

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 25]

TORONTO, CANADA, THURSDAY, FEB. 23, 1899.

[No. 8.

Easter Brass Work



Memorial Pulpits, Vases, Crosses, &c.
Order in good time.

The Keith & Fitzsimons Co., Limited
111 King St. West, Toronto

An English Baker

We have secured the services of a first-class baker from the Old Country one who has served Whitley (the Universal Provider) and Buzzard. Anything you want that is thoroughly English he will make for you. Leave your orders.

A. J. STEWART

402 Yonge St., 28 & 410 Queen West

COWAN'S

Healthful and Nutritious

Hygienic Cocoa...

Sold in 1/2 lb., 1 lb. and 1 lb. Tins only. Absolutely Pure.

R. F. DALE

Baker and Confectioner
Cor. Queen & Portland Sts.

Are you getting the Best Bread for the money? Try ours for a week, and be convinced. Our wagon will call.

Casavant Brothers

[Established 1879]

Church Organ

ST. HYACINTHE, BUILDERS
P. O.

Organs built with all the latest improvements. Electric Organs a speciality. Builders of the organs in: Notre Dame Church (largest organ in Canada); St. James Cathedral and St. George's Church, Montreal. St. Hyacinthe, Ottawa and Pembroke Cathedrals; First Methodist Church, London, Ont., etc., etc.

St. Augustine Wine

\$1.50 per Gallon

Direct Importer of High Grade Foreign Wines, &c.

All goods guaranteed pure and genuine.

J. C. MOOR 433 Yonge Street, Toronto. Tel. 626

ST. DENIS HOTEL

Broadway & Eleventh St.

EUROPEAN PLAN NEW YORK

WILLIAM TAYLOR & SON, Proprietors.

High Class Dentistry

DR. CHAS. W. LENNOX

Rooms C and D Confederation Life Building, Yonge & Richmond Sts. Tel. 1846.

Albion Hotel

Accommodation for 300 Guests

Heated by steam; electric bells and lights; baths and all modern conveniences. Rates from \$1.00 up. Take Parliament Street cars to E. Market Square, Toronto, Ont.

JOHN HOLDERNESS, Prop.

Clarendon Hotel

WINNIPEG

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

C. F. BUNNEL, Proprietor

Peterson's Patent Pipes

Made in Dublin. The coolest and cleanest smoking pipe in the world. The only pipe so constructed that it is absolutely impossible to draw nicotine into the mouth. Can't possibly burn the tongue, as the smoke takes an up-turn on entering the mouth. Every particle of tobacco is consumed, leaving nothing but dry ash in the bowl. Highly recommended by the medical profession. Price, small size, \$1.25; large size, \$1.50; including nickel cleaner free. A. Clubb & Sons, Sole Canadian Agents, 49 King St. West, Toronto.

W. H. Stone

UNDERTAKER

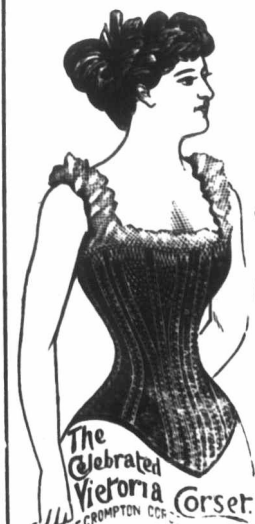
343 Yonge Street

PHONE 932

N. B.—Our charges have been greatly reduced in order to meet the popular demand for moderate-priced funerals.

Crompton Corsets

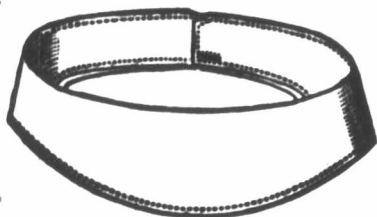
are the BEST



Ask for Crompton Corsets...

Women's rights assert themselves most forcibly when a lady is disappointed in the fit of her corset, because nothing detracts from her appearance so much. No stays upon the market add so materially to the comfort and elegant appearance of a woman as the fine form-fitting Crompton Corsets—The Victoria, Queen Moo, Contour, Magnetic and Yatal.

Sold in all the Stores.



HARCOURT'S CLERICAL,

NO. 5.

In both Linen and Celluloid. A double collar to be worn with or without a stock. We have other shapes all popular. If you want comfort and style try our clerical collars.

Geo. Harcourt & Son.

57 King St. West, Toronto.

The York County LOAN & SAVINGS CO.

Plans suitable for those desiring to own their homes instead of continuing to pay rent. Literature free.

Head Office—Confederation Life Building, Toronto.

JOSEPH PHILLIPS, President

Blue and Black Serges

What neater suit can you have than a blue or black Serge? We must be always busy, so want your order for one of our All Wool Serge Suits at

\$16.00

Grand value. Stylish Trouserings \$4 & \$5

BERKINSHAW & GAIN

348 Yonge Street, Toronto.

Is It Wise

to ignore the necessity of purchasing a Piano. Time will not wait for you, or come back to you again.

The KARN

PIANO

is an improving investment. Money paid in purchase is money safely saved. The beauty of the home is enhanced. The pupil can learn. The musician pleased. Necessity is satisfied.

KARN IS KING

Sole Canadian Agents for Regina Musical Boxes.

The D. W. Karn Co.

Limited, Piano & Organ Mfrs. Woodstock, Ont.

STAMMERERS!

Address Church's Auto-Voice Institute 9 Pembroke Street, Toronto. Established 1890. Only institution in Canada for the cure of every phase of defective speech. Open continually. Prospectus free.

CHURCH & BYRNE, Principals



ENGRAVINGS OF EVERY DESCRIPTION.

BEST METHODS

BEST WORK

SEND FOR SAMPLES

16 AD LAIDE ST WEST TORONTO

Fur Wear for spring.

Hundreds of dainty little fur designs—fur necklets, collarettes and jaunty little fur capes and jackets, which will be much in vogue among fashionable dressers this spring and on cool days in summer and fall, are offered at greatly reduced prices at Dineens—to clear this month.

DINEENS--FURRIERS

140 Yonge Street, Corner Temperance. TORONTO

EMINENT MEN

Both in the professions and in business carry large amounts of insurance because they know it pays to do so. If you are thinking of putting on some insurance write to the

Confederation Life Association

Head Office, Toronto

for full particulars of the Unconditional Accumulative Policy, which guarantees extended insurance on a paid-up policy after two years, or a cash value after five years.

J. K. MACDONALD, Managing Director.

W. C. MACDONALD, Actuary. Head Office, Toronto.

BOOKS

A Lantern for Lent. Brief instructions on Biblical subjects for forty days of Lent. By Rev. S. E. Cottam. Net \$1.05.

Bought with a Price. Nine sermons from Ash Wednesday to Easter Day. By Wilmot Buxton. Net 85c.

Lent, Past and Present. A study of the primitive origin of Lent, its purposes and usages. By Lilienthal. Paper, 25 cents; cloth, 30 cents.

Forty Days. By W. G. Mosse, M.A. 35c. Some Elements of Religion. Lent Lectures, 1870. By Canon Liddon. 88c.

Cambridge and other Sermons. By Dr. Hort. \$1.75.

Christus Consummator. Some aspects of the work and passion of Christ in relation to modern thought. By Canon Wescott. \$1.50.

ROWSSELL & HUTCHISON
TORONTO

The Best COMPANY for
the Best Risks
is what
**THE
TEMPERANCE
AND GENERAL
LIFE ASSURANCE
COMPANY**

Claims to be.
Its record justifies this claim.
Its paper entitled **Our Advocate** is sent to
any address free on request.

HON. G. W. ROSS, President.
H. SUTHERLAND, Man. Director.
Head Office,
Globe Building, Toronto.

**Western
FIRE -- Assurance
and MARINE Co'y**

Assets, over \$2,300,000
Annual Income, over \$2,400,000
HEAD OFFICE,
Cor. Scott & Wellington Streets,
TORONTO

GEORGE A. COX, J. J. KENNY,
President. Managing Dir.
C. C. FOSTER, Secretary.

GEO. W. COOLEY
Importer of 567 Yonge St
**High-Class Wines &
Spirits** for Medicinal
use. **Sacramental Wine**
Telephone 3089.

We know how



**AND
WE
DO
IT**

Our celebrated Finish on Linen has made
us the **Leading Launderers in Canada.**

OUR MOTTO:
GOOD WORK PROMPT DELIVERY

The PARISIAN

Steam Laundry Co. of Ontario,
Limited
67 Adelaide St. West, Toronto
Phone 11 E. M. MOFFATT, Manager

**Dunlop's
FLORIST**
5 Yonge St., 5 King
St. West. Tel. 4192. Tel. 1424.

**Wedding....
Cakes** from Webb's

are made for people who want
the best. For fifty years they
have delighted Canadian brides
and have been the chief orna-
ment at fashionable weddings.
We ship them by express to all
parts of the Dominion. Cata-
logue and price on application.

**The Harry Webb Co.,
Limited TORONTO**

Labatt's India Pale Ale

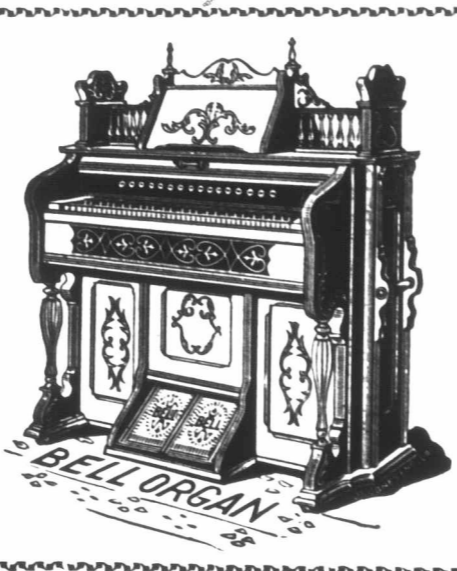
Is an excellent nutrient tonic. Physicians desiring to prescribe will
hardly find anything superior to this.—*Health Journal.*

"We find that the Ale uniformly well agreed with the patients,
that it stimulated the appetite, and thereby increased nutrition. The
taste likewise was always highly spoken of. In nervous women, we
found that a glass at bedtime acted as a very effective and harmless
hypnotic."—Superintendent of large United States hospital.

Order it from your Merchant and see that you get it

JOHN LABATT, BREWER, LONDON

Toronto—James Good & Co., corner Yonge and Shuter Sts.
Montreal—P. L. N. Beaudry, 137 De Lorimier Ave. Quebec—N. Y. Montreuil, 277 St. Paul S



**BELL
ORGANS**

Are Supreme

Style 500, Cathedral Model

Is the finest example of Organ
for Church or Chapel use ever produced. Special
Discount to Church Committees

**THE BELL ORGAN AND PIANO CO.
GUELPH, ONTARIO**

Office and Yard,
FRONT ST., NEAR BATHURST.
Telephone No. 182.

Established 1856.

Office and Yard,
PRINCESS STREET DOCK
Telephone No. 190

P. BURNS & CO.

Wholesale and
Retail
Dealers in **Coal and Wood**

Head Office, 38 King St. East, Toronto.
Telephone 131

BRANCH OFFICES
338 1/2 Yonge st.—Telephone 151
546 Queen st. west.—Telephone 139
99 Wellesly st.—Telephone 4483
304 Queen st. east.—Telephone 134

CLARET

"CHATEAU PELEE"
MEDOC

Cases, 12 Quarts, \$3.75
Cases, 24 Pints, \$4.75

Equal to imported claret at double the
price. If your wine merchant does not
keep our claret send order direct. For
sale in Toronto by J. C. Moor and C. J.
Kean.

**J. S. HAMILTON & CO.,
Brantford, Ont.**

General Agents Pelee Island Wine Co.,
Limited, Proprietors St. Augustine
and "Chateau Pelee" Wines.

FAVORABLY KNOWN SINCE 1826. **BELLS**
HAVE FURNISHED 35,000 BELLS
FOR CHURCH, SCHOOL & OTHER
USES. **MENEELY & CO.** PUREST, BEST,
WEST-TROY, N. Y. GENUINE
BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

J. YOUNG
THE LEADING Undertaker and
359 YONGE ST. Embalmer
Telephone 679

Ask your grocer for
Windsor Salt
For Table and Dairy, Purest and Best

Ask your
friends to
subscribe now
for **Canadian
Churchman**

**Brass and Iron
Bedsteads**

Tiles

**Grates
Hearths
Mantels**

RICE LEWIS & SON

LIMITED

Cor. King and Victoria Sts., Toronto



FINE QUALITIES

of anything are best—in dry goods particularly
so. We study to sell the best of everything in
this line at as low a margin as possible.

FINE SILKS

Taffetas in every imaginable shot, colored
and changeable effects, with fine line
stripes of other shades, with half-inch
mid-spaces. \$1.00

Taffeta Plaids in large, medium and small
patterns, broken and cross-over de-
signs, light to dark shades, plain
checks and plaids, with satin cross bars. \$1.00

Taffeta block checks in thirty different
colorings, solid and shaded styles, pat-
terned from 1/2 to 1 inch squares, show-
ing the new shades. \$0.75

Samples on request.

JOHN CATTO & SON

King Street, opposite the
Post Office. **TORONTO**

**THE Illustrated
Christmas number
of the Canadian**

Churchman, which is
exceedingly good this
year, will be sent free
to all new subscribers.
Extra copies will be
mailed to any place in
Canada and the Unit-
ed States for 10 cents,
to Great Britain 15
cents. Address all
orders

Canadian Churchman,
Box 2640,
Toronto, Can.
Offices: 18 Court St.

TORONTO, THU

Subscription, (If paid strictly)

ADVERTISING RATES

ADVERTISING.—The CANADIAN CHURCHMAN is the best medium for advertising, being the only paper in the Dominion devoted to the Church. BIRTHS, MARRIAGES, DEATHS, etc., two cents a word. THE PAPER FOR CHURCHMEN is a Family Paper devoted to the Church, and should be in every household. CHANGE OF ADDRESS.—Subscribers must give the full name and address to which the paper is to be sent, and also the one to which it has been sent. DISCONTINUANCES.—If no notice is received, it will be continued until the paper must remit the cost of the paper for the time. RECEIPTS.—The label indicating the amount paid, no written receipt postage stamp must be sent with the check or four weeks to make the check good. CHECKS.—On country banks only. CORRESPONDENTS.—All material for the CANADIAN CHURCHMAN should be sent to the Editor, 18 Court St., Toronto, on Friday morning for the following day. AGENT.—The Rev. J. D. Macdonald, 18 Court St., Toronto, is authorized to receive subscriptions and to send the paper to subscribers. Address all communications to the Editor.

Offices—Cor. Church and Court St.

Entrance on Court St.

NOTICE.—Subscription for the year in advance \$1.50.

LESSONS FOR SUNDAY

SECOND SUNDAY

Morning—Gen. 27, 1-41; St. Paul's Epistle to the Romans, 1-16; Psalm 139; Luke 11, 1-13; John 1, 1-18.

Evening—Gen. 28, 1-22; Psalm 139; Luke 11, 14-23; John 1, 19-51.

Appropriate Hymns
Sundays in Lent.
Ham, F.R.C.O., org
choir of St. James' C
numbers are taken
and Modern, many
in other hymnals

SECOND SUNDAY

Holy Communion: 3

Processional: 273, 4

Offertory: 6, 287, 5

Children's Hymns: 2

General Hymns: 32,

THIRD SUNDAY

Holy Communion

Processional: 165, 1

Offertory: 198, 249,

Children's Hymns: 1

General Hymns: 93,

OUTLINES OF

FIRST SUNDAY

BY REV. PROF. CLARK

THIRD SUNDAY

Genesis xxxvii.,

more than all his ch

The story of Jose

tiful in the Old Te

great excellence and

ent ways, always e

giving occasion to c

praise—involving s

i. Jacob's preferen

Canadian Churchman.

TORONTO, THURSDAY, FEB. 23, 1899.

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

ADVERTISING RATES PER LINE - - 10 CENTS

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

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

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

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

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

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

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

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

AGENT.—The Rev. J. Dagk Scott is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,

FRANK WOOTTEN

Box 2640, TORONTO.

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

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

LESSONS FOR SUNDAYS AND HOLY DAYS.

SECOND SUNDAY IN LENT.

Morning—Gen. 27. 1-41; St. Mark. 2. 23 to 3. 13.

Evening—Gen. 28. or 32; Romans 9. 1-29.

Appropriate Hymns for Second and Third Sundays in Lent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals

SECOND SUNDAY IN LENT.

Holy Communion: 309, 313, 316, 320.

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

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

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

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

THIRD SUNDAY IN LENT.

Holy Communion: 107, 315, 321, 324.

Processional: 165, 175, 179, 263.

Offertory: 198, 249, 252, 638.

Children's Hymns: 467, 566, 568, 569.

General Hymns: 93, 244, 253, 279.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

THIRD SUNDAY IN LENT.

Genesis xxxvii., 3. "Israel loved Joseph more than all his children."

The story of Joseph one of the most beautiful in the Old Testament. A character of great excellence and beauty. Tried in different ways, always emerging unscathed. Yet giving occasion to conduct not worthy of approval—involving serious consequences.

i. Jacob's preference for Joseph.

