century—Goths, 411; through the V councils of the

431; Chalcedonian religious warfare tians and the

Sixth Century—fusion. The being roughly Gaul and Spa and were known

later. Other German and Eastern Empire the magnificence now the mosque

Seventh Century—medanism. C really taken they fell an e

The kingdom in Spain, 710, until the end

Eighth Century—Kingdom of came a Ch ruled over the comprising F

800 he was c the Middle A German Empire." L East, 718. F

of leading events may not be without interest to the readers of the Canadian Churchman.

The First Century.—The age of the twelve Caesars and of the twelve Apostles—of the founding of the Church and of the writing of the New Testament.

Second Century. The age of Trajan, Hadrian, Nerva, Marcus Aurelius, and Antoninus—all good rulers and with one exception, perhaps, men of virtuous lives, yet nearly all in their ignorance persecutors of the Church. Of the Apostolic Fathers, Justin Martyr, and Clement of Alexandria, lived—Origen was born, but his work was done in the next century.

Third Century. That of military anarchy. The most important Christian writer, Cyprian, Bishop of Carthage—an authority on the order and constitution of the Primitive Church. The decadence of Rome attributed to loss of faith in their gods, made some of the most zealous Emperors the bitterest persecutors.

Fourth Century. The fiercest persecution of all, that of Diocletian, ended 305. Six years later, the Emperor Constantine declared himself a Christian and Christianity became the religion of the State. The first great Christian councils were held—that of Nicaea, 325; affirming the Divinity of our Blessed Lord; that of Constantinople, 381; maintaining His Manhood. Some of the greatest writers such as Ambrose, Augustine, and Chrysostom, belong to this century. Towards its close, Theodosius the Great divided the Empire between his two sons, hoping to preserve it against the Goths.

Fifth Century.—Rome was sacked by the Goths, 411; their power was felt henceforth through the Western Empire. Two great councils of the Church were held—Ephesus, 431; Chalcedon, 451. There was fierce religious warfare between the Catholic Christians and the Arians.

Sixth Century.—One of chaos and confusion. The new Teutonic kingdoms were being roughly shaped. The settlers in Italy, Gaul and Spain followed Roman models, and were known as the Romance nations later. Other tribes remained pure Teutonic, German and Northern races. The famous Eastern Emperor, Justinian, 527—565, built the magnificent Cathedral of Constantinople, now the mosque of St. Sophia.

Seventh Century.—Saw the rise of Mohammedanism. Christian civilization had never really taken root in Eastern lands, hence they fell an easy prey to the new religion. The kingdom established by the Saracens, in Spain, 710, was not overthrown completely until the end of the 15th century.

Eighth Century.—Clovis founded the Kingdom of the Franks, 711. He later became a Christian. In 768, Charlemagne ruled over the "Second Empire of the West," comprising France, Germany, and Italy. In 800 he was crowned at Rome, and through the Middle Ages the official name of the German Empire was, "The Holy Roman Empire." Leo became Emperor of the East, 718. He drove back the Saracens

from the gates of Constantinople, preventing their over-running Europe, and thus giving the Christian nations time to establish themselves firmly. He and his son were opposed to the worship or reverence of images, and sought to remove them from all churches—they and their followers being known as Iconoclasts or Image-breakers. Hence arose a bitter controversy with the Western Christians at Rome. These were the days of the Saxon Heptarchy. At the end of the seventh century, Theodosius, Archbishop of Canterbury had by his wise regulations prepared the way for the union of the kingdoms. In 814, Egbert was crowned King of All England.

ASH-WEDNESDAY

Morning.

"We worthily lament our sins."—Collect.

The voice of the Church calls us to descend with our Blessed Lord into the valley of humiliation. Let us now turn aside from the world's broad ways, forsaking its pomp, its glitter and shew, and avoiding, as far as possible, consistently with the calls of duty, even a multiplicity of business cares, that we may tread with Him the narrow paths of self-denial which the worldling scorns. Let us enter into the closet of our hearts, locking the door against the troop of worldly thoughts that knock for entrance, and sit down to commune with Our Guest. We will bid Him welcome. And as the wise merchant gathers his books, and with scrutinizing care examines his accounts, to see how he stands before the world; so will we, aided by the Holy Spirit, seek now to examine the records of our lives, and see how they appear in the sight of a God "that will by no means clear the guilty." As we commence the investigation, what a black catalogue meets the eye! Sins of commission, and omission—of thought, word, and deed—broken resolutions and forgotten vows, until we are ready to exclaim, "My iniquities are gone over my head; as an heavy burden they are too heavy for me." Shall we close the record and turn from it in horror, crying, "Woe is me! for I am undone?" No, beloved, let us rather seek to know the worst; for when we have searched to the very end, as we think of the dark list, we have gained but a faint conception of the depravity of our corrupt hearts. He only who possesses infinite purity is able truly to measure the depths of man's transgression. Let us then humble ourselves before God on account of our sins. Let us fall before the mercy-seat and cry, "Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me." And the gracious promise shall speak peace to our hearts, "Whoso confesseth and forsaketh his sins shall have mercy."

Noon.

"Who turn to Thee with weeping, fasting, and prayer."—Collect.

The spring must find an outlet; the living seed must germinate and bud. And thus, if our hearts are truly penitent on account of sin, and we are "worthily lamenting it," there will be some outward manifestation of our sorrow. Weeping and fasting are the natural demonstrations of intense grief. Can you recall the time when a beloved form was snatched from your side—when the vacant chair was no longer filled, and you listened for the familiar step in vain? Were not your eyes then "fountains of tears?" and did you not loathe your dainty food? And if now

your heart grieves over its sins; if the sight of Jesus, crucified for you, awakens its deepest feelings of penitence; if the thought, "My sins gave sharpness to the nail, and pointed every thorn," affects you, in any just degree, will not the eye, under the influence of such emotions, glisten with the tear of sensibility? Will not the soul shrink from its accustomed luxuries, and turn in disgust from all its pomp and pride? And will not the spirit, "bowed down beneath a load of guilt," find its only relief in "strong crying and tears?" We have sinned against light and against love. The law of God, written in characters clear as a sun-beam, though it commend itself to our reason and our conscience, has been times without number deliberately made light of; while the love of God, which surrounded our whole lives with a halo of blessing, has, alas! been too often abused into a very excuse for sin. Let us humbly take the only position which becomes a sinner—at the foot of the Cross. Let us gaze upward through our tears upon that suffering form "wounded for our transgressions, bruised for our iniquities." Let us bow down before Him, Who once hung there in agony and blood, and cry, "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts, and from Thy judgments. O, Lord, to us belongeth confusion of face, because we have sinned against Thee."

Evening.

"Thou sparest when we deserve punishment, and in Thy wrath thinkest upon mercy."—Collect.

Did you ever think why God spares the guilty? How He can consistently with His holiness, justice, and truth, "pass over" the sinner? The law of God, eternal and unchanging even as Jehovah Himself, denounces "indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." "The soul that sinneth, it shall die," is its terrible message. How, then, God can be just and yet justify the ungodly, is a question of the most intense interest to everyone who feels within his own heart the upbraidings of a guilty conscience. But the answer! oh! how it calms the troubled spirit, and heals the broken heart. It is because One, the Son of His love, was "wounded for our transgressions." When the law raised its avenging arm to strike, and our guilty souls were trembling over the abyss of hell, Jesus stepped between, and received in His own person the punishment which our sins had incurred. He is our "Daysman." He it is Who, laying His hand upon the head of the believing penitent, says, Father, he is mine. My blood is on him. My sufferings have redeemed him. My death has released him from the curse of Thy violated law. And the Father, Who spared not His own Son, well pleased, accepts the ransom, and welcomes to His heart the prodigal who returns to Him clothed in a Saviour's righteousness. Reader, can you thus plead the efficacy of a Saviour's blood? Have you such an interest in His death that when the angel of wrath passes on to destroy, he will see the blood sprinkled upon your soul and "pass over?" Thus only can God's "mercy and truth meet together." Thus only can God be just and yet justify the sinner. Oh! if you have any doubts of your acceptance with Him, let not this Ash-Wednesday close, until by application to the blood of Jesus, your heart is "sprinkled from an evil conscience." Blessed is that soul whom God, for Christ's sake, spares from "the bitter pains of eternal death." That blessing is graciously offered to "whomsoever will." Shall it be yours?

THE ARCHBISHOPS AND BISHOPS ON OBEDIENCE.

An Earnest Appeal.

The subjoined letter has been addressed by the Archbishops and Bishops of the Church of England to the clergy:

Brethren in the Lord.—With the dawn of the

new century, unexampled opportunities for good are opening before the whole of Christendom, and not least before the National Church of England. We rejoice in the reasons for hope and thankfulness which surround us, and in the rich and varied manifestations of religious activity which abound in all quarters. New paths of usefulness have been discovered by Christian zeal; the mission fields are white unto harvest. Moved by a deep sense of the responsibilities which such opportunities create, we invited you last year to united prayer, and now, moved by a like sense, we desire most earnestly to press upon you the great and urgent need of united action. From every side, at home and abroad, the importance of union in the work of Christ is forced upon our attention. Under these circumstances, we cannot but feel the more keenly any causes which tend to lessen the Church's forces to grapple with these noble tasks and opportunities. There are not a few such causes to be found in the lack of faith and prayer, of disciplined life and self-sacrifice, and still more in places where the life of the Church and her officers is mechanical or neglectful, and fails to bring into action the full powers of truth and grace committed to her by the Master. We earnestly appeal at this time to all over whom we are set, to consider the call to more zeal, more unity, more scrupulous faithfulness to the solemn obligations which lie upon Churchmen.

But circumstances have given special prominence to certain points in the present condition of our Church, which cause very grave anxiety in those to whom by God's appointment the government of it is entrusted. We inherit a form of government which has come down to us from Apostolic times. The duty of guiding the Church is entrusted to the Bishops, and we cannot escape the responsibility. All antiquity is united in teaching that this burden is laid upon them, and if any doctrine can be called Catholic it is that the Bishops have a right to call on all the clergy to follow the godly admonitions and submit themselves to the godly judgments of those who are set over them in the Lord. Those who refuse such obedience are practically setting up a form of government which is distinctly not Episcopal, and they cannot claim that they are guided by Catholic principles or treading in Catholic paths. In matters of ritual, the regulation of which is expressly committed to the Bishop by the Book of Common Prayer, the refusal of a clergyman to obey the solemn admonition of his Bishop is a grave offence, still more grave when the refusal sets aside the judgment of the Bishops as a body.

We therefore put before you that we as a body uphold the duty of submitting to the decisions of the Archbishops lately given on questions referred to them in accordance with the direction in the Book of Common Prayer. We acknowledge thankfully the very general recognition of this duty which has been conscientiously given by the clergy at large. But this has unfortunately not been universal.

Brethren, you are well aware of the mischief that must necessarily follow on disregard of the essential principles of all true government. The great work which our Lord has committed to the whole Church, and especially to our own branch of it, the preaching of the Gospel to the whole world, demands all our energy, and is seriously imperilled if we cannot give to it our united force. We entreat you to use all your influence to persuade those—we are thankful to know that they are few in number—who are regardless of our authority, to return to that obedience which alone can expect the blessing of God.

We recognize the pressing need of various measures of reform to enable the Church to do her work more effectively, but all real progress in that direction is seriously hindered so long as, even in a few instances, submission to authority is refused. Most of all will this hinder the fulfil-

ment of any hope or desire of obtaining for the Church such a real measure of self-government as would enable us to supply what may be lacking in our system, or to remove any stumbling blocks out of the way.

Brethren, we earnestly commend these words of yours to your hearts and consciences, praying Almighty God to guide you aright, and we ask for your help in setting our Church free from the injury and discredit which she suffers when men see within her cases of persistent disregard of her constituted authorities.

It is our fervent hope that by humble prayer and united action, these difficulties may speedily be removed and our ancient Church enabled with undistracted singleness of aim to fulfil the high duties to which the Providence of God has called her.

F. Cantuar, Willem. Ebor, B. E. Dunelm, Kandaal Winton, Watkin Bangor, G. W. Bath and Wells, G. E. Bristol, John W. Carlisle, F. J. Cestr, Ernest R. Cestr, Alwyne Ely, C. J. Gloucester, J. Hereford, Augustus Liefield, E. Lincoln, F. J. Laverpool, R. Liandatt, J. Manchester, Edgar Newcastle, Joh. Norwic, W. Oxon, E. C. Peñaburg, W. B. Ripon, Edw. Roffen, John Sarum, J. W. Alban, A. G. Asaph, J. St. Davids, George Southwell, John Truron, G. R. Wakeneld, J. J. S. Worcester, Herbert E. Kyle, Bishop-elect of Exeter, January 10th, 1901.