1. Its causes. (1) Joseph son of the beloved Rachel. (2) His own character and disposition pure and attractive.

2. To a certain extent justifiable. (1) We are bound to love all men, not to like all men equally. (2) The natural liking of some in preference to others justifiable and inevitable.

(3) Such the case with Joseph.

ii. The evil consequences of such preference.

1. Evil consequences might have resulted without any fault on the part of Jacob or Joseph. Envy and jealousy too common and frequently uncaused by the object of them.

2. In this case Jacob not without fault. (1) He could not help approving of Joseph, even loving him more than the others. (2) He scarcely had a right to display this preference so as to hurt the feelings of his other children. Favouritism always bad, peculiarly bad in the family.

3. Joseph himself not without fault. When he told his dreams, an appearance of exultation. He could hardly be ignorant of the impression that would be made upon his brethren.

4. The consequences serious and mischievous. Jealousy excited. Hatred among his brethren. Leading to murderous thoughts and purposes. Even when these checked, brother sold into bondage.

iii. God overrules man's folly and wickedness.

1. Joseph pointed this out to his brethren. "It was not ye that sent me hither, but God."

2. God's providence operative, even when man's sin seems to fulfil His purpose. Union of Divine purpose and human freedom. So in the death of Christ. Delivered by the eternal counsel of God, yet slain by the lawless hands of men. So in the case of Joseph. (1) Egypt saved from the consequences of the grievous famine. (2) Joseph's father and brethren brought into Goshen in Egypt. (3) The chosen people subjected to the civilization of Egypt before setting forth on the journey to the promised land.

OTHER PARTS.

A correspondent, with whose tone and spirit we have no fault to find, puts to us the question, why we do not give more space to intelligence respecting the work of the Church outside the diocese of Toronto. The question is not an unnatural one, yet we think the assumption on which it is based is not altogether justifiable; and we will here venture on some explanations which will, on the one hand, show that we are not unaware of the claims of the whole Dominion, and, on the other, will point out in what way our readers may help us to do more effective work for the Church at large. In the first place, with regard to the prominence given to the diocese of Toronto, we must remind our

readers that the very serious matter brought up by Dr. Langtry at the Provincial Synod had primary reference to that diocese, which, however, was not alone brought into consideration, but which was taken as representative of the Church in Canada. Our correspondent acknowledges the usefulness of the discussion, which was originated by this incident, and we hope that it may be even more fruitful in the future than in the past.

It matters little, in a case of this kind, what portion of the Church may be selected for illustration. The principles of success and failure are the same in all cases; and perhaps it is the diocese selected for illustration which has reason to complain, not those dioceses which seem to be neglected. Those who have discussed this subject have made the diocese of Toronto the scapegoat of the Dominion. But, however this may be, our columns are open to those who may wish to bring under our notice the state of the other dioceses. As it is, however, we think our readers will acknowledge that our notices of what is passing in all parts of the Dominion are extensive and impartial. One example selected by our correspondent we feel bound to refer to—the Mission at Ottawa. He says we

might have borrowed from the secular papers an account of the Mission, and, inasmuch as it drew to itself a large amount of public attention, we might have been expected to give a somewhat full account of it. We have no hesitation, at this time of day, in telling our correspondent and others some of our difficulties in this matter. Undoubtedly reports of the Mission were contained in some of our contemporaries; but they were generally of so hostile a character that we hesitated to reproduce them. Even when we were at one with the critics of the Mission, we doubted whether we should be serving the interests of the Church by calling to account the clergy who were responsible for the conduct of the Mission. At this moment, from all the information received, we are satisfied that much of the work done in the Mission was of a most undesirable character. And here we are not trusting to casual remarks in newspapers and the like. We have the testimony of a clergyman of the diocese of Ontario, of the highest character, and a most decided High Churchman, that the teaching greatly exceeded the bounds of the Church of England in various particulars. It is a matter of great regret that this should have been the case, and we do not see that we should be subserving any useful end by perpetuating the remembrance of such mistakes. It is very probable that the parochial clergy, who took part in the Mission, were unaccustomed to this kind of work, and too lightly assumed that their Missioners might be trusted. This has proved not to be the case, and the clergy who trusted them have been taught a severe, but perhaps salutary lesson. It is too readily taken for granted that a Mission must always do good

Experienced people know that this is not the case. A Mission, entered upon without careful, prolonged, and prayerful preparation, is hardly ever of any value whatever. A work of this kind, conducted by a Missioner, who is not in perfect sympathy with the ordinary working of the parochial clergy, will probably be mischievous. These are the two chief things required for success—a careful selection of the Missioner, and a thorough preparation for his work. If the failure of the Ottawa Mission has brought these truths home to the minds of those engaged in it, it will not have been altogether in vain.

CHURCH EXEMPTIONS.

Many of our readers will probably be surprised to hear that an attempt is being made to deprive the places of public worship in Toronto of their exemption from taxation. At present—as it is hardly necessary to remark—churches of all kinds and school buildings are entirely exempt from this charge. It would appear that a good many citizens are opposed to the granting of such privileges, and year after year make the attempt to secure legislation with a view to putting an end to them. The proposal at present commended to us, and which will probably be introduced into the legislative assembly of Ontario, is of a comparatively moderate character—passing over, for the present, the case of schools, and also the church buildings, and restricting the imposition of taxes to the land on which the churches are built. When one calmly considers the whole matter, it seems rather a strange and unjustifiable proposition, for which no good reason can be assigned, and which can hardly benefit any considerable class of our people. This will appear more clearly if we consider the injury likely to be inflicted upon those who are responsible for the working of our churches, and the reasons for the allowing of such exemptions in the first case. From the one point of view, it must be declared to be unfair to those who, on the understanding that they would not be required to pay taxes on buildings for public worship, put up these buildings and undertook the responsibility of maintaining them. It does seem very hard that this additional burden should be laid upon them in violation of the tacit understanding that they should be free from such charges. But we believe that we can take higher ground than this, and base the claims of these religious institutions on grounds of public utility. We have no wish to see any form of Church and State established in this Dominion. We wish for no endowments for any religious purposes. But we maintain that privileges and exemptions of the kind hitherto enjoyed by such institutions are justifiable on the simple ground that they are doing useful educational work. This is a principle abundantly recognized in modern legislation, and its application seems likely to be extended, instead of being contracted. If the withdrawal of these exemptions should lead to the removal or impoverishment of places of religious instruction and worship—a tolerably certain re-

sult—the country will have lost so much influence for intelligence and morality. Moreover, if the assailants should succeed so far, there is little doubt that they will proceed to demand the same treatment of educational institutions—schools and colleges not under public control—and most impartial judges will see the disastrous consequences of such measures, not merely as inflicting an injury upon particular classes, but as doing serious harm to the community at large.

A CHURCH CLUB.

The Church Club is a new feature in our social and ecclesiastical life, and promises to subserve important ends in the future. As a centre and rallying-place for Churchmen, clergymen and laymen, as a focus for Church work, as a means of promoting brotherly union, it may be of invaluable service to the Church. Clubs of this kind exist in New York, in Chicago, in Buffalo, in Rochester, and in other cities in the United States; and it is now proposed to establish one in the diocese of Toronto. Indeed, it is already in existence. It seems probable that this Club had its beginning in the desire to give definiteness and effect to the meetings of the Synod. Everyone knows how much of the time of the Synod is wasted from the members not having a clear notion of what has to be done. Many also are aware that private meetings are frequently held for the purpose of deciding upon the actions to be taken in particular cases, which may be brought before the Synod. It is not too much to say that there is a danger in these private assemblies. Too often they are made to serve a party purpose. Sometimes they get to be dominated by a leader of unusual weight or energy. It cannot be doubted that, if such preparatory meetings must be held, it were better that they should be organized in a perfectly open manner, and with a clear understanding of their aim. In one respect the new Church Club seems to have been peculiarly fortunate, that it has been organized without the least reference to party. Men of the most different schools have given in their adhesion, and have become members. At a meeting recently held in Toronto, a constitution was brought forward, the work of a provisional committee, and accepted with very slight alterations, by a large and representative meeting. In regard to the aims of the Church Club, we have already referred to the intention of preparing for the work of the Synod, by considering the measures of importance which are likely to be brought up, by selecting fit men to serve upon committees, and by suggesting subjects which may be properly brought before the Synod. But this is not all. One great aim of the Club will be to bring Churchmen together, and give to them something more of an esprit de corps than has been customary among English Churchmen. Another matter which will engage the attention of the members of the Club is the subject of Missions at home and abroad. If only a greater amount of life can be thrown into this necessary work, the Church Club

will not have existed in vain, even if it should have done nothing else. But we believe it will do much besides, and therefore we earnestly recommend this Club to the clergy and laity of the diocese of Toronto; and we venture to suggest that other dioceses might do well to go and do likewise.

THE LATE F. J. TATE.

The north-eastern part of the diocese of Toronto has sustained considerable loss in the death of Mr. F. J. Tate, of Lakefield, Ontario, who died on Friday, February 3rd, of la grippe complicated with pneumonia. Many of the readers of the Canadian Churchman are aware of the deep interest the above-mentioned gentleman has for many years taken in matters affecting the welfare of the Church; and will, doubtless, in their turn, feel an interest in a short sketch of his life. Francis James Tate was born in 1841, at Charing, Kent, of which place his father, the Rev. F. J. Blackburn Tate, held the living for some years. The Tates were a Yorkshire family; and with that county were identified most of the early recollections of the deceased, whose grandfather, the Rev. James Tate, was headmaster of Richmond Grammar School for several years previous to his appointment to a canonry of St. Paul's. Mr. Tate was educated partly at Fulneck, among the Moravians, for whom he more than once expressed a high respect, and partly at Richmond Grammar School. A year or two of his boyhood were spent at Brussels, in Belgium. When his schooldays were ended, his father having exchanged the English living for the parish of St. Luke's, Montreal, he came to Canada, and entered the Bank of Montreal, holding appointments successively at Montreal, Hamilton, and New York. Upon attaining the 30th year of his age, he became manager of the Peterboro' branch, and in 1873 married the only daughter of Matthew S. Rolleston, Esq. Unfortunately in the summer of 1874, he was visited with a severe illness, from which he did not recover sufficiently to resume the duties of his position in the bank. Several years spent in England resulted in slowly-returning health; and in 1881 he returned to Lakefield, where he has resided ever since. The distinguishing characteristic of the deceased gentleman was his earnest devotion to the Church of England, which was so strong that it became the absorbing purpose of his life. It is no exaggeration to say that he was willing at all times to spend and be spent in her service. For the clergy he could not do enough. Their charge he believed to be a most sacred one; and he considered it a privilege to do anything that would benefit the cause for which they laboured. Accordingly, he performed as a welcome duty any service he could render to a clergyman. His parish priest was the object of his deep solicitude, and of many delicate acts of kindness. In the welfare of his own parish, and of the neighbouring mission of St. Burleigh, his interest amounted almost to anxiety. He watched and fostered the extension of the Church

with intense concern. read the lessons and the Mark's, Warsaw. Occa to do so, he has taken saw, Hall's Glen, Young tain. Rather more than raised a company of Brigade in Lakefield. his power to promote C.E.T.S. He taught re day school, with the exc months, which were S Stony Lake, where dur summers, having made various clergymen, he the Church continuous holiday season. The sp fitted with altar, prayer Holy Communion, me prayer were held ever same charming summe two or three occasions. ter of the Rural Deano land, and numerous cl enjoyed the beauties of generous hospitality of owing to the generosity is every reason to bel will continue to yield and praise, and to furn refreshment to the cle of a will, Mrs. Tate, wi her son, Mr. E. Roll daughter, Miss Gwyne could carry out the band in no better wa Headlands, and its equ of the Church, as a Cler effect this, it is her i Headlands to Rev. F. R. Tate, and Rev. G. V necessary arrangements he made so that the F available for clergymen desired, also for the c Summer School for Cl it will be arranged on est possible charge fo have visited Headland and many advantages. Tate's type of Church Oxford revival. It wa Churchmen most faith character of the Ang Church. This may s consider his Evangeli Moravian impressions is to be found in the hood he came under earnest devotion mani ans. He watched the Oxford movemen and drank of his spi he became more and Church of England, a Crucified and Risen to the distressed. well became profound attachment to the C nances, his practical sonal attachment to constancy and tenacit

with intense concern. For some years he read the lessons and trained the choir at St. Mark's, Warsaw. Occasionally, when asked to do so, he has taken the services at Warsaw, Hall's Glen, Young's Point, and Haulsaw. Rather more than two years ago he raised a company of the Church Boys' Brigade in Lakefield. He did everything in his power to promote the objects of the C.E.T.S. He taught regularly in the Sunday school, with the exception of the summer months, which were spent at Headlands, Stony Lake, where during the last three summers, having made arrangements with various clergymen, he has held services of the Church continuously throughout the holiday season. The spacious verandah was fitted with altar, prayer desks, and seats, and Holy Communion, morning and evening prayer were held every Sunday. At the same charming summer home he has, on two or three occasions, entertained the chapter of the Rural Deanery of Northumberland, and numerous clergymen have there enjoyed the beauties of Stony Lake, and the generous hospitality of Mr. Tate. Happily, owing to the generosity of Mrs. Tate, there is every reason to believe that Headlands will continue to yield its tribute of prayer and praise, and to furnish summer rest and refreshment to the clergy. In the absence of a will, Mrs. Tate, with the concurrence of her son, Mr. E. Rolleston Tate, and her daughter, Miss Gwyneth Tate, felt that she could carry out the wishes of her husband in no better way than by devoting Headlands, and its equipment, to the service of the Church, as a Clergy House of Rest. To effect this, it is her intention to transfer Headlands to Rev. F. H. Hartley, Mr. E. R. Tate, and Rev. G. Warren, in trust. The necessary arrangements will most probably be made so that the House of Rest will be available for clergymen next summer, and, if desired, also for the coming session of the Summer School for Clergy. As at Cacouna, it will be arranged on the basis of the smallest possible charge for board. Those that have visited Headlands know of its fitness and many advantages for this purpose. Mr. Tate's type of Churchmanship was that of the Oxford revival. It was his belief that High Churchmen most faithfully reflected the true character of the Anglican branch of the Church. This may seem strange, when we consider his Evangelical parentage, and his Moravian impressions. Probably the reason is to be found in the fact that in early manhood he came under the influence of the earnest devotion manifested by the Tractarians. He watched the later developments of the Oxford movement, studied its literature, and drank of his spirit, and by this means he became more and more devoted to the Church of England, an earnest disciple of the Crucified and Risen Lord, and a true friend to the distressed. Those that knew him well became profoundly aware of his strong attachment to the Church and her ordinances, his practical charity, and his personal attachment to our Lord. With all the constancy and tenacity of a strong nature, he

was persistent and unflinching in proclaiming the principles of the High Churchman and the practices of the Prayer-book; with equal sincerity he believed that these were of the highest value to the Christian in his war with sin, and in his endeavours after a holy life. Even those things which appeared to the observers as exaggerations, only served to make more evident a reality of purpose and constancy of aim far from common. His death is a decided loss to us all, but he leaves behind him the seed of a devotion which may, with the blessing of God, germinate and fructify in the lives of many younger members of the Church. The funeral was held at Lakefield, on Monday, February 6th, and was largely attended by relatives and friends from Toronto, Peterboro', and other places. The Revs. J. C. Davidson, E. V. Stevenson, F. H. Hartley, A. W. Mackenzie, G. V. Davidson, and G. Warren assisted in the burial service. The interment took place at Hillside cemetery, Lakefield. Requiescat in pace.

REVIEWS.

The Modern Reader's Bible. Edited by Dr. R. G. Moulton. Children's Series. Old Testament Stories. Toronto: G. N. Morang & Co., 1898.

Dr. Moulton's "Modern Reader's Bible" is well-known as one of the most valuable aids to the study of the Sacred Scriptures; and the Editor has done well by providing for the wants of younger readers by publishing Old and New Testament stories, the former volume of which is now before us. In this instalment we have the whole of the narrative portion of the Old Testament in the Revised Version, in a condensed form. After a careful examination we can certify that this work is done most excellently. Indeed we feel sure that many readers beyond the age of childhood will be glad to refresh their memory of these great histories, whilst they are presented in a form well adapted for children. The Introduction and Notes are adapted for older children, for whom alone they are needed. The Introduction is brief but excellent and sufficient. We have here a little book of sterling value.

Love to the Uttermost. By Rev. F. B. Meyer, M.A. (Expositions of St. John xiii.—xxi. Price, \$1. Toronto: F. H. Revell & Co., 1898.

Mr. Meyer's writings are well-known as the product of a thoughtful, learned, and devout mind. The present volume is a continuation of a previous work, on the first twelve chapters of St. John, entitled "The Life and Light of Men." The motto of the book is a sentence from the marginal rendering in the revised Version of a text in St. John: "Having loved His own, which were in the world, He loved them to the uttermost." As a matter of necessity, the exposition is not quite continuous or complete, but the selection of passages is made with skill and taste, and the dependent passages are grouped round the principal thoughts. It is a book that may be safely recommended.

An Anglican Study of Christian Symbolism. By Elizabeth Clifford Neff. Cleveland: Helman, Taylor Co., 1898.

The subject of this book is of great interest, and it would not be easy to indicate a work on Symbolism of the same popular and

yet satisfactory character as the one now before us. It comes with the recommendation of the distinguished Bishop of Ohio, and a perusal of the volume satisfies us that it deserves his approval. The character of the book is mainly historical. The authoress traces the origin and points out the significance of the symbolism of the Christian Church, dealing successively with the Symbolism of Form, of Colour, of Numbers, of Language, and of Action, winding up with a chapter on Vestments, and another on Needlework and Embroidery. The statements of the Text are confirmed by abundant references, and a number of illustrations help to make the descriptions more intelligible. We hope to refer to the contents of this volume again; but must content ourselves, for the present, by giving it a hearty recommendation.

We have received the following book from the publishers, Messrs. Wells Gardner, Darton & Co., 3 Paternoster Buildings, London, E.C., England: "The Sinner's Restoration," by the Rev. E. Tyrrell Green, M.A. Price, 2s. 6d.

Magazines.—The Expository Times for February begins with a very curious suggested explanation of the episode of the Woman taken in adultery, by Dr. Caspar Rene Gregory. It is to the effect that the writing on the ground by Jesus contained the names of a number of the woman's accusers, as having committed sins and crimes which they had kept secret. This explains their departure. The suggestion is ingenious, but bold. An excellent article on the Incarnation and the Inner Life is by the learned and venerable Bishop of Gloucester. Professor Sayce writes on Recent Biblical Archaeology, and Professor Ramsay continues his papers on the Greek of the Early Church and the Pagan Ritual.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Charlottetown, P.E.I.—St. Paul's.—The annual convention of the Church of England in this province and the meeting of the Diocesan Church Society were held in the parochial school-room, on Wednesday, the 8th inst. The president, Mr. Justice Fitzgerald, occupied the chair, and delivered a forcible address on the work and needs of the Church. An excellent paper was read by Mr. James Millman, of French River, on "The Relationship of the Clergy and the Laity," which, at its close, was favourably criticized by the Ven. Archdeacon Reagh and the Hon. Judge Warburton. The Rev. J. M. Withycombe then read a paper on "The Work of the Sunday School." Subsequently he gave an interesting account of the formation and success of the Boys' Brigade of Summerside. The officers for the ensuing year were then re-elected, viz.: Mr. Justice Fitzgerald, president; Mr. Percy Pope, secretary. In the evening the annual meeting of the Diocesan Church Society was held, at which reports from the clergy of the various parishes were heard. Those reporting were Rev. J. W. Forbes, of Alberton; Rev. Henry Harper, of Port Hill; Rev. H. C. Aylwin, of New London; Archdeacon Reagh, of Milton and Rustico; Rev. J. T. Bryan, of St. Paul's, and Rev. James Simpson, of St. Peter's, Charlottetown, and Rev. J. W. Godfrey, of Georgetown and Souris. The reports were generally of a highly encouraging nature.

FREDERICTON.

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

Sydney, C.B.—At a meeting of this rural-decanal chapter, held on January 31st, the Rev. T. F. Draper, B.D., of Louisburg, was unanimously chosen to fill the office of rural dean, made vacant by the retirement of the Rev. W. J. Löckyer. Rural Dean Draper's energetic presidency, and the generous infusion of young blood into this deanery, should conduce to the vigorous health of our institutions.

QUEBEC.

ANDREW HUNTER DUNN, D.D., BISHOP OF QUEBEC.

Quebec.—The Bishop's engagements for the remainder of the month are as follows: Friday, February 24th.—(St. Matthias Ap. and M.)—Attend meeting of the Protestant Committee of Education at the Normal School, Montreal.

Saturday, February, 25th.—Ditto.

Sunday, February 26th.—Preach in the morning at St. George's church, Montreal, and in the evening at Christ Church Cathedral.

Monday, February 27th.—Return to Quebec.

As last Lent, so during this Lent it has been determined that in this city there shall be a daily pleading of our dear Lord's Most Holy Sacrifice for all the graces and blessings that all so greatly need. On Sundays the Holy Eucharist will be offered as usual in all the churches. On Mondays, at 7.30 a.m., at the Bishop's chapel. On Tuesdays, at 7.30 a.m., at St. Matthew's church. On Wednesdays, at 7.30 a.m., at the Bishop's chapel. On Thursdays, at 10.30 a.m., at All Saints' chapel. On Fridays, at 7.30 a.m., at St. Matthew's church. On Saturdays, at 7.30 a.m., at the Bishop's chapel.

A gentleman, who for nearly fifty years had business intercourse with the late Mr. Robert Hamilton, has sent the Bishop a cheque for the sum of \$100 towards the "Robert Hamilton Memorial Fund," which he tells the Bishop he desires to offer as a small tribute to the memory of the deceased.

The annual meeting of the Church Society was held in the Cathedral Church Hall on Wednesday, 1st February, at three o'clock, under the presidency of the Lord Bishop. The several reports presented were all of an encouraging nature and gave evidence of good work being done throughout the diocese. Gradually but steadily is the Church lengthening her cords and strengthening her stakes. A few years ago the prospect of the withdrawal of the S.P.G. grant (\$4,500), by the end of the current year, coupled with a marked decline in revenue from invested capital, seemed quite alarming; but thanks to the generous gifts and noble bequests of some members of the Church, her mission work will not be curtailed or allowed to suffer. His Lordship communicated to the society the pleasing intelligence that His Excellency, the Governor-General, like his predecessors in office, members of the Church of England, had been graciously pleased to become patron of the society, and a life member thereof. Three others were elected life members, and several ordinary members, of the corporation. The vice-presidents and the general working staff were re-elected, and the officers thanked for their services.

In connection with the forthcoming celebration of the Centenary of the C.M.S., the Bishop states that he most earnestly trusts that in all of the parishes throughout the diocese, the wonderful work of the C.M.S. among the heathen may be brought before the people on the occasion of its Centenary on Sunday, April 9th, or on the following Sunday, and he will be glad indeed

if in every parish a collection be made, to show that the people practically sympathize with this truly great and noble work.

Newport.—The outbuildings of the parsonage have been clapboarded and painted at a cost of about \$40. The Ladies' Guilds of Randboro' and Island Brook have been doing much faithful and good work. The incumbent had the pleasure on Christmas Eve of presenting an easy chair to Mr. A. B. Jones, Randboro', from some members of that congregation. Mr. Jones has been for many years a most unselfish worker as churchwarden, lay delegate, and in every possible way has helped forward the interests of Randboro' church. He is now an invalid, but his faithful help is in no wise forgotten.

MONTREAL.

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

Montreal.—The season of Lent will be observed as usual by the Church of England here. Noon meetings for business men will be held every business day during Lent in the Mechanics' Institute from 12.30 to 12.55; an address was delivered by the Lord Bishop on Thursday. The speaker on Friday was the Very Rev. Dean Carmichael.

During Lent, daily services will be held at Christ Church Cathedral at five o'clock, when short sermons will be given by the city clergy. On Ash Wednesday, cathedral service was held at 11 a.m. The preacher on Wednesday afternoon was Bishop Bond, on Thursday, Dean Carmichael, and on Friday, Rural Dean Saunders.

Quinquagesima was Mission Fund Sunday in the diocese of Montreal, and collections in aid of the Diocesan Mission Fund were taken up in all the churches. In St. George's church the total offertory for the Mission Fund amounted to \$3,022.

Church of St. James' the Apostle.—In addition to the usual Lenten services, which include evening prayer, with devotional reading daily at 5 p.m., the clergy of this church announce that they have arranged for a series of special Sunday evening sermons, bearing on the history of the Anglican Church, a closer knowledge of which they think must increase her people's affection for her, and for the Christian life. They emphasize the importance of remembering that the Christian life is the strongest and the most permeating influence that the world can ever know; and that Christian character is the only wealth which a man can carry with him into that higher plane of being—that wending, progressive life—for which all should be preparing. The special subjects and speakers are as follows: February 19th, first Sunday in Lent.—"Why I am a Churchman," the Rev. Principal Hackett, B.D. February 26th.—"The Threefold Order of the Christian Ministry," the Rev. Professor Abbott-Smith, B.D. March 5th.—"The Prayer-Book, an End to the Highest Worship," the Very Rev. Dean Carmichael, D.D. March 12th.—"The Origin and Continuity of the Church of England," the Ven. Archdeacon Mills, D.D. March 19th.—"The Missionary Character of the Church of England," the Rev. G. Osborne Troop, M.A. March 26th.—"The Church of England Foremost in Establishing and Maintaining Civil and Religious Liberty," the Rev. R. Newton, M.A.

The "Wars of the Roses" social took place on Friday evening, the 10th inst., in the Mission House, Maisonneuve, and was a pronounced success. The hall was tastefully decorated, and there was a large attendance.

Trinity.—Messrs. Chadwick Bros., of Hamilton,

have just made a very handsome altar desk for the guild of St. Catharine, which is one of the guilds belonging to the parish.

St. Stephen's Chapel.—The first annual Sunday school festival of the new chapel was held in Elm Hall, Westmount, on Friday evening, the 10th inst. The entertainment, in which the Rev. Principal Rexford and Mr. T. R. Lanskaill participated, was well attended, and was a great success throughout.

St. John the Evangelist.—In giving up the head-mastership of St. John's Church of England School for Boys—a step necessary because of what is hoped will prove but a temporary failure of strength—the Rev. Arthur French makes an appeal to parents of old and present boys, to old boys themselves, to Churchmen generally, to the friends of higher education, to assist the school in whatever way they can; but certainly by supporting and encouraging the new principal, by recommending the school and securing pupils, by making benefactions in prizes and medals, by contributing to form scholarships, and to removing the debt on the building. The school will hereafter be in charge of the Rev. William C. Rodgers, M.A., of Repton, and Christ's College, Cambridge, the son of an English clergyman, vicar of St. Luke's, Nottingham, and experienced in school work both in England and the United States. Mr. Rodgers will arrive about March 1st. Mr. French, who has been associated with the school, as boy and master, for thirty-four years, will still retain his connection, as classical tutor, and will also continue to assist in the parish work of St. John's church.

West Shefford and Fulford.—New A. and M. hymn-books, containing the supplement, have been placed in both churches. A sum of \$60 has been collected and invested with the Synod for the Bell and Spire Fund of Fulford church.

North Shefford.—The A. and M. hymn-books have been placed in St. Phillip's church, South Rexton, in place of "The Hymnal Companion."

ONTARIO.

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

Frankville.—The regular meeting of the Chapter of the Rural Deanery of Leeds was held in this parish on the 7th and 8th of February, 1899. Evensong was said in St. Thomas' church at 7.30 p.m., when, in the absence of the Rev. O. G. Dobbs, M.A., from ill health, the Rev. C. A. French, of Lombardy, preached most acceptably to an immense congregation upon the subject of prayer. On Wednesday morning there was a celebration of the Blessed Sacrament, when all the visiting clergy and a few parishioners received the Holy Communion; the Rev. Rural Dean Wright was the celebrant. Evensong was said at 7.30 p.m., after which very earnest addresses were given by Rural Dean Wright and the Rev. C. J. Young of Lansdowne. The church was crowded, every available seat being occupied and extra chairs provided. The choir was eulogized for their singing, and the organist, Mrs. T. Singleton, complimented upon her proficiency in the musical rendering of the services. The Chapter met at 10 a.m. in the rectory of Frankville, when a very excellent paper was read by Rev. G. H. P. Grout, M.A., of Newboro', upon the subject of Preaching by MSS. and Extempore. Afterwards a very interesting discussion took place upon it. The Rev. C. J. Young, M.A., of Lansdowne, addressed the Chapter upon the best means of making the offerings from communicants of the diocese successful in providing a stipend for the coadjutor Bishop. The annual missionary meetings were unavoidably postponed on account of sickness in Wolford Centre, but the following collectors for parochial cards were appointed for Kitley Mission, viz.: For Frankville, Miss Helen

Davis and Miss Singleton, Sons Corners, Miss Bay Preens; All Saints' church, Rev. Miss Barrington; Daek's St. Ferguson and Miss Kin Miss Rebecca Ferguson. Thursday morning in the rectory, at the close of which missed the brethren with it

Kingston.—St. George's the statement that appeared in The Canadian Churchman of St. George's may I readers, I beg to state that was generously subscribed friends of the cathedral w destruction, and that this ance, will cover the estimate only refers to the building \$10,000 will barely replace lectern, memorial windows, dral clergy make this correction, friends (many of whom h erously remembered them may understand that the open and contributions w

Brockville.—St. Peter's costly gift has been made have much pleasure in memorial window placed in day, February 9th. It will Christmas Day, 1895. Mr. their only child, and the construction of the baptis old disused vestry an exq it by them as a memorial o aged 7 years. This font onal bowl supported by other columns, all of pol resting on a broad base o manufactured and set up Brockville, and has been visitors to St. Peter's. A quently added a handsome ornamented with solid br is situated at the right of the gallery and is a strik the church. Soon after wife last August, Mr. R orate the mother as well the baptistery window w The subject chosen was "Children." A somewhat trusted to Messrs. Horw tawa, and after some fou carried into effect succes ture in glass produced. decorated canopy our L with His right hand alm fair-haired, flower-crown upward, and holding a while His left hand rests lad of olive complexion, ing a palm branch. In t the kneeling girl is a n leaning slightly forward to Christ; while in the r an infant in her arms, h to the Saviour. The bas and pinnacles of Jerusale iage, just tipped with gle coloring of the whole is Christ's inner robe is c with a lovely white border of the emblem which the long-diseased the crowd. The costur traditional eastern, the c ent figure being of a pe blue-green lined with a of the kneeling girl is w making a pleasing cont richly-figured white wit features of all are wond

Davis and Miss Singleton. St. Ann's church, East
ons Corners, Miss Bay Price and Miss Julia Nev-
ens; All Saints' church, Redan, Miss S. Cooper and
Miss Barrington; Dack's school-house, Miss Bella
Ferguson and Miss Kinch; the High Level,
Miss Rebecca Ferguson. Prayers were said on
Thursday morning in the private chapel at the
rectory, at the close of which the rural dean dis-
missed the brethren with the Benediction.

Kingston.—St. George's Cathedral. Fearing lest
the statement that appeared in last week's issue of
The Canadian Churchman in regard to the restor-
ation of St. George's may prove misleading to your
readers, I beg to state that although nearly \$10,000
was generously subscribed by the congregation and
friends of the cathedral within a month from its
destruction, and that this, together with the insur-
ance, will cover the estimated cost of restoration, it
only refers to the building itself, for an additional
\$10,000 will barely replace the organ, bell, pulpit,
lectern, memorial windows, tablets, etc. The cathe-
dral clergy make this correction in order that their
friends (many of whom have so kindly and gen-
erously remembered them in their hour of need),
may understand that the subscription list is still
open and contributions will be thankfully received.

Brockville.—St. Peter's.—Another beautiful and
costly gift has been made to this church which we
have much pleasure in recording. It is a large me-
morial window placed in the baptistery on Thurs-
day, February 9th. It will be remembered that on
Christmas Day, 1895, Mr. and Mrs. Henry Rath lost
their only child, and the following summer on the
construction of the baptistery chamber out of the
old disused vestry an exquisite font was placed in
it by them as a memorial of the beloved Breta Beryl,
aged 7 years. This font consists of a great octag-
onal bowl supported by a large central and four
other columns, all of polished pure white marble
resting on a broad base of blue Vermont. It was
manufactured and set up by Messrs. DeCarle, of
Brockville, and has been greatly admired by all
visitors to St. Peter's. W. S. Buell, Esq., subse-
quently added a handsome cover of polished oak
ornamented with solid brass work. The baptistery
is situated at the right of the main entrance under
the gallery and is a striking feature as one enters
the church. Soon after the lamented death of his
wife last August, Mr. Rath resolved to commem-
orate the mother as well as the daughter by filling
the baptistery window with an appropriate picture.
The subject chosen was "Christ Blessing Little
Children." A somewhat elaborate design was en-
trusted to Messrs. Horwood and Sons, now of Ot-
tawa, and after some four months' labour has been
carried into effect successfully, and a beautiful pic-
ture in glass produced. Under a semi-circular
decorated canopy our Lord is represented standing
with His right hand almost touching the head of a
fair-haired, flower-crowned girl kneeling, looking
upward, and holding a lily in her clasped hands,
while His left hand rests on the shoulder of a little
lad of olive complexion, standing by His side, hold-
ing a palm branch. In the foreground, and behind
the kneeling girl is a most graceful female figure
leaning slightly forward and presenting her child
to Christ; while in the rear is another mother with
an infant in her arms, her face turned in reverence
to the Saviour. The background shows the domes
and pinnacles of Jerusalem with palm trees and fol-
iage, just tipped with gleams of the setting sun. The
coloring of the whole is exquisite and harmonious.
Christ's inner robe is of rich ruby, well covered
with a lovely white outer garment, having a
border of the emblematic sky-blue—the border
which the long-diseased woman knelt to touch in
the crowd. The costumes of the women are the
traditional eastern, the colour of the more promi-
ent figure being of a peculiar shade of rather dark
blue-green lined with a soft terra cotta, while that
of the kneeling girl is white, with a girdle of purple,
making a pleasing contrast. The boy's dress is of
richly-figured white with a girdle to match, and the
features of all are wonderfully clear cut, highly ex-

pressive and of natural hue. In the angles above
the canopy arch are ornamental medallions; in one
a graceful lily, the emblem of purity, and in the
other a descending dove, emblem of spiritual grace
coming in the blessing of Christ. Perhaps the
special peculiarity of this beautiful window is the
golden-tinted dark reddish-brown back-ground.
This effectively and artistically throws out the well-
proportioned figures. The whole of the colouring
is unobtrusive and so harmonious that everything
contributes to make the picture most pleasing. The
words underneath describing it are taken from St.
Mark's Gospel, "Of such is the Kingdom of God,"
while at the bottom is the inscription: "To the
glory of God and in pious memory of Arabella
Atkinson, wife of Henry Rath; died August 6,
1898; aged 39 years." Messrs Horwood and Sons
deserve great credit for their artistic treatment of
the whole window, and St. Peter's is to be con-
gratulated on a benefaction which adds so mater-
ially to its handsome interior.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

Newmarket.—St. Paul.—The Rev. J. W. Black-
ler, late assistant minister at St. Matthew's, Tor-
onto, was given a very hearty reception in the
school-room of this church, on Monday, the 13th
inst., by the congregation of which parish he is now
rector.