REVIEWS.

The Influence of Christ in Modern Life. By Newell Dwight Hillis. Price, \$1.50. Toronto: Revell, 1900.

When we receive a book from the pen of the second successor of Henry Ward Beecher, we expect the outpourings of an eloquent tongue; and in the present case we are certainly not disappointed. The eloquence of the orator is conspicuous on every page of the volume; and of an orator who is also a thinker, a student, a reader. So far no one will be disappointed in Dr. Hillis' new work. If some of us expected something in the nature of elaborate essays or of a well thought out treatise, we were not perhaps quite reasonable, and we may be slightly disappointed; but only slightly. The book is a good one, viewed from any point, and a seasonable one at a time when the foundations of Christianity are assailed. Dr. Hillis stands up for the pulpit, as to what it can do, and what it is doing, and he demonstrates the power of Christianity in civilization, in the creation of character, and especially in its being the unique Revelation of God. Other points treated are Evolution and Christianity, Evolution and the New View of the Bible. The whole book deserves much consideration.

Thy Will Be Done. The Blessedness of a Life in the Will of God. Meditations for a Month. By Rev. Andrew Murray. Price, 75 cents. Toronto: Revell, 1900.

This is a very beautiful little book, furnishing food for all devout souls, and likely to stimulate devotion in those who are less advanced in the divine life. Never wearisome, always inspiring, these pages will be found most helpful and profitable.

Practical Commentary on Sunday School Lessons for 1901. Price, 50 cents, net. Toronto: Revell, 1900.

For those who use the International Lessons, this will be found a most useful companion. The first quarter takes up the "Studies in the Life of Jesus;" at the point reached in the previous year, the beginning of Holy Week and the second Quarter completes the subject. The third and fourth are Studies on the Lives of the Patriarchs down to the Passage of the Red Sea. These

notes are excellent, practical, usable and can be strongly commended.

The Gist of the Lessons is another book intended to help the Sunday school teacher, by the Rev. R. A. Torrey. (price, 50 cents), also published by Revell. The matter is much condensed. The writer professes to give only the "gist" of the lessons; but this he does excellently. Teachers will find adequate assistance in either of these books.

The Twentieth Century New Testament. Part II, Paul's Letters to the Churches. Price, 50 cents. Toronto: Revell, 1900.

We have already spoken a good word for the first volume of this courageous enterprise. It is well known that our Revisers introduced into their work no words unknown in the time of King James, so that they might preserve the archaic tone of their versions. No such scruples have troubled the translators of the volume before us. They give their work "in modern English." To many this will be a little repulsive; to others it will be welcome and helpful. This is a matter with which we need not interfere. We can, however, testify that we have here good and scholarly work. Tastes may differ as to the form, but at least the meaning of the original is well grasped and conveyed. Take, e.g., Philippians ii, 5, "Let the Spirit of Christ be yours also." Though from the beginning He had the divine nature, yet he did not look upon equality with God as something to be clung to, but impoverished himself by taking the nature of a servant and becoming like other men;" and so forth.

Magazines.—In the February number of "Everybody's Magazine," the first instalment of a remarkably interesting and suggestive narrative, written by Mr. J. P. Mowbray, appears, which is entitled "The Making of a Country Home." Richard Harding Davis, but recently returned to America from South African battlefields and Pretoria, writes on the theme, "Curiosities of Courage." An article by Henry Harrison Lewis, entitled, "The Hiawatha Drama," describes a unique festival of the Ojibway Indians, and it will be of particular interest to Canadian readers, for the traditional camping-ground of these Indians is at Garden River, which is near to Sault Ste. Marie, on the Canadian side. "The Conqueror," is a tale by Maximilian Foster, of the doings of a caribou bull and of what eventually befell him. There is a further instalment of "Joselyn Cheshire," a story of the Revolution in the Carolinas, by Sara B. Kennedy. The magazine is well illustrated throughout.

Among the varied contents of "Scribner's Magazine," for the present month, are articles by T. F. Millard, E. W. Horning and Arthur Colton, respectively, bearing the titles, "Punishment and Revenge in China," "A Jubilee Present," and "The Place of Abandoned Gods." Poetry is represented by the following pieces, viz., "The Reward," by Marie Van Vorst; "Coming Rain," by J. R. Taylor; "The Greek Galley," by G. C. Lodge, and "The Sleep," by Josephine D. Daskan. In addition to the above, is the first paper of a series of papers containing "The Stage Reminiscences of Mrs. Gilbert," by Anne H. Gilbert, and edited by Charlotte M. Martin; the second instalment of an article entitled, "Modern Athens," by G. Horton, and the fourth article on the subject "Russia of To-day," by Mr. Henry Norman, M.P. This paper deals with "Central Asia." The frontispiece is a picture showing the defences of Porte De L'Aude, Carcassonne, a place in the south-west of France, which in the Middle Ages was attacked by and capitulated to Edward, the Black Prince. It is a city that is full of historical reminiscences. The whole number is, as usual, fully illustrated throughout, and is in every way worthy of the well-known firm whose name it bears.

This Department is for the Church in Canada. Its object will be to interest in Church matters. Requests for information will receive prompt correspondence will be addressed to the CHURCHMAN.

INDIA FA

With grateful thanks for contributions of orphan boys. Esq., London, £2.25; Church of St. A. R. Bernard, C. Wanda Gzowski, Gzowski, \$2.02; Gzowski, \$1.89; support child for M. A. C., \$1; H. Jarvis, \$1; Master Selvi, 10 cents. I keep an orphan home, or perhaps corner, and how missionaries must be these poor, hungry kind hearts will children, and otherwise how can the Before me lies a one of these little written, "Fed t Think what a b our brave, good a year have foug disease, for the s Some have borne them. Others ar us help them w and devotion, an that they may rea this host of little the dark land of child for a day; home, where they those sending na communication w desire. Please a Caroline Macklen ronto.

Home & J

FROM OU

Frederick Cou

Truro.—Christ well, late rector of by the Ven. Arch of this parish, on 30th.

Hollingsworth

St. John, N.B.—Ladies' Association Institute was held main street, rec The Rev. W. O branches of the occupied the cha prayer, reports t

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

INDIA FAMINE ORPHAN WORK.

With grateful thanks, I acknowledge the following contributions: Mrs. Bam, Toronto, for support of orphan boy for year, \$15; J. S. Meredith, Esq., London, \$5; St. Mark's church, Parkdale, \$2.25; Church of the Messiah W.A., 55 cents; Mrs. A. R. Bernard, Collingwood, \$2; collected by Miss Wanda Gzowski, \$1.00; collected by Master Roy Gzowski, \$2.02; collected by Master John Gzowski, \$1.89; Miss Weston, Hatley, P.Q., to support child for one year, \$15; "As Unto Him," to support boy for one year, \$15; "Britisher," \$1; M. A. C., \$1; H. E. B., 50 cents; Mrs. E. M. Jarvis, \$1; Master Stewart Jarvis (earned by himself), 10 cents. Every dollar of this will help to keep an orphan a little longer in a comfortable home, or perhaps to open the door to a new comer, and how glad our poor, over-worked missionaries must be when they can do the latter. It must be a bitter trial not to open their doors to these poor, hungry, little waifs. I hope many kind hearts will still warm towards these little children, and open their purses for them, other, wise how can the missionaries open their doors? Before me lies a little picture of a child feeding one of these little India orphans, and over it is written, "Fed to-day, how about to-morrow?" Think what a burden this question must be to our brave, good missionaries, who for more than a year have fought a great fight with famine and disease, for the sake of the poor natives of India. Some have borne the burden till death released them. Others are still bravely struggling on. Let us help them with something of their own zeal and devotion, and self-sacrifice, and let us pray that they may reap a great spiritual harvest among this host of little orphans. A Christian army for the dark land of India. Five cents will keep a child for a day; \$15 for a year in a comfortable home, where they receive education and care, and those sending names and addresses can be put in communication with the child, girl or boy, as they desire. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax.

Truro.—Christ Church.—The Rev. A. J. Cresswell, late rector of Springfield, N.B., was inducted by the Ven. Archdeacon Kaulbach into the rectory of this parish, on Wednesday evening, January 30th.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

St. John, N.B.—The 23rd annual meeting of the Ladies' Association of the Church of England Institute was held in the Institute rooms, Germain street, recently, and was largely attended. The Rev. W. O. Raymond, president of both branches of the Institute, ladies and gentlemen, occupied the chair. After the usual opening by prayer, reports from the standing committees

were submitted. The New Member and Finance Committee reported 26 new members and a total membership of 348. The fees had all been paid up. The Public Hospital Committee reported 444 visits paid to the hospital during the year, and a Christmas treat given to the patients; also a regular attendance of ladies on Sundays to assist in the music. The Flower Mission Committee reported a weekly distribution of flowers at the Public Hospital. The Charitable and Missionary Aid Committee reported aid given to several country missions. At Christmas, nineteen boxes were sent to as many rural parishes. The Book Committee reported 70 new volumes added by the ladies to the library, which now contains 2,000 volumes. The Art and Needlework Committee reported \$289.50, cleared at the last Easter sale and high tea. The Girls' Friendly Society has gone on with its work as usual. The Juliet Kerr branch of the Zenana Mission sustained a severe loss in the death of its devoted president, Mrs. T. W. Daniel. Mrs. J. F. Robertson is the new president. The branch will hold regular meetings during the winter, and contribute its usual donation of \$25 to the parent society, in London, England. The following resolution in reference to the death of the Queen and the accession of Edward VII. to the throne, was then passed by a standing vote: Resolved, That the Ladies' Association of the Church of England Institute place on record in their minutes an expression of their great sorrow at the death of their good and noble Queen. Her long and eventful life has exhibited to the world an ideal example of womanhood, first as a pure and gentle maiden, then as a faithful, dutiful wife; a loving, careful mother, and lastly as a wise, benevolent sovereign. Throughout her reign she has identified herself closely with her people and their welfare, and while ever acknowledging her responsibility to the Supreme Ruler of the universe, she has used her far-reaching influence to promote peace and good-will amid the jarring interests of the world. Nor has she ever failed to foster by her aid the literary and artistic tendencies of the age, and, above all, to give relief to the sick, suffering and the needy. Towards her son and successor, King Edward VII., the members of the Ladies' Association desire to express their loyal homage and devotion. The election of officers resulted as follows: Vice-president, Mrs. James Jack; secretary, Miss H. E. Peters; treasurer, Miss F. Symonds; managing committee, Mrs. Starr, Mrs. Thomas Walker, Mrs. J. M. Robinson, Mrs. J. F. Robertson, Miss Murray, Mrs. J. R. Armstrong, and Mrs. C. F. Harrison. The ladies have decided not to hold an Easter sale this year. They are making an effort to collect the amount necessary for their expenses and are meeting with splendid success, having already received \$215, and expect shortly to collect the additional one hundred required.

Church of St. John the Baptist.—A solemn memorial service was held in this church on Saturday, February 2nd, in connection with the funeral of our late Queen. The church was appropriately draped with purple and black. During the service the hymns, "Those Whose Course on Earth is O'er," "Let Saints on Earth in Concert Sing," "Now the Labourer's Task is O'er," "On the Resurrection Morning," and "Jesus Lives! No Longer Now," were sung. The Rev. G. F. Scovil, rector of St. Jude's, St. John's, assisted during the administration of the Holy Eucharist.

St. Paul's.—The rector of this church, the Rev. A. G. Hamilton Dicker, son-in-law of the Lord Bishop of Quebec, enjoyed, with Mrs. Dicker, a visit from His Lordship just before Christmas. The St. Paul's Church Magazine, for January, assigns a column to the address delivered by the Bishop on Sunday, December 16th, and expresses the great delight of the congregation upon this part of His Lordship's visit. The communicants of this parish numbered 246 on Christmas Day.