St. Matthew.—The annual supper of the church
choir took place last evening in the school-house
on Cumming street, the hosts being the church-
wardens, Messrs. Joseph Taylor and C. C. Morris.
Among those present were, the Revs. J. Scott How-
ard and R. R. Bell, Messrs. Broomhall, Cashmore
and thirty-five other members of the choir—only
three out of a total of forty being absent. The
Toronto Hand Bell Ringers assisted in the concert
which followed the supper, and a pleasant evening
was passed.

If readers of The Canadian Churchman know of
any men who might be held or won for God and
the Church through the sympathy and friendship
of a member of the Brotherhood of St. Andrew,
their names and addresses may be sent to the office
of the Council for Canada, 24 Adelaide street east,
Toronto. There are now about 1,500 parochial
Chapters of the Brotherhood in Canada, United
States, England, Scotland, Australia and the West
Indies. Names and addresses sent to the Council,
as above, will be forwarded to local Chapters in
any part of the world. It is suggested that each
request be accompanied by as full information as
possible, concerning the man upon whose behalf it
is made, and that permission be given for the use
of the name of the person sending the request as
a means of introduction. The names of men leav-
ing home to live in large cities are particularly
desired.

The Season of Lent is being very generally ob-
served in all the city churches by special services.
In St. James' Cathedral a daily service is being
held from 12.15 p.m. to 1, as has been the case for
some years past. During the past week the Rev.
Prof. Clark, of Trinity University, has been giving
an address each day, and the services have been
very largely attended, the church having been quite
full on most occasions. The pulpit of St. James'
will be occupied by different clergymen preaching
at the mid-day service during the present Season
of Lent. They will take their turn of duty in the
order as follows: 2nd week, the Rev. Dyson Hague;
3rd week, the Rev. T. C. Street-Macklem; 4th week,
the Rev. Provost Welch; 5th week, the Rev. Dr.
Clark, and 6th week, the Rev. H. J. Cody. The
Rev. G. C. Wallis will preach during Holy Week.
On Easter Day the Rev. H. J. Cody will preach in
the morning, and the Rev. G. C. Wallis in the
evening.

A Mission, which has been very largely attended,
has just been brought to a close at St. Matthias'
church. The mission priest was the Rev. Father
Huntington, of New York.

NIAGARA.

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

Hamilton.—The Rev. L. King of Virden, Rupert's
Land, has been collecting in this city in aid of the
Mission Fund of that diocese. His addresses were
most interesting and productive of good results.

St. Luke's.—A most successful concert was held
in the school-house last week.

Rothsay.—The Rev. Canon Clark, M.A., of An-
caster, preached at our anniversary services. A
free-will offering of \$53 was taken up. With the
assistance of Mr. Clark this Mission has just paid
\$50 to the Episcopal Endowment Fund. A larger
Christmas offering than ever before, a larger load
of oats and a wood bee, have all contributed to the
comfort of the incumbent.

Lowville.—St. George's.—The officers of the
Women's Auxiliary in connection with this church
were elected at the last meeting and nearly all the
old ones were re-elected except Mrs. Seaman, who
was president before Mrs. Sparling was elected in
her place. The society is very sorry to lose Mrs.
Seaman, as she expects to leave Lowville shortly,
and her services will be very much missed in St.
George's parish among young and old.

HURON.

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

Berlin.—St. John's.—The course of Sunday even-
ing lectures, announced in the Canadian Churchman,
has been very successful, as might have been ex-
pected from the reputation of the lecturers, the at-
tendance having been very good throughout, in-
cluding, as it did, many non-conformists. The
opening lecture, by the Rev. Professor Cody, was
on the History of the Church. The lecturer treated
his subject under the heads, Formation, Defor-
mation and Reformation, and though he dwelt fully
on the changes produced in the last-named period,
he refuted the notion that the Church originated
then. Canons Sweeny and Dann dealt respectively
with the Catholicity and with the Worship of the
Church. The former was proved by her wide dif-
fusion, her adherence to the primitive standards of
faith and practice. It was shown how the worship
of the Church centres around the Altar, thus keep-
ing Christ and His work constantly in the fore-
front. The Rev. R. J. Moore, of St. Margaret's,
Toronto, spoke of the Faith of the Church. Pre-
mising that it was obviously impossible to touch on
all the Articles of the Faith, he showed how the
Apostles' Creed had grown out of the teaching of
the Apostles, and then devoted the main part of his
time to stating and pressing home the two great
truths of the Divinity of our Lord and the Father-
hood of God. The desolation of the hopes of
humanity that would result from the abandonment
of belief in the former and the comforting infer-
ences derived from the latter, were vividly pictured.
The Rev. Provost Welch closed the series with a
very thoughtful statement of the Church's con-
tribution to the religious life of the nation, as in the
fostering of devotion and reverence, the work of
her great theologians and hymn-writers, her breadth
and her exertions in behalf of liberty, even deduct-
ing the support Laud gave to Stuart absolutism.
The lecture closed with an impressive warning
against party-spirit and an appeal to Churchmen to
confess and amend the faults that have here in
Canada impeded the Church's progress. After each
lecture a portion of the Litany of the Church was
sung, the clergy and congregation kneeling. On
the 30th January the Rev. C. H. Shortt, rector of
St. Thomas', Toronto, gave an interesting address
to the Men's Union of the parish on the subject of
Christian Unity. The effect may be judged from the

question asked by one of the members and apparently concurred in by all, "What shall we do?" and by the evident intention to follow Mr. Shortt's advice.

Waterloo.—St. Saviour's.—This church had at Mattins the advantage of the services of nearly all the clergy that gave the Sunday evening lectures in St. John's, Berlin. On the anniversary Sunday the sermon at the noonday celebration was preached by the Rev. R. J. Moore, M.A., whose text was I. Kings vi., 7. After speaking of the duty of making God's House as beautiful as possible he pointed out that the silence in the building of Solomon's temple typified the silent progress of Christianity in the face of most violent opposition, and also the way in which God is rearing in Paradise His spiritual temple out of the material which is being prepared by the trials and afflictions of life. In speaking of the difficulties the handful of Church people who have built St. Saviour's have encountered and will encounter, they were bidden remember that the fabric which

"Rose like an exhalation, with the sound
Of dulcet symphonies,"

was pandemonium. Such was not the way work for God is done, but the struggles it involves are part of the training by which He is fitting us for His presence. The rector preached at Evensong. The congregation has in the year past cleared off all floating debts and reduced the mortgage liability. *Laus Deo.*

Blyth.—Trinity.—The Rev. William Low, rector of St. Paul's church, Wingham, officiated at the anniversary services of this church, which were held on Sunday, February 12th. The Rev. C. L. Mills took Mr. Low's duty in Wingham. Mr. Low's sermons were much appreciated by the congregation of Trinity church.

Stratford and Sebringville.—The annual missionary meetings at these points were conducted by Rural Dean Deacon and Revs. T. G. Wright and J. T. Kerrin on February 9th and 10th. The Rev. D. Deacon, R.D., the rector, reviewed the annual financial report of the diocese; Mr. Kerrin gave a graphic description of the first beginnings of the South American Missionary Society, and of the immense field of work to be attended to in South America, which he called the "Neglected Continent." Mr. Wright dealt with the broad subject of missionary effort, with special reference to the agitation now going on in England, and the present status and future prospects of the Church.

Haysville.—The annual missionary meetings in this parish were this year conducted on February 12th at the usual Sunday services by Rural Dean Deacon of Stratford, with whom the rector, the Rev. James Ward, exchanged on that day.

London.—The Cronyn Memorial Church has lost both its clergy. Canon Richardson has accepted the rectorship of St. John's, London township, recently vacated by Archdeacon Marsh, and the curate, the Rev. J. W. Ten Eyck, has been appointed by the bishop to the vacant rectorship of the Trivitt Memorial Church, Exeter. The Cronyn Memorial church in London is, next to St. Paul's cathedral, perhaps the most important church in London, and may prove a difficult position properly to fill.

Kirkton and Biddulph.—The annual missionary meetings in these places were conducted by Rural Dean Deacon, Rev. J. T. Kerrin and the rector, the Rev. W. Stout. The rural dean took up the financial report of the diocese; Mr. Kerrin spoke on South America and the South American Missionary Society, and Mr. Stout commended the missionary cause heartily to the liberality of his people. Mr. Stout's labours in this parish show signs of constant and healthy progress, and he takes a lively interest in the welfare of the diocese.

Stratford, "St. James". A new venture is being made in the Sunday school work of this church, commencing with Septuagesima Sunday, since which date the lessons have been on the Old Testament lessons for the Sunday, instead of the Sunday School Institute lessons as formerly. The new course is proving very interesting and instructive, and the experiment will be watched with interest by those engaged in Sunday school work.

ALGOMA.

GEORGE THORNLOE, D.D., BISHOP, SAULT STE MARIE

To the Clergy and Laity of the Church in Algoma, and in the Ecclesiastical Province of Canada.—Dear Brethren in the Lord: The death of Bishop Sullivan has touched a tender chord in the heart of the Canadian Church. There can be no reasonable doubt that many who have admired and loved him are longing to find some fitting way in which to express their appreciation of his life and character, of the great work which he accomplished in the Diocese of Algoma, and of the loss which has overtaken the Church at large in his departure from amongst us. Above all, I am persuaded the clergy and laity of Algoma, who have been so closely associated with him in the past, and so largely the gainers in spiritual things by his unsparing devotion of his splendid powers to the interests of God's Church in their midst, will be thankful for an opportunity to give suitable expression to their sorrowing regard. After careful pondering of the matter, I am convinced that in no better way can recognition be made of the great qualities and work of the distinguished leader of men, whom God has now taken to Himself, than by raising a Memorial Fund for the furthering of the work to which he devoted the best years of his life, and which, to the last, was so specially dear to his heart. Owing to the impending withdrawal of the grants of the great English Society for the propagation of the Gospel, it is now more than a possibility that some of our Algoma Missions will have to be closed at no distant date, unless relief is speedily forthcoming. A fund has therefore been established, which we hope to make up to at least \$50,000, for the endowment of this Mission work. And we now propose to name it "The Bishop Sullivan Memorial Sustentation Fund." To this fund all who have known, admired and loved the late Bishop; all who would grieve to see the work which at such cost to himself he took up and fostered left to languish and die; all who have in their hearts a warm feeling towards his old sphere of labour, Algoma and its Missions; yea, all friends of that great missionary cause, of which the late Bishop was so distinguished a champion, are heartily invited to devote their offerings. Surely it should need no argument to convince those who knew the Bishop that such a fund, having for its object the perpetuation of the work which is so largely the outcome of personal toil and self-denial, would be a memorial at once more worthy of him, and more in accord with his avowed principles, than any memorial which art could erect, however beautiful and costly it might be. I therefore confidently appeal, not only to the Church in Algoma—for that can do but little—but to the Church at large, to provide in the way suggested a memorial in every way appropriate as a tribute to the departed Bishop, who with all the power of his great gifts and opportunities, devoted himself to the very end of his life to the promotion of God's glory through the saving of immortal souls. I am, most faithfully yours, George Algoma. Bishophurst, Sault Ste. Marie, Ont., January 31st, 1899. N.B.—Contributions to the above fund should be sent to the Right Rev. the Bishop of Algoma, Sault Ste. Marie, Ont.

NEW WESTMINSTER.

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

New Westminster.—Holy Trinity.—Bad weather has somewhat retarded the work of rebuilding this cathedral church, but with the advent of milder weather it is expected that much greater progress

will be made. The subscription fund for the Sillitoe memorial window is growing slowly.

Port Moody.—On Friday, January 20th, the new church was opened for Divine service by the Ven. the Archdeacon of Columbia. The service of dedication was held at 11 a.m. when the sermon was preached by the Rev. H. S. Underhill. The Rev. A. Shildrick preached at 3 p.m. There were good congregations at both services. The church, which is the only building in Port Moody that is set apart for religious worship, will seat a congregation of 80 people, and has been built mainly out of a gift of £80, which was granted to the diocese from the Marriott bequest. It is practically free of debt. The people of St. James', Vancouver, have presented the Port Moody congregation with their old lectern and Holy Bible, and these gifts have been thankfully accepted by them.

Nelson.—St. Saviour.—This new stone church was opened on December 15th by the Ven. Archdeacon Pentreath, who was assisted by the Rev. H. S. Akehurst, rector of the parish, the Rev. C. F. Yates of New Denver, the Rev. H. Irwin of Rosland and the Rev. S. Rhodes, curate-in-charge of the out-stations of the parish. The church is a handsome stone structure, designed by Mr. Curtis, architect of Nelson. It consists of a nave, seating 300, with temporary chancel. Later a chancel and transepts will be added. The design and workmanship are excellent and the musical services under Mr. W. A. Jowett, as organist and choirmaster, were most satisfactory. The massive stone font, made in Winnipeg, cost \$137. It is the gift of the Sunday school. Mrs. Day presented a carved oak pulpit, and Mrs. Akehurst, the oak altar. The collection at the opening services, for the Building Fund, amounted to \$250, leaving only \$750 indebtedness, which will be raised within the next few months. A mission has been organized at Trail by the name of St. Andrew and a clergyman will shortly be appointed to take charge of the new district.

British and Foreign.

A layman in the diocese of Liverpool has drafted a Bill for a Lay House of Convocation.

The Earl of Ancaster has undertaken at his own cost to restore the parish church of Haconby, near Bourne.

The death is announced of the Very Rev. Edward Spooner, twenty-three years rector of Haddleigh, Suffolk and co-Dean of Bocking.

An embroidered cloth for the credence table and a pair of embroidered white markers for the Bible, as also a pair of kettle drums, have been recently presented to St. Saviour's Church, Southwark.

The splendid organ in St. Mary's Cathedral, Edinburgh, has recently been fitted up with the Hope-Jones electro-pneumatic mechanism, which has been provided at the expense of the Rev. A. Griffiths, who is the Precentor of the Cathedral.

The Truro Cathedral Committee report that the estimate of the expense of building the nave as a memorial to the late Archbishop Benson amounts to £41,000; £30,000 has been already collected. It will take three or four years to do the work.

Archdeacon Shears, of Durban, Natal, at present on a visit to this country, states that from statistics he has worked out he finds that only one farthing to every pound of the nation's annual income is spent upon the religious work of the country, and that for every pound spent on drink only 1½d. is expended on missionary work.

A large clock has been fixed on the tower of the parish church of East Rudham, which has four dials

and strikes the hours. The commemoration of the Diarmid of £104, and before the last he free from debt. It was the work of John Smith and Sons, of De

A meeting was held recent Bath, presided over by the diocese, at which it was determined to inaugurate a movement for the front of the Abbey, and also building. This year marks the Abbey church by Bishop

The finishing touch has been given to the Jubilee Memorial in Margaret's church, Horsfort, two pairs of very handsome gates for the boundary walls, the church enclosure. The cost to £435, has been met by the congregation and friends.

In the parish church of there has been dedicated with a new reredos, carved in oak relief. The subjects represent the three Marys at the tomb, the descent of our Blessed Lord, and the church enclosure. The cost to £435, has been met by the congregation and friends.

The Norfolk Chronicle states that Dr. Bensly, Dr. Jessopp, M. the Society of Antiquaries, while excavating in the Lyhart screen in Norwich, which is now undergoing the tomb of Bishop Lyhart, is indebted for a very large sum. With the remainder found his pastoral staff and

A screen and choir stalls of the ancient parish church memory of Bishop How has been dedicated by the Bishop of St. A large congregation. The oak, and on the wall over the tomb: "To the glory of God of His servant, William Wakefield, for twenty-eight parish."