Woodstock.—The rural deanery of Woodstock met in chapter at Jacksonville, on January 30th. There was service in St. Peter's church on Tuesday evening. The Rev. Richard Coleman, rector of Queensbury, preached the "clericus" sermon. The service of Holy Communion at 9 o'clock on Wednesday morning was largely attended. Seven clergy were in attendance at the chapter meeting at the home of Albert Simonson. Only two clergymen were absent. The session concluded with a meeting of the Sunday School Teachers' Association of the rural deanery in the school-room of St. Luke's, Woodstock, on Wednesday evening. Besides the usual devotional exercises and papers read by different members, the model lesson, etc., there was an election of officers for the ensuing year. The Rev. A. W. Teed was re-elected president.

Chatham.—St. Mary and St. Paul's.—Very appropriate and solemn memorial services were held on February 2nd in these churches, in connection with Her Majesty's funeral. Both places of worship were heavily draped. A special form of service, compiled by the Bishop of the diocese, was used, and these, amongst other hymns were sung: "Peace, Perfect Peace," "Now the Labourer's Task is O'er," "And Now, O Father, Mindful of the Love," and "For All Thy Saints Who From Their Labours Rest." Unfortunately, the weather was not propitious, and in consequence, the services were not very well attended.

Campbellton.—The quarterly meeting of the rural deanery of Chatham was held here January 29th and 30th. There were present the Revs. Canon Forsyth, R.D.; T. W. Street, M.A.; W. J. Wilkinson, B.D.; James Spencer, P. G. Snow, G. L. Freebern, B.D.; and G. R. E. McDonald, B.A. The meeting opened with a celebration of the Holy Communion on Tuesday morning, Rev. Canon Forsyth being the celebrant, assisted by the Rev. T. W. Street. The chapter met at the rectory at 10 o'clock, and after prayers and the reading of the minutes, read and considered i. John, iii. and iv. On Tuesday afternoon there was a meeting in the church of the S. S. T. A., at which an able paper was read by the Rev. P. G. Snow, his subject being "Religious Education of the Young," and an interesting and instructive model Bible lesson was given by the Rev. James Spencer, the lesson being an explanation of Acts ix., 32 to end. On Wednesday, there was a meeting of the chapter at 10 o'clock, at which a paper was read by the Rev. W. J. Wilkinson, entitled, "Undenominationalism." This was afterwards discussed. The committee appointed to consider the matter of camp visitation made a report and the matter was set aside for the present. After arranging for the time and place of the next meeting, with work to be done, and transacting other business, the chapter adjourned. The services, in addition to the corporate Communion, already mentioned, were as follows: On Tuesday Evening song was said at 7.30 o'clock, after which a striking address was given by the Rev. G. L. Freebern, on the "Manifestation of Christ in the Church Services." An address was also given by the Rev. P. G. Snow upon the noble, Christian life of our late illustrious Sovereign, and the loss which we and the whole British Empire have sustained in the death of our late beloved Queen. After the Benediction had been pronounced, the National Anthem was heartily sung. On Wednesday, Matins and Litany were said at 9.15 a.m., and the deanery service was held at 7.30 o'clock, the preacher being the Rev. T. W. Street, who delivered an interesting and instructive sermon, which was attentively listened to by the large congregation present. Miss Spencer presided at the organ, and the singing by the choir and clergy of the hymns and canticles, as well as the parts of the Communion Office, which were sung, was well rendered.

Bay Du Vin.—St. John the Evangelist.—A me-

normal service was held in this church on Saturday, February 2nd, the day of the funeral of her late Majesty, Victoria, Queen and Empress, at 7 o'clock p.m. All who could do so availed themselves of the opportunity of honouring the memory of their beloved Queen, and there was a good congregation. The church was draped in black and royal purple. The form of service used was that drawn up by the Lord Bishop of the diocese. Suitable hymns were sung, and an appropriate sermon was preached by the rector, the Rev. W. J. Wilkinson. At the conclusion of the service, the National Anthem was sung.

Dalhousie. Services were held in the church on Sunday, January 27th, by the Rev. W. J. Wilkinson, B.D. As the only services held now are those given occasionally by the clergy of the rural deanery of Chatham, there was great joy among the faithful, when it was announced that a clergyman would be in Dalhousie on Sunday to administer the Holy Communion and to preach to them. In his sermon, Mr. Wilkinson feelingly referred to the death of our beloved Queen, and the great loss which we and the whole British nation have sustained by her death. The hymns, "Now the Labourer's Task is O'er," and "For Thy Dear Saint, O Lord," were sung. Several expressed to Mr. Wilkinson their loneliness in being without the Church's regular ministrations, and hoped that they might soon have a clergyman or lay reader living among them again.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec, Q.

Quebec.—The following are the Bishop's engagements for the remainder of this month: Sunday, February 17th (Quinquagesima)—Celebrate the Holy Communion, Cathedral, 8 a.m. Preach 11 a.m., and assist at Evensong. Ash Wednesday, February 20th—Preach at St. Peter's church, Quebec, 10.30 a.m., and assist at Cathedral at Evensong. Thursday, February 21st—Give the first of a course of lectures at Cathedral, on the History of our Prayer-Book, 11 a.m. Friday, February 22nd—Give the first of a course of lectures at St. Matthew's, Quebec, on "Life in Quebec." Saturday, February 23rd—Celebrate the Holy Communion at the Chapel, Bishopsthorpe, 7.30 a.m. All welcome. Sunday, February 24th (First in Lent; St. Mathias' Ap. and M.)—Celebrate the Holy Communion, Cathedral, 8 a.m., and give the first of a course of addresses on the "Secret of Leading a Happy Life," at Evensong, 7 p.m. Monday, February 25th—Celebrate the Holy Communion at the Chapel, Bishopsthorpe, 7.30 a.m. All welcome. Thursday, February 28th—Give the second of a course of lectures at Cathedral on the "History of our Prayer-Book," 11 a.m.

Kirkdale.—A meeting of the members of the rural deanery of Richmond was held in this place on the 7th and 8th of last month. The session commenced with a missionary meeting in Holy Trinity church, at 7.30 p.m., on the Monday evening. The next morning there was a celebration of the Holy Communion, at 8 o'clock, and matins at 10.15 a.m., after which there was a business meeting. The remainder of the morning was occupied with the reading of the latter portion of the Epistle to Titus in the Greek Testament, by the Venerable the Archdeacon. At the afternoon session, three papers were read upon the "Moral difficulties of the Book of Genesis," by the Rev. L. C. Wurtele, and two others by the Rev. J. S. Sykes and the Rev. J. Fothergill. A discussion followed. The Archdeacon, by the request of the Rural Dean Hepburn, presided. All the members of the deanery, except one, were present. The session closed with Evensong.

Leeds.—There entered into his rest on January 20th, last, the Rev. John Kemp, B.D. the

senior clergyman in the diocese, who came out to this country from England with his parents in the early times. For the past thirteen years he has been supernumerated, but during that time has frequently helped in the services of this parish. Mr. Kemp spent the last thirty years of his life in this town, the first seventeen as rector of the parish, and the last thirteen in retirement.

Grand Mere. Both English, Americans, French, Germans and Canadians, residing in Grand Mere, have united in the purchase of a memorial to the late Queen. The memorial is to take the form of a bell and tablet. The bell, which is to weigh six hundred pounds, has been subscribed for, and is already ordered.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.

Montreal, Saturday, Feb. 2. The Bishop's original plan to unite several congregations in the Queen's memorial services, viz., in Christ Church Cathedral, Trinity church, Grace church, and St. Mathias' church, had to be modified, as it was found necessary to hold services in St. George's, St. James' the Apostle, St. John the Evangelist, the Church of the Advent, St. Stephen's chapel, and in others also, owing to the large numbers of loyal and sympathetic subjects of all sorts and conditions who desired to pay to our late lamented Sovereign Lady, Queen Victoria's memory, this befitting tribute of affectionate respect. So on Saturday, both Protestant and Roman Catholic and Jewish sanctuaries attracted large congregations; and in all impressive services were celebrated, to commemorate the most remarkable burial the British Empire has ever known.

Montreal.—The forty-fifth annual meeting of the corporation of the Church Home was held on January 31st, in the large room of the institution, 403 Guy street. There was a good attendance of ladies of the committee. In the absence through illness of His Lordship the Bishop of Montreal, the Very Rev. Dean Carmichael presided, and opened the meeting with prayer. The minutes of the last annual meeting and of the special meeting of the corporation were read by the secretary, the Rev. W. Sanders, and adopted. In presenting their report, the committee of management made feeling reference to the shadow of death throughout the empire, where British subjects everywhere mourn the loss of her who "had worn the white flower of a blameless life," and had won the love of her people and the respect of the whole civilized world. Continuing, the report stated that the past year had been one of heavy loss to the Church Home. In the death of Mr. F. Wolferstan Thomas the Home had lost a warm friend, who, as honorary treasurer, had done much to promote its welfare, the splendid abilities which had brought Mr. Thomas to the front rank in commercial circles being ever placed at the service of the Church of Christ. In him Montreal had lost one of her wisest and most devoted philanthropists. The Home also felt deeply the loss it had sustained in the death of Mr. Walter Drake and Mr. George W. Simpson, and the committee would express gratitude for such examples of Christian charity. There had been sickness in the Home during the year, which was to be expected considering the age of the inmates, of whom at the close of the year there were seventeen. In looking over the past year the committee could say that they were well satisfied with the manner in which the Home was conducted throughout. The report was adopted on the motion of the Very Rev. Dean Carmichael, seconded by the Rev. Canon Ellegood. A resolution of condolence, moved by Mrs. Bagg, seconded by Mrs. Lindsay, was passed, expressing the sorrow of the Church Home at the death of Her Majesty Queen Victoria, with their patroness; the Princess Louise, and all the royal family, and their devoted loyalty to King Edward VII. Resolutions of condolence

were also passed to Mrs. Wolferstan Thomas and Mrs. George W. Simpson. The financial statement showed that the overdraft had been slightly reduced by a gift of \$100 from Mrs. M. H. Gault, the ordinary subscriptions having been about as before. The overdraft now stood at \$16,787. On the motion of the Rev. F. H. Graham, seconded by Mr. D. W. Ross, a special vote of thanks was given to the King's Daughters for their help in the music of the services and for many acts of kindness done in and for the Home during the past year. Votes of thanks were also passed to the city clergy, the lady visitors, the medical advisers and the many benefactors of the Home. Mention was made of the acceptable services of the matron, the officers of the Church Home for the ensuing year are: Patroness, H.R.H. the Princess Louise. Honorary Board—Mrs. Oxenden, Mrs. Forsythe, Mrs. Sanborn, Mrs. C. S. Bagg. Committee of Management—The president, the Lord Bishop of Montreal, vice-president, Mr. George E. Drummond; first directress, Mrs. Waddell; second directress, Mrs. M. H. Gault; third directress, Mrs. Lindsay; secretary, the Rev. W. Sanders; hon. treasurer, Mr. D. W. Ross; Mrs. J. S. Allan, Mrs. Bond, Mrs. Carmichael, Mrs. Chisholm, Mrs. G. E. Drummond, Mrs. Fairbanks, Mrs. Hemsley, Mrs. Johnson, Mrs. King, Mrs. Loverin, Mrs. McLeod, Mrs. Mulholland, Mrs. Reford, Mrs. G. W. Simpson, Mrs. F. Wolferstan Thomas, Mrs. John Turnbull, Miss Wray, Very Rev. Dean Carmichael, D.C.L., the Rev. Canon Ellegood, M.A., Mr. Charles Garth, Archdeacon Norton, D.D., Messrs. E. Goff Penny, Robert Reford and George Hague. Investment Committee—Messrs. John Crawford, A. F. Gault, D. W. Ross. Physicians—F. G. Finley, A.M., M.D., Harold Church, M.D., J. W. Elder, M.D., and Charles Wilson, M.D. Oculist and Aurist—John J. Gardner, M.D. Counsel—Strachan Bethune, K.C., D.C.L. Notary—William McLennan, N.P. Matron.—Miss M. J. Tucker.

Diocesan College.—The Rev. Professor Steen, M.A., who has held the Chair of Apologetics and Church History in this College for some years past has just announced his resignation of the same. He is going to take up work in the United States where he declares he will find more congenial surroundings, and a greater opportunity afforded him than he has at present of full and free discussion of matters pertaining to the region of Higher Criticism. The annual meeting of the Church of England Diocesan Women's Auxiliary to Missions will be held in the Synod Hall on the 26th, 27th, and 28th of this month, and promises to be very interesting. All members of the Diocesan W.A. feel the deepest sympathy with their beloved president, Mrs. Albert Holden, of Westmount, in the death last week of her mother, Mrs. Davy.