At a gathering of the members of St. Paul's, York, the Rev. W. Hazlewood, the has been appointed rector of Ellon, was presented with an address and a purse containing a previous occasion had presented, and the members of with a beautiful umbrella. been for seven years a cura

At a recent service, which was held in the parish church, in commemoration of Gen. Gordon, an offering of £162 2s. 4½d. was made for the Boys' Home. This amount was supplemented by a cheque for £100 from Hon. C. J. Rhodes, who was present. The sermon, which was preached by the Prince of Wales, by Messrs. Piccadilly.

The chancel of Addington, which was stored and decorated as a memorial to Archbishop Benson. The decorative work is a low relief of perforated white alabaster under canopies, between the tomb of Archbishop Benson and the tomb of Archbishop Trenchard. On the north wall are the bearings of Trinity College.

and strikes the hours. The clock was erected in commemoration of the Diamond Jubilee at a cost of £104, and before the last hour of 1898 struck was free from debt. It was the workmanship of Messrs. John Smith and Sons, of Derby.

A meeting was held recently in the Guild Hall, Bath, presided over by the Lord Bishop of the diocese, at which it was determined formally to inaugurate a movement for the repair of the west front of the Abbey, and also of other parts of the building. This year marks the 400th anniversary of the Abbey church by Bishop Oliver King.

The finishing touch has been given to the Diamond Jubilee Memorial in connection with St. Margaret's church, Horsforth, by the erection of two pairs of very handsome wrought iron entrance gates for the boundary walls, which were built round the church enclosure. The whole cost, amounting to £435, has been met by the subscriptions of the congregation and friends.

In the parish church of Coddensham, Suffolk, there has been dedicated with suitable ceremonial a new reredos, carved in oak with panels in high relief. The subjects represented are—on the left the three Marys at the tomb, and on the right the descent of our Blessed Lord from the Cross. Iron cranes with curtains hanging therefrom are fixed on either side. The whole is the gift of the vicar.

The Norfolk Chronicle states that the Dean, with Dr. Bensly, Dr. Jessopp, Mr. St. John Hope (of the Society of Antiquaries), and other gentlemen, while excavating in the neighbourhood of the Lyhart screen in Norwich Cathedral, the nave of which is now undergoing reparation, have found the tomb of Bishop Lyhart, to whom the Cathedral is indebted for a very large portion of its magnificence. With the remains of the Bishop were found his pastoral staff and Episcopal ring.

A screen and choir stalls erected in the chancel of the ancient parish church of Whittington in memory of Bishop How have been formally dedicated by the Bishop of St. Asaph in the presence of a large congregation. The screen and stalls are of oak, and on the wall over the former is the inscription: "To the glory of God and to the memory of His servant, William Walsham How, Bishop of Wakefield, for twenty-eight years rector of this parish."

At a gathering of the members of the congregation of St. Paul's, York Place, Edinburgh, lately, the Rev. W. Hazlewood, the late senior curate, who has been appointed rector of St. Mary-on-the-Rock, Ellon, was presented with a beautifully illuminated address and a purse containing £100. The choir on a previous occasion had presented him with a time-piece, and the members of the Young Men's Guild with a beautiful umbrella. Mr. Hazlewood has been for seven years a curate of that parish.

At a recent service, which was held in Sandringham church, in commemoration of the death of Gen. Gordon, an offertory amounting to £162 2s. 4½d. was made on behalf of the Gordon Boys' Home. This amount was afterwards supplemented by a cheque for £400 from the Right Hon. C. J. Rhodes, who was present at the service. The sermon, which was preached by the Bishop of Ripon, will shortly be published at the desire of the Prince of Wales, by Messrs. Skeffington & Co., of Piccadilly.

The chancel of Addington church has been restored and decorated as a memorial to the late Archbishop Benson. The principal feature of the decorative work is a low reredos of very beautiful perforated white alabaster scroll work, with statues, under canopies, between the north and south windows, of Archbishops Theodore, Cranmer, Laud and Benson. On the north side are the armorial bearings of Trinity College, Cambridge, Wellington

College, Lincoln, and Truro, all closely associated with the late Primate's work. The Bishop of Winchester, a son-in-law of the late Archbishop Tat, performed the dedication service.

The work of securing the great buttresses of the Eastern chapels in St. Patrick's Cathedral, Dublin, which were restored, in a fashion, in 1846, and have recently shown signs of failure and decay, has been, by the help of Lord Iveagh, effected without drawing upon the already insufficient capital of the Cathedral. At a cost of upwards of £1,000 the great masses of crumbling masonry, weighing eighty to one hundred tons in each buttress, have been skilfully poised with massive shoring, by the noted firm of Thompson, of Peterborough, who have exhibited special skill in dealing with such critical work.

Four stained-glass windows, representing the four Evangelists, have been recently erected in the chancel of Clonfert Cathedral. They are the work of Messrs. Watson, of Youghal. A large memorial brass, by M'Gill, of Essex-quay, has been erected on the south wall of the chancel. The windows, the brass, and a carved-oak Bishop's throne, are the gift of a gentleman who is a descendant of a former Bishop of Clonfert. The inscription on the brass states that all these gifts were erected "To the glory of God, and in memory of the Right Rev. Matthew Young, Fellow of Trinity College, Dublin, 1775; Professor of Natural Philosophy, 1786; and Bishop of Clonfert, 1798.

On the south side of the nave of Norwich Cathedral, the chapel or chantry dedicated to Bishop Nykke, or Nix, who was consecrated in 1501, and died 1535-6, has been mostly distinctly defined. His tomb is at the east end of the chapel, and traces of the altar and reredos have been found, as well as the spaces from which the iron grills dividing the chantry from the nave have been torn away. The removal of the whitewash or plaster from the roof has revealed some most beautiful coloured work in the shape of embossed coats of arms. In the centre is a very curious figure of a Bishop in full canonicals, and though small in dimensions it serves admirably to complete the corner armorial decorations. It is evident that the chapel occupied two bays, because the same arms are shown on the spandrels at both east and west ends.

Correspondence.

All letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

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

THE FIRST CANADIAN CHURCH MISSIONARY TO JAPAN.

Sir,—In the Epiphany appeal recently issued by the Domestic and Foreign Missionary Society reference is made to Mr. Waller as the first missionary sent by the Canadian Church to Japan. Permit me to say that this statement is hardly consistent with facts which ought to be in the possession of the members of the Domestic and Foreign Society. The first Canadian clergyman who offered himself for work in Japan was Rev. J. Cooper Robinson. His offer was made more than ten years ago to the Domestic and Foreign Missionary Society. For six months he waited to hear from them. Then his fellow-graduates assumed the financial responsibility and he started for his work. In this way originated the Wycliffe College Missionary Society, which after a few years was merged into the Canadian branch of the English C.M.S., and as such was duly recognized by the D. & F. as an auxiliary society. More than once the D. & F. when speaking

of the work done by the Canadian Church in the foreign field has included the missionaries of the C.C.M.A. How then can Mr. Waller, who only went to Japan about five years ago, be spoken of as the first missionary of the Canadian Church when Mr. Robinson was sent out five years earlier? The D. & F. ought to do one of two things—withdraw its recognition of the C.C.M.A. or treat that organization fairly. This latter society declares itself a partisan institution. The D. & F. on the other hand professes to represent the whole church. Let it do so in a large-hearted and generous fashion. There is much about the C.C.M.A. that many Churchmen dislike—its extreme partyism, its tone of spiritual superiority, etc., but at least it is a living, working, aggressive organization. What shall we say about the D. & F.? If its members do not bestir themselves it will soon be a case of the tail wagging the dog.

ANGLICAN.

[We hope that this straight-forward and temperate letter will receive attention from those whom it concerns. Several points adverted to demand notice and explanation.—Ed. C.C.]

IS THIS CORRECT?

Sir,—I have taken the following clipping from Church Bells, of January 27th last. Surely it cannot be that the congregation of St. George's Cathedral would rebuild this beautiful church at the expense of the suffering, of the widow and orphan, and of the sick and infirm among the clergy. It should be contradicted: INQUIRER.

"St. George's Cathedral, Kingston, Ont., was recently totally destroyed by fire, and the congregation decided almost immediately afterwards to begin the work of rebuilding at once. The Cathedral was one of the oldest ecclesiastical structures in Ontario, and was an imposing edifice. It possesses many memorial windows, tablets, brasses, etc., erected in memory of notables both in military and civil life, which cannot be replaced. A correspondent, writing in regard to the effect of the catastrophe on the finances and work of the diocese, says the fire means that the resources of Church people in Kingston will be taxed to the utmost to rebuild the Cathedral, the loss on which, including furnishings, is estimated at £14,400. Diocesan funds must of necessity be neglected, at all events for the present; and this involves the reduction of the small £40 annuities paid to widows of the clergy; the impossibility of providing for sick and infirm clergy; a very inadequate episcopal stipend; great delay in obtaining a new Bishop in the event of the death or resignation of the aged and infirm Archbishop; and many other things too painful to contemplate."

THE STATE OF THE CHURCH.

Sir,—Kindly allow me space in The Canadian Churchman to make a few statements from another layman's standpoint in regard to that all-important subject, the State of the Church in Canada. Since I became a subscriber to The Canadian Churchman I have taken much interest in the communications in that paper, and through them and other sources of information I am sorry to find that our good old Church is in danger of falling to pieces from lack of system and carelessness, but there is some consolation when knowing that both clergymen and laymen are waking up to a sense of their duty, but perhaps some will say, what is all this about, what is the matter? In answer, I may state that a few years ago the discovery was made that about fifty thousand members had strayed from the Church in the Diocese of Huron, that their names were on the assessment rolls, but not in the Church registers, and I have failed to find when or where any real effort has been made to reclaim them, and that in most congregations many calling themselves Church people seldom or never enter the church from one end of the year to the other, and that a general deadness pervades the Church in Canada. Forgive me, dear readers, for my thoughts when I tell you that I often thought that there was more interest

taken in financial matters and the small details of Canons at the Synod meetings than in the spiritual welfare of the laity, than in teaching them to be prepared to meet their God. Now where there is such apathy and carelessness in Church attendance, surely there must be some cause. The Rev. Mr. Ker blames the laity, and I think with reason too, for we know that they are no, as good as they ought to be; but then if the laity were perfect, if they were all good, devout, God-fearing people, there would not be much need for so many clergymen. I think with Mr. Ransford that some of the blame should rest on the shoulders of the clergy and the system too. We all know that the Church system has been a slow one. It generally makes a start when other denominations have gobbled up a goodly number of Church people, and afterwards makes slow progress all along the line. Then the system is a lax one, for a clergyman can be a good zealous worker or he can take things easy in his very responsible position; he can be a good clerical visitor or he can visit very seldom; he can be a good extemporaneous preacher, or he can read his manuscript for a sermon, or he can lead in worship in a plain and simple manner, and he can make changes and innovations, thereby causing enmity and strife. A clergyman who reads the service, and reads or rattles through a written sermon in 15 or 20 minutes, and who even appears to read the Lord's prayer, is not the man to draw and keep a congregation. Such a service sometimes looks like a matter of form, and tends to show that there is nothing in the man, and eventually leads to carelessness in Church going. I also agree with Mr. Ransford when he says there is in his experience very little religion in the homes of Church members, for I too have a little experience in that line and think his remarks only too true; and about two years ago in conversation with a man whose calling brings him to the homes of many families, he said he thought there was very little religion in the homes of Church of England families; no reading of God's Word, no family worship night or morning. I admit we have some good, zealous and persevering clergymen, but I fear they are in the minority; and for a contrast I will mention two or three. Inside of thirty miles from where I live we can find a clergyman who has filled his church, he is a worker, his congregation has gained instead of having lost, and there we can find the Bible class largely composed of Presbyterians and Methodists, and it would be very hard to find a vacant pew in that church; yet another clergyman whom I have some acquaintance with, who when he came to his present parish found and brought in several members who had not been in the habit of attending church, and since that time has had a flourishing congregation. Your correspondent a few years ago went to visit a friend in a neighbouring town, and went to church the following Sunday, and to my surprise I found the church full to the very door with what appeared to me a very earnest congregation of worshippers, and after returning I said to my friend, "your church was well filled today;" the answer was, "O, yes, our church is well filled every Sunday, for we have an excellent clergyman; if he does miss a member on Sunday he goes right to his place as soon as he can on Monday morning to know the cause of his or her absence, and holds evening cottage meetings alternately amongst the congregation." O, would to God, we had more of such clergymen.

ANOTHER LAYMAN.

A FALSE REPORT.

It appears that in several of the English Church papers which have but recently come to hand the name of a certain clergyman has been mentioned as having been appointed to the vacant rectory of St. James' Church, Toronto. One or two of the papers have gone even further than barely mentioning the supposed appointment, and have commented upon it editorially. The announcement referred to above is, to say the least of it, premature, as no appointment has as yet been made to the liv-

ing, neither is there any likelihood of any appointment being made for, at any rate, several weeks to come.

WHY THE CHURCH IN CANADA DOES NOT SUCCEED.

Sir, I have noticed a number of communications in your valuable paper on the want of success of the Church in Canada. Is it not well to consider why other organizations succeed, and then make the searching enquiry, are we using the sources of strength in the Church to attain a like success? Many of the religious bodies about us succeed mainly because they develop sympathy and love of one another and emphasize the brotherhood of man in Christ in every way possible. They are by usage, name and relation brothers and sisters to one another in their religious life, and by reciprocal relief, prayers and kindness in all their cares and troubles make this principle of life very real and genuine. Now, are we Churchmen and women a whit different to our fellow Church people, because we are of the fold of the Church? Has our Church made our friends or has society? Does the Church act as a mother to us, and our brethren as brothers (on the line of the good Samaritan), or have we to learn our first lesson of brotherhood from one of the fraternal societies. I believe if every communion were a real communion among those who kneel at the same altar and partake of the same food, and not a congregation of strangers, our Church people would not wait for society or some outside introduction to their fellow Churchmen, but ever after all communicants would be near and dear to each other as all members of Christ's body. When I see the average member of a Church congregation, and the cold way he treats those perhaps below him socially or the suspicion and reserve with which he will shy past a priest or layman whom he thinks is a little above him socially, I wonder that there is any life left in the Church. Little do we believe that all are equal in the sight of God! Even St. Paul could treat a runaway slave as a dear brother; one of the great surprises of heaven will be the reversing of social grades, "the putting down the mighty from their seat and the exalting of the humble and meek. How lost some of us will be if we ever reach that promised land without someone to go around and tell us who are the upper five hundred of the Kingdom of God, and perhaps introduce us to some poor forgotten beggar, whom we never knew, although week by week meeting him at the same Holy table. Social grades we must have, social safeguards also, but these must be eliminated from all things pertaining to the House of God, and "if we love not our brother whom we have seen, how can we love God whom we have not seen." Is it not time for layman, and priest too, to learn that as all men by natural birth are born free and equal we have all by our spiritual birth been born again in our baptism free from the world and equal before God. Our mother, the Church, takes us all into her fold by a common form of baptism (king and peasant alike), teaches us the same lessons, confirms us by the same hands, marries us by the same marriage ceremony, and knows us only by our Christian names. When our beloved Queen was married, the Bishop said to her, "Victoria, wilt thou take this man (not Prince), to be thy wedded husband?" And she answered, "I will;" then, "Albert, wilt thou take this woman (not Queen) to be thy wedded wife?" and the same simple answer "I will" consummated a Christian marriage of two of the Church's children in the exact same way as the humblest of us are treated. So in the Eucharist, a common bread, a common cup, no distinction, but human equality. Then at last by a common burial service she will lay each of us in our last bed, calling us "our dear departed brother" or "sister." Strange words to those who listen and were not introduced to the deceased. Well might the Church, as the bride, say to her children as the bridegroom and head of His body, the Church, has before said, "Are not my

ways equal?" When we Churchmen, clergy and laity alike have learned this lesson we will have entered well upon the road of success which our Saviour trod, who taught that he is a brother, sister and mother of Christ (God), who hear his words and keep them, "and what God has joined together let not man put asunder." LEXI.

CHURCH PEOPLE MOVING TO MANITOBA.

Sir, Would you kindly permit me through your columns to ask any Church people contemplating removal to this province, if they have not selected their new home, to write me. In my Mission there are some 150,000 acres of vacant land most suitable for general farming, ranging in price from \$3 to \$10 per acre, and these lands I wish to see Churchmen occupy. If any of the clergy know of any families desirous of emigration, they could help them and the cause of our Church here by bringing this matter before them.

(Rev.) JAS. W. B. BELFORD,
Clearwater, Man.

THE STATE OF THE CHURCH.

Sir,—I was much interested in the letter of John Ransford in your issue of February 2nd. That was a good story of the delegation going to the Bishop and saying that they thought they were entitled to have a gentleman and a Christian for their next clergyman, though it has an apocryphal ring to it. But after all if you want a good article you must pay a good price for it. The majority of men who take Holy Orders have nothing to look forward to but genteel poverty on \$500 or \$600 a year. It is no wonder then that we get second or third rate men. The wonder is that we get any other kind. The congregations who pay a good salary have no difficulty in getting a gentleman and a Christian. It is very easy for Mr. Ransford and others to lay all the blame on the clergy. But I do not think that any sober-minded person would say that the clergy of the Anglican Church in Canada are inferior morally, socially or intellectually to the ministers of the Protestant denominations. One day we are told that we need clergy of more refinement and intellectuality, and the next day we hear that the clergy (in the country at least), are too much above the level of the people—that we want men of the soil. I think there is more truth in the latter opinion than in the former. But what is the use of these mutual recriminations between clergy and laity. They might go on ad infinitum. They have already gone on ad nauseam. Let the bishops insist on a high standard for the clergy, but let them also insist on high wages from the laity, and then we shall all be better pleased. I entirely agree with what Mr. Ransford says about Sunday schools, and parental responsibility. The Sunday school question keeps most of the clergy sitting up at night thinking and praying about it.