Eastman.—St. John's.—There was a very solemn memorial service for the Queen in this church on Saturday morning, February 2, at 11 o'clock. The church was beautifully draped and well filled with a very sympathetic congregation. A very good portrait of the Queen was hung over the Communion Table, draped in black and white. The Rev. A. W. Buckland preached from Jer. xv, 9: "She hath given up the ghost, her sun is gone down." He reminded his hearers that this earth was not their home. Time swiftly, though silently, was day by day turning over the leaves of every living man's history. Death was no respecter of persons; it came to the door of the peasant as well as to the home of the rich, and this morning we mourn, yes, truly mourn, for it "has entered the home and laid its hand on our dear Queen. Physicians, with all their wisdom and science, could not restrain it and keep it back. After referring to Her Majesty's noble example, her many bereavements, the preacher continued: "Kings and queens, princes and prelates and commoners bowed and wept for her who now was no more." After the sermon the choir rendered very beautifully, "Now the labourer's task is o'er." After the bene-

diction the Dead. Thus was brought which will be rem

Beauharnois.—T service was held 2, which w: sive sermon was Baldwin (son of Ezekiel xxi., 26 Roman Catholics was draped in mo

Frelighsburg.—I —On Tuesday eve pany gathered in stincts, strongly the record of one tian endeavour in Right Rev. C. J. S bee. The catering not in variety or dresses were deliv Harris and H. Pl: structive. These ppened by admira violin and banjo l of artists named t by Mrs. Homer I and the songs by bridge, were heart much applause fro

Chambly.—St. S crial service was February 2, when tor, preached an "Death is come up into our palaces," Queen Victoria, th because she was s so good, so lovin such a womanly v and revered. A many bereavemen "These sorrows in hearts to reach ou reciprocated by H jets were in trou realize that there a are furthest partc other. Thus this row; it has come touched us in the in the Senate hou that in suffering, are 'members one

John Travers Lew On

Kingston.—St. memorial service schools of the cit, Sunday afternoon At 3.45 the childr charge of their pas marched in a body boys occupied the tion of the church. at the organ and tl the singing of "Ro Mr. E. J. B. Pens children. The Rev ine, Rural Dean C marks. "God Save ing service. The those present were Rev. S. Tighe, Rev W. Cooke.

Cornwall.—St. Jo ance at the annual

dition the Dead March in Saul was rendered. Thus was brought to a close a solemn service, which will be remembered.

Beauharnois.—Trinity.—An affecting memorial service was held in this church, on Saturday, February 2, which was largely attended. An impressive sermon was preached by the Rev. F. Day-Baldwin (son of the Bishop of Huron), from Ezekiel xxi., 26. The congregation included many Roman Catholics and Presbyterians. The church was draped in mourning throughout.

Frelighsburg.—Bishop Stewart Memorial Church.—On Tuesday evening, January 29th, a large company gathered in this church, moved by social instincts, strongly tinged with gratefulness for the record of one of the heroic pioneers of Christian endeavour in the person of the Hon. and the Right Rev. C. J. Stewart, late Lord Bishop of Quebec. The catering of the ladies of the parish failed not in variety or quality. After a hearty meal addresses were delivered by the Revs. Rural Dean Harris and H. Plaisted, which were pithy and instructive. These profitable features were accompanied by admirable performances with organ, violin and banjo by Miss Binn and her company of artists named the Young Orchestra. The duet by Mrs. Homer Holder and Mrs. Everett Wells, and the songs by Mr. Arthur Reynolds, of Stanbridge, were heartily appreciated, and drew forth much applause from the audience.

Chambly.—St. Stephen's.—An impressive memorial service was held in this church, Saturday, February 2, when the Rev. J. W. Dennis, the rector, preached an effective sermon from the text, "Death is come up into our windows and entered into our palaces," Jeremiah ix., 21. Speaking of Queen Victoria, the preacher remarked that it was because she was so wise and tolerant in her rule, so good, so loving and lovable—so humane, and such a womanly woman, that she was so beloved and revered. After referring to Her Majesty's many bereavements, the preacher continued: "These sorrows in the royal palace caused our hearts to reach out to her and this sympathy was reciprocated by Her Majesty whenever her subjects were in trouble. Sorrow makes most men realize that there are bonds which bind those who are furthest parted by social distinctions to each other. Thus this great sorrow is a common sorrow; it has come near to everyone of us; it has touched us in the home, in the market place, and in the Senate house, and has proved, once more, that in suffering, in sorrow and in sympathy we are members one of another."

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

Kingston.—St. George's Cathedral.—A union memorial service of all the Anglican Sunday-schools of the city and Barriefield occurred on Sunday afternoon, the 3rd inst., in this Cathedral. At 3.45 the children of the various schools in charge of their pastor, superintendent and teachers marched in a body to the cathedral, where all the boys occupied the right and the girls the left portion of the church. Mr. R. R. F. Harvey presided at the organ and the full choir was present. After the singing of "Rock of Ages," and other hymns, Mr. E. J. B. Pense made a brief address to the children. The Revs. B. B. Smith, J. K. Macmorine, Rural Dean Carey and others made brief remarks. "God Save the King," closed the interesting service. The attendance was large. Among those present were Bishop Mills, Rev. G. L. Starr, Rev. S. Tighe, Rev. Prof. Worrell and the Rev. A. W. Cooke.

Cornwall.—St. John's.—There was a large attendance at the annual meeting of this congregation,

which was held on Wednesday evening the 30th ult. All officers were re-elected, and it was decided to advance the pastor's salary from \$1,500 to \$1,750 per annum.

Leeds Rear.—On Sunday, 27th January, the annual Missionary meetings in aid of the Diocesan Missions were held in this parish, at St. Peter's church, Seeley's Bay, in the morning; at St. John's church, Leeds, in the afternoon, and at St. Luke's church, Lyndhurst, in the evening. The deputation was composed of the Rev. Thos. Leech, B.A., Lansdown Front, and Judge McDonald, Brockville. Owing to illness the Rev. J. W. Forster, incumbent of the parish, was unable to attend the services.

South Lake.—The Church of the Herald Angels.—A service was held in this church on Sunday, January 27th, at 3 p.m., when the Bishop of Kingston, who visited that parish for the first time since his consecration, preached. A very large congregation gathered together from all parts to hear him. Indeed the numbers were so great that many were perforce obliged to remain standing during the whole of the service. A Missionary meeting took place in this parish on Thursday, February 7th, when addresses were delivered by the Rev. C. J. Young, of Wolfe Island, and Mr. Bawdon, of Barriefield. The meeting was well attended, and the addresses delivered were most instructive and interesting.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Ottawa.—The Government has decided to abolish the office of Chaplain of the Senate, which has been rendered vacant by the death of the late Dean Lauder.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Toronto.—St. Alban's Cathedral.—Miss Hill gave a very entertaining lecture, or more properly it may be described as an informal talk, concerning the Queen and Windsor Castle, and of her personal reminiscences with regard to our late beloved Sovereign. The lecture was given in the school-room of St. Alban's, which was well filled, and it was illustrated by means of limelight views, the lantern being manipulated by the Rev. Canon Macnab. In the course of the evening she spoke of a visit made by her to Oxford, and views were shown of the different colleges, as also of some of the well-known buildings in London, such as Lambeth Palace, St. Paul's Cathedral, the Houses of Parliament, Westminster Abbey, etc. The Lord Bishop of the diocese presided, and the proceeds of the evening were given to the St. Alban's Building Fund.

Mr. T. R. Clougher, who is so well known in Church circles in this city in connection with his work for the St. Andrew's Brotherhood, is about to leave Toronto for good, together with his family, he having accepted a permanent position in London, England, as the representative of the Toronto Globe in the Empire's Metropolis. He and the members of his family will leave here on the 26th inst. for New York, and intend to sail the next day on the R.M.S. "Oceanic" for Liverpool. Mr. Clougher's departure will, we are sure, be greatly regretted by his many friends in this city, and he will be much missed in Church circles, for he was always an indefatigable worker in the cause of the Church. We heartily wish him all success and prosperity in the new field of work to which he has been called.

Apsley.—This little out-of-the-way place showed an amount of loyalty quite creditable. Before the

melancholy, though quite natural event, which has cast a cloud over so many parts of the world, there was a midnight service held in the parish church, to see not only the old year out and the new year in, but also to see the old century out and the new one in; a century believed by many to be the last century of the sixth thousand years, and which will see more wonderful, and more striking and important events than have occurred in any previous century. On the day of the Queen's funeral there was a special service in the parish church. The priest-in-charge improvised a service for "sentences," "To the Lord our God . . ." and "I am the Resurrection and the Life . . . he that believeth in me . . . shall never die." Then the usual service to the Psalms; those used being 39 and 90. The first lesson, Exod. xiii. to verse 17; the second, St. Paul's great funeral sermon as used at the Burial of the Dead. The sermon or address, consisted chiefly of reading notices which appeared in the "Star," the principal being that very appropriate eulogium by the Venerable the Archdeacon of Peterboro, with others; and some personal reminiscences of the speaker, how seventy years ago he saw Her Majesty; then the Princess Victoria, a buxom, healthy looking girl of 12 years. She was with her mother, the Duchess of Kent, and a lady-in-waiting, driven by postillions in a thinly inhabited place in Herefordshire; next he was an atom in the dense crowd at her coronation; so dense that an active boy could easily have run on the heads and shoulders of those forming the crowd, and the last time, some fifty years since, when she visited Manchester to open the first Fine Arts Exhibition, accompanied by Prince Albert and the Prince of Wales, now King Edward VII., Whom God Preserve! There was a good congregation at church on each occasion. On the day of the funeral places of business were closed, and all was as quiet and decorous as on Sunday.

Emily.—St. James.—The Sunday-school children had their annual Christmas tree on Friday, January 25. A large Christmas tree illuminated by candles, and decorated with many good things, stood in the corner and attracted the little folks very much. A nice programme was prepared by the children of the school. Santa Claus appeared, and distributed to about 54 children, candy and useful presents. The rector, Rev. E. A. Langfeldt, presented on behalf of the congregation to the faithful organist, Miss Maggie Switzer, a parcel, containing \$17, as a token of their appreciation of her unselfish services to the Church. Miss Edith Currie and Miss Maggie Adams from Omemece enlivened the programme and delighted the audience with instrumental music and solos. The whole event was much enjoyed. The ladies of the congregation served tea and cake at the close of the programme.

Omemece.—Christ Church.—On Saturday, February 2, a large congregation, about 300, gathered together in the parish church to engage in Divine worship, it being the day of the late Queen's funeral. The service began with a voluntary the "Dead March in Saul," played very impressively by the organist, Miss Edith Currie. The funeral service, supplemented by special prayers, and the recitation of the Creed, was said, and the rector, the Rev. E. A. Langfeldt, preached from Psalm cxvii., 15, "Precious in the sight of the Lord is the death of His saints. On Sunday, February 3, memorial services were held in the three churches, which were attended by large congregations. The Rev. E. A. Langfeldt preached on St. Matthew xxv., 21: "Well done, thou good and faithful servant . . . enter thou into the joy of Thy Lord." Mr. G. B. Kirkpatrick, of Toronto, visited the parish as a deputation of the Diocesan Mission Board, and pleaded earnestly for a more loyal support of Diocesan Missions. Since he was here the people have received a better understanding of the Diocesan Mission Fund, and will, no doubt, support it loyally.

The Exhibition of Missionary curios, which has been held during the past week in the Confederation Life Building on Richmond street, has been a marked success throughout. From the very first day on which it was opened, February 4th, right up to the end of the week, it attracted large crowds of people, indeed on various occasions, more especially in the evening, the rooms have been so full that the elevators stopped running, and numbers were unable to obtain admission at all. The interest evinced by those who have visited this exhibition has been very keen, and there is no doubt that during the time that it remained open many persons learnt a good deal more about the life and work of the missionaries in the Foreign Field, and of the numerous difficulties and dangers which they and their helpers have to encounter, than they ever did before. It is greatly to be hoped that the interest thus awakened may not be allowed to die entirely away. There is some talk about establishing a permanent museum of Missionary exhibits in this city, but nothing definite has as yet been settled in regard to this. It may be of interest to note that no less than 150 workers of all kinds were engaged in the exhibition, and exhibits to the value of \$10,000 had been gathered together. The exhibition was free to any one who cared to visit it; no entrance fee being charged but those who went there had an opportunity given to them of contributing to the funds of the Canadian Church Missionary Association, under whose auspices the exhibition was held. A large number of missionaries, chiefly owing to the disturbances in China, are at present in Toronto, and no less than thirty-three of these took an active part in the exhibition. Mr. N. W. Hoyles, K.C., the president of the C.C.M.A., and the Rev. G. A. and Mrs. Kuhring, assisted by many others, amongst whom was Miss Etches, of the C.M.S. House in Salisbury Square, London, worked indefatigably to make the Exhibition a success, and it must have been a source of extreme gratification to them that their unwearied and kindly efforts were so unmistakably and so completely rewarded. An offer was made during the Missionary Exhibition to the following effect: If anyone would like to possess a copy of the powerful little book, entitled "Do not Lag," or "The Church's Excuses for the Neglect of the Heathen," or Mr. Mott's book on the "Evangelization of the World in This Century," or others of his books bearing on the "Student Movement," will they kindly apply to N. W. Hoyles, Esq., K.C., 129 Lowther avenue, Toronto, who has been asked to supply copies free to any who wish to read them, in hopes they will do so with earnest attention, and lend them afterwards to others.

St. Hilda's.—The usual series of Lent lectures, held annually in the Convocation Hall of Trinity University, on behalf of the funds of this college, will be commenced on Saturday afternoon, February 23, when the Rev. Armstrong Black will speak on "Ruskin and His Message." On the following Saturday, Dr. Tait McKenzie, of McGill University, Montreal, will speak on "The Play of Expression on the Face." On Saturday, 9th March, Mr. J. F. Waters, M.A., will speak on "Byron." On the following Saturday the Rev. Professor Clark, D.C.L., will speak on "The Passion Play," and the final lecture of the course will be given by Professor Wenley, of the University of Michigan, on "Friederich Nietzsche." These lectures—which have heretofore proved very popular—will commence on each Saturday afternoon at 3.30 o'clock.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Stamford.—St. John's.—The appointed day of mourning for our beloved Queen was suitably observed at this church, by a memorial celebration of the Holy Communion, at 10.30 a.m., at which hour the church was well filled with a most reverent congregation. After the solemn chanting of

Psalm xc., the Litany of the Four Last Things (Hymn No. 463), was sung. Then followed the Communion Service (omitting the Commendments), using the Collect from the Burial Office, with special Epistle and Gospel. The sermon, preached by the Rev. R. H. Archer, emphasized the religious aspect of the good Queen's life, showing that the grace of the spiritual life was the basis of her universally esteemed character. Hymn No. 448, "For Thy dear Saint, O, Lord," was sung after the sermon, and No. 445, "Palms of glory, raiment bright," during the collection (which was taken up for the St. Catharines Hospital), No. 457, "O, Heavenly Jerusalem," was sung after Communion, followed by special prayers, and the service was concluded with hymn No. 235, "Oh, what the joy and the glory must be." The whole service was deeply impressive and was thoroughly appreciated by the large congregation.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Tisbury.—St. Andrew's.—This new church was opened for Divine service on Sunday, January 27, by the Bishop of the diocese, who officiated morning, afternoon and evening, assisted by the Rev. G. W. Kacey, of Comber, and the rector, the Rev. T. Dobson. The church was crowded at all the services, fully four hundred gaining admittance at each service. In the morning the proceedings were in the nature of a memorial service to our late beloved Queen, a heavily draped portrait of whom hung on one of the chancel piers, while on the other side was the King enfolded in the Union Jack. His Lordship made a touching allusion to her late Majesty, and the great loss sustained by the British Empire by her death. At 3 o'clock the church was again crowded, and the Bishop delivered an impressive address from the text, "The night is far spent, the day is at hand." In the evening, even standing room was at a premium, and many were turned away, owing to lack of room. On this occasion His Lordship took for his text: "The stone which the builders refused hath become the headstone in the corner." The new church of St. Andrew's on Prospect street, is a model of Church architecture, and will seat conveniently 275 persons. It is a solid brick structure, 50 by 75 feet, with a basement fitted up for a Sunday school hall, with the furnace room at the west end. The nave of the church is lighted by one large brass chandelier, containing 20 electric lights, with a smaller chandelier of six lights in the chancel. A very large vestry on the south side of the chancel affords ample accommodation for the clergyman. The interior of the church is very nicely decorated, the ceiling and wainscoting being finished in black ash, with mauve-tinted walls. The seating, which is of ash with quarter-cut oak ends, is of the latest design. The windows are of leaded glass. The church as it stands cost the handsome sum of \$5,500. The Ladies' Guild, formed two months ago, have undertaken to supply an organ. They have entered upon the work with much zeal, and have already collected over \$700, and closed an agreement with Lye & Sons, of Toronto, for a \$1,000 pipe organ, to be placed in the church by March 10th next. Among the gifts from those outside the parish might be mentioned \$100 from Rev. R. Wilson, of Birr; \$100 from J. Wilson, of Lake Linden, Mich.; a beautiful dossal from the Rev. J. C. Farthing, of Woodstock, and \$10 from the Rev. F. E. Roy, Diocesan collector. The rector and congregation are to be congratulated upon their success, as three years ago no services were being held in this progressive village.

Kelvin.—St. Paul's.—Mr. Alfred Smallman, the organist of this church, was recently made the recipient of an address and a handsome easy chair by the members of the congregation, in recognition of his long and valuable services. The address was signed on behalf of the congregation by the rector

of the church, Mrs. A. E. Huffman, the assistant organist, and Miss Alma Watson. The presentation was made at the residence of Mr. David Bowman, "Northfield." A very pleasant evening was spent by those who were present.

ALGOMA.

Right Rev. George Thorneloe, D.D., Bishop.

Port Carling.—The Bishop of the diocese, accompanied by the Rev. W. A. J. Burt, R.D., visited this mission on Tuesday, January 29th. A number of parishioners, who had been invited to the parsonage, spent a pleasant evening chatting with the Bishop and the Rural Dean, who felt quite at home among his old friends at Port Carling. On Wednesday morning service was held in St. James church, when the incumbent presented ten young people for confirmation. All the newly confirmed and a number of others remained to partake of the Sacrament of the Lord's Supper. Services were also held at Christ Church, Gregory, and St. John's, Beaumaris, on Wednesday and Thursday evenings, respectively. After the last service, the Bishop drove to Bracebridge, to catch the midnight train going north.

Bracebridge.—St. Thomas'.—A confirmation service was held in this church on Sunday, January 20th, by the Lord Bishop of the diocese, when 24 candidates were presented to His Lordship to receive from him the Apostolic Rite. On Friday, the Festival of the Conversion of St. Paul, a conference of delegates from several Women's Societies in the deaneries of Parry Sound and Muskoka was held, as follows: 10.30. Morning Prayer and Holy Communion, when the Rev. Canon Greene, of Orillia, delivered a most helpful and interesting sermon based on the words, "She hath done what she could," and "It came not to be ministered unto, but to minister." In the afternoon, two most interesting and instructive papers were read on W.A. work— one by Mrs. Mitchell, of Gravenhurst, and the other by Mrs. Ashworth, of this place. Both papers were received with great pleasure, manifested by the applause, and the flattering comments made upon them by the chairman and others. The Rev. F. M. Dean, M.A., of Parry Sound, made a stirring address along the same lines. In the evening, after Evensong, the Lord Bishop delivered a most beautiful address, summing up and emphasizing in a masterly manner all that had been said by previous speakers. The expense of the conference was nearly covered by the offerings made at the various services. The unanimous opinion of all present was that such a conference could not be too often repeated. The memorial service held in this church on February 2nd was largely attended, about 450 persons being present. The character of the service was similar to many hundreds of others held throughout Canada on that day. The rector, the Rev. W. A. J. Burt, officiated, and in the course of his address paid a glowing tribute to the Queen's purity of life and character. The Church was becomingly draped throughout. Nearly two hundred men, belonging to the various local lodges of the Masonic Fraternity, the Orangemen, the Sons of England, etc., attended the service in a body.

Gravenhurst.—St. James'.—A memorial service was conducted here on Saturday, February 2nd, at 11 a.m., by the incumbent, the Rev. A. R. Mitchell, when the church was taxed to its utmost capacity. Hymn 399 (Ancient and Modern), Psalms and Lesson from the Burial Service; hymn 289; prayers and collects from the Burial Service, collect for Easter Eve., collect for All Saints' Day, special prayer for King Edward VII., as adopted by the Bishop of Algoma; prayers for Queen Alexandra; George, Duke of Cornwall and York; the Duchess of Cornwall and York, and all the Royal Family; hymn 400; ante-com-

munion; hymn, 400; offertory; "D" by the organist with standing; hymn, 400; good number com

British

The Bishop of the New Year's gift

The British and last year 5,000,000 copies went to

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Bishop John Ki Old St. Paul's, in i.e., 280 years ago, in these columns the late Bishop C dral recently, a ne no bishop of the d to rest within Wre

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The Rev. Profes Queen's College, Bishop of Exeter Paul's Day, Januar of Canterbury, ass chester, Ripon, Be Hereford, Bishop I Bishop of Creditor Kestell-Cornish, latr inson, of the Abbey 13. The Bishop-su cration (Dr. F. E. postponed to a late

Practical form h movement for repai the ruined Francisc burial-place of Lor tribute to the galla mittee has been ap Devonshire, Her M County of Waterfor quis of Waterfor Thomas Drew, the £3,000 will be requi used as a place of with funerals of the

The Rev. William three years has been ish of Upton-Cum-C offered and has acc in the diocese of St month, Mr. Carter

munions; hymn, 401; sermon, from text, Rev. xiv., 13; offertory; "Dead March in Saul," played by the organist while the congregation remained standing; hymn, 499, and Communion Office. A good number communicated.

British and Foreign.

The Bishop of London's Fund has received a New Year's gift of £1,200 from an old supporter.

The British and Foreign Bible Society issued last year 5,000,000 copies of the Bible, and 1,000,000 copies went to China alone.

The Rev. E. W. Dobson, M.A., rector of Portadown, has been appointed chaplain to His Excellency, the Lord Lieutenant of Ireland.

The senior curacy of the cathedral, Limerick, which has been vacant for some time, has been filled by the appointment of the Rev. Eyre W. P. Archdall, B.A., formerly curate at Portrush, in the diocese of Connor.

In Bedford, Warwickshire, lives Richard Ralley, who for fifty-eight years has been chorister, bell-ringer, and clerk at the parish church. These offices he still retains. He was born in 1816, and is probably the oldest man in the country who acts in this triple capacity.

Bishop John King, of London, was buried in Old St. Paul's, in 1621, in the reign of James I., i.e., 280 years ago, not 208, as inadvertently stated in these columns recently. By the interment of the late Bishop Creighton, in St. Paul's Cathedral recently, a new precedent has been created no bishop of the diocese having hitherto been laid to rest within Wren's great nave.

Mr. William Clark has held the office of parish clerk of Downham, Norfolk, for sixty-nine years. He is in his ninetieth year. For seven years before he was appointed as clerk, in 1832, he did duty for his grandfather in the same office, and was in the church choir in 1827. Last year he resigned the responsibilities of the office, and was appointed honorary clerk.

The Rev. Professor Ryle, D.D., president of Queen's College, Cambridge, was consecrated Bishop of Exeter in Westminster Abbey on St. Paul's Day, January 25th last, by the Archbishop of Canterbury, assisted by the Bishops of Winchester, Ripon, Bath and Wells, Bristol, Ely, Hereford, Bishop Bickersteth, late of Exeter; the Bishop of Crediton, Bishop Barry and Bishop Kestell-Cornish, late of Madagascar; Canon Robinson, of the Abbey, preached from Ephesians iv., 13. The Bishop-suffragan of Kensington's consecration (Dr. F. E. Ridgeway), was unavoidably postponed to a later date.

Practical form has now been given to the movement for repairing and partially restoring the ruined Franciscan church in Waterford, the burial-place of Lord Roberts' family, as an Irish tribute to the gallant Field-Marshal. A committee has been appointed, with the Duke of Devonshire, Her Majesty's Lieutenant for the County of Waterford, as president, and the Marquis of Waterford, as vice-president. Sir Thomas Drew, the architect, estimates that about £3,000 will be required. The building will not be used as a place of worship except in connection with funerals of the Roberts' family.