A COUNTRY PRIEST.

CHURCH MATTERS GENERALLY.

Sir,—It is pleasing to an old subscriber such as I am, to hear and read of the increasing circulation of The Canadian Churchman. It is, in its way, an indication that the Church principles it upholds are being more and more understood and professed. It is pleasing also to find that the state of the Church in Canada is at last receiving attention from men of thought and action. The letters of Revs. R. Ker and Symonds, and that of "Laymen on the Progress of Methodism" are strongly to the point and deserving of all attention. "Layman's" expose of the causes of the present attractive power of the Methodist body is just and true. But what are we to do? As someone has already pointed out, Rev. R. Ker does not attempt to point out how we can mend matters in regard to the Sunday school, and it is but in your issue of a fortnight ago or so that your article on "Union Services" gave indication that the matter was receiving any attention at all.

The Sunday school is with its teaching of a common faith with us. The non-reading of also too prevalent. How should be treated? Doubtless a good step, has been taken in making God concerning these things must add work—action. But prayer unto God leads me to view when I began to write, this united prayer; why are searchings of heart on the side are the editorials and other all confined to the Diocese onto the heart or the representative Church? If The Canadian the only organ of such a cause as deserves the name why on matters concerning discipline working of the Church be for that matter, to Ontario the theme of the welfare Church how came it that "Mission" held in Ottawa absence? There was a great some discussion generated, but not a word of report or approval or otherwise, appeared in our Church paper we now have, and it has passed my observation, but otherwise my question would like to see is a paper to reprove and instruct his alike, when need requires at The Church Times does for merely for London. I quit C.C. cannot afford to pay each diocese, much less in exchange, doubtless, see or most of those cities. Can some matters bearing on this give a review, a critique or aspect thereof that will be have alluded already to one tion another that is of more which occupied the attention a while, namely, exemption from taxation. Then there some of the clergy, and in indulge in, such as taking Prayer," assisting Presby ministers in performing funerals, etc., and thus in popular Protestant idea that churches or church, and the other, and that it all come the words of the Rev. Dyscorate exposition of Evangelical Church of England is the C and my choice."

SIR WM. HARCOURT.

Sir,—Anglican Churchmen member that it was Sir Wm through the English House of Commons a bill of the Rosebery and the Welsh portion of her ancient endowments, drals, etc., may well be excited if they suspect that the form the sheepskin robe, his vestment; and if they hesitate actions and language as regards of thoughtful Churchmen concerning. When he talks of resorting down confession in the Clergy talk of Parliament putting firmation. At the time that the Bery Bill was before the House Benson recommended to the Province the daily use of Sunday after Trinity, "I cleanse and defend Thy Church used, and was heard; the present crisis is one during

The Sunday school is with us, the non-reading and teaching of a common faith in our day schools is with us. The non-reading of the Bible at home is also too prevalent. How shall or how can these be treated? Doubtless a good step, and the right step, has been taken in making united prayer unto God concerning these things. But to prayer we must add work—action. But this making of united prayer unto God leads me to the point I had in view when I began to write, namely, to ask why is this united prayer; why are the questionings and searchings of heart on the state of the Church; why are the editorials and other articles on the matter all confined to the Diocese of Toronto? Is Toronto the heart or the representative of the Canadian Church? If The Canadian Churchman is now the only organ of such Canadian churchmanship as deserves the name why should its observations on matters concerning discipline or worship or the working of the Church be confined to Toronto, or for that matter, to Ontario? For example, under the theme of the welfare and progress of the Church how came it that all reference to the "Mission" held in Ottawa was conspicuous by its absence? There was a great stir created by it, some discussion generated, as was to be expected; but not a word of report or criticism, whether of approval or otherwise, appeared in the only sound Church paper we now have. If any such appeared and it has passed my observation I beg your pardon, but otherwise my question stands. What I would like to see is a paper not afraid to exhort, to reprove and instruct bishops, clergy and laity alike, when need requires and occasion is given, as The Church Times does for all England, and not merely for London. I quite understand that the C.C. cannot afford to pay for a correspondent in each diocese, much less in each city; but it receives in exchange, doubtless, secular papers from each or most of those cities. Can it not cull from them some matters bearing on things ecclesiastical and give a review, a critique or an instruction on some aspect thereof that will be of general interest? I have alluded already to one thing and will but mention another that is of more than local interest, but which occupied the attention of Montrealers for a while, namely, exemption of Church property from taxation. Then there are the vagaries that some of the clergy, and in more than one diocese, indulge in, such as taking part in the "Week of Prayer," assisting Presbyterian and Methodist ministers in performing marriages, conducting funerals, etc., and thus in a way supporting the popular Protestant idea that all the sects form the churches or church, and that one is as good as another, and that it all comes down to this only, in the words of the Rev. Dyson Hague, after an elaborate exposition of Evangelical principles: "The Church of England is the Church of my preference and my choice."

W. R. B.

SIR WM. HARCOURT AND THE CHURCH.

Sir,—Anglican Churchmen in Canada who remember that it was Sir Wm. Harcourt who piloted through the English House of Commons the iniquitous bill of the Rosebery Government for robbing the Welsh portion of the Church of England of her ancient endowments, secularizing her Cathedrals, etc., may well be excused at the present time, if they suspect that the form of the wolf lurks under the sheepskin robe, his most recently adopted vestment; and if they hesitate to adopt his present actions and language as representative of the views of thoughtful Churchmen on the ritual controversy. When he talks of resorting to Parliament to put down confession in the Church, he might as well talk of Parliament putting down the rite of confirmation. At the time the Welsh Church Robbery Bill was before the House the late Archbishop Benson recommended to all clergymen in his Province the daily use of the Collect for the 16th Sunday after Trinity, "Let Thy continued pity cleanse and defend Thy Church;" the prayer was used, and was heard; the bill was not carried. The present crisis is one during the continuance of which

the same Collect might very well form part of the daily prayers of all Anglicans; and, in churches where H.A. and M. are in use the occasional singing of the Metrical Litany of the Church, No. 471.

R. B. L.

COMMUNION SERVICE.

Sir,—I would be glad to know why the construction of the last clause of this service—before Ps. li.—is rendered in the manner in which we find it in the Prayer Book? "Unto which He vouchsafe to bring us all, for His infinite mercy." To my mind, it would be better rendered, "may He vouchsafe." Is this an oversight, or if not, what is the explanation of the expression. Perhaps some of our Prayer Book authorities will kindly enlighten us.

L. S. T.

Family Reading.

THE GREAT QUESTION.

What shall I do with Jesus?

The Roman Pilate cried;

What shall I do with Jesus?

Is echoed far and wide,

And all who hear the Gospel,

The question must decide,

He offers us salvation,

And is His grace denied?

What shall I do with Jesus?

That pure and spotless One,

Who died that He might save us,

And make us all his own?

Oh! can I live without Him,

And forfeit all He's done?

Oh! can I lose the battle,

That He through death has won?

Oh no! I'll not reject Him,

Despise and crucify;

But in my heart receive Him,

And on His Word rely.

Oh! sweet and loving Jesus,

Take me to dwell with Thee!

To sing with saints Thy praises,

And all Thy glory see.

SUGGESTIONS FOR LENT.

Lent is a time for amending or deepening our spiritual life. Let us in this set before us a definite aim. A little reflection will tell each person of at any rate one definite point where amendment is needed, and where it might be gained by a real effort during Lent, aided by the sympathy of a common struggle that the season gives.

1. For instance, in many cases there is the need, perhaps clearly, perhaps dimly, felt, of a real repentance, in putting right some wrong, in breaking free from some evil habit, in acknowledging an injury, in humbly seeking reconciliation with God.

2. Or there may be a need of a reconciliation with man, the granting of forgiveness, the offering an explanation, the endeavour to overcome an estrangement.

3. Many who are nominally Church-people are (they know it), sadly neglectful of religious duties—private prayer, attendance at church, reception of the Holy Communion, reading the Bible. Lent is a time for rousing oneself from sluggishness, for taking up such duties with real earnestness.

4. Many who attend our churches have been holding back, for one reason or another, from the sacraments—some from baptism, more from the Holy Communion, and from Confirmation. Lent is a time in which to put away moral obstacles that keep

us back, and to seek instruction and aid in preparation for means of grace which our Lord has ordained for our help, and which we can only neglect at our peril.

5. Our religion, if it is Christ's religion, cannot be selfish, nor must our Lenten self-examination and amendment concern ourselves alone. Our endeavours and our offerings for others' spiritual and temporal welfare will require consideration. Do these show a real acknowledgement of the commandment to love our neighbour as ourselves, any real attempt to fulfill the law?

Some such definite matters let us, as each know his need, set before us for spiritual effort during the forty days of Lent. This will give point to prayers, instruction, and self-denial. By this means Lent may mark a real step onward in our spiritual life. We shall be prepared at its close to celebrate with greater intelligence and devotion the solemnities of our Lord's Passion and Resurrection.—Bishop Hall, Pastoral Letter, 1897.

SUGGESTIONS FOR CHURCH-PEOPLE.

1. Prepare for Divine Service on your knees, not at your looking-glass.

2. Be early enough to church to take part in the whole service.

3. On arriving at church go in at once, and do not linger about the door.

4. On entering your pew kneel down and ask God to bless your own soul and the soul of His minister.

5. If the services have not begun take your Prayer-Book, and, turning to some particular place (say, for instance, the Psalter, or the Confession, or the Commandments), meditate thereon. At any rate avoid conversation, and gazing about the church, but try and bring yourself into full harmony with the services in which you are to engage.

6. When the minister begins the worship, take your part. Do not lounge in your pew. Do not look around to see who is coming in at the door. Stand when the congregation stands. Kneel when the congregation kneels. Respond when the congregation responds. Engage heartily in the worship of your God.

7. During the sermon fix your eyes upon the minister. Remember he is the commissioned ambassador. Listen—not to criticize, not to cavil, not to be entertained, but to be helped heavenward. Such being your object, almost any sermon will come freighted with rich blessings to your soul.

8. When the recessional hymn has been sung, and the last "Amen" of the choir has been heard, remain for a short time longer upon your knees in prayer. Ask God to bless to your own soul, and to the souls of the departing congregation, the services in which you have been engaged.

—Stephen's triumphant death made an impression on Saul which never was wholly lost. It was a seed buried, for a time, but potent with life. Let us not despair of the seed we sow. It may seem to enter an uncongenial soil, yet it may have a lodging-place, and bring forth in after days.

—We know the Gospel, as we know flowers to be of God, because the deeper we see into it, the more its perfections enrapture us.

—The influence of the love and life of Christ is spreading throughout the world. Is it due to your effort?

NOT READY.

The path of duty, I mean a trace;
I stand with conscience bent to face,
And all her plans allow;
Calling and crying the while for grace,
Some other time, and some other place,
"Oh, not to-day—not now!"

I know 'tis a demon boding ill,
I know I have power to do it I will,
And I put my hand to th' plough;
I have fair, sweet seeds in my barn, and lo!
When all the furrows are ready to sow,
The voice says, "Oh, not now!"

My peace I sell at the price of woe—
In heart and in spirit I suffer so,
The anguish wrings my brow,
Put still I linger and cry for grace—
"Some other time, and some other place—
Oh, not to-day—not now!"

I talk to my stubborn heart and say,
The work I must do I will do to-day;
I will make to the Lord a vow;
And I will not rest and I will not sleep,
Till the vow I have vowed I rise and keep,
And the demon cries, "Not now!"

And so the days and the years go by,
And so I register lie upon lie,
And break with heaven my vow;
For when I would boldly take my stand,
This terrible demon stays my hand—
"Oh, not to-day—not now!"

READINGS FOR LENT.

When anyone says to you: "It is nearly Church time," does that make you glad? There are some really glad, but the number must be very small by comparison. Now just let me suggest this: supposing all the people in this parish were to speak out the very truth from their hearts, and they were obliged to come with the words which begin with the verse I have read, "I was glad when they said," how would they, if they were truthful, end their words? Do you not think there might be some who might say, "I was glad when they said unto me, we will go for a Sunday excursion, it is glorious weather; we can get a party of friends together, drive into the country, and have a nice day's enjoyment;" or do you think there might be some to be found who might say, "It is Sunday morning, we need not get up; we can lie in bed as long as we like, then we can get up, have a Sunday dinner, and read the newspaper, and in the afternoon take a stroll, and spend a quiet day;" do you think there are any who would say, "I was glad when they said, let us go to the public-house, we shall find a few friends there; at any rate, we shall be made comfortable and have a glass or two;" or, "I was glad when they said, Have you seen such and such exciting play? Let us go to the theatre and have a night's entertainment?" Do you not think there are a great many people who would say something of this sort? But when it is "I was glad when they said unto me, Let us go to church," there is something wrong. Do you suppose the Psalmist is wrong, or do you think he was using language simply as something to sing? Might it be that he was very glad for something nice to say? There are a great many things which we sing in our hymns, for instance;

"O Paradise, O Paradise,
'Tis weary waiting here."

But you know when a congregation sings that it is an utter unreality! They are not weary, they want to stay here; they are not

in a hurry to leave, they can wait patiently!

Oh, my friends, if only we could make our worship more of a reality; if we could speak to God from our souls; if each good thought, as it comes, went up from our own souls to the Throne of God; how blessed and beautiful our worship would be! We are so earthly-bound, these hearts of ours are so dull and insensible. We shall never rise to the full appreciation of the glory and beauty of worship here below, but we can truly climb some few steps higher the golden ladder of holy worship. God grant that we more and more may understand what the Psalmist meant when he said: "I was glad when they said unto me, Let us go into the House of the Lord." Amen. Bishop Walsham How.

LITTLE THINGS.

Why is it that we so easily forget that the little things of life are what make it easy or hard? A few pleasant words, a warm hand clasp, a cordial letter, are simple things, but they are mighty in their influence on the lives of those about us, adding a ray of hope to many disconsolate hearts, giving a bit of courage to disappointed, weary ones, and helping to make our own lives sweeter at the same time. Few people realize how much the little attention of everyday life means to their associates in the home, the church, the business place. It is generally a lack of consideration which makes one forget the small courtesies, but lack of consideration is really one form of selfishness, and selfishness is not considered a desirable quality. Remember that the little things in life, whether good or bad, count for more with those we love than we ever know, and we should be watchful of our actions and our words.

BRITISH AMERICA ASSURANCE COMPANY.

The sixty-fifth annual report of the British America Assurance Company shows that notwithstanding an exceptionally heavy year, as regards losses, both fire and marine, the financial statement gives a total cash income of \$1,472,307.30, with a total expenditure, including appropriations for losses under adjustment, of \$1,442,412.84. Dividends to the amount of \$52,500 have been paid, and the surplus to policy-holders over all liabilities amounts to \$1,321,011.88.

The report is most gratifying to the shareholders, and reflects much credit on the managers.

THE TRUTH BEFORE THE PRIZE.

I have read about a boy who lost a prize at school by choosing the truth; but it was a prize nobly lost. His opportunities to learn had been fewer than those of some of the boys, and he knew he could not hope to win a prize unless it were for writing. So Willie tried with all his might to get the special prize for that. When the distribution day came, the chairman said, as he held up two copy-books: "It would be hard to say which of these two books is the best; but for one copy in Willie's book, which is superior to every other, and also better than any copy in the other book, Willie therefore gains the prize."

"Please, sir, may I see that copy?" said Willie, with hope and fear in his heart. Then, as he glanced at the page and handed the book back, he said: "Please, sir, that is not my copy. It was written by an upper-class boy, who took my book by mistake one day."

Willie lost the prize, and some of the lads laughed at him, but the brave boy said: "I have chosen the truth rather than gain a prize wrongfully, for the truth is better than gold."

HINTS TO HOUSEKEEPERS.

Codfish and Parsnips. Salt codfish and parsnips may be served together nicely as follows: Having soaked three pounds of the codfish over night, put it into plenty of cold water and boil it about an hour. Meanwhile, pare and quarter half a dozen parsnips, boil them until tender and then dish around the fish. At the same time prepare a sauce by mixing two ounces of flour and one of butter or sweet drippings, over the fire, until a smooth paste is formed; whereupon pour in half a pint of boiling water (a little at a time), and stir until the sauce is done. Next add three tablespoonfuls of vinegar, and season with salt and pepper; then let the sauce boil three or four minutes, and, having added a chopped hard-boiled egg, serve with the fish and parsnips.

Scrambled Eggs. Pour one cup of cream into a frying pan. When hot, pour in one dozen eggs, previously broken in a dish. Cook slowly, stirring constantly, so that the eggs will be evenly done. Season with pepper and salt, and serve hot.

Egg Salad. Boil a dozen eggs hard, throw into cold water and peel, then cut in thick slices, and arrange on lettuce leaves laid on a pretty platter. Pour over them a spoonful of parsley.

Rules for Dyspeptics.—Eat slowly, masticating the food very thoroughly, even more so, if possible, than is required in health. The more time the food spends in the mouth, the less it will spend in the stomach.

Avoid drinking at meals; at most, take a few sips of warm drink at the close of the meal, if the food is very dry in character.

In general dyspeptic stomachs manage dry food better than that containing much fluid.

Eat neither very hot nor cold food. The best temperature is about that of the body. Avoid exposure to cold after eating.

Be careful to avoid excess in eating. Eat no more than the wants of the system require. Sometimes less than is really needed must be taken when digestion is very weak. Strength depends not on what is eaten, but on what is digested.

Never take violent exercise of any sort, either mental or physical, either just before or just after a meal. It is not good to sleep immediately after eating, nor within four hours of a meal.

Never eat more than three times a day, and make the last meal very light. For many dyspeptics, two meals are better than more.

Never eat a morsel of any sort between meals.

Never eat when very tired, whether exhausted from mental or physical labour.

Never eat when the mind is worried or the temper ruffled if possible to avoid it.

Eat only food that is easy of digestion, avoiding complicated and indigestible dishes, and taking but one to three kinds at a meal.

Most persons will be benefited by the use of oatmeal, wheat meal, or graham flour, cracked wheat, and other whole-grain preparations, though many will find it necessary to avoid vegetables, especially when fruits are taken.

—What a comforting thought it is that we have one Friend whose love is ever abiding, whose sympathy and help never fail us, no matter how many times a day we turn to Him.

Children's Depart

THE BATTLE OF LIFE.

Go forth to the battle of life, my boy,
Go while it is called "to-day!"
For the years go out and the year
Regardless of those who may lose
Of those who may work or play

And the troops march steadily on
To the army gone before
You may hear the sound of their
Going down to the river where
meet:
They go to return no more.

There's a place for you in the
boy,
And duty for you is assigned
Step into the front with a cheer!
Be quick, or another may take
And you may be left behind.

There is work to be done by the
boy,
That you never can tread again
Work for the loftiest, lowliest me
Whether at plough, plane, spindle
Work for the hands and the b

The Serpent will follow your ste
To lay for your feet a snare
And Pleasure sits in her fairy b
With garlands of poppies and lot
Inwreathing her golden hair.

Temptations will wait by the wa
Temptations without and with
And spirits of evil, with robes as
As those which the angels in He
wear,
Will lure you to deadly sin.

Then put on the Armour of God
In the beautiful days of youth
Put on the Helmet and Brea
Shield,
And the Sword that the feeble
wield
In the cause of Right and Tru

And go to the battle of life, my
With the Peace of the gospel
And in Jesu's strength do the be
For His cause on earth, and
man,
For the Kingdom and Crown

BRITISH AMERICA ASSURANCE COMPANY.

The Sixty-fifth Annual Meeting of the Shareholders of this Company in this city, at noon. The President, Hon. Geo. A. died the chair, and Mr. P. H. was appointed to act as secretary following

ANNUAL REPORT.

The directors beg to submit the fifth Annual Report of the Company embracing the transactions for the thirty-first December last, and of Assets and Liabilities at the year.

In the Fire Branch, while there is a slight reduction in the premium results, as a whole, have been satisfactory, showing a moderate profit, notwithstanding the fact that there were some serious conflagrations in the year in which the Company

DYSPEPTIC

Horsford's Acid Phosphate

reaches various forms

pepsia that no other

icine seems to touch

sists the weakened

and makes the process

gestion natural and

Pleasant to take.

For Sale by all Druggists

Children's Department.

THE BATTLE OF LIFE

Go forth to the battle of life, my boy,
Go while it is called "to-day!"
For the years go out and the years come in,
Regardless of those who may lose or win,
Of those who may work or play,

And the troops march steadily on, my boy,
To the army gone before
You may hear the sound of their falling feet
Going down to the river where two worlds
meet:
They go to return no more.

There's a place for you in the ranks, my
boy,
And duty for you is assigned
Step into the front with a cheerful face.
Be quick, or another may take your place,
And you may be left behind.

There is work to be done by the way, my
boy,
That you never can tread again
Work for the loftiest, lowliest men,
Whether at plough, plane, spindle, or pen,
Work for the hands and the brain.

The Serpent will follow your steps, my boy,
To lay for your feet a snare
And Pleasure sits in her fairy bowers,
With garlands of poppies and lotus flowers
Inwreathing her golden hair.

Temptations will wait by the way, my boy,
Temptations without and within
And spirits of evil, with robes as fair
As those which the angels in Heaven might
wear,
Will lure you to deadly sin.

Then put on the Armour of God, my boy,
In the beautiful days of youth
Put on the Helmet and Breastplate and
Shield,
And the Sword that the feeblest arm may
wield
In the cause of Right and Truth.

And go to the battle of life, my boy,
With the Peace of the gospel shod,
And in Jesu's strength do the best you can
For His cause on earth, and the good of
man,
For the Kingdom and Crown of God.

BRITISH AMERICA ASSURANCE COMPANY.

The Sixty-fifth Annual Meeting of the Shareholders of this Company was held at its offices, in this city, at noon, on Feb. 16. The President, Hon. Geo. A. Cox, occupied the chair, and Mr. P. H. Sims, who was appointed to act as secretary, read the following

ANNUAL REPORT.

The directors beg to submit the Sixty-fifth Annual Report of the Company, embracing the transactions for the year ending thirty-first December last, and a statement of Assets and Liabilities at the close of the year.

In the Fire Branch, while there has been a slight reduction in the premium income, the results, as a whole, have been fairly satisfactory, showing a moderate margin of profit, notwithstanding the fact that there were some serious conflagrations during the year in which the Company was involved

DYSPEPSIA

Horsford's Acid Phosphate

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

For Sale by all Druggists

for considerable amounts—notably the almost total destruction of the city of New Westminster in September last.

The closing months of the year were marked by a succession of exceptionally disastrous storms, both on the ocean and on the great lakes, which resulted in an unprecedented loss of life and property. As a consequence all companies engaged in the business of Marine Insurance show a heavy loss on the transactions of the year, and in its comparatively limited operations in this branch this Company has shared in the generally unfavourable experience. It is encouraging, however, in considering the future prospects of this business, to observe that the heavy losses incurred during the past year, coupled with the unprofitable results of some preceding years, have led to a general movement among Marine underwriters for materially advancing rates and bringing about other reforms which the Directors feel assured will place the business on a much more satisfactory footing than for several years past.

The Directors feel that there is cause for congratulation in the fact that the Company has passed through a year which, in many respects, has been a trying one to those engaged in Fire and Marine Insurance business, and paid its usual dividend to Shareholders without making any material reduction in its Reserve Fund.

Summary of Financial Statement —

Total cash income.....	\$1,472,307 36
Total expenditure, including appropriation for losses under adjustment.....	1,442,412 84
Balance	\$ 29,894 52
Dividends declared	52,500 00
Total assets.....	\$1,519,164 18
Total liabilities	198,152 30
Surplus to policy-holders....	\$1,321,011 88

The following gentlemen were elected to serve as directors for the ensuing year:—Hon. Geo. A. Cox, J. J. Kenny, Hon. S. C. Wood, S. F. McKinnon, Thos. Long, John Hoskin, Q.C., LL.D., H. M. Pellatt, R. Jaffray, F. A. Meyers.

At a meeting of the board held subsequently, Hon. Geo. A. Cox was elected President, and Mr. J. J. Kenny, Vice-President.

A TRUE STORY.

John Brent was trimming his hedge and the "snip, snip," of his shears was a pleasing sound to his ears. In the rear of him stretched a wide, smoothly-kept lawn, in the centre of which stood his residence—a handsome, massive, modern structure, which had cost him not less than ninety thousand dollars.

The owner of it was the man who, in shabby attire, was trimming his hedge. "A close, stingy, old skinflint, I'll warrant," some boy is ready to say.

No, he wasn't. He trimmed his own hedge for recreation, as he was a man of sedentary habits. His shabby clothes were his working clothes, while those which he wore on other occasions were both neat and expensive. Indeed, he was very particular even about what are known as the minor appointments of dress.

Instead of being stingy, he was exceedingly liberal. He was always contributing to benevolent enterprises, and helping deserving people, often when they had not asked his help.

Just beyond the hedge was the public sidewalk; and two boys stopped opposite to where he was at work, he on one side of the hedge, and they on the other.

"Halloa, Fred! That's a very handsome tennis racquet," one of them said. "You paid about seven dollars for it, didn't you?"

"Only six, Charlie," was the reply.

"Your old one is in prime order yet. What will you take for it?"

"I sold it to Willie Robbins for one dollar and a half," replied Fred.

"Well, now, that was silly," declared Charlie. "I'd have given you three dollars for it."

"You are too late," replied Fred. "I have promised it to Willie."

"Oh! you only promised it to him, eh? And he's simply promised to pay for it, I suppose? I'll give you three dollars cash for it."

"I can't do it, Charlie."

"You can if you want to. A dollar and a half more isn't to be sneezed at."

"Of course not," admitted Fred; "and I'd like to have it, only I promised the racquet to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you another time as much, and that will settle it."

"No, Charlie," gravely replied the other boy, "that will not settle it—neither with Willie nor with me. I cannot disappoint him. A bargain is a bargain. The racquet is his, even if it hasn't been delivered."

"Oh, let him have it," retorted Charlie, angrily. "Fred, Fenton, I will not say that you are a chump; but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation; and he stepped to a gap in the hedge, in order to get a look at the boy who had such a high regard for his word.

"The lad has a good face, and is made of the right sort of stuff," was the millionaire's mental comment. "He places proper value upon his integrity, and he will succeed in business because he is punctilious."

Two months later John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

"I can simply take your names and residence this morning," he said. "I'll make enquiries about you, and notify the one whom I conclude to select."

Three of the boys gave their names and residences.

"What is your name?" he asked, as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply.

John Brent remembered the name and the boy. He looked at him keenly, a pleased smile crossing his face.

"You can stay," he said. "I've been suited sooner than I expected to be," he added, looking at the other boys, and dismissing them with a wave of his hand.

"Why did you take me?" asked Fred in surprise. "Why were enquiries not necessary in my case? You do not know me."

"I know you better than you think I do," John Brent said, with a significant smile.

"But I offered you no recommendations," suggested Fred.

Enameline

is so very clean and DUST-LESS, which is such a comfort to good housekeepers. The old-fashioned brands of Stove Polish do the work in the old-fashioned way. Enameline is the Modern Stove Polish, and that is the difference. Put up in paste, cake or liquid form. Sold in every civilized country on earth.

J. L. PRESCOTT & CO., New York

"My boy, it wasn't necessary," replied John Brent. "I overheard you recommend yourself."

But as he felt disposed to enlighten Fred, he told him about the conversation he had overheard.

A CHICAGO CAT IN JAVA.

All lovers of the cat will be interested in the account given by Miss E. R. Scidmore, in "Java, the Garden of the East," of a pussy taken from our own country to that distant island.

The Javanese who were at the World's Fair in 1893—in that charming little Javanese village in the Midway Plaisance—were presented with this little striped cat, described as "of the common roof-and-fence variety." As the Javanese village was not financially a success, "Tabby" is said to have represented "the entire profit and result of the Chicago village venture." She was carried with loving care to Java, and soon became at home on the great plantation of Sinagar, a principality of twelve thousand acres.

Chicago, as she was named after her native city, was soon the darling of every one on the place; following her own sweet will from morning to night, roaming about and hunting the tiny mice and the tropical birds. She is described by Miss Scidmore as "a cat of most enterprising and sagacious mien," who gave the travellers from America a friendly welcome, purring and rubbing against them as if she recognized their nationality.

In the wonderful climate and unending summer of the hilly country in Java, Chicago would doubtless have lived to a green old age, but for an accident the morning of Miss Scidmore's departure. "The morning we left Sinagar," she writes, "there was hubbub and

Caution—The market is full of imitations, represented to be the same as **BROWN'S** Bronchial Troches of Boston. The Genuine has the Fac-Simile Signature of *Wm. B. Brown* on every box.

running to and fro in the great quadrangle of the residence. Chicago, while walking the well-curb with gesticulating tail, had lost her balance, and with frightful cries and a splash ended her existence, by unpleasant coincidence, just as we were making our farewells to our kindly host."

"In despair at being unable to return to America with you," said one mourner, "she has thrown herself into the well. It is plainly suicide."

LESSONS IN PURITY.

Let me tell a little story, as it came to me. Said a young mother: "I wanted to foster in my boy a love of purity, inward and outward. He would soon be old enough to enter the public school. Before he went out from me into life among the little company of village children, I wanted to feel that he was armed against the temptations that I knew would beset him."

"He had always rebelled against the necessary bathing and dressing. It was all very well so long as I let him splash the water freely and attempted no interference. But after the twin babies came I was forced to make the matter a serious business and not a play, and the bath was a trial to him and to me as often as it came. As I had the younger ones to bathe and prepare for bed, I had lately allowed him to wash himself as perfectly as he could, only supplementing his work with a little of my own."

"I began to plan so as to give him more of my time. On bath night I allowed him to sit up half an hour later than usual, that the babies might be safely tucked away in bed before his turn came. Then, when his part of the work of purifying was done, I gave him half an hour of my undivided attention. While I 'examined the creases,' to see how faithfully he had bathed, I talked to him about the loveliness of being clean. When the white 'nighty' was on I cuddled and kissed him in a fashion that I had allowed to fall into disuse. It went to my heart to see how ready 'mother's little man' was to enjoy again the privileges of babyhood."

"You love me just as much as you used to before the twinnies came, don't you?" "Will you do it this way every night, mother?" he asked, as he tried to cuddle his long legs up into my lap.

"I will if my boy will want to be clean as much as I want him to be," I said.

"I will! I won't make a fuss at my bath any more, but I'll do it all myself just as nice as I can," he promised with earnestness.

"Will you try to be clean all through, as clean inside as you are now outside?" I asked.

"How, mother?"

"God sees you all through. He looks into your heart to see if that is clean, and He loves to have you perfectly pure. Some boys are not pure. Their talk is unclean and

their doings are unclean. Will my boy keep away from such, and be a clean boy all through?"

"Yes, I will. I want to."

"Then, after to-day, you may put this in your prayer: 'Create in me a clean heart, O God.'"

"This lesson, in varied forms, I repeated as often as the night for the bath came round, impressing and making it palatable with mother-love and caresses. When the day came that my boy must begin his school life, I let him go with the feeling that I had done my best to arm and to lead him to put on 'the armour of God.'"

MUSICAL CHAIRS.

Bernard Lowe was going to school for the first time; he was standing on the steps of the school, and was wondering how many children there were inside; a good many, from the merry sounds of talk and laughter. He looked at his toes.

"Tell the truth, and do not mind if the others laugh at you!" That was what his grandmother had said to him; he had no mother to bring him to school on the first day. The new boy gave a little sigh, pushed open the big door, and went in.

There were a great many children; the old lady must be the teacher, he thought; she was very old—twenty, at least—and she had pink cheeks and brown eyes that laughed.

"And you are the little new boy," she said; "let me help you off with your coat." She came up to him, and then stopped and smiled. "I see," she said. "Of course! You can take it off yourself, all right; can't you?"

Bernard did not feel quite able to speak just then, but he nodded, and she smiled back at him.

He sat at a little table, and watched the other children at their lessons. They stood up in turn, and read little stories aloud; one of the stories was about polar bears: "They are large and fierce, with huge teeth and claws, and live in the far North"—the boy wondered if it was in the far North that he lived. Presently the teacher turned to him, "And can this little boy read?" she said, handing him a book.

"Yes," answered the new pupil; he had seen his grandmother reading ever so many times, and he knew he could do it. He stood up on the platform, as straight as he could, holding the book out in front of him, as the others had done; yes, he knew the kind of thing there was in books. "From Greenland's icy mountains," he began. All the children began to giggle, and Bernard got very red. His teacher smiled at him kindly. "Is that what there is in one of the books at home?" she asked. "It is a little different here. We must have some reading-lessons, dear!" And then she gave him some beautiful blocks that fitted together into a rabbit, to play with.

After a while Miss Hartley rang a little bell, and the children all

"NO ADULTERATION"
Its Fine Flavor is its Natural Bouquet.

"SALADA"

CEYLON TEA

From the Gardens of the Finest Tea Producing Country in the World.

Sold in Lead Packets only. All grocers, 25c., 30c., 40c., 50c. & 60c.



To Our Readers



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

CANADIAN CHURCHMAN,

Box 2640, TORONTO, ONT.

Offices—18 Court Street.



jumped up and began to eat their lunch. Bernard sat at their lunch, but the teacher's big bun, all covered with her basket.

When they had finished said: "And now we will have a game of Musical Chairs day." They all went to the other end of the school where there was a long row of chairs.