The Rev. William Carter, who for the past three years has been one of the curates of the parish of Upton-Cum-Chalvey, Bucks, Eng., has been offered and has accepted the living of Tollesbury, in the diocese of St. Alban's. At the end of last month, Mr. Carter married Miss Alys Playfair, to

whom he had been engaged for some time, and has now taken charge of his cure. Mr. Carter was greatly liked by the parishioners of Upton, and they will miss him greatly; nevertheless, they are much pleased that he has been appointed to a sole charge. The Rev. William Carter is the son of Mr. John Carter, of the city of Toronto.

The Rev. Canon Thompson, D.D., vicar of Cardiff, has been elected to the preachership of Gray's Inn, London.

No less than three South African bishoprics are now vacant; Bloemfontein, St. John's, Kaffraria, and Natal; the first two vacancies being caused by death, and the last-named by resignation.

The British and Foreign Bible Society recently received a welcome gift of £2,000 from the Misses Peckover, of Wisbech; towards the deficit of £24,000 on the society's accounts. Dr. Alexander Peckover, the Lord-Lieutenant of Cambridge-shire, a brother of the two ladies, has also sent a donation of £1,000, making a total of £9,000, which has been raised to wipe out the deficit.

The Rev. E. Wrenford, vicar of Sempringham, who died recently at the age of seventy-two, established almost a record in Church work during an incumbency of thirteen years, erecting, among other things, two new churches and a porch over the finely-carved Norman doorway of Sempringham Abbey, to commemorate the sixtieth year of the reign of the late lamented Queen Victoria.

The parish of Broadwater, Sussex, which is the mother parish of Worthing, claims a record which is unique. The Rev. E. K. Elliott, M.A., the rector and the patron of the living, was instituted to the rectory in 1853, succeeding the Rev. Peter Wood, who had held the living since 1797. The last rector was consequently appointed in the eighteenth century, and the present in the nineteenth, and the next appointment will be made in the twentieth.

Lord Salisbury seems to be in the way of appointing the whole bench of Bishops. Out of 35 Archbishops and Bishops he has nominated 26 to their present sees. The new Bishop of London will make 27, and should the London Bishopric be filled by "translation," as is generally the case, that will pave the way for a twenty-eighth nomination.

The rector of St. Margaret's, Westminster, Canon Hensley Henson, in his New Year's address to the parishioners, insists on the importance of congregational as distinguished from choral worship. He has decided to abolish choral celebrations except on special occasions, and to effect a substantial reduction in the expenditure on the choir.

It seems incredible, says an English exchange, but it is nevertheless a fact, that an attempt is being made in some quarters to boycott the Church Missionary Society's sheet almanac for 1901, because it contains a representation of the Cross! The editor of the almanac has actually had to apologize for this "offence of the Cross" by explaining that he gave directions to have the picture withdrawn, but his order reached the printer too late.

Edward J. Hopkins, who was organist and musical director at Temple church in London, from 1843 to 1898, died on February 4. He was born in 1818. Edward J. Hopkins, doctor of music, who was born in Westminster in 1818, was one of the best known organists in the world. He was also celebrated as a composer of hymn tunes, and was part author of the well-known work, "The Organ, Its History and Construction," which he wrote in collaboration with Dr. Rimbault.

HISTORY AS TAUGHT IN THE SCHOOLS.

Sir,—On the 24th of June, 1897, the Royal Society of Canada, in Halifax, erected a tablet to commemorate the fact that Sir John Cabot, on the 24th June, A.D., 1497, discovered Canada. Now, at the beginning of the 20th century every High School, Collegiate Institute and Academy throughout Canada is supposed to teach, through the medium of Clement's history, that Canada was only discovered in A.D. 1534, and that the discoverer was Jacques Cartier. Cartier was, without doubt, the discoverer of Quebec, but Newfoundland, Cape Breton, and Nova Scotia, together with Ontario, Manitoba, British Columbia, and the North-West Territories, have a share in the glories of Canada, as well as Quebec. Would it not be far better to drop history altogether from the schools than to have it thus falsified? All honour to Jacques Cartier, as a successor to Cabot, and as Quebec's discoverer, but he never was, nor, can he ever truly be, called the discoverer of Canada (Canada surely is not the city of Quebec?)—this title belongs to Sir John Cabot. That any committee would, against the Royal Society of Canada, accept this teaching for Canadian history, surprises me. What next? School trustees should immediately demand a correction of the statement, as now placed in Clement's work. If America has her Columbus, Canada ought to have her Cabot, and a monument to his memory should be at once placed on Parliament Hill, Ottawa. C. A. FFRENCH.

Family Reading.

"GOD BLESS THE QUEEN."

"God save the Queen!" The heartfelt aspiration
Of many years shall soon be heard no more,
But in its stead, from all the stricken nation,
New strains shall beat on the Eternal shore;
The Queen is safe; for all that she has been,
For all that she has done, God bless the Queen."

Safe from earth's many trials and its sorrows,
Safe from the daily perils of its strife;
The Queen lives still throughout the long to-morrow
Of coming ages in the nation's life;
For all that she shall be, as she has been,
True heart! pure heart! sweet heart! God bless
the Queen."

Nay! not farewell! although our prayers no longer
Be for her guarding and her length of days,
Our grateful love shall echo all the stronger,
The new and nobler hymn our hearts shall
raise:
"Thou, who hast summoned to a higher scene
Our Sovereign, mother, friend, God bless the
Queen."

—John J. Procter.

TORONTO THE CENTRAL MARKET OF CANADA FOR TEAS.

Mr. R. D. Ross, formerly manager of the Monsoon Tea Company, who made that brand of tea famous, has severed his connection with that firm, and has formed the Ross Tea Company, importers and packers of Ross' high-grade tea. Toronto being the headquarters of the tea market in Canada, he has equipped a factory at 11 and 13 Front St. East, with the latest machinery for packing tea in lead packets. He has engaged many of those connected with the old concern, travellers, office men, etc., and they intend to go after the fine tea trade of the Dominion by placing on the market the finest liquoring Ceylon teas obtainable. Mr. Ross' successful career in the past is an indication that the future of the new company is assured.

INSCRIPTION ON QUEEN VICTORIA'S
COFFIN

The following is the inscription on the coffin of Queen Victoria.

Depositi
Serenissimae potentissimae
Et excellentissimae
Principis,
Victoriae,
Dei Gratia Britanniarum
Fidelis defensoris
Et Indi imperatricis.
Obiit XXII, Die Januarii,
Anno Domini MDCCCCL,
Aetatis suae LXXXII

LITERAL TRANSLATION.

The literal translation is as follows:

"The remains of her most serene, powerful, and excellent Majesty, Victoria, by the Grace of God, Queen of the Britains, Defender of the Faith, and Empress of India.

She died on January 22nd in the year of our Lord, 1901, and in the 82nd year of her age."

PETERSEN'S ART STORE.

We have much pleasure in drawing the attention of our readers to Petersen's Art Store, 382 Yonge street, Toronto; not only those who live in the city, but also those who visit the city from different parts of Canada. We would recommend them to visit this beautiful Art Studio, where they will find the finest collection of any place in the Dominion, and we might say, there are very few superior art rooms to be found in the United States.

OUR GREAT WORK.

I exhort you to enter upon your work as you will wish you had done when the end comes. Put on the whole armour of God, keep your souls pure and undefiled, lay aside every weight and sin that does so easily beset you—always looking unto Jesus as the author and finisher of your faith, as the One to Whom you can go with the burden of your own sins, and with earnest supplication for those to whom you minister. Amid all the excitement of the day and the controversies which distract the Church, we are in danger of forgetting that unless we can bring sinners in penitence and humble faith to the Saviour's feet, we have failed to discharge the great work with which we are commissioned.—Bishop Clark.

RULES FOR COMMUNICANTS.

The following brief rules for communicants are reprinted in the hope that they may be found useful by many who wish to do their part in the Divine service as reverently as possible. A reverent heart is, without doubt, the chief thing, but nevertheless it is incumbent upon priest and people to do all things "decently and in order," and these rules sum up concisely what is best in the practice of the Christian laity in the past. E.g., rules 6 and 7 are necessary to prevent accidents occurring to the consecrated Bread and Wine, which we receive by faith as the Body and Blood of our Blessed Redeemer. Other rules are not only for our own good, but for the good of others, who by careless or irreverent conduct (though not intentionally so), on our part, might lose somewhat of the blessing of our Sacrifice of Praise and Thanksgiving.

1. Come to church in good time, at least two or three minutes before the service commences.

2. When in church, do not look about you.

Remember you are in God's House, and keep your attention fixed on God.

3. Follow the service carefully, and join in the responses.

4. When you go up to the altar to communicate, walk quietly. Should there be no room at the altar rails, kneel in the chancel, until a place can be found.

5. Whilst you are communicating, kneel upright.

6. Receive the Sacrament of the Lord's Body on the palm of your right hand, resting this on the left hand. Raise your hands, so that the priest may communicate you without stooping down.

7. When the chalice is offered to you, hold it in both hands by its foot, and guide it to your lips. This helps the priest, who administers, and it is no more irreverent to touch the chalice with the hands than with the lips.

8. Do not leave the altar until the person next you has communicated.

9. On returning to your place, at once kneel down, and say some of the prayers in your Communion Book.

10. Do not gossip on your way home. Remember you have been with Jesus.

THE CHRISTIAN LIFE HERE ON
EARTH.

We are sent down to be a spectacle to men and to angels, and the eyes of the Heavenly hosts are upon us. They are saying over us, as they watch, "What will this man do? What is that hidden virtue now in his soul? What will he do, what will he prove himself, what excellences of character will come from him as he meets the shock of circumstance? That is our drama. Do we, then, shrink back from the test? Do we decline the troubles and anxieties from which our character is to disclose itself, by which that which is told us of the Spirit in the secret chamber is to be made manifest on the housetops? Long, weary, plodding labour, this is the condition for which we have been gifted, these are the hours that tell our tale; it is thus we bear our witness. Life, this dull, working life, may become to us so favoured, so interesting, so precious, if we take it all as the theatre on which we display before the eyes of God the glory of that hidden name which we have received from Him. That which we are in God's thought and intention, that is what we are discovering to ourselves and others at each passing hour. Let us ask ourselves, What is my name? What is the peculiar combination of moral qualities which is in me and no others? The seed cast unto me of God—oh, that I knew what mystery was hidden in its silent history! Let the rains of God come, and the winds and the clouds pass over me, if only this name may break out and open into shape of flower and fullness of fruit, and so my name may be written broad and clear on my forehead, and all men may see it and say, "He is not his own, he is God's. Behold, the seal is on him. He is in the image of his Father. He is of the family of Christ."—Canon Scott Holland.

THE CHRISTIAN CHARACTER.

Our blessed Lord Himself, in the prayer which closed the last discourse He held with His disciples, enforced on them the ennobling consideration that all His people were to be made partakers of a Divine nature. "Neither pray I for these alone, but for all them that shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; I in them, and

Thou in Me." Thus is the heavenly character to be formed; thus are we to be "made partakers of the inheritance of the saints in light" on earth; and it will be the daily business of the true Christian to be rooting out every remaining trace of his natural corruptions, and perfecting the lineaments of the Divine image. For this end let him often peruse the sacred volume, and more especially the epistles of St. Paul, and the first epistle of St. Peter and St. John, with a view to fix in his mind, and maintain in his lively recollection, a just sense of the nature and extent of spiritual religion; scrutinizing at the same time the state of his own temper and affections, that he may ascertain the real state of what is styled so forcibly in Scripture, the inner man of the heart. Bishop Wilberforce.

HINTS TO HOUSEKEEPERS.

Baked Mackerel and Potatoes.—Clean a good-sized mackerel and fill with stuffing made as follows: Two ounces of bread crumbs, one ounce of chopped suet, a dessertspoonful of chopped parsley, and a teaspoonful of thyme. Mix the stuffing with the milk, and season with pepper and salt. Sew up the fish, put the tail through where the eyes were, fasten with a skewer. Grease a baking tin with dripping and place the fish on it. Have some parboiled potatoes ready, cut each in half, and arrange round the fish. Put some small pieces of dripping over the fish and potatoes, and bake in a good, steady oven for half an hour; baste frequently. Serve with some good brown gravy.