"Run round the chairs, and then sit on the others," she said to Bernard. "The instant the music stops, you must scramble into a seat; if you find an empty one, drop it, and then sit on it. And remember, children, no crowding; only one can sit in the same chair, and the one that is the oftenest shall have the prize!" She put a glass of orange upon the edge of the table, and then she sat down and began to play a tune for everyone long to dance.

Round and round and were in full career when suddenly the music stopped. Bernard could not stop his legs enough, but he managed to get up into the nearest chair just drawn a breath. The girl in a plaid frock beside the same chair beside the new boy was so little she squeezed to the edge; she was so minute, but Miss Hartley that two children must sit on the same chair, so he went and sat down on the chair. The others joined him, and they dropped out. They sped in time to the music, and the game dwindled to two chairs. Bernard was hurrying, and then he saw around the single chair a girl in the plaid dress alone.

In the next game, something happened; just as Bernard sat down a bigger child sat on the chair beside him, and he was at the orange and glass of grape.

"Run along!" said Bernard. "I got here first! I don't think I should get a seat this time."

The third game was the same; apparently Bernard was small, some other child sat on the chair beside the girl with the plaid frock. He felt quite looked at the teacher, he felt she saw every room, she always seemed looking at the piano.

When it came to the game, and he had no seat to keep a place, he would sit still this time. The schoolmistress had to play, so he got up and round with the others for the last game, and

STAMMERER

Linton Orthophonic Institute, Canada. Established 1870. Fully endorsed. Open always attendance than all other schools in Canada combined. Permanent success. Prospectuses.

jumped up and began to talk and eat their lunch. Bernard had no lunch, but the teacher gave him a big bun, all covered with sugar, out of her basket.

When they had finished, she said: "And now we will have a game of Musical Chairs, this rainy day." They all went up to the other end of the school-room, where there was a long row of chairs.

"Run round the chairs with the others," she said to Bernard, "and the instant the music stops scramble into a seat; if you can't find an empty one, drop out for that round and watch the others. And remember, children," she added, "no crowding or pushing; no two can sit in the same chair at once, and the one that gets a chair the oftenest shall have this for a prize!" She put a great golden orange upon the edge of the table, and then she sat down at the piano and began to play a tune that made everyone long to dance.

Round and round they went, and were in full career, when suddenly the music stopped. Bernard could not stop his legs quickly enough, but he managed to hop up into the nearest chair. He had just drawn a breath when a big girl in a plaid frock sat down on the same chair beside him. The new boy was so little that he was squeezed to the edge; he waited a minute, but Miss Hartley had said that two children must not stay in the same chair, so he got up and went and sat down on a form near. The others joined him as they dropped out. They sat and clapped in time to the music, and watched the game till it had dwindled to two children, first hurrying, and then hanging back, around the single chair; finally the girl in the plaid dress was left alone.

In the next game, the same thing happened; just as the boy sat down a bigger child got into the chair beside him. He looked at the orange and grew rather grave.

"Run along!" said the big girl. "I got here first! I didn't think I should get a seat this time!"

The third game was just the same; apparently Bernard was too small, some other child, usually the girl with the plaid frock, took his seat. He felt quite giddy. He looked at the teacher, but though he felt she saw everything in the room, she always seemed to be looking at the piano.

When it came to the seventh game, and he had not been able to keep a place, he thought he would sit still this time, but the schoolmistress had told them all to play, so he got up, and trotted round with the others. This was the last game, and when it was

over the children all crowded round the teacher.

"Please, Miss Hartley, I got a chair the oftenest."

"I kept my chair five times running," said the girl in the plaid frock.

The teacher took up the beautiful orange. Ah, how sweet and juicy and delicious it would taste! Her eyes shone. "Do you know who got the prize?" she said. "You did get a chair more often than the others, Flora, but it was the little new boy's seat every time, and he was too well-mannered to say anything about it. Come here my dear!" And she put the fruit into Bernard's hands.

THE BOYS AND GIRLS IN THE FAR NORTH.

Some of these cold winter mornings, when you boys and girls start out for school, you think it is quite a hardship to walk against the bitter raw wind, or plunge through the snow. But do you ever think of the children in the cold countries, whose winter is not only cold but dark? You have bright, warm school-rooms to study in, and when you come home, the rooms are cheery and pleasant.

The Esquimau girl and boy have a house under the snow, a house with only one room. There is a low opening at the bottom, close to the ground, which is the door, but one must creep on hands and knees to enter. There is a small hole above the door which is the window. This is made from the inside of a seal, and is stretched over the window hole to keep out the cold and let in a little light.

The clothes the children wear there are very different from yours, too. First, there are socks of bird skins, nice and warm, which the mother has sewed together with the soft down upon them. Over these come moccasins of real skin. Next are leggings or trousers of white bear skin, very rough and shaggy, and a little frock of the same, with a hood, like little Red Riding Hood's, which is pulled up over the short, black hair. When the children go out and run about to see each other, there is no sun shining on the snow. It is dark like night, and the stars shine clear and steady like silver lamps in the sky. But in these cold countries at times there are beautiful Northern lights.

The children have sleds, not at all like yours, for no trees grow for wood. The father takes the bones of the walrus and the whale, and binds them together with strips of seal skin. It has a back to lean against and hold by, and two little brown puppies to draw it. Oh, there is a lot of fun when the children go out sled riding. I do not know but they are just as happy as you are when the first hard snow storm comes.

When the children go into the little house, they take off these clothes, for the house is as hot inside as the air is cold outside.

SURPASSING ALL OTHERS

"All over the world."

SIMPLE STRONG



SILENT SPEEDY

Either Lock-Stitch or Chain-Stitch.

Each the best of its kind. See the Latest Model.

The SINGER MANUFACTURING CO.

DEATH.

At Elmhurst, Newcastle, on Friday morning, February 10th, in the 53rd year of her age Fanny H. Walbridge, wife of James K. Allen

There is a big lamp in the centre of it full of moss and walrus oil. Sometimes the mother cooks soup over it, but the children live mostly on raw walrus meat, torn into long strips. This, with milk from the reindeer, is their daily food.

You would not like living in that way. Oh, no. I hope you will remember it when you are tempted to push aside your plate at the table and say: "There is nothing here that I like to eat." You certainly always have something better than the Esquimau children do. It must be a very disagreeable place—that one room in those snow houses. We should not enjoy being in such an atmosphere long, but the people who live there are not at all disturbed by the disagreeable odor.

It is said that the most homesick people in the world, when they are away from their country, are those very ones. But perhaps it is because the sun does shine at one part of the year and shines day and night. Then there are little brooks and a few flowers and great flocks of birds that lay their eggs in safe little corners and shelves of the rock.

—Hope is the lantern that illuminates the hard places in the path to heaven.

—The man who walks by faith is in no hurry for God to explain himself.

—The sense of God's nearness charms away a thousand fears.

—If we would bring a holy life to Christ we must mind our fire-side duties as well as the duties of the sanctuary.

SIX REASONS

FOR SUBSCRIBING TO THE

CANADIAN CHURCHMAN

1. It is loyal to Church principles.
2. It has for twenty-five years steadfastly maintained them.
3. It is not a party paper.
4. It is the most extensively circulated Church paper in Canada.
5. Its Contributors are some of the most prominent Churchmen and best writers in the Dominion
6. It is newsy, brightly written, well done, and it is what its name implies —A Family Church Paper.

SUBSCRIPTION:

\$2.00 per year,

but if paid strictly in advance, One Dollar.

We should be pleased to have you become a subscriber, and also any of your friends.

Sample Copies sent free to any address.

ADDRESS

Canadian Churchman,

BOX 2640,

TORONTO, ONT.

Offices, 18 Court Street.

STAMMERING CURED TO STAY CURED

Linton Orthophonic Institute, Brockville, Canada. Established 1891. High-class. Fully endorsed. Open always. Larger regular attendance than all other schools of its kind in Canada combined. Permanent cures. No advance fees. Prospectuses.

The Church of England Publishing Co., Limited

17 Richmond St. West, TORONTO

AGENTS FOR

- "The Society for Promoting Christian Knowledge."
- "Thos. Nelson & Sons' Famous Bibles."
- "The Art Lithographic Publishing Company."
- "Funk & Wagnall's New Standard Dictionary."



Arrangements have been made to supply all the standard Theological Works and Publications of the day. We have a large stock of general and current literature and will supply any book published at shortest notice.

Also a good stock of Prayer Books—Stationery—Mite Boxes for Lenten Self-denial, Pyramids, &c., &c. We ask the patronage of Church people to assist in building up this—an important Church Institution.



Books for Lent

- "Lessons from the Cross." Addresses delivered in St. Paul's Cathedral during Holy Week, 1898. By Mandell Creighton, D.D., Bishop of London. Cloth, 75c.
- "A Lantern for Lent." By Rev. S. E. Cottam, M.A. Cloth, \$1.05 net. Entirely new and original instructions for each day of Lent.
- "He Suffered," or Human Suffering interpreted by Jesus Christ. Six Meditations for Holy Week. By Wilfrid Monod. Introduction by Bishop Doane. Cloth, 60c.
- "A Lent in Earnest." A well prepared Manual of Directions and Meditations. Paper, 50c.
- "Lenten Thoughts." Paper, 25c. Intended to help the young and busy to keep Lent better.
- "Quadragesima." By Reginald Heber Howe, D.D. Paper, 50c.; cloth, \$1. Recommended for its practical bearing upon the common things of ordinary lives.

And many others. Also S.S. books suitable for libraries and prizes.

INCORPORATED TORONTO MON. G. W. ALLAN 1890 PRESIDENT

CONSERVATORY OF MUSIC

College St. & Queen's Ave.

EDWARD FISHER, Musical Director
Affiliated with the University of Toronto, and Trinity University.
Largest Music School and Strongest Faculty in Canada. Attendance 922 last year.
Artists' and Teachers' Graduating Courses. Scholarships, Diplomas, Certificates, etc.
CALENDAR and Syllabus mailed free.

Conservatory School of Elocution
H. N. Shaw, B.A., Principal
Oratory, Recitation, Reading, Acting, Voice Culture, Orthoepy, Delsarte and Swedish Gymnastics, Greek Art, Statue Posing, Literature. (Class and Private Lessons)

Edgehill, Church School for Girls

WINDSOR, NOVA SCOTIA
Incorporated 1891.
The Bishop of Nova Scotia, Chairman Board of Trustees.
Miss Lefroy, of Cheltenham Ladies' College, England, Principal.
Eight Resident Experienced Governesses from England. Housekeeper, Matron &c.
Board and Tuition Fees, including French, Latin or German or Greek, Daily Callisthenics, Class Singing and Needlework, \$225 per annum, or \$75 per term.
Music, Singing, Painting, Drawing, &c., are extras. Preparation for the Universities. Easter Term begins April 5th, 1899.
For Calendar apply to DR. HIND.

Church - - Extension Association

341 Spadina Avenue, Toronto.
Open daily from 2 p.m. to 6.00 p.m. Saturdays 9.00 to 9.30. Surpluses made to order from \$3 up. Garments for Men, Women and Children, new and second-hand, at low prices. Also Books, Publications, Sacred Pictures.

Trinity College School PORT HOPE, ONT.

Lent Term begins on Wednesday, January 11th.
The handsome new buildings are unsurpassed in the Dominion, and are provided with all modern appliances for the health and comfort of the boys. Two entrance Scholarships open for competition in September. A preparatory Form for little boys. For admission or further information address
REV. DR. BETHUNE, Head Master

Miss Dalton Dress and Mantle Making Millinery

All the season's goods now on view. The latest Parisian, London and New York styles.
356 Yonge St., Toronto

The Oxford Press

THE OLD-ESTABLISHED CHURCH PRINTING HOUSE.

ALPHABETS FOR CHURCH DECORATION.
TEXTS ETC., IN GOLD OR COLOR, TO ORDER.
ILLUMINATED CONFIRMATION, BAPTISMAL & MARRIAGE CERTIFICATES.
G. PARKER (Successor to Timmis & Co.)
33 Adelaide St. W., Toronto, Ont.

CURED TO STAY HAY FEVER
Dr. MATES, Buffalo, N. Y.

Bishop Strachan School for Girls

President—The Lord Bishop of Toronto
Preparation for the Universities and all Elementary work. Re-open Sept. 1th.
Apply for Calendar to
MISS GRIER, Lady Principal,
Wykeham Hall, Toronto.

The Church of England Day School

69 Baldwin Street Toronto.

This School provides the usual course of instruction in English subjects, together with the higher Mathematics, French, Physical Culture and Class Singing. Extras: Music, German, Latin and Dancing. Terms moderate. For particulars apply to the Sister-in-charge. Next term begins Monday, January 9th, 1899.



"Glen Mawr," MISS VEALS' SCHOOL
Cor. Spadina Ave. & Morris St., Toronto
PUPILS PREPARED FOR THE UNIVERSITIES.

Bishop Bethune College, Oshawa, Ontario

UNDER THE CHARGE OF
The Sisters of St. John the Divine
Visitor, the Lord Bishop of Toronto.
For terms and particulars apply to the SISTER IN CHARGE, or to
The Sisters of St. John the Divine
MAJOR STREET, TORONTO.
School will re-open (D.V.) 16th Jan., 1899.

Hellmuth Ladies' College

LONDON, ONT. CIRCULARS.

The London Society for Promoting Christianity Among the Jews

Patron—His Grace The Archbishop of Canterbury.
Vice-Patrons in Canada—The Archbishops of Ruperts Land and Ontario, and seven other Canadian Bishops.
Acting in accord with the recently expressed judgment of the highest ecclesiastical authorities, our committee desire to extend their operations with the greatest vigor. To do this they appeal for increased support. Will every loyal churchman do his best to aid in evincing Canada's Good Friday offerings to the London Society.
Contributions received and information gladly supplied by
REV. A. F. BURT, Shediac, N.B.
Sec'y for Canada.

To Make Home Pretty and Attractive

Is the wish of every lady. Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cozy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms. We make here in Moorish fret work, Japanese fret work, Scroll or Grille work, all combinations of the different styles and makes, finished in any kind of wood desired. For further particulars address
Otterville, Mfg. Co., Limited
Otterville Ont.

Presentation Addresses

Designed and Engraved by
A. H. HOWARD, R. C. A.
53 King St. East, Toronto

JONES & WILLIS

Church Furniture Manufacturers
ART WORKERS IN
Metal, Wood, Stone and Textile Fabrics
43 Great Russell Street, LONDON, W.C.
And Edmund St., BIRMINGHAM, Eng.
Concert St., Bold St., LIVERPOOL.

The Morley Ladies' College, Conservatory of Music and School of Art.

Snelinton Manor, Huntville, Ont.
Visitor—The Ven. Archbishop of London.
Principal—Miss Morley, L.L.C.M., A. Mus. L. C.M., Representative of the London College of Music, Eng.: Silver Medalist for Painting.
Head Teacher—Miss Jean Davidson, M.L.L., Gold Medalist of Provincial Normal School, Medalist in Mathematics, Prize Essayist, etc.
Assistant Teachers—Miss D. Chown, Miss T. Goulding, Miss L. Hunter. Professor of Greek and Latin—A. Morley, Esq., Graduate of Toronto College, Eng.
A resident and day school for young ladies. Students prepared for Primary, Junior Leaving and Senior Matriculation for Toronto University and Trinity College. A thorough English course with Languages will be given to those who do not wish to take certificates. French conversation every day. Special advantages in Music, Art and Modern Languages. FALL TERM commences Sept. 14th. To fill vacancies six pupils will be received at reduced terms. Calendars and further particulars on application to the Principal.

CHURCH BRASS WORK

Eagle and Rail Lecterns, Altar Vases, Brass Candlesticks, Altar Deaks, Crosses, Vesper Lights, Altar Rails, etc. Chandelier and Gas Fixtures.
CHADWICK BROTHERS
(Successors to J. A. Chadwick)
MANUFACTURERS
182 to 190 King William St., Hamilton, Ont.



THERE IS A NEW STYLE OF VISITING CARD

It is the neatest, daintiest, and most correct that which is printed in the "Brandon Series" of type. Write for samples—free to any address.

The Monetary Times
Printing Co. of Canada,
Limited, Toronto
Department "Three."

The Yorkville Laundry

45 ELM STREET
H. D. PALSER, Proprietor
Telephone 1880
ALL HAND WORK

Ca

Vol. 25]

Easter



Memori

Order in good time

The Keith & Fitzsim
111 King St. V

An Engli

We have a first-class baker from who has served Whitebread and Buzzard. At is thoroughly English he Leave your orders.

A. J. ST
402 Yonge St., 28

COWAN

Sold in 1/4 lb., 1/2 lb. and 1 lb. Absolutely P

R. F. Baker and Co

Cor. Queen & Are you getting the money? Try ours for vinced. Our wagon

Casavan Brothers Church

ST. HYACINTHE, P. Q.
Organs built with ments. Electric Organ Builders of the Church (largest organ Cathedral and St. Ger St. Hyacinthe, Ottawa drals; First Methodists etc., etc.)

St. Aug

\$1.50 per Gall Direct Importer of 1 Grade Foreign Wines, All goods guaranteed
J. C. MOO

Free Grant Theol

Are made by the Chu cety, 11 Adam St., poorer clergy who them to procure such dressed to C. R. RAY