Shrimp with Rice.—Take two teacupfuls of canned shrimp. Put half an ounce of butter in a saucepan, add a little thyme, minced onion and parsley, with salt and pepper to taste. Throw in the shrimp and stir till all is brown, then add a little milk and boil up. Have ready some well-boiled rice, place it on a hot dish, in a ring, pour the shrimps in the centre and serve.

Fish Force-meat Balls.—Required, two tablespoonfuls of cooked haddock, two tablespoonfuls of chopped suet, a dessertspoonful of chopped parsley, salt, pepper, half a teaspoonful of lemon rind, an egg, two tablespoonfuls of bread crumbs, a dust of nutmeg. Put all the dry ingredients in a basin and add sufficient well-beaten egg to moisten the whole; form into balls the size of filberts, roll in egg and bread crumbs, and fry a nice brown colour in deep hot fat; drain well and serve garnished with fried parsley.

Vanilla Souffles.—Scald a half pint milk in a double boiler; add two tablespoonfuls of butter rubbed to a soft paste, with one-quarter of a teaspoonful of salt and two tablespoonfuls of flour. Stir until thick and smooth, cover and cook for five minutes. Take from the fire, add the yolks of four eggs beaten up with three tablespoonfuls of sugar, beat for a moment, cover and set aside until cold. Whip the whites to a stiff dry froth and cut into the cold mixture adding at the same time one teaspoonful of vanilla. Turn into well-buttered individual forms, stand in a pan of hot water, dust with powdered sugar and place in a hot oven from ten to fifteen minutes according to the size of the forms. Serve with foamy sauce. Cream well one-quarter of a pound of butter, add one cupful of powdered sugar and cream again. Work in gradually two tablespoonfuls of sherry and one teaspoonful of vanilla. Just before serving stir in three tablespoonfuls of boiling water, and the whipped white of an egg and beat until light and foamy.

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LUCK.

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that's bound to see
His plans all come to failure,
His hopes all end in defeat.
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing, with a will
That spurs him on to action,
And keeps him trying still,
When effort meets with failure,
Will some day surely win;
For he works out what he wishes,
And that's where "luck" comes in.

The "luck" that I believe in
Is that which comes with work,
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky"
Will tell you, every one,
That success comes, not with wishing,
But by hard work, bravely done.

VALUABLE ALMANAC FREE.

We have received a copy of the new almanac for 1901 published by the Royal Baking Powder Co. It is an artistic and useful book and will be of interest to housekeepers. A noteworthy feature of the almanac is a prediction of the weather for every day of the year, by Prof. Defoe, who correctly prophesied the great Galveston cyclone and other important meteorological events. We are authorized to say that any woman reader of this paper can secure a copy without cost by sending a request to the Company, at 100 William St., New York.

BUCK BRONSON'S "BLOW-OUT."

"Buck Bronson," the wealthy Nebraska cattleman who died recently, is said to have owned twelve hundred horses, but he provided in his will for none of them except his old broncho, "Blowout." To secure comfort and long life to this favorite horse, Mr. Bronson left one thousand dollars a year, the money to be paid monthly to Peter Lannon only so long as the horse shall be alive. As Blowout is believed to be twenty years old now, it is not likely that Mr. Lannon can draw the allowance much longer.

The explanation of Bronson's devotion to Blowout was given to me some years ago by the cattle-king himself. He began with quite a long account of how he happened to be trapping alone on the Dismal River, near the forks in 1884, when he was still a poor cowboy, although an educated man; and how one or more of "Doc" Middleton's notorious gang of horse-thieves stole his saddle-horse and pack-horse and all his furs and provisions, while he himself was on foot following a wounded antelope through timber. Then Bronson was left in a very wild country with nothing but his rifle, a few cartridges, his camp kit, knife, pipe, tobacco and some matches. The rest of the story I give in his own words, which I wrote down soon after hearing them:

"After trying to trail the thieves I went back to camp, broiled some antelope and took a good night's sleep. The next day I decided to cross over to the Middle Loup and make my way down the river to some settlement. So I set off to the northward, but before I had gone a mile I found Blowout—my first acquaintance with him; you understand. I had seen a

herd of wild horses there, and tried to creep up to 'crease' one, but they got scent of me and fled. As I started on again I came to the edge of a big blowout, and saw at the bottom a wild horse. He had somehow got into the blowout and couldn't get out. You don't know what I mean by a blowout? Well, it is a hollow scooped out of the top or side of a sandhill by the wind. They are of all sizes from ten feet to ten rods across, and from one to fifty feet deep. Most of them have one or two places where a horse can walk out, but some are steep all around. I never saw but one that a man couldn't get out of without help.

"That one is known all over these parts as 'Dead man's Blowout,' because one of the boys at the 'H. W.' or the 'Box-bar'—I forget which—found a man in it—starved to death, or more likely perished from thirst. He got two others to go back with him and take ropes along to try and take the body out. But he'd been dead so long that they just buried him where he lay. There was nothing about him to tell who he was, and no one knows yet.

"Well, as I was telling you, the wild horse was down in a big blowout. I could see where he had torn up the sand in trying to climb out; but he had stopped trying and stood looking up at me in despair. He seemed to have no life left. His eyes were bloodshot and fiery, his tongue hanging out, dry and parched, his whole appearance showing the greatest distress. I pulled up some grass and threw it down to him; he seized it ravenously, but his mouth and throat seemed too dry to swallow it.

"Stranger, maybe you wouldn't believe it; but I forgot all about my own troubles and set to work to do something for that horse. I got my camp kettle and carried water from the river, nearly a mile. It took me all one day and part of the next before I could get enough to satisfy him. I kept pulling grass for him, too; and although at first he seemed in mortal fear of me, yet by the third night he and I were good friends. Well, to cut it short, I fed him there for nearly a week, and then managed to dig a path and help him out; and after a few days more I saddled him and rode him across to the settlements, and went to work to raise a crowd to go after Middleton and his gang. But everybody seemed to be afraid.

"At last I got about a dozen together, and we were about to start when the news came of Middleton's capture by Major Llewellyn.

"And that's how I got my pony, and that's why he's so fond of me. But still I have to tell you what he did for me. It is the most curious case of one good turn deserving another that ever I heard of.

"Two years after that fall, four of us went upon the Dismal on a hunt, near the same place I have been telling you of, and I took Blowout along, for he is a first-class hunting horse, all but one thing, and that is, he will not go into a blowout. He'll go through fire or water if I tell him to go, but a blowout—never.

"Well, we had been in camp nearly a week when I started off alone one morning, away back north from the river, to see if I could have any better success, as I had not yet shot anything bigger than a jack-rabbit,

I rode eight or ten miles before I saw anything and then I caught sight of a big buck antelope about a half-mile away.

"He had seen me, and as the wind was in my favour and blowing hard, I felt pretty sure of a good shot. So I rode quietly forward, keeping on low ground until I got near the place where I had seen him. Then I dismounted and crept up to the top of a ridge and peeped over. There stood the antelope about fifteen rods away, broadside to me, his head up, as fine a mark as you could wish.

"I fired, and the antelope fell, kicking and struggling. I started toward him on the run, calling to my horse as I went. Just as I got within a few feet of the antelope, he gave a great kick, throwing himself into a big blowout—he had been standing just on the edge of it. I was considerably excited by this time,—it was the first antelope I had seen for two years or more,—so I jumped down after him. He went sliding down, down, clear to the bottom, and then I got hold of him, used my knife, and stepped back to let him bleed.

"Just then something in the sand at my feet caught my eye. I stooped to pick it up; it was a bone, partly buried in the sand. I pulled at it, then dug away the sand from around it. It was a human skull. Instantly the awful truth flashed across my

What Shall We Eat

TO KEEP HEALTHY AND STRONG?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits and meats is undoubtedly the best, in spite of the claims made by vegetarians and food cranks generally.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remusson on this subject says: Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets cause the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use.

That large class of people who come under the head of nervous dyspeptics should eat plenty of meat and insure its complete digestion by the systematic use of a safe, harmless digestive medicine like Stuart's Dyspepsia Tablets composed of the natural digestive principles, peptones and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion because they have absolutely no effect upon the actual digestion of food.

Dyspepsia in all its forms is simply a failure of the stomach to digest food and the sensible way to solve the riddle and cure the indigestion is to make daily use at meal time of a safe preparation which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

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mind: I was in the "Dead Man's Blowout."

"For a moment I was stunned by the terror of my situation. Then I fairly screamed, and flew at the steep slopes of sand, trying to escape. But it was no use—the sand came down as I clawed into it. Still I kept trying until I was completely exhausted. I lay down at last, quite calm with despair. I wondered how long I should live; wondered whether my body would be found, as the other poor fellow's was and the thought came to me that my friends at camp might be alarmed at my long absence, and follow my trail and so find me. But as I listened to the wind and remembered how the sand was drifting, I felt how useless any such attempt would be, as none of them could guess the direction in which I might have gone from my first course. I remembered, too, with a terrible sinking at my heart, that I had come much farther than we usually did. I recalled, too, that I had spoken the day before of returning home alone, because of my poor luck. It seemed clear that I could expect no help from my hunting mates, and I resolved to make one more effort to get out.

"With my knife in hand I climbed up as far as I could, that is, to within about twelve feet of the top. There I began digging, but still the loose sand from above kept sliding down as fast as I dug. Again and again I tried, but to no purpose. At length I slid back to the bottom, where I lay again in a stupor of despair, how long I cannot tell.

"I was aroused by a low whinny from my horse. I looked up and saw him standing just at the edge of the blowout, looking down at me, although his eyes seemed fairly to bulge out with fear of the place. I have no doubt that he understood my case well, and was wishing to help me. My lariat was on my saddle, but as much out of reach as the moon was. What could I do? As I glanced around, my eyes fell on the antelope—the cause of all my trouble. An idea flashed into my mind, and I quickly began skinning the animal, all the time talking to my terrified horse, coaxing him to stand still.

"I soon had the hide off, and cut into a long strip. Making a noose at one end, I climbed up toward the horse as far as possible, and threw-

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 Canadian Magazine, Toronto; price \$1.75;
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ing the noose upward, I got it around
 his neck. Now I felt safe, for I
 knew nothing on earth could induce
 him to take another step forward.
 He stood fast, and in a moment I
 was out, and after a few moments of
 trembling, I was able to mount and
 ride back to camp."

A LITTLE ST. VALENTINE.

"This is Valentine Day," said a
 bright little voice. "I wonder if I
 shall get any valentines. Valentine
 day is no fun unless somebody sends
 you valentines." And the little voice
 grew troubled, while a dark cloud
 seemed to follow the blue eyes, that
 a moment before had been sparkling
 with sunshine.

"My Alice must not borrow
 trouble," said Aunt Margaret, as she
 lifted the little girl to her lap.

"I am sure that you will get plenty
 of valentines, but why not be a little
 St. Valentine yourself?"

"How can I, aunty? do tell me,"
 and the blue eyes were again radiant,
 but another April cloud chased away
 the sunshine, as Alice exclaimed,
 petulantly:

"Oh! you mean buy valentines for
 other children. I can't do that,
 cause I have spent all my money."

"You can be St. Valentine without
 any money, my child," said Aunt
 Margaret's cheery voice. "Let me
 tell you about how we came to have
 a St. Valentine's Day."

"Once, a long, long time ago, a
 little over two hundred years after
 our dear Christ was born, there lived
 a good Bishop named Valentine.
 Some of the people in those days
 were stoned, burned, and dreadfully
 treated because they loved God, and
 so Bishop Valentine went among
 these Christians and encouraged
 them to do good for our dear Lord's
 sake. He was full of love for human-
 ity. He visited the sick and helped
 the poor continually until his death,
 which occurred on the fourteenth of
 February, in the year two hundred
 and seventy. And so it is that that
 day of love is called in honour of his
 name."

"But how could I be St. Valentine,"
 said the little girl, who had been
 listening attentively to her aunt's
 story.

"Oh! I know what you mean," she
 added. "You want me to be good
 on that day, and help other people.
 Is that it?"

"Yes, my pet," and Aunt Margaret
 kissed the little up-turned face, now
 so full of interest.

"I want you to forget yourself in
 making others happy. There is

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little cripple Jean down in the alley,
 who would be so glad to have one of
 your old dolls, and brother Fred
 would not be so cross if you wouldn't
 fuss with him. By being good your-
 self, my darling, you can teach your
 playmates to be little Christians.
 Don't you think it would be nice to
 be St. Valentine?"

"Yes, and I will try," said the
 little girl, as she went off to the
 nursery, her face now full of sunshine,
 as she firmly resolved to be good.

"This has been the very nicest
 Valentine Day that I have ever had,"
 said Alice on the night of the four-
 teenth of February, as she tucked
 her rag doll into bed. Poor Polly
 probably wondered why the beauti-
 ful wax Rosa was no longer her bed-
 fellow, but Alice knew that her dear
 Christmas dolly was making cripple
 Jean happy.

THE FIRST SILK DRESS.

"See, grandpa," said little Hetty,
 "this is the first silk dress I ever had
 in my life; I'm just as proud as any-
 thing."

"Indeed!" said grandpa, smiling
 over the rim of his specs, "I should
 think it was for the maker of the
 dress to feel proud; not the wearer."

"Oh, mamma made it," said Hetty.

"No, you are mistaken," answered
 grandpa, "mamma only sewed it to-
 gether. It had to be woven first."

"Then the weaver made it," said
 Hetty, looking down thoughtfully at
 the shining folds.

"No," said grandpa, shaking his
 head, "the weaver didn't make it; it
 had to be spun first."

"So the spinner made it?" cried
 Hetty.

"Not one spinner, but hundreds of
 thousands of little spinners; they
 spun these threads for their own
 shrouds."

"Their shrouds!" exclaimed Hetty;
 "a thing to be buried in? Grandpa,
 what do you mean?"

"Do you know who the spinners
 were, Hetty?"

"No, grandpa," she answered
 doubtfully, "I don't think I do."

"They were queer, ugly, green
 worms, about three inches long, with
 sixteen legs, strong jaws, and a big
 stomach. Did you ever hear of
 silk worms?"

No, the little girl had never heard
 of them, and she listened eagerly for
 their story.

"They are hatched out of eggs no
 bigger than a grain of mustard seed,
 so of course they are very tiny at
 first. But they have big appetites
 for such tiny folk. If you go into a
 room where many of them are feed-
 ing it sounds like the grinding of a
 rusty machine.

"In a month's time they will eat
 60,000 times their first day's weight
 in mulberry leaves, and then their
 short life is over; they quit eating
 then, and begin to spin fine silk
 threads, in which they wind them-
 selves round and round, in queer
 little oblong balls called cocoons.

"When he is completely buried in
 this silken bail, the worms dies—that
 is, he dies as a worm, but in two
 weeks, if you do not destroy this
 buried life, he bursts his silken tomb,
 and comes out a winged creature
 that we call a moth. Then we take
 his grave clothes, carefully unwind
 them, and spin little Hetty a dress!"

"Oh, how strange!" said little
 Hetty softly. "They didn't know

Advice to Old Maids

Give your gentlemen friends good tea.
 It is unnecessary to go to India
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they were making me a dress, grand-
 pa?"

"No," said grandpa; "and there
 was another thing they didn't know,
 little Hetty; when they went to sleep
 in their silken graves they didn't
 know they would leave their ugly
 worm bodies, and come to light again
 with wings.

"But we know, because God has
 taught us, that when we lie down in
 our graves we are to rise again clothed
 with a more radiant garment than
 any loom could spin, even the spot-
 less robe of Christ's righteousness!"

Grandpa had forgotten little Hetty,
 and was gazing far away into the
 sky, but Hetty never forgot the story
 of the silk worm and its beautiful
 meaning.

LOOKING OUT FOR MOTHER.

One matter which all young girls
 should consider, which is perhaps
 almost hackneyed, and yet never
 unnecessary, is the question of
 reverence, all that is implied by the
 injunction to honour our parents. To
 honour them is not only to obey them!
 It goes further and deeper than mere
 obedience.

You cannot possibly understand
 the love that your mother bears you;
 it is a law of nature that you should
 not understand. It is like no other
 love; peculiarly interwoven with
 every fibre of her being, not to be
 comprehended by any daughter of
 you all until the day when you per-
 haps hold your own children in your
 arms. You must take it on trust.

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AT THE END OF THE JOURNEY.

A small boy sat quietly in a seat of the day coach on a train running between two of our Western cities. It was a hot, dusty day, very uncomfortable for traveling, and that particular ride is perhaps the most uninteresting day's journey in our whole land. But the little fellow sat patiently watching the fields and fences hurrying by, until a motherly old lady, leaning forward, asked sympathetically:

"Aren't you tired of the long ride, dear, and the dust and the heat?"

The lad looked up brightly and replied, with a smile: "Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it."

What a beautiful thought it is, that when life seems wearisome and monotonous, as it sometimes does, we can look forward hopefully and trustingly and, like the lonely little lad, "not mind it much," because our Father, too, will be waiting to meet us at our journey's end.

TWO WOOD-PILES.

"Ho, hum!" sighed Roy Miller, as he sauntered out to the backyard, and stood looking at the wood which had just been drawn into the yard. "That all has to be sawed and split and piled. For once I wish I had an elder brother," and he shrugged his shoulders as he started toward the shed for the saw.

Roy was not the only boy in the neighborhood who had to face a pile of wood that afternoon. As he came out from the shed he noticed that Luke Stafford and James Brent were both at the same kind of work. These two boys lived just across the street from each other, and before Roy went to work he stood and watched them a few minutes.

James was busy piling the wood that he had already sawed and split, and it made an even, regular pile, that any boy might have been proud of.

"That's the way Jim always works," Roy thought, with an admiring glance at the result of his friend's labors.

Just then the minister passed by the Brent's front gate. "All done but sandpapering, James?" he inquired, with a smile.

James blushed at the implied compliment, and answered, "Pretty near, sir."

Roy's attention was attracted by the voice of Luke Stafford, across the way. Luke's load of wood had been in the yard for about a week, but none of it was piled, and only a few sticks lying in a heap beside him had been sawed. Now he called out, in drawing tones, "Maw! how many sticks do you need to-day?"

The sharp contrast between the two boys that he was watching struck Roy as decidedly comical, and he sat down upon his own load of wood and laughed. Then he picked up the saw and went to work with a will.

"I may not be able to rival Jim," he said to himself as he sawed, "but I'm bound I won't be like Luke, not if I have to stay up and saw nights."

When Mrs. Miller came out to call Roy to supper she looked in surprise at the wood which he had put in order.

"Why, Roy, how much you have done!" she said. "I am glad to see you take hold of your task so well."

"O," replied Roy, "I didn't relish the undertaking when I began, but I had an object-lesson which did me good."

"What was that?" asked his mother, looking interested.

"It was the contrast between Jim's and Luke's wood," replied Roy, pointing as he spoke.

And Mrs. Miller, who knew both boys well, looked and laughed, and then she said, "I like the choice you made of patterns."

And the pattern proved to be one which lasted Roy all his life. If he were tempted to shirk any task after that he was sure to hear Luke's lazy tones, as he asked, "How many sticks do you need to-day?"

THE GLOW-WORM'S CANDLE.

Sometimes children think they are too small to do any good; they must wait until they are grown. I read something the other day that made me think that the smallest might be helpful.

Did you ever see a glow-worm? Perhaps not, but it is a little worm about half an inch long, which shines in the dark with a little light, as fire-flies do.

There had been a battle, and some of the soldiers were fleeing from the enemy. Pretty soon they lost their way, only it was so dark they could not see which way the needle pointed. They did not dare carry a light, for fear the enemy would see it and follow them. Just then one of the men noticed a little glow-worm shining in the grass. He picked it up and put it on the compass, and there was just light enough to show which way the needle pointed. Then the men knew which way their home was. They were very glad, and went on until they got home.

"Don't you think these men thought a little glow-worm could do good? And cannot a little child do as much as a glow-worm? Bright, sunny smiles, pleasant words, and helpful deeds are a child's way of shining, and they make all the household happy."

OUR LEISURE HOURS.

A boy was employed in a lawyer's office, and he had the daily papers with which to amuse himself. He began to study French, and became a fluent reader and writer of the language. He accomplished this by laying aside the newspaper and taking up something not so amusing, but far more profitable.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time. He found a small volume containing the writings of Virgil, but could not read it; so he purchased a Latin grammar. Day after day he studied this, and finally mastered its intricacies. His mistress came up behind him one day as he stood by the horses waiting for her, and asked him what he was so intently reading.

"Only a bit of Virgil, ma'am."

"What! do you read Latin?" she asked in surprise.

She mentioned this to her husband, who insisted that David should have

a teacher to instruct him. In a short time David became a learned man, and was for many years a useful and beloved minister in Scotland.

A boy was told to open and shut the gates to let the teams out of an iron mine. Sometimes an hour would pass before the teams came, and this he used so well that there was scarcely any fact in history that escaped his attention. He began

Throat Consumption

The Beginning of the Deadly Malady Which Eventually Reaches the Lungs—How to Overcome This Insidious Disease While it is Amenable to Medical Treatment.

Inflammation of the throat and bronchial tubes, cough, weakness of voice, continual hawking and spitting, pain and difficulty in expectoration, loss of flesh, sleeplessness and general weakness of the system are indications of throat consumption, which is in most cases the starting point of what leads to consumption of the lungs and death.

It is the old story of catching cold after cold, one upon the other, until the system is weakened and depressed and the germs of consumption find an easy entrance. General as well as local treatment is absolutely imperative for diseases of this nature which attack the constitution and aim at the vital organs of the body.

To clear the throat, ease and loosen the cough and make expectoration easy, Dr. Chase's Syrup of Linseed and Turpentine is of incalculable value. It positively checks disease, and affords relief from the distressing symptoms which fasten themselves on the victim of our national malady.

Then it is that Dr. Chase's Nerve Food should be regularly and persistently taken to restore vitality to the system and prevent emaciation, loss of appetite, fever and the terrible night sweats which sap the life from the weakening body. You can fight off consumption by this combined treatment, and thousands of persons to day are living witnesses of the wonderful efficiency of this treatment.

But the best way by far is to prevent the necessity of a deadly combat with consumption. Call a quick halt to the cough and cold by the prompt use of Dr. Chase's Syrup of Linseed and Turpentine. It is beyond all odds the most thorough and far-reaching remedy ever prescribed for diseases of the throat and lungs.

Also remember as a positive fact that neither consumption, pneumonia nor any other constitutional disease can find its way to a system that is kept in full vigor and vitality by such a preparation as Dr. Chase's Nerve Food. By enriching the blood and rekindling wasted nerves it sends new life to every part of the body. It is the greatest preventive of disease that man has ever known, and is worthy of a trial. 50 cents a box, all dealers, or Edmanson, Bates & Co., Toronto.

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with a little book on English history, and having learned that thoroughly, he borrowed of a minister Goldsmith's "History of Greece." This good man became greatly interested in him and lent him books, and was often seen sitting by him on the log conversing with him about the people of ancient times.

Boys, it will pay you to use your leisure hours well.—Young Reaper.

WHAT A HORSE WOULD SAY IF HE COULD SPEAK.

Don't hitch me to an iron post or railing when the mercury is below freezing, I need the skin on my tongue.

Don't leave me hitched in my stall at night with a big cob right where I must lie down. I am tied and can't select a smooth place.

Don't compel me to eat more salt than I want by mixing it with my oats. I know better than any other animal how much I need.

Don't think because I go free under the whip I don't get tired. You, too, would move up if under the whip.

Don't think because I am a horse iron weeds and briars won't hurt my hay.

Don't whip me when I get frightened along the road, or I will expect it next time and may be make trouble.

Don't trot me up hill, for I have to carry you and the buggy and myself, too. Try it yourself some time; run up hill with a big load.

Don't keep my stable very dark, for when I go out into the light my eyes are injured, especially if snow be on the ground.

Don't say "whoa" unless you mean it. Teach me to stop at the word. It may check me if the lines break, and save running away and smash up.

Don't make me drink ice cold water, nor put a frosty bit in my mouth. Warm the bit by holding it a half minute against my body.

Don't forget to file my teeth when they get jagged and I cannot chew my food. When I get lean, it is a sign my teeth want filing.

Don't ask me to "back" with blinds on. I am afraid to.

Don't run me down a steep hill, for if anything should give way I might break your neck.

Don't put on my blind bridle so that it irritates my eye, or to leave my forelock so that it will be in my eyes.

Don't be so careless of my harness as to find a great sore on me before you attend to it.

Don't forget the old book, that is a friend to all the oppressed, that says: "A merciful man is merciful to his beast."

